

Hebron Baptist Church

Southern Baptists post-Civil War

“On the heels of the Civil War, white Baptists in the South, like all southerners, were chastened yet resilient...Essentially, southerners believed that while the political reality of the Confederacy died during the war, the culture of the South would endure, and indeed the region could become a religious kingdom.” (Kidd & Hankins)

As historian Charles Reagan Wilson argued, “white southerners used the myth of lost cause to construct ‘an identity as a chosen people.’ And Southern Baptists led the way.

“The Baptist split of 1865 is recognized today as one of the most crucial events in Baptist history...The schism gave birth to what is now America’s largest Protestant denomination, called, in jest, the ‘Catholic Church of the South.’ (Kidd & Hankins)

Southern Baptists were “at ease in Zion,” as historian Rufus Spain put it, having grown comfortable as the dominant cultural institution of the region.

While the SBC’s growth and centralization proved significant, even more important was the cultural evolution it advanced. In the years following the Civil War, white Southern Baptists became consummate cultural insiders. As they renewed the identification of Christ’s kingdom with America, Southern Baptists both molded and reflected a transformed South.

“White southerners believed their cause had been just, and they insisted that the Confederacy, not the Union, was the truly Christian society. Southern Baptists explained the South’s defeat as the result of judgment for personal sins (not for slavery) and God’s greater plan for their culture.” (Kidd & Hankins)

Following the Civil War, and especially after Reconstruction, the South instituted legal segregation – Jim Crow – and white Southern Baptists led the way. As black Baptists desired to form their own independent congregations, white Southern Baptists encouraged the formation of black churches and black denominations.

Sources: Charles Reagan Wilson, *Baptized in Blood: The Religion of the Lost Cause, 1865-1920*, © 1982; Thomas S. Kidd, Barry Hankins, *Baptists in America, A History*, © 2015; Rufus Spain, *At Ease in Zion: Social History of Southern Baptists, 1865-1900*, © 1967



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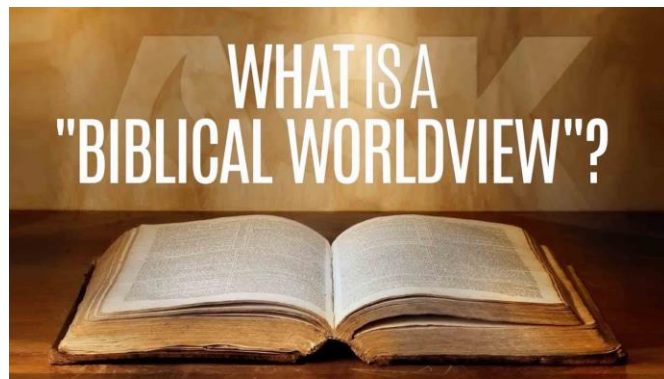


In Leviticus 23:23-25, Rosh Hashanah, or Jewish New Year, is called the Feast of Trumpets. The feast begins the Jewish High Holy Days and Ten Days of Repentance with the blowing of the ram’s horn, the *shofar*, calling God’s people to repent from their sins.

Rosh Hashanah is a solemn time of soul-searching, forgiveness, repentance, and remembering God’s judgment. It is also a joyful time of celebration, looking forward to God’s goodness and mercy in the New Year.

The Ten Days of Repentance culminate on Yom Kippur, the Day of Atonement (Lev. 23:27).





A worldview is a pattern of ideas, beliefs, convictions, and habits that help us make sense of God, the world, and our relationship to God and the world. It is the lens through which people see the world.

While there are many worldviews, five of the six major ones are diametrically opposed to the Biblical worldview (the sixth major one):

Secular Humanism
Marxism
New Spirituality
Postmodernism
Islam

According to the findings of Dr. George Barna's *American Worldview Inventory 2023*, only 4% of adults in America have a Biblical worldview, a drop from 6% in 2020.

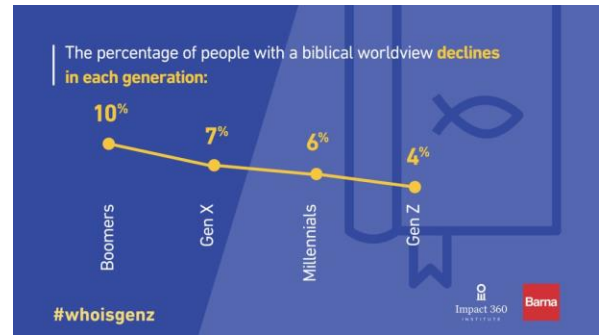
Barna also found that 82% of adults fall into the category he labels as "World Citizens." These individuals "possess a worldview other than a biblical worldview, but might have a few beliefs and behaviors that are consistent with biblical principles."

Most Americans (68%) consider themselves to be Christians. Among this group, only 6% have a Biblical worldview. Less than half of these self-defined Christians can be classified as born-again. Within the born-again population, only 13% have a Biblical worldview.

"As things stand today," said Barna, "biblical theism is much closer to extinction in America than it is to influencing the soul of the nation."

Sources: Summit Ministries (Manitou Springs, CO), Barna Group (Dallas-Ft. Worth, TX)

Worldviews by Generation



For over 20 years the Barna Group has been tracking the number of Americans that hold to a Biblical worldview. Here are the 2018 findings for the largest generations and how many held a Biblical worldview five years ago:

Boomers (ages 59-77)	10%
Gen X (ages 43-58)	7%
Millennials (ages 27-42)	6%
Gen Z (ages 11-26)	4%

"Given the prevalence of social media and screens in our society, we are seeing an acceleration of ideas, beliefs, and practices that are out of step with what God has revealed in the Bible. *Atheism is on the rise in Gen Z*," said Jonathan Morrow. "Today's teens are less Christian and more confused about moral and spiritual truth than ever."

Worldviews ask and answer questions like:

Does God Exist? (God)
How Did Everything Begin? (Origins)
What's Wrong with the World? (Problem)
What's the Ultimate Solution? (Solution)
Who Am I? (Identity)
Why Am I Here? (Purpose)
Am I Living a Good Life? (Morality)
What Happens After I Die? (Destiny)

Source: Barna and Impact 360 Institute Research; (Jonathan Morrow is with Impact 360 Research)