

Losing Our Religion  
*Because It's Harmful & Repressive*  
July 9, 2017

**Worship Package - This Is Amazing Grace / Beautiful Things /  
Transition / Trust in You  
Live Announcements – Shannon  
Feature – Ain't It Fun / Offering**

“What are you gonna do when the world don't orbit around you?  
“What are you gonna do when nobody wants to fool with you?”<sup>i</sup>

I suppose that song is as good of a way as any to begin this message which, as Shannon said, is part of our series “Losing Our Religion” ... because that's what's happening in our culture. We're losing our religion. We're moving away from those days when “religion” – and, in particular, Christianity – was a dominant force.

- The world (at least the part of the world in which we live) no longer orbits around the church and the role it once had in shaping society.
- Fewer and fewer people (especially younger people) want to fool with organized religion – and again, Christianity, in particular.

Furthermore, there are an increasing number of people who honestly think that religion and religious people are *part of what's wrong* in our country and in the world.

**A recent survey conducted by the Barna group discovered that 46% of Americans believe that “religion is part of the problem.”<sup>ii</sup>**

And 42% believe that it's not just religion *per se* that's the problem; it's

actually “people of faith” – people like many of us in this room or watching online!

**That same survey also revealed the kinds of religiously-motivated behavior that are now classified as “extremism.”**

93% would say “using religion to justify violence” is extremist. That makes sense.

But look at what else is considered extremist:

- Trying to convert others, i.e. sharing your faith, telling others about Jesus, inviting them to your church
- Believing that same-sex relationships are morally wrong, i.e. holding to the traditional view of marriage and sexuality
- Quitting a good job to go into the ministry ... which more than a few of our staff members here at NHCC have done, including me.

**So, it’s no surprise then, that more and more of today’s leading cultural voices are saying things like ...**

“Religion is the cause of all the problems in the world. It’s what separates people. It causes war. More people have died because of religious conflict than any other reason.”<sup>iii</sup>

**And, so, it’s also no surprise – given what’s happening in our culture – that more and more people of faith feel misunderstood, especially younger Christians.<sup>iv</sup>**

**And it’s no surprise that more and more of those younger Christians are beginning to worry about their religious freedom (which makes sense given that “typical religious behavior” is now being thought of as “extremism”).**

Now, what's fascinating to me about this (and this is the final stat I want to share with you) is that ...

**An overwhelming majority of Christians see themselves and their faith in a completely opposite way.**

98% of evangelical Christians think their faith is actually *a force for good*.

And I think it's quite impressive that 9 of 10 younger Christians feel the same way, given that they have been bombarded since birth with messaging from social media, the entertainment industry and many of our educational institutions that ... *Christianity is repressive and does more harm than good*.

So, what we have here is a huge discrepancy. Somebody is obviously not seeing things clearly.

Who's right? Is Christianity good or bad for our culture?

### **Answering the Critics**

I think it's obvious that I would put myself in that 98% who believe that it's good; that it's *not* repressive and that it does *not* do more harm than good.

Of course, to back that up requires responding to the strongest criticisms against Christianity in this regard. For example:

- That Christianity is repressive when it comes to issues related to human sexuality.
- That Christianity has oppressed women and minorities and other non-Christian cultures.

- That Christianity has been the cause of many wars and vast numbers of deaths in the name of God (“More people have died because of religious conflict than any other reason.”)
- That Christians hate LGBTQ people and think they are going to hell.

To be sure, there are many other criticisms that could be piled on top to make the case that Christianity is harmful and repressive.

But these are the main ones expressed over and over again so, what I want to do for a few minutes, is to look at each of them and *very briefly* give another point of view that is rarely heard these days.

Now, in doing this, I realize that if you are a skeptic and you believe that Christianity is harmful and repressive, I will not convince you. But that’s not really my goal.

What I hope to accomplish in this is for you to consider the *possibility* that you may have been misled; the *possibility* that Christianity (and even individual Christians) are not only *not* the problem; it – and we – are an indispensable part of the solution.

So, here we go.

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And let’s begin with the criticism that *Christianity is repressive when it comes to issues related to human sexuality ...* specifically, its assertion that sex is to be limited to one man and one woman who are married to each other. Any other sexual expression (according to classical Christian teaching) is out of bounds, forbidden, wrong, and sinful.

Sounds so archaic and backwards doesn't it? A throwback to the prim and proper (and repressive) culture of the 1950s.

**And it is clearly not the stance of our culture anymore.**

Today, 88% of people those who do not consider themselves people of faith believe that co-habitation (living together and having sex without being married) is a good idea.

And 41% of those who consider themselves to be “practicing Christians” feel the same way ... which means that either they are unaware of this teaching or they believe it to be impractical (if not repressive) and therefore, worthy of being ignored.

As a culture, we now believe that sexual freedom is not only an inherent *right*; it's also an inherent *good*. As long as it's between two consenting adults there's nothing wrong with it. And to think otherwise is to be an extremist.

So which perspective is truly best for culture – sexual limits a la Christianity or sexual license?

- Which has the best chance of bringing about human flourishing?
- Which leads to more repression?

We could talk about this all day so I'm just going to limit myself to one aspect of this issue that I think probably captures better than any other the essence of sexual license – of freedom without restrictions: *the widespread availability and use of pornography in our culture.*

In no other medium is the idea of total sexual freedom – of sex anytime, anywhere, with anyone – given its fullest expression. In addition, gone is the day when porn use was limited to “dirty old men who ought to be

ashamed of themselves.” Now, it’s available everywhere to everyone at all times.

So, what’s been the effect of this freedom? What has been the effect of casting off restraint and of saying goodbye to the repressive sexual morality espoused by Christianity?

Check it out.

### **Video – The History of Porn**

I think it’s fascinating that this is “a science based understanding of the harm porn can do.” Did you catch the list of that harm?

- Rewire the brain
- Form addictions
- Alter views about sex
- Objectify the human body
- Fuel demand for sex slavery
- And reshape society as a whole.<sup>v</sup>

And that’s to say nothing about ...

- The vast numbers of young people who are now sexting and posting pictures of themselves on Facebook
- Teenage girls who feel forced to act out what they see on the internet.
- And the marriages and families that have been damaged and in some cases even destroyed by porn and where it leads.

All in the name of “sexual freedom.”

You see, the thing about “repressiveness” is that sometimes we *need* to repress certain things. That’s why in all moral issues (and not just with respect to sex) whenever God draws a boundary, it’s for our good.

**Whenever God says “no” to something it’s always a “yes” to something better.**

“Sex is *good*,” God says, “when it’s with the right person in the right context – a man and a woman who are married to each other.”

Obviously, more could be said about this but I would assert that one is much more likely to make the case that it’s *sexual license* and not “repressive Christianity” that is the cause of great destruction and harm in this country.

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The second major criticism is *that Christianity has oppressed women and minorities and other non-Christian cultures.*

- It treats women as second class citizens
- It supported the institution of slavery.
- And it was the force beyond imperialism that subjugated lesser-developed nations and cultures.

So let’s talk about that ... and let’s start with the issue of women. And, at the risk of belaboring the point, let’s go back to the pornography issue.

A 2012 research project called “The Impact of Internet Pornography on Adolescents” found that adolescent consumption of Internet porn was linked to *attitudinal changes*, including *acceptance of male dominance and female submission as the primary sexual paradigm*, with women viewed as “sexual playthings eager to fulfill male sexual desires.”

The authors found that “adolescent [males] who are intentionally exposed to violent sexually explicit material were six times more likely to be sexually aggressive than those who were not exposed.”<sup>vi</sup>

And it’s *Christianity* that’s oppressing women and treating them as second class citizens? Hmmm.

Of course, the main criticism many have with respect to women and Christianity is that it teaches that “women are to submit to men.”

But that simply isn’t true. What Christianity teaches in that regard has to do *with husbands and wives*. And it *does* say that a wife is to submit to her husband in the same way that the church submits to Jesus.

**But it says more than that.**

*Submit to one another out of reverence for Christ.*

*For wives, this means submit to your husbands as to the Lord.*

*For a husband is the head of his wife as Christ is the head of the church. He is the Savior of his body, the church. As the church submits to Christ, so you wives should submit to your husbands in everything.*

*For husbands, this means love your wives, just as Christ loved the church. He gave up his life for her to make her holy and clean ...* Ephesians 5:21-26  
(NLT)

Now, we don’t have time to go into all the details of how this applies in everyday life but that’s not the point today. The point is Christianity says nothing about women submitting to men. (In fact, Jesus himself actually did more to elevate the status of women than any other person of his



time).

True Christianity teaches mutual submission in which both the husband and wife submit to each other.

Now, that's not to say that Christians haven't misused this scripture. Some have. But when they have, their practice of Christianity was deficient.

Same thing is true, by the way, when it comes to the idea that Christianity supports the oppression of minorities, i.e. slavery. Truth is, there were *many* Christians who were slave-owners. And they felt justified because of passages in the scripture where Paul tells slaves to "obey your masters."

Unfortunately, what a slave was in the Roman Empire was a far cry from what a slave was in the 1600s and 1700s and 1800s. Again, we don't have time to go into it but it wasn't even close to the same thing. So any scriptural justification was a result of a tragic misunderstanding.

But even with that it was Christians who brought an end to the practice of slavery, first in England and then, later, here in the United States.

Why?

**Because, as Pastor John Ortberg puts it, "There's something about Jesus' teaching and life that has a self-correcting reforming tendency."**

In other words, we Christians might get it wrong at the beginning but eventually we get it right ... which is why so many white Southern Christians eventually repented of their racist views and supported a black Baptist pastor by the name of Martin Luther King, Jr. and the Civil Rights Movement.

See, the truth is that people are in and of themselves are naturally oppressive. We just tend to take advantage of each other.

The question is ... what way of life – what “system” if you will – leads people to be less oppressive?

I think the case can be made that Christianity does more than any other “system” you can think of. For it argues that all men and women are made in the image of God and therefore have infinite value and worth, so much so that Jesus would die for them.

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What about the third major criticism: *that Christianity has been the cause of many wars and vast numbers of deaths in the name of God.*

First of all, I’m not sure why this keeps being repeated because the statement is blatantly untrue.

In their recently published book, “Encyclopedia of Wars,” Charles Phillips and Alan Axelrod document the history of recorded warfare. And from their list of 1,763 wars, only 123 have been classified to involve a religious cause, accounting for less than 7 percent of all wars and less than 2 percent of all people killed in warfare.

They estimate that approximately one to three million people were killed in the Crusades, and perhaps 3,000 in the Inquisition which is terrible. Yet nearly 35 million soldiers and civilians died in the senseless, *and secular*, slaughter of World War 1 alone.

In addition, they report that the vast numbers of recorded genocides (those killed in ethnic cleanses, purges, etc. that are not connected to a

declared war) are not based on religion. For instance, it's estimated that over 160 million civilians were killed in genocides in the 20th century alone, with nearly 100 million killed by the atheistic communist states of USSR and China.

**Bottom line: history simply does not support the hypothesis that religion is the major cause of conflict.**

“[Most] wars were for territorial conquest, to control borders, secure trade routes, or to respond to an internal challenge to political authority.”<sup>vii</sup>

In other words, people just naturally oppress other people.

Question is (again) ... what way of life – what “system” if you will – leads people to be less oppressive?

You might not be able to make the case that it's Christianity, but I don't think it's possible to make the case that it's “no religion.”

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Ok, last criticism and this is a biggie, maybe even the biggest of all: *Christians hate LGBTQ people and think they are all going to hell. (And, I might add, deserve that fate).*

If there's anything that could legitimately be described as harmful about Christianity that would be it because we all know and love someone who is part of that group, don't we?

- They're good people like we are.
- They want the same things out of life that we do.
- Though a few are crusaders, most of them are not.
- They just want to be left alone to live in peace.

So, if there's anything that could legitimately be described as harmful about Christianity this would be it ... *if* ... it was true.

But it's not true. I have never met even a single Christian who *hates* LGBTQ people.

Now, that's not to say that there *are* none, but I would guess that it's about the same percentage of Christians who hate LGBTQ people as it is LGBTQ people who hate Christians.

Why? Because it's in the nature of people to hate others who are not like them. Haters gonna hate, people!

But the real issue here is not so much "hate" (as in hateful, spiteful behavior) as it is that holding to the biblical view of sexuality (one man and one woman who are married to each other) *by default* means that you believe the sexual activities practiced and endorsed by LGBTQ individuals is out of bounds. Those activities are wrong. They are immoral. They are sin.

And of course, sinners go where according to Christian theology? To hell.

"So, see, Rick, Christians think LGBTQ people are deservedly headed for hell" ... which sounds and feels a lot like hate.

**But again, that's just wrong because Christian theology teaches that *all* have sinned – straight, gay, transgender, whatever.**

And all deserve to remain separated from God in eternity because all in some way have gone their own way ... whether it's in ...

- their sexual behavior

- or their greed
- or ungratefulness
- or their gossiping and critical tongue
- or their misuse of the resources God has given them
- or their lack of compassion for those less fortunate.
- Disregard for God and his Kingdom

Every attitude and action that is not consistent with the glory of God is sin. And we all do it. LGBTQ people are not special in that regard. They are just like the rest of us.

What they need most isn't to stop being LGBTQ just like what a glutton needs most isn't to stop being a glutton. They – the glutton and the gay – need a savior. That's what Christianity teaches.

And if there are changes to be made, that savior – Jesus – will lead them and guide them and give them the power to live to his glory.

## **A Force for Good**

Alright, now what I've just done is the rhetorical equivalent of spitting into the wind. I'm playing defense against a torrent of criticism so I'm not sure how valuable that is.

So, I want to take a look at this from another point of view. Instead of arguing that Christianity isn't bad for the world, I want to talk about how it has been a force for good in this world ... and in a very specific way that has become so embedded in how even non-Christians think that we take it for granted. Most of us have no idea *why* we think and act in this good way and *where* it comes from.

Now, just for sake of accountability I should tell you that I was not originally planning to do this when I first planned out this series and this

message. But I heard an amazing sermon three weeks ago by *my* favorite preacher, Andy Stanley (who is the senior pastor of North Point Church in Atlanta, Georgia) that actually spoke to this issue.

He wasn't *intending* to do that but as I listened to him, I realized, "wow, this is the perfect way to illustrate the point I want to make." So, I'm going to steal a bit of his sermon in the time that remains and also recommend to you that if you're going listen to anybody else preach other than me, it ought to be him.

So, here goes. In the story of Jesus recorded by Luke, in the 10<sup>th</sup> chapter verse 25 we read that ...

*On one occasion an expert in the law (one of the Jewish religious leaders of that day) stood up to test Jesus.*

They were always trying to do this. Always trying to trap Jesus into saying something heretical to turn the people against him.

*"Teacher," he asked, "what must I do to inherit eternal life?" Luke 10:25 (NIV)*

In other words, "What will it take for me to gain the approval of God so that I can enjoy the life to come?"

Now, Jesus knew this wasn't the real question. So he asked the man a question in return. "You're the expert in the Law."

*"What is written in the Law?" Jesus replied. "How do you read it?" v26*

And in response, what the lawyer does is to quote the passage from the OT that every single Jewish boy and girl grew up memorizing. Jesus did, he did.

*He answered, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”...*

And everyone in the crowd is listening and nodding their heads in agreement because that was the correct answer.

Now, a little earlier – maybe a couple of weeks or months – someone had asked the question of Jesus in a different way. “*What’s the greatest commandment? What’s most important to God? What is God into?*”

Matthew writes that Jesus answered like He had been raised, but then He added a second part. “And love your neighbor as yourself.” (Matthew 22:39)

We don’t get this because we live in the 21st century and we’ve heard it before. But when Jesus added that second part, a ripple went through the crowd. Now Jesus was messing with tradition. He was shifting the emphasis from a vertical orientation to God to a horizontal orientation.

Now, Jesus wasn’t just making this up. He was actually quoting a verse that comes from the OT book of Leviticus. And what is significant in that verse is that the author defines “neighbor” – who and what a neighbor is.

Leviticus 19:18 says ...

*Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. Leviticus 19:18 (NIV)*

What he was saying was, when it comes to how you treat people make sure you don’t bear a grudge against *your people*. And “your people” meant “your neighbor” which meant “other Jewish people.”

So, for the people of Jesus' days, they understood that to love another Jewish person was like loving themselves.

“Who are your neighbors?” Everyone knew. It was “my people.”

Now, back to the lawyer. He apparently was in the audience when Jesus had the earlier confrontation and added that second part. And he went away thinking “aha, I think I have found a way to trap Jesus; a way to alienate Jesus from the crowds.”

So he shows up, asks his question, and Jesus says “how do you read it?”

*He* says, “I think I have to love the Lord with all my heart, soul, mind and strength.”

And then he grins at Jesus and says, “And I have to love my neighbor as myself.” He gives Jesus *Jesus'* answer.

And Jesus smiles and says, “You have answered correctly.”

In other words, “you haven't just given the answer that everyone else gives, you've added the horizontal part. It's not just about making God happy, because you can't do that without loving the people around you. You nailed it. Way to go.”

So Jesus turned to go. But this expert in the religious law is up to something. He's got another question and he's trying to trap Jesus.

The text says ...

*But he (the lawyer) wanted to justify himself, so he asked Jesus, “And who is my neighbor? V29*



Now, what he is saying here is “Jesus, you can’t just walk away saying ‘love your neighbor.’ That’s just too broad.”

What he really wants to know ... his real question ... is “what is the minimum amount of neighbor-loving required in order to get God’s favor?”

Actually, it’s more specific than that. “Jesus, what is the minimum amount of *Jewish* neighbor-loving required to please God?”

Of course, Jesus knows where all of this is going. And Jesus did what Jesus does. Jesus doesn’t answer the question. Instead, he answers the question the guy SHOULD have been asking. Because the real question is for us isn’t “*who* is my neighbor?” The real question is not a *who* question. It’s a *what* question.

The better question is “what does neighbor love *look like*?”

That’s what he should have asked. “If my responsibility is to love my neighbor as myself, Jesus give me some practical tips on how to do that.”

And that’s the question Jesus is going to answer in his most disorienting paradigm-shifting parable of all.

“Who is my neighbor, Jesus?”

“Well, let me tell you ...

*“A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.” V30*

Now, let's pause here for just a minute. I want a show of hands on this: *how many of you before today have heard the story of the Good Samaritan?*

Did you know we could go to almost any audience in the world and ask that question and most would raise their hand?

That's because the story of the Good Samaritan is not just a parable Jesus taught, it's an idiom. We use this terminology all the time: "Oh, she was such a Good Samaritan" and nobody goes, "a what?"

Nobody even knows any Samaritans but nobody questions because everybody knows what it is. I mean, there are organizations that use the word Samaritan and nobody bats an eye. Maybe you've even used that term and you didn't know it, but you were quoting Jesus.

Now, here's why this is such a big deal – and then we'll get back to the story. This is remarkable.

*2000 years Jesus introduced a word picture thru a story that continues to impact our culture - in a positive way - even today.*

And here's what you need to understand. What Jesus is about to teach in this story was not common. It's not natural, not average. This is a uniquely Christian teaching that Jesus introduced into the world.

And we're still talking about it. You already know the story before I tell it to you. Let that sink in. That is remarkable.

And think about this, too: the people gathered around Jesus that day listening they had no idea where this was going. They had no idea that the whole world was about to change. They were eyewitnesses to history in the making and they had no idea. Because after this teaching, things would never be the same for those who chose to follow Jesus.

OK, back to the story.

This guy is coming down to Jericho from Jerusalem and gets beat up and left for dead. And Jesus says, *“there were two religious leaders coming from Jerusalem also to Jericho and they passed by their bruised and bleeding Jewish neighbor and they didn’t lift a finger.”* (V31,32)

And then Jesus says ... and this is the huge shock: *“But a Samaritan ...”* v33

Now, if you grew up in church you probably remember hearing that Jews and Samaritans didn’t get along but it was much worse than that. The best way to describe it in the first century was “institutional racism.” A bit like apartheid where everyone on both sides knew the rules: don’t speak, don’t touch, don’t marry.

And Jesus, at the risk of losing the crowd, says *“But a Samaritan”* ...

And everyone is thinking, “surely He’s not going to make a Samaritan the hero of this story” but, because He’s Jesus, he does.

*“But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.”*  
V33

He did what the religious guys should’ve done – he took pity.

And then Jesus makes this guy like “the extra mile” “who would do that kind of thing” hero.

*He went to him and bandaged his wounds, pouring on oil and wine.*

A Samaritan touched a Jew!

*Then he put the man on his own donkey, brought him*

to an inn and took care of him. V34

.. which meant he walked and the Jewish guy rode.

Now, very few people in Jesus audience would have ever done such a thing for a Samaritan and none knew a Samaritan who'd do that kind of thing for a Jew.

And Jesus continued: "The next day ... "

What do you mean *the next day*? Are you telling me and expecting me to believe that a Samaritan spent the night w/a Jewish man to keep him alive and tend to his wounds?

I mean, it's one thing to make a call: "Let me call someone to help you" – but this guy actually took care of him and spent the night?

*The next day ... he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'* V35

This was so over the top. And everybody was like "what is he talking about?"

Now, at this point, Jesus is about to do something that no one in his audience would live to appreciate ... but you and I do. We take it for granted because we're English-speaking people living in the 21st century

Jesus is about to redefine "neighbor" for everybody in every nation in every following generation. From this point forward, no one would have the freedom to define "neighbor" in terms of location alone. No one would have the right to define it in terms of people who were just like them.

To the shock and awe of his audience, Jesus was going to expand the meaning of neighbor beyond Galilee, beyond Judea, beyond a single ethnicity, even beyond the definition of the Jewish scriptures.

And he's going to do it with one perfectly timed and crafted question.

And it's a question that causes all of us, Christian or not (this isn't a Christian thing, this is just a human thing) ... it causes to examine our hearts, examine our prejudices and ask "is there still a bit of racism left in me even though our culture has collectively abandoned that idea? Is there still contempt in me for certain kinds of people?"

So, the question ... "who is my neighbor?" ... then this crazy story nobody could believe would actually ever happen ... then Jesus asks the question that impacts and in some places, literally changes the world.

*"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" v36*

And this is not a difficult question ... which is what makes it so horrible, so convicting, so weighty: "which of these three?"

And the expert in the Jewish law who came to trap Jesus is standing there thinking, "why in the world did I ask that stupid question?!" because now, he's on the spot.

And he knows the answer to the question Jesus asks. And he knows if he answers it out loud he becomes accountable to his own words.

But he has to speak (what else can he do?) so he says:

*"The one (he couldn't bring himself to even say the word Samaritan) ... the one who had mercy on him." V37*

Jesus smiles and says, “Go and do likewise. Go be a Good Samaritan.”

No applause. Stunned silence.

But something in the world changed because neighbor love no longer had geographical or ethnic boundaries. Neighbor love was as big as the world. The days of neighbor love being restricted to people “just like me” were coming to an end.<sup>viii</sup>

## Conclusion

And for the next 2,000 years as Christianity spread all over the world, this concept went with it. Not always perfectly or completely. But there is no question Jesus’ disciples who heard this teaching got His point and took it seriously.

In fact, his best friend John at one point wrote to believers who he was leading:

*Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.*                      1 John 4:20 (NIV)

And this idea became as important to the message of Christianity as the substitutionary atonement – of Jesus dying on the cross. You just can’t have one without the other.

This is what Ortberg meant by the self-correcting nature of Jesus’ teaching.

And this is why, even if you’re not a Christian, you sometimes do things like:

- giving \$\$ to a homeless person
- helping out with a gofundme project for someone you don't even know
- help make clean water possible in places you've never been
- run in marathons to raise money to help people you'll never meet.

When you do that, you are treating those people like your neighbor. You're acting like a Christian. And you're doing it because of this teaching.

And this is why, in spite of all of its failures, Christianity and Christians have been (and will continue to be) a force for great good in this world.

For the very heart of the Christian message is to love people not like yourself. They are your neighbor.

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Let's stand for closing prayer ... and as we do, let me remind you that ...

1. Kitti will be down front to pray.
2. Next week we'll continue in this series Losing Our Religion and we'll be talking about the second objection many people have: Christianity Is Anti-Intellectual.

Ok, let's pray.

<PRAYER>

Thanks for coming, see you next week.

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<sup>i</sup> From the Paramore song “Ain’t It Fun.”

<sup>ii</sup> <https://www.youtube.com/watch?v=DCZ-t0qovOg>

<sup>iii</sup> From [www.truthsaves.com](http://www.truthsaves.com)

<sup>iv</sup> <https://www.barna.com/research/most-christians-view-their-faith-as-a-force-for-good/>

<sup>v</sup> <https://www.youtube.com/user/FightTheNewDrug/videos>

<sup>vi</sup> <http://faithit.com/teen-girls-confess-porn-turn-boys-sexual-predators-melinda-tankard-reist/>

<sup>vii</sup> [http://www.huffingtonpost.com/rabbi-alan-lurie/is-religion-the-cause-of-\\_b\\_1400766.html](http://www.huffingtonpost.com/rabbi-alan-lurie/is-religion-the-cause-of-_b_1400766.html)

<sup>viii</sup> This is where Stanley’s message, Heroes: All-Access Pass, ends.