

WHAT OTHERS SAY...

Examine Your Faith! provides answers to unanswered questions most people have that are preventing them from embracing and living life with confidence. If you are not confident about what you believe, or *what makes sense to believe*, this book will help you examine the popular faith claims of our day and discover life-giving truth.

JOSH D. MCDOWELL, Best Selling Author and Speaker

Pamela Christian's stated goal in her book *Examine Your Faith! Finding Truth in a World of Lies* is to help readers "realize the eternal importance of examining what you believe and why you believe it." After an initial evaluation of the interrelatedness of faith, knowledge and truth, she approaches this task in a unique and compelling fashion. Rather than apply typical apologetic methods of argumentation, she uncritically lays out the main tenets of Christianity's major religious and secular competitors—and then challenges her readers to determine *for themselves* which worldview is best supported by objective facts. Religious skeptics, spiritual seekers, or those who simply want to examine their faith to determine its legitimacy cannot read this book without concluding that Christianity has no competitors. It alone is objectively true and meets human needs at their deepest emotional and spiritual levels.

DAN STORY, M.A., Christian Apologetics, Author and Teacher

Pamela Christian has done something here that is very difficult to do. That is, she has written an engaging and personal, yet thoughtful and fact-filled book in Christian apologetics. This is a wonderful introduction to both world religions and the special case for Christ. And it is perfect for group studies at churches everywhere.

CRAIG J. HAZEN, Ph.D. Founder and Director, Graduate Program in Christian Apologetics, Biola University, Author of *Five Sacred Crossings*

Pamela Christian has formulated the antidote to the postmodern malaise. Appealing to believers and nonbelievers alike, she advocates a robust review of the *what* and *why* of the major contestants vying for worldview supremacy. *Examine Your Faith! Finding Truth in a World of Lies* takes a bold and candid approach to exposing the flaws of non-Christian thinking, and demonstrates that only through faith in Jesus Christ can we adequately account for the universe, the human condition and our desire for meaning and purpose. A real spiritual workout!

STANLEY M. TARBELL, MA, Bible Teacher and Speaker

Faith is one of the most written about yet misunderstood aspects of Christianity. But in *Examine Your Faith! Finding Truth in a World of Lies*, Pamela Christian takes us on a remarkable journey. Through her own story, she will help change the way the next generation understands what real faith means. If you've ever experienced doubt, then this is the book for you. You'll discover more confidence in your faith than you ever dreamed possible.

KATHLEEN COOKE, Vice President Cooke Pictures

Pamela Christian has approached the finding of truth in a refreshing, challenging way, one that enables readers to use their own thought processes to arrive at a logical and satisfying conclusion. Whether you are still in that initial search for truth or simply wanting to strengthen your existing convictions, *Examine Your Faith! Finding Truth in a World of Lies* will help you reach your goal.

KATHI MACIAS, Author and Speaker

Faith is to our souls what a steering wheel is to a car. If it's working, we're pointed in the right direction. If it's not, we are in peril! Pamela Christian's *Examine Your Faith!* is a gift that helps clarify the direction of our souls. I recommend it for you and those you care about.

RON FORSETH, Vice President, Outreach Inc.

While struggling with a personal crisis, Pamela Christian was forced to examine her faith and why she believed what she believed. *Examine Your Faith!* recounts her journey of investigating the world’s most influential religious systems and her quest to build a faith grounded in truth. Along the way, she educates, motivates and inspires—concluding with a compelling case for why the best placed faith is a faith in Jesus Christ. This is the ideal book for anyone who is hungry for answers about life’s most important questions. Truly a five-star book!

BRITT GILLETTE, Author and Founder of End Times Bible Prophecy website

C. S. Lewis could delve into the deepest line of Christian thought and the reader would find it understandable and take something away from it. We need more writers like that and we have one in Pamela Christian. Like C. S. Lewis she examines the logic of specific old stories that Christians have grown up with and shows how objective verifiable evidence proves them true and that they have great meaning for today. The importance of belief and faith are paramount in her reasoning and the intellectually honest reader will agree. A great deal of research went into this book—there is a great deal of meat in this book.

DR. FRED EICHELMAN, Christian Media, Author and Teacher

CONTENTS

Acknowledgments	xi
Introduction	xiii
PART ONE—Defending Truth	
1 A Crisis of Faith	3
2 Faith in Crisis	9
3 Faith and Truth	21
4 Faith in God(s)	33
PART TWO—Discovering Truth	
5 Finding Faith—Judaism	47
6 Finding Faith—Buddhism	61
7 Finding Faith—Hinduism	73
8 Finding Faith—Secular	81
9 Finding Faith—Islam	89
10 Finding Faith—Christianity	103
PART THREE—Deciding Truth	
11 Faith Reconsidered	119
12 Faith Perspectives on Good and Evil	149
13 The Different Views of Jesus	161
14 The Biblical and Historical Birth of Jesus	171

15	Prophecies Fulfilled Concerning Jesus	179
16	Evidence for the Resurrection of Jesus	193
17	Will You Believe?	201
	About the Author	219

CHAPTER ONE

A Crisis of Faith

It was dark by the time I got home. Once inside, I dropped my purse and keys to the floor and closed the door by simply leaning back against it. Hearing it latch, I stumbled over to the couch and collapsed on it. The pain was unlike any other. There were times I felt completely numb and utterly mindless. This was followed by onslaughts of sheer agony with waves of memories from different times in my life. Hot, uncontrollable tears streamed down my face, while sobs and groans came from a depth of my soul that I didn't even know existed.

It was more than the fact that David, the man I believed was the one I would marry, broke off our relationship. It was the accumulation of all my life's pain—pain I'd brought on myself and pain imposed upon me. Ever since I was a very small girl, my determined purpose in life was to grow up and get married to finally satisfy this deep inner longing to be securely loved. The violence, alcoholism, and abandonment by my father carved that determination deep within me.

This night, experiencing the greatest heartache I'd ever known, I questioned everything I'd ever believed and ever hoped in. It was as though there were three of me poring over my entire life—one who was compassionate, one who was condemning, and one who was observing it all. With each memory of a different painful life experience, there was struggle for a proper understanding. My thoughts drifted further and further back. I don't know how long I'd been contemplating my life, but I seemed to have finally arrived at a memory in time that made some sense.

My parents weren't particularly religious, though both had been brought up in homes with at least a moderate respect for religious faith. My mother's family brand of Christianity leaned toward Pentecostalism. My father's family claimed to believe in Christianity, but as expressed through the Masons and Eastern Star. However, there was no evidence of this in our family life, just the retrospective awareness. The 1960s were a time when everything "established" was challenged—religion, government, marriage, sexual morals. Ethics and values of every kind were challenged and most

were exploited while people “searched to find themselves.” It wasn’t uncommon in that cultural environment for parents let children “find their own way,” which was how my sister and I were raised.

Early in my childhood my parents let us attend church with the neighbors next door. I liked getting dressed up and going to Sunday school. The teacher there was kind and gentle, but mostly it was the sense of peace in that place that I liked. As I grew, I very occasionally attended church with an aunt or other family member. By the time I was a teenager in the 1970s, exploring different beliefs and practices was the norm. There were no rules, no shoring, and no anchor. What became known as “the Jesus Movement” occurred at the same time that Hare Krishna and Eastern mysticism were promoted by various media personalities; perhaps most influential was the rock band The Beatles. Like most, I was influenced by it all.

In my quest to satiate my intense inner longing to be securely loved, I had three long-term relationships that ended in heartache. In my mid-twenties, I finally recognized that I was my own nemesis. Without realizing it, I was attracted to men who were very much like my father—abusive, alcoholic, and unfaithful. Apparently it’s very common for children to grow up and seek that which is familiar, even if it’s not in their own best interest. I decided to take time to work on my own personal issues, which paid off. It took three years, but I figured out so much. So when I met David, who had no reputation for being abusive, alcoholic or unfaithful, I felt perfectly safe to pursue the relationship.

We were inseparable for just about a year. I’d never been so happy or hopeful, and I believed I was on my way to having what I’d deeply longed for all my life. David’s most unexpected announcement to break off our relationship utterly and completely broke me.

I have no idea how long I’d been lying on my couch when I very clearly remembered my time in Sunday school. I recalled the teacher explaining that Jesus could come into my heart and be my “forever friend” to help me in my life. She explained that He could save me from my sins and keep me from going to eternal hell, which she made clear was a very terrible place. At the tender age of around five years, I didn’t actually understand sin, but because of my home life, I knew what a terrible place was. So I did as the teacher invited us to: I asked Jesus to come into my heart to be my forever friend.

If all that was true, I pondered, then why has my life been one heartache after another? I had said the prayer as the teacher taught us. Was Jesus my friend? Was Jesus even who the Sunday school teacher said He was? Was the Bible true? Is God real?

In the greatest pain I’d ever known, alone in my living room, I found myself praying: “God, Heavenly Father, Jesus, if You are who the Sunday school teacher told me You are, if You are truly the good, loving, and merciful God who can make sense out of my life, then I need You to, now more than ever. I admit that I have really only thought of You as my Savior to keep me from hell. I haven’t wanted You to be Lord of my life. But tonight I’m willing to surrender to You completely. If You can make something good out of my life, then I need You to, because on my own I’ve only proven that I can’t.”

What happened next was something I had never experienced before and haven’t in the same way since. I heard the voice of God clearly speak to me. It wasn’t an audible voice. It was Spirit to spirit. I’ve since taken time to write down what was I believe He spoke to me in order to share with others. This is what I heard from God that night: “Pamela, you only understand in part. I brought David into your life, and also took him out of your life to confirm to you that it

is not an earthly relationship you deeply long for—you long for Me. You met Me once a long time ago. Don't you remember? You were very little. You learned about Me from that Sunday school your parents let you attend with the neighbors. Remember? I promised you that I would never leave or forsake you. I know you remember. You gave yourself to Me then. But through the years, My heart has been repeatedly rent because you have sought the love you need in many other ways—career, position, material possessions, relationships. Yet, I have kept My promise. Though you have never acknowledged Me in your heart of hearts—you only see Me as Savior for your eternal future—I AM the God of yesterday, today and tomorrow. Now Pamela, I will wait no longer. Today, I have removed from you that which you perceive to be what you deeply long for so that you can finally and abruptly see the truth about who and what you really need.”

My tears stopped flowing. My soul was quieted. I had a profound sense of peace. And the deep inner longing within me was finally and completely satisfied. In awe, I remained motionless, gratefully reflecting on what God had just said to me, pondering it and cherishing it, confident in the truth of His words.

From this, I had to know more about God. I realized that through my exposure to God as a young girl, I merely knew *about* Him. Now, I wanted to *personally know* Him. This started my journey to find truth. I had an entire life of cultivated beliefs—many of which I had merely accepted without any consideration. I had unanswered questions, doubts, and fears that I now wanted to find answers to. I had friends from faiths other than Christianity who talked about God. What made the distinctions between different religious faiths? Are we all worshiping the same God just with different expressions? What about what I'd been taught about each person finding their own truth, since what is true for one person is not necessarily true for someone else? I had so many questions that could no longer be left unanswered.

It's taken years for me to learn what is represented in this book. Some has been gained through academic study. However, the faith that has the deepest roots is that which has been tested. I am grateful to say that today my faith is stronger than ever. I have a confident faith that has been developed through challenges that now allows me to overcome adversity as never before. As is true for everyone, first I had to establish a confident conviction about the object of my faith, which is the subject of this book—**Essential Faith**. Then I had to grow and strengthen my faith to experience victory over obstacles in this life—**Effective Faith**. This will be the focus of my second in this three-book series. The second book is entitled *Renew Your Hope! Remedy for Personal Breakthroughs*. The third book planned for this series, *Revive Your Life! Rest for Your Anxious Heart*, will be about faith motivated by love—God's love. This is what I call **Excellent Faith**.

What about you? Have you ever asked basic questions about your beliefs? Have you ever truly examined what you believe and why you believe it? It took what was a series of crises for me to finally, honestly explore what I believed. Will you allow your own unanswered questions to remain? Will it require a crisis that challenges what you believe to cause you to examine your faith? I pray not. Because of my experiences, I have a deep passionate desire to help people discover and live in truth. Why wait for a crisis when I can help?

I want you to allow this book to help you examine your faith. It is not my desire to tell you what to believe; rather, it is to help you intentionally come to your own beliefs. At the same time, because of the path of discovery I've taken, I

openly share with you what I believe and why. I'm confident that every right-minded human being wants to discover and live in truth. It is, therefore, vitally important that we make a concerted effort to learn about truth.

The next chapter will help you take the first step in finding truth for yourself.

CHAPTER TWO

Faith in Crisis

I have been teaching matters of faith for many years now. I have noticed a trend that disturbs me greatly. In fact, it was my reading about Americans' responses to religious diversity that became the catalyst for the timing of writing this book.

Religious diversity is the trend I am concerned about. "What?" you may ask. "That smacks of intolerance!" But carefully consider what I read about Rabbi David Ingber. He was raised in Orthodox Judaism and departed from the faith in his twenties. On his self-described spiritual journey, he practiced various aspects of Eastern religions. Ultimately he returned to his Jewish roots, bringing with him these Eastern concepts and practices. He has since become a rabbi and founded a congregation in New York City named Romemu. His slogan is *Judaism for mind, body, and spirit*. When interviewed, Ingber explained, "I do think that there's a level of maturity involved in being so secure in your own root tradition that you can dabble, that you can borrow, and that you don't feel that it's in some way sacrificing your own identity. There is a way for those who love God to love God together, and I think that's what we're trying to do now—we're trying to say, let's go beyond the labels."¹ On the surface this sounds good; after all, *tolerance* is an essential and politically correct aspect of present-day American culture.

Tolerance, however, is only as good as the wisdom behind it. Consider the wisdom of tolerating an open flame near gasoline. There is none, unless the desired outcome is a catastrophically devastating explosion.

Exploring Religious Tolerance

Religious tolerance, in popular wisdom, is respecting people's individual rights to believe what they choose to believe. Traditionally, this has been demonstrated by people from specific religious groups respecting the rights of others to belong to any religious group they choose. This is a basic religious freedom, and a core premise upon which America was founded that must be highly valued and protected for everyone.

But according to the Pew Research Center’s Forum on Religion and Public Life, Americans’ embrace of religious tolerance today is unique in contrast to times past. Rather than accepting religious faiths, philosophies, and ideals as distinct groups, postmodern Americans selectively accept aspects of various beliefs and practices, incorporating them together as they choose. The attempt to reconcile or bring into union different or opposing ideals, principles, and philosophies of religions is referred to as *syncretism*. And in America, the appeal for this is on the rise. Ingber said, “I do think that there’s a level of maturity involved in being so secure in your own root tradition that you can dabble, that you can borrow, and that you don’t feel that it’s in some way sacrificing your own identity.” I couldn’t disagree with him more. I wholeheartedly believe it is utterly sacrificing one’s identity over to deception. (I will explain more about this later.) Yet many are attracted to syncretism.

The Pew Research Center further reported, “Large numbers of Americans engage in multiple religious practices, mixing elements of diverse traditions.”² The create-your-own-religion mentality reveals that “culture and pop-culture and the Internet are probably more powerful teachers than Sunday school teachers,” according to Scott Thumma, a sociologist at the Hartford Institute of Religion Research.³ And according to Alan Cooperman, associate director at the Pew Forum, “It is as much now the norm as it is the exception for Americans to blend multiple religious beliefs and practices. The way we personalize our iPhones, we also personalize our religious lives.”⁴ Like selecting from a menu at a Chinese restaurant—two from column A, three from column B and two from column C—a growing number of Americans are choosing their faith according to their own personal preferences. This type of religious diversity is increasing in America, and, sadly, a growing number of people view this as a good thing.

This concerns me greatly for several reasons. To start with, attempting to mix aspects of different faiths is evidence of the lack of core convictions. Lack of core convictions means a person cannot rely upon their faith with confidence. Moreover, when examining the basic tenets of different faiths, it becomes apparent that their selected beliefs are completely at odds with each other—there is no way to harmonize them. Finally, believing that the faith we adopt has both temporal and eternal implications makes this an extremely serious issue.

Most people believe that our human existence is eternal—that our physical life is temporal and that our soul and spirit are eternal. Further, most hold that our belief system in this life determines the ultimate eternal dwelling place of our soul and spirit.

Yet, with no apparent consideration for conflicting beliefs, Americans are combining Christianity with Eastern mysticism, New Age, astrology, and humanist beliefs—or any combination of beliefs. For some, it’s an attempt to cover all the bases in the hope that at least something will enable them to go to heaven. But for most, according to the research referenced above, it’s a matter of choosing what they like and disregarding what they don’t like. In reality, this produces a faith founded on personal preferences that is wrought with serious conflict.

My crisis of faith shared in the previous chapter abruptly forced me to question everything I ever believed. Everything I had ever hoped for—everything I was living for. That was the most dreadful and desperate experience I have ever known. I cried out to God through my limited knowledge of Jesus. Had God not spoken

to my spirit, I really don't know if I would be here today. With the seed of hope planted in me, and a compelling sense of urgency, I set myself on a steely quest. I learned a great deal—with more still to be learned. Nonetheless, what I possess now is a confident faith that is *knowingly* based on truth. For the first nearly thirty years of my life, I thought I had solid basis for building my life and my future hopes. In reality, I had a collection of beliefs that I liked without ever actually considering them—without scrutinizing their validity. Perhaps you haven't taken the time or applied the effort to examine *why* you believe what you believe. If you were to face a crisis where you truly needed your faith, would it sustain you?

Discovering Deception

With a heart wanting others to have a confident faith, one of the first questions I ask an audience when I speak in person is, “Who in this room wants to live your life on the basis of a lie?” No one ever raises their hand to that question. I then propose that unless we intentionally and regularly examine what we believe and why we believe it, we could very easily be determining our faith and subjecting our eternal lives on the basis of lies.

How can people confidently hold to a worldview they've never actually considered? Part of the reason, in my opinion, is because our public education system has come to teach people *what* to think, rather than *how* to think. It used to be that grammar (effective sentence structure), logic (reason, judgment, and common sense), and rhetoric (the art of communicating through speaking) were required fundamental pillars of basic education. But now, unless a person is a philosophy major, logic and reason are not required subjects at all!

Today, society is largely composed of people who have been “trained” instead of educated, and the result is that we have tremendous numbers of people—even in positions of leadership—who are deceived and leading others into deception without realizing it. The very nature of deception means that the victim is unaware. If you are deceived, you won't know it. I didn't know it.

When I discovered that my religious beliefs were wrought with falsehoods, I was shocked to realize I'd been living my life and making important decisions, every day, with beliefs founded on lies. This was tremendously upsetting! How could I have been so duped? I'm reasonably intelligent. I'm aptly educated. Then I realized the only way well-meaning and reasonably intelligent people can be deceived is for there to be a sufficient amount of truth-appeal within the deception.

Highly educated people are deceived. People in positions of tremendous influence and leadership are deceived. Young, old, rich, and poor are deceived. Deception is no respecter of persons. Unless a person deliberately and consciously makes the effort to examine their beliefs, they could easily be deceived. I don't want that for you. Keep reading.

Are All Religions Equal?

Once I intentionally sought to learn the truth about God and humanity, I found myself on a journey that was accelerated with every new discovery. I learned that modern *religious pluralism* (the idea that all roads lead to

heaven, in an effort to combine all religions) seeks to have all religions considered equal and to attain religious unity. This appeals to our American sense of fairness. But as I continued learning, it became glaringly apparent that it is impossible to combine different religious beliefs without requiring serious compromise from each respective belief.

America's founding fathers knew that religious unity is not possible. In response, they sought to create a government that allowed for religious diversity. This was in keeping with their view that each human being is created equal and endowed by his/her Creator with certain inalienable rights. Moreover, America's founders worked hard to escape specific religious "unity demands" of the British government. Religious freedom that allows individuals to worship as they choose is an inalienable right (a right based on natural law that cannot be taken away, denied, or transferred). This right is protected in America's Bill of Rights and codified in the Constitution of the United States of America.

America's founding fathers sought unity through unique and distinctive moral and governmental ideas, which inspired the fabric of American government—ideas such as inalienable rights, individualism, limited government, full republicanism, separation of powers, checks and balances, and an educated and virtuous citizenry. Those ideas produced a national unity that encompassed America's great diversity of race, ethnicity, and religion.⁵ In the founding of America, Judeo-Christian values were the bedrock for governmental and national ideals with the right for people to maintain other religious faith completely protected.

Erwin W. Lutzer, in his book *Christ Among Other gods: A Defense of Christ in an Age of Tolerance*, offers an explanation of how the movement for America to become pluralistic has grown. In 1993, he attended the Parliament of the World's Religions that met in Chicago. Lutzer writes, "With lofty ideals and utopian plans to unify the religions of the world for the common good, this parliament met to break down the barriers that exist in the accelerated march toward religious unity. Six thousand delegates came to learn from one another, explore areas of agreement, and grasp a better understanding of one another's religious heritages." The premise in the minds of virtually all in attendance was that "it doesn't matter what god you pray to, because every deity is ultimately the same deity shrouded in a different name."⁶

The efforts of this parliament echoed a religious viewpoint that has existed for thousands of years under different names such as *ecumenism*, *traditionalism*, or *perennialism*. The parliament described what was then representative of a minority of people, but that today seems to be increasing by leaps and bounds. This perspective was confirmed with the 1993–1994 Barna research report, which indicated that nearly two out of three adults contend that the choice of one religious faith over another is irrelevant, because all religions teach the same basic lessons about life.⁷

J. P. Moreland, distinguished professor of philosophy at Talbot School of Theology, wrote about an unnamed student's response to the discussion of the specific claims of Jesus. The student's response was, "I think Jesus is great for you, but I know Buddhists and Muslims, and they're just as sincere as you are. And they think their views are true just like you do. There's no way a person can know his religion is the 'right' one, so

the best thing to do is to just believe everyone's religion is true for them and not judge anyone."⁸ Aware of it or not, this student echoed the view of religious pluralism.

Especially important to the secular point of view is the acceptance of all religions as equal. It's not enough to tolerate the existence of different religions—we must accept them all as equally valid. And if one can't quite accept that all religions are equally valid, then at the least, in today's cultural climate, one must adhere to *inclusivism* (open to other religions). Inclusivism is a movement that began with the eighteenth-century Enlightenment. This Enlightenment movement declares that ignorance and narrow-mindedness would limit "God's" revelation to only one particular faith group. Inclusivism has brought Americans to *selectivism*, which, according to Lutzer, teaches that we "must not follow any one religion, but compile our own personal list of cherished beliefs."⁹

Increasingly, today's generation wants to take religion out of the realm of rational discourse and relegate it to the area of personal preferences and opinions. If there are thirty-one different flavors of ice cream, why not have variety in religions? The gods of the New Age movement are always tolerant of sexual preferences, feminism, and hedonistic pleasures at almost any cost. Why shouldn't people choose a religion that is compatible with their private values? Americans have become caught up in the belief that in order to have meaningful faith, it must agree with their deeply held personal preferences.

The bitter pill of deception has been sugar-coated with what appeals to us carnally—that is, what appeals to us physically and especially sexually. We have become a society that makes decisions on the basis of what we subjectively or emotionally feel rather than what we have objectively reasoned.

In today's politically correct climate, it is assumed that no one is in any position to judge another. But in doing this, we permit ourselves, and those we love, to be deceived. In reality, without objective principles to guide our chosen beliefs, any choice is either purely arbitrary or totally based on emotion or upbringing.

Examining the Evidence

Francis Collins, one of the world's leading geneticists and well known for heading the Human Genome Project, became a medical doctor after completing his doctorate in chemistry at Yale. In the early years of his medical practice, when treating patients facing death who confidently declared their faith, he realized he had never really examined the evidence for his atheistic belief. This bothered him, because as a scientist he was trained to draw conclusions based on facts and examine the evidence. In his effort to confirm that God does not exist, he came across the writings of C. S. Lewis, who himself was once an atheist.

Collins writes about reading Lewis's book, *Mere Christianity*:

It took me three or four months to get all the way through that book, because it was very unsettling to see that the foundations of my atheism were falling apart page by page and leaving me in a position of having to accept the idea of God's existence: something that I was not prepared for.

It was Lewis's argument about the moral law, this knowledge of right and wrong that distinguishes us from all other species, that I found most convincing and do to this day. It is a moral law that we break quite regularly, but we know it's there. It often makes very little sense in naturalistic terms because it sometimes calls us to do acts of radical self-sacrifice (like risking your own life to save another's), that are clearly not good for the passing on of our DNA, which is all that evolution by natural selection would care about. That part of the argument led me to acknowledge that if God exists, then God cares about people. Why else would this moral law be something that people, including me, experience?¹⁰

In his book *The Language of God: A Scientist Presents Evidence for Belief*, Collins shared how he came to realize that scientific evidence points to God as Creator, a good, loving, and holy God, who calls us all to be good, loving, and holy (morally, physically, and spiritually).

When I ask my audiences, "Who in this room wants to live your life on the basis of a lie?" I discover some very important matters. Since no one ever raises their hand, the reality of our commonly preferring truth becomes evident. This means that we, as human beings, have an intuitive moral compass. We intuitively want to live our life on the basis of what is true and good, over living it on the basis of what is false and bad.

Morality and truth are two topics that have been bandied about. Yet unless we discover actual truth, morality is up for grabs. This explains the condition of America today.

Clearly, both good and evil coexist in this world. Religions and philosophies attempt to identify the origin of good and evil and human existence, and then propose methods to overcome evil in order to live what is good—physically, emotionally, mentally, and spiritually.

Regardless of what you believe, whether you follow a particular religious group or have joined the increasing number of Americans who develop their faith based on personal preferences, it is vitally important to examine why you believe as you do, not only to have every opportunity to live life today in what is "good," but so you can be confident of where your life is taking you in the hereafter.

Your personal beliefs, your faith, are an integrated part of you—they are the very essence of who you are. Every day you consciously and subconsciously base decisions on your personal beliefs. Your parents and other significant people in your life have influenced what you believe today, so to examine what you believe can feel like an affront to them. This can be quite unsettling. If you discover that what you believe is faulty, then you have to admit that you've been wrong—and that's not easy! It takes real courage, and it can be painful to examine what you believe. But not to do so is to choose to be willfully ignorant.

If you choose not to examine what you believe and why you believe it, then you are knowingly subjecting yourself to the prospect of deception. Although examining your personal faith is difficult, I suspect that you know in your heart of hearts it's the wise thing to do.

Faith in America is definitely in a crisis. Never has there been a time of greater moral decline, social unrest, economic uncertainty, distrust of leadership, and disgust with media, or a time where confident faith has been needed more.

You can recover from deceptive thinking simply by intentionally and regularly examining what you believe and why you believe it. Only then can you be sure you are basing your life—*your eternal life*—on what is good.

Let's explore this more together. By our journey's end, I'm confident you'll be equipped with a faith that won't fail you when you need it the most.

If you have enjoyed this preview of *Examine Your Faith! Finding Truth in a World of Lies*, you are encouraged to purchase a copy with a discount at www.pamelachristianministries.com. Use Discount Code BPDC at check out. Otherwise this book is available at all fine Christian Booksellers. Read reviews on [Amazon](https://www.amazon.com).