

The Scripture Engagement of Students at Christian Colleges

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In 2013, the Center for Scripture Engagement at Taylor University gathered data from 4,210 full-time, traditional-age, students at Christian colleges. This report summarizes our findings for the students' scripture engagement. It has the following parts:

1. The Bible—Center of Spiritual Growth
2. Students' views of the Bible
3. Students direct reports on their relation to the Bible
4. Contexts and kinds of interaction with the Bible
5. Scripture interaction summary index values
6. The interaction of context and kind of scripture interaction
7. How scripture interaction relates to other aspects of the Christian life

Data Collection

In the spring of 2013, students at 13 Christian universities from across the United States were invited to complete a half-hour on-line survey that asked about their spiritual background, spiritual lifestyles, scripture engagement, love of and relation to God, love of others, and their Christian identity.

4,210 traditional-age full-time students participated. Responses to the survey were weighted for proportional representativity of gender and year in school.

1. The Bible – Center of Spiritual Growth

The Bible stands at the center of all traditions of Christian spirituality. The question for the Christian is not whether one should be involved with the Bible, but how to come to Scriptures so that lives are changed. A maturing Christian continually grows in faith, hope, and love for God and others (1 Corinthians 13:13, Matthew 22:36-40). Prayer and Scripture reading are foundational to the spiritual growth process of all believers. The Scriptures, read and prayed, are our primary and normative access to God as he reveals himself to us.

In the book *Move: What 1,000 Churches Reveal About Spiritual Growth (2011)*, authors Hawkins and Parkinson describe research conducted on 250,000 people at 1,000 churches. The study looked at 50 different factors that impact spiritual growth (defined as loving God and loving others). Their findings? "Nothing has a greater impact on spiritual growth than reflection on Scripture... If churches could do only one thing to help people at all levels of spiritual maturity grow in their relationship with Christ, their choice is clear. They would inspire, encourage, and equip their people to read the Bible – specifically, to reflect on Scripture for meaning in their lives...The Bible is the most powerful catalyst for spiritual growth. The Bible's power to advance spiritual growth is unrivalled by anything else we've discovered." The key process in training ourselves and others to fulfill the Great Commandment is to reflect on the Scriptures.

Why are the Scriptures so vital to spiritual growth? They are living and active (Hebrews 4:12-13), give freedom (James 1:25), make truth known (Psalm 19:7-11), and equip for service (2 Timothy 3:16-17). All this and more is true, but perhaps the most important reason is based on the simple description that the Bible is "God's Word." As Timothy Ward says, "to encounter the words of Scripture is to encounter God in action" (Timothy Ward, *Words of Life*, 2009). Every time we come to the Bible, we can meet and know God. Engaging the Bible is a relational process, the primary means by which God engages and matures the believer.

Reading To Know God – A Relational Process

J.I. Packer, in his book *Knowing God* (1973), writes that having a relationship with God is our primary purpose. "What were we made for? To know God. What aim should we have in life? To know God. What is the eternal life that Jesus gives? To know God. What is the best thing in life? To know God. What in humans gives God most pleasure?"

Knowledge of himself.” The Bible is the means by which we encounter God, get to know and enjoy him, and fulfill our purpose in life.

Eugene Peterson, in *Eat This Book* (2006), states that Scripture engagement (or “spiritual reading”) is a relational process: “What I mean to insist upon is that spiritual writing—Spirit-sourced writing — requires spiritual reading, a reading that honors words as holy, words as a basic means of forming an intricate web of relationships between God and the human, between all things visible and invisible.” The process of hearing or reading the Bible must be done thoughtfully because you are coming into the presence of a Holy God.

Chris Webb, in *The Fire of the Word* (2011), also writes that engaging the Bible is a relational process. Chris explains that the Bible is a “thin” place where we meet God: the Scriptures are a “place where the boundary between heaven and earth has been worn through...When we open the Bible, it does not say to us, ‘Listen: God is there!’ Instead, the voice of the Spirit whispers through each line, ‘Look: I am here!’” The Bible is the inspired Word of God (2 Timothy 3:16); through it He speaks to us. Through it the Holy Spirit shows us who God actually is. As we come to know Him, we are changed more and more into his likeness.

Dr. Fergus Macdonald (of the Taylor University Center for Scripture Engagement) points out that each Person of the Trinity is involved in the relational process of Scripture engagement. “It is the Holy Spirit who enables the text to speak for itself; when the text speaks it is the voice of God the Father that is heard; and it is Jesus Christ who through the text makes a unique claim upon the readers and hearers.” By reading God’s written Word, we find his living Word, Jesus Christ.

Scripture Engagement

A relational and reflective involvement with the Bible has been summarized using the phrase “Scripture engagement.” What is Scripture engagement? Dr. Fergus Macdonald writes, “Scripture engagement is interaction with the biblical text in a way that provides sufficient opportunity for the text to speak for itself by the power of the Holy Spirit, enabling readers and listeners to hear the voice of God and discover for themselves the unique claim Jesus Christ is making upon them.” Dr. Lawson Murray, President Scripture Union Canada, defines Scripture engagement as being “the process whereby people are connected with the Bible such that they have meaningful encounters with Jesus Christ and their lives are progressively transformed in Him.”

The Bible itself teaches us how we are to engage the Scriptures. Words the Bible uses include “meditate” (Psalm 1:2, Joshua 1:8), “reflect” (2 Timothy, 2:7), “look intently” (James 1:25), “dwell” (Colossians 3:16), “ponder” (Psalm 119:95), “consider” (Jeremiah 2:31), and even “eat” (Jeremiah 15:16, Revelation 10:9-11).

To engage the Scriptures is in contrast to learning the Bible for information only. It is more than reading for a devotional thought for the day or a skimming of passages out of sense of duty or a desire to earn God’s favor. Scripture engagement is a way of hearing and reading the Bible with an awareness that it is in the Scriptures that we primarily meet God. It is a marinating, mulling over, reflecting, dwelling on, pondering of the Scriptures, resulting in a “transformative engagement” with God. Besides “Scripture engagement,” phrases that have been used to convey the same idea include “holy attention,” “spiritual reading,” “participatory reading,” “formative reading,” and “existential reading.”

There is an extensive range of ways in which people interact with the Bible, it is helpful to distinguish five categories of Scripture engagement:

- Personal – interacting with Scripture during one’s private devotions
- Small Group – interacting with Scripture along with others
- Liturgical – the public recital of Scripture during acts of worship
- Rhetorical – public proclamation of the message of the Scriptures
- Didactic – instructional learning from Scripture in an educational setting

2. Students' views of the Bible

In the Christian Life Survey a set of twelve questions was asked concerning the students' views of the Bible. The responses on five of those questions are shown below (Chart One). The rest of the findings on these questions can be found in a two page summary or a four minute video located at <http://tucse.taylor.edu/research>.

Overall, these 4000 plus students indicate that the Bible is authoritative and should be understood within cultural context but they are not comfortable with claims of literalism nor that the book is just a set of moral tales.

3. Students direct reports on their relation to the Bible

Research on people's interaction with the Bible often considers their frequency of Bible-reading. While we'll start there as well, we will go substantially further. A simple question on reading the Bible provides a rather limited insight into students' interaction with scripture. To create a better insight into students' experience of the Bible in this research we included 59 questions about the ways and places the students interacted with scripture.

Included in this set of questions were five direct questions about their interaction with the Bible (including the "I read the Bible" question shown above), six questions about *how often* they are exposed to scripture in different contexts, and 48 questions that explored the *ways they interact with* the Bible within those six contexts. This provides us with an unusually comprehensive insight into *how much* the respondents interact with the Bible, *where* they interact with the Bible, and *how* they interact with the scripture.

So are the students reading the Bible? For the 4000 plus students studied in this research, it is clear that they are. In fact, they report high amounts of interaction with the Bible in a variety of forms.

As shown in Table One, about one fourth of the students (24.2 percent) say they read the Bible daily, another third (36.7 percent) say they interact with the Bible multiple times a week but not daily, and an additional thirteen percent (12.8) say they read the Bible each week. That is 73.7 percent of the students indicating that they are frequently interacting with scripture at least once a week—60.9 percent at least a few times a week.

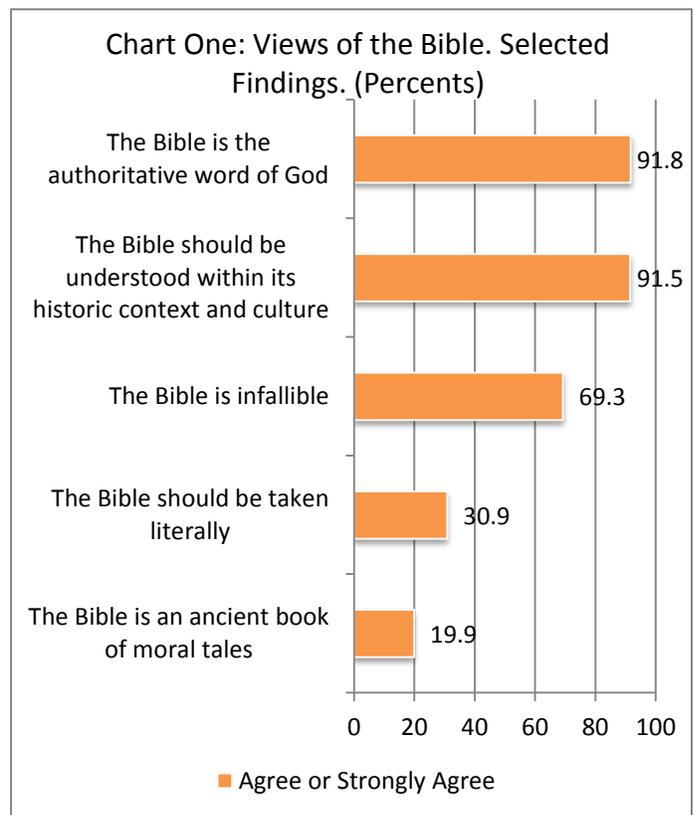


Table One: "I read the Bible"

	Frequency	Percent
Never	48	1.2
Between Never and Yearly	92	2.2
Each Year	70	1.7
Between Yearly and Monthly	213	5.1
Each Month	195	4.7
Between Monthly and Weekly	470	11.3
Each Week	533	12.8
Between Weekly and Daily	1524	36.7
Each Day	1006	24.2
Total	4150	100.0

The four additional questions (beyond reading the Bible) that provide a direct measure of the students' orientations toward the Bible were:

I reflect on the meaning of scripture in my life

I believe the Bible has decisive authority over what I say and do

I talk about Bible passages with my friends

As I go through the normal day I think of Bible passages relevant to what I am doing

Each of these questions approaches the respondents' interaction with the Bible differently. Reading the Bible is not as engaging as reflecting on its meaning for your life—nor do reading or reflecting necessarily mean that a person believes it has authority over their life. Similarly, the internal processes of interaction with the Bible that happen most often in introspective ways (reading, reflecting, believing) are not the same as bringing the Bible to bear in our everyday interactions in informal settings (chatting about the Bible with friends) or in application to what to do in normal everyday behavior while we're involved in those behaviors. The five questions as a set provide substantially more insight into general experience of the Bible than a single question about reading the Bible.

Here, then, are the distributions of the students' responses to each question by itself (responses to "I read the Bible" are shown above in Table One).

A question that has been found useful for going beyond reading the Bible that has been used in research done by the Willow Creek Association asks if the respondents reflect on scripture—a mental interaction that goes beyond minimal exposure and knowledge to a more intentional engagement with the scripture. As shown in Table Two, the students studied here, responded in a very similar pattern on this question as they did on the Bible reading question: seventy percent (70.2) indicated that they reflect on the meaning of scripture in their life at least weekly.

Table Two: "I reflect on the meaning of scripture in my life"

	Frequency	Percent
Never	123	3.0
Between Never and Yearly	98	2.4
Each Year	52	1.2
Between Yearly and Monthly	205	4.9
Each Month	233	5.6
Between Monthly and Weekly	525	12.6
Each Week	679	16.4
Between Weekly and Daily	1367	32.9
Each Day	871	21.0
Total	4153	100.0

Large percentages of the students also agreed or strongly agreed that Bible has decisive authority over what they say and do (75.5 percent gave one of those answers).

Table Three: "I believe the Bible has decisive authority over what I say and do"

	Frequency	Percent
Strongly Disagree	106	2.4
Disagree	251	5.8
Neither Agree nor Disagree	709	16.3
Agree	1695	39.1
Strongly Agree	1580	36.4
Total	4340	100.0

Similarly, these students, in large measure, report that they do discuss the Bible with their friends—an indication that the Bible is central enough to their lives that it comes up in casual interactions in informal social interactions—though they are less likely to agree strongly that they do this. Three fourths of the students (74.8 percent) agreed or strongly agreed that they talk about Bible passages with their friends. Being students at Christian colleges where most of their friends are also Christians and the social context encourages those discussions, the colleges should be encouraged to see such broad inclusion of the Bible in their students’ everyday lives.

Table Four: “I talk about Bible passages with my friends”

	Frequency	Percent
Strongly Disagree	106	2.4
Disagree	346	7.9
Neither Agree nor Disagree	643	14.8
Agree	2133	49.0
Strongly Agree	1122	25.8
Total	4350	100.0

Perhaps the best measure of the centrality of the Bible to the students’ lives is whether they think about Bible passages relevant to what they are doing as they go through a normal day. Nearly half of the students (47.2 percent) agreed or strongly agreed with that statement.

Table Five: “As I go through the normal day I think of Bible passages relevant to what I am doing”

	Frequency	Percent
Strongly Disagree	230	5.3
Disagree	900	20.7
Neither Agree nor Disagree	1160	26.7
Agree	1607	37.0
Strongly Agree	444	10.2
Total	4341	100.0

In general, then, this large collection of students at Christian colleges were very likely to report that they read the Bible and reflect on it weekly or more often and they commonly said they agreed or strongly agreed that they believed the Bible has decisive authority over their lives. They were a bit less likely to say they strongly agreed that they talk about Bible passages with their friends (though it was still quite common to say they agreed or strongly agreed) and they tended to be willing to agree but not strongly agree that they think about the application of Bible passages to what they are doing as they go through a normal day—and more notable proportions indicated that they were neutral or disagreed with this statement than the others.

In sum, then, the students studied in this research demonstrate a high consistent and multi-layered connection to the Bible.

A Focus on the Bible Index

When we have several measures that are meant to measure the same aspect of people’s lives (for example the centrality of the Bible in their lives) we can gain a more reliable and robust measure by combining the set of answers into one summative—more comprehensive—score. Such a summative score is called an index.

One goal of this research is to create indexes that identify the focus points of the students’ spiritual lives. In particular, to see the extent to which these students’ spiritual lives are focused on God, on others, and/or on the Bible—three focal points commonly advocated in Christianity based on Matthew 22:37-39 and 2 Timothy 3:16. Having a “focus” in your life means that something has become central to who you are and what you do. A focus on the Bible, then, means the Bible is central to who you are and what you do spiritually. To see the extent to which the Bible plays this role in the students’

lives, three questions from the survey discussed above were combined into a summative index. They asked students if they strongly disagreed, disagreed, neither agreed nor disagreed, agreed, or strongly agreed with these statements:

- I believe the Bible has decisive authority over what I say and do
- I talk about Bible passages with my friends
- As I go through the normal day I think of Bible passages relevant to what I am doing

Each of these three statements approaches the centrality of the Bible to their lives in very different ways but they are particularly focused on the role of the Bible in their lives in the settings and times when the Bible is not necessarily central to the moment. We would expect the students to indicate that the Bible was at the forefront of their attention when they are in a religious service, but the Bible would need to be more of a focal point of their life to be relevant when they are with their friends or just going through a normal day.

Student’s scores on the focus on the Bible index can range from a 1 (which means they strongly disagreed to all three statements) to a 5 (which means they strongly agreed to all three statements). Scores between 1 and 5 indicate some combination of answers on the original three survey questions with higher index values indicating a greater life focus on the Bible and lower scores indicating a lower life focus on the Bible.

In essence, the summative index scores can be used to determine the degree to which students agreed or disagree (through the three component questions) that the Bible is a focal point in their life. As shown in Table Six, only a small percentage have an average value on the index that indicates that the Bible is not a focal point in their life (8.7 percent had summative averages indicating that they disagree or strongly disagree that the Bible is a focal point of their lives). Another fourth of the students (25.1 percent) were neutral (their three answers averaged to a middle response indicating neither a consistent agreement nor consistent disagreement) and two thirds of the students had average responses indicating they agreed that the Bible is a focal point in their life (49.5 percent) or strongly agreed that the Bible is a focal point in their life (16.7 percent).

Table Six: Focus on the Bible Index Scores

	Frequency	Percentage
Strongly Disagree	66	1.5
Disagree	297	7.2
Neither Agree nor Disagree	1050	25.1
Agree	2067	49.5
Strongly Agree	698	16.7
Total	4178	100.00

4. Contexts and kinds of interaction with the Bible

Knowing how central the Bible is to these people’s lives is valuable but does not tell us where they tend to interact with the Bible nor how they interact with the Bible. To see more clearly the interplay between the contexts where the students interact with the Bible and the ways they interact with the Bible a set of 48 questions was asked that looked at eight kinds of interaction with the Bible and considered those eight kinds of interaction within six different contexts.

The survey first asked how much exposure the students had to the Bible in each of those contexts. The participants were offered these six questions:

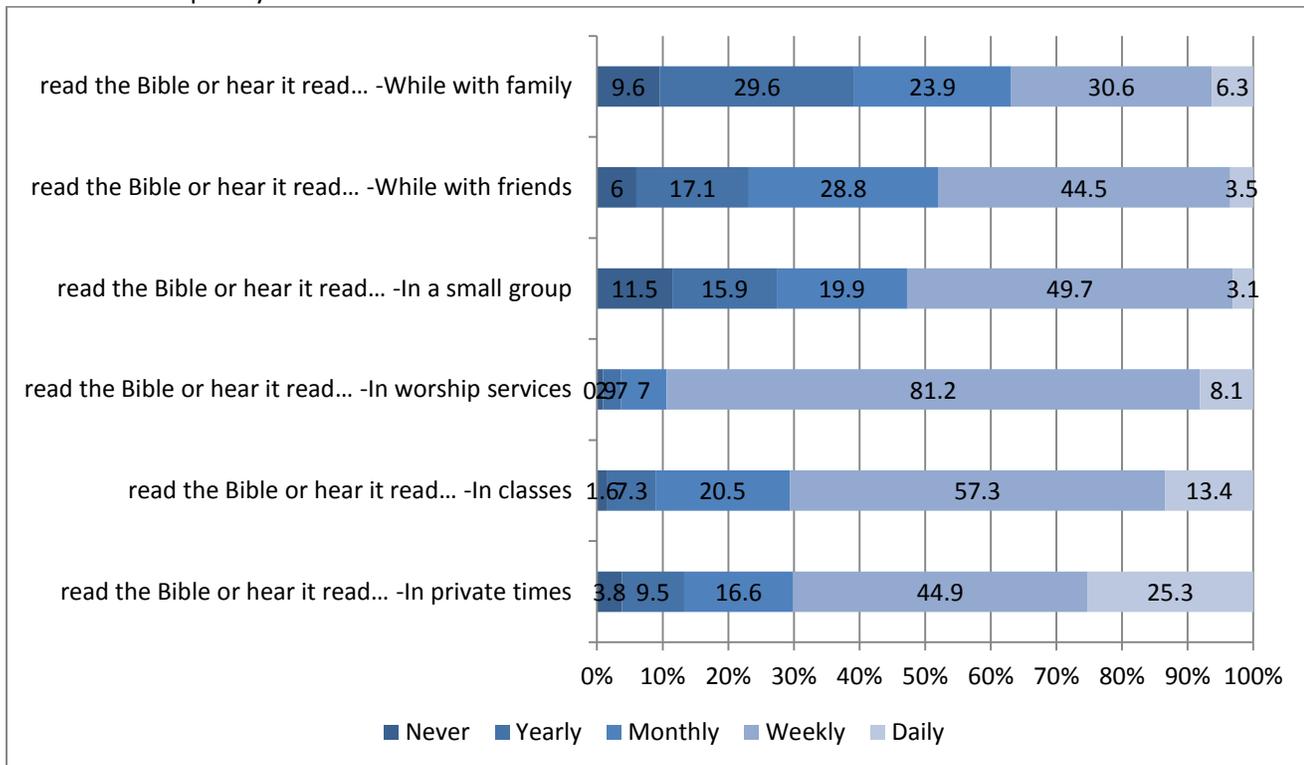
- How often do you read the Bible or hear it read... -In private times
- How often do you read the Bible or hear it read... -In worship services (church, chapel, etc.)
- How often do you read the Bible or hear it read... -In a small group
- How often do you read the Bible or hear it read... -While with friends
- How often do you read the Bible or hear it read... -In classes
- How often do you read the Bible or hear it read... -While with family

And for each question they could choose from nine answers:

Never; Between Never and Yearly; Each Year; Between Yearly and Monthly; Each Month; Between Monthly and Weekly; Each Week; Between Weekly and Daily; Each Day

To simplify the presentation of the students' responses, these nine answers have been collapsed into never, yearly, monthly, weekly, and daily. As can be seen in Chart Two, large majorities indicated that they have interaction with the Bible in private, in classes (they are attending Christian colleges, of course), and in worship services. Additionally, about half the students indicate a weekly or more frequent interaction with the Bible while with friends and in small groups. Only about a third indicated a weekly or more often interaction with the Bible while with family, but since these are students in college, it is probable that most of them are not near their families and do not have interaction with their family, much less interaction with the Bible while with their family.

Chart Two: Frequency of interaction with the Bible in different contexts.



All students who indicated that they interact with the Bible in a setting (classes, worship services, etc.) at least yearly were asked an additional set of questions about how they interact with the Bible in that setting. There were eight kinds of interaction considered and a student could have been asked all eight questions six times if they indicated that they had interaction with the Bible in all six settings. Thus 48 questions were asked to provide insight into the interplay of context and kind of interaction with the Bible.

The eight questions participants could agree or disagree with to indicate the kinds of interaction with the Bible they engaged in were:

- I try to connect the passage to my thoughts
- I try to connect the passage to my beliefs
- I reflect on what it means for me personally
- I try to connect the passage to my actions
- I try to connect the passage to my feelings
- I experience the presence of the Holy Spirit
- I reflect on what it means for other people and society
- I put myself personally into the passage

These eight questions allow us to see if the students approach the Bible in any given context to gain intellectual knowledge, belief, personal identity, application to behavior, emotional meaning, connection to God, connection of biblical truth to others and the larger community, or a narrative-based sense of meaning for their life. The intent was to find a variety of questions that could see the many different ways a person might connect the Bible to themselves and vice versa. Since not all people are the same in how they make sense of or approach the Bible and meaning, the goal was to see what kinds of interaction people have with the Bible and whether the context matters for the kind of interaction. Chart Three provides a view of the kinds of interaction the students engage in and where they do so.

Where students report more Bible **exposure** (in order from most likely place for exposure to least likely):

1. Private times
2. In classes
3. In worship settings
4. In small groups
5. While with friends
6. While with family

*Rank ordering the **contexts** of Bible interaction*

There are a number of important things that can be determined from Chart Three. First, each line represents a context where students could interact with the Bible and the higher a line is, the larger the percentage of students who reported practicing a particular kind of scripture interaction. For example, the highest line (demarcated with diamonds) is for the students' interaction with the Bible in their private time. By being higher than the other lines, it indicates that this is the context where students do more of the different kinds of interaction with the Bible. The lowest line (demarcated with circles) represents the percent strongly agreeing with each kind of interaction within classes. By being the lowest line, it indicates that the kinds of interaction with the Bible are practiced less in classes than any other context.

Where students report more Bible **interaction** (in order from most likely to least likely):

1. Private times
2. In small groups
3. While with friends
4. In worship settings
5. While with family
6. In classes

So where do students practice more interaction with the Bible? In order from where students' interaction with the Bible is greatest to least, all the kinds of interaction with the Bible tend to happen more in their private time than anywhere else, then in their small groups, then in their informal time with friends, then in their worship experiences, then in their family times, and then in their classes. There are some variations in specifics from this pattern, but, in general, that is the rank ordering of the contexts where students have more interaction with the Bible.

It is worth noting that this rank order list is not in the same order as where students indicate that they are exposed to the Bible (shown in Chart Two). Private times with the Bible tops both lists, but the order is quite different after that. Students report that they have more **exposure** to the Bible in private times, in classes, and in worship services (in that order), but that is not where they are more likely to say they **interact** with the Bible. Their top three reported contexts for interaction with the Bible are private times, in small groups, and while with friends.

*Rank ordering the **kinds** of Bible interaction*

A second trend worthy of note in the data presented in Chart Three is seen in the slopes of the lines. The chart has been arranged so that the kinds of interaction students engage in more are to the left and the kinds of interaction with the Bible they report doing less are further to the right. When we consider which kinds of interaction with the Bible students use more, then, we find that, in general, they are most likely to strongly agree that they reflect on what the Bible means for them personally, then that they connect it to their thoughts, then that they connect it to their actions, then to their beliefs, then their feelings, then to other people and society, next most common is to put themselves personally into the narrative, and then to experience the presence of the Holy Spirit. While there are some specific variations from that pattern, students tend to report employing those kinds of interaction with the Bible in that rank order of frequency.

Kinds of Bible interaction students are more likely to employ (in order from most likely to least likely):

1. Personal meaning
2. Connect to thoughts
3. Connect to actions
4. Connect to beliefs
5. Connect to feelings
6. Connect to others and society
7. Place self in passage
8. Experience the presence of God

The data in Chart Three has provided a way to rank order contexts to see where students at Christian colleges are more likely to interact with the Bible and has provided a way to rank order kinds of interactions to see which ones students engage in more than others. The trends in the line graph are clear and consistent—with two notable exceptions: the percent strongly agreeing that they reflect on what passages mean for others and society, and the pattern for Bible interactions in classes.

After removing the trend line for the *classes context* and the trend line that identifies the students' self-report on *reflecting on what passages mean for others and society* (a kind of interaction), the gentle slope of each line is nearly the same—they have different heights on the line graph but show the same pattern. This is shown in Chart Four. Seeing Chart Four helps us to see that the classes context does not function the same as the other contexts for Bible interaction and that one kind of interaction (reflecting on what passages mean for others and society) functions differently than the other kinds of interaction.

Classes: the slightly different context of Bible interaction

Students' patterns of kinds of Bible interaction (as shown by the path of the line) are different than for the other contexts. Students have lower than expected percentages that strongly agree that they connect the passages to their actions, they have lower than expected percentages strongly agreeing that they connect the passages to their feelings, and they have higher than expected percentages strongly agreeing that they reflect on what passages mean for other people and society. We see that classes are a structured environment that focuses less on specific action or affective concerns, and more on larger realities than the individual students themselves. In essence, when compared to other contexts, students in classes study the Bible more as an intellectual endeavor than an affective one, and they focus more on applying the biblical content to larger realities of people than just their own individual lives.

Reflecting on passage application to others: the very different kind of Bible interaction

Comparing the slopes of the lines in Chart Three and Chart Four it is clear that reflecting on what passages mean for others and society does not fit the overall pattern. The slopes do not maintain their overall pattern because the participants are surprisingly unlikely to employ this kind of Bible interaction in their private times, a little less than expected to employ this interaction in worship settings, and more likely to employ this kind of Bible engagement than expected in classes. There appear to be very distinct places where these students experience the prompting to reflect on what passages mean for others. While the other kinds of Bible interaction hold the same basic rank order priority in all contexts, this kind of Bible interaction is not understood the same in all contexts. It apparently is not relevant for private Bible study (which is apparently focused only on self) and has limited relevance in worship settings these students experience. It does have, however higher than expected, relevance to the class context for considering biblical passages.

Chart Three: Percent strongly agreeing with each kind of Bible interaction within each context.

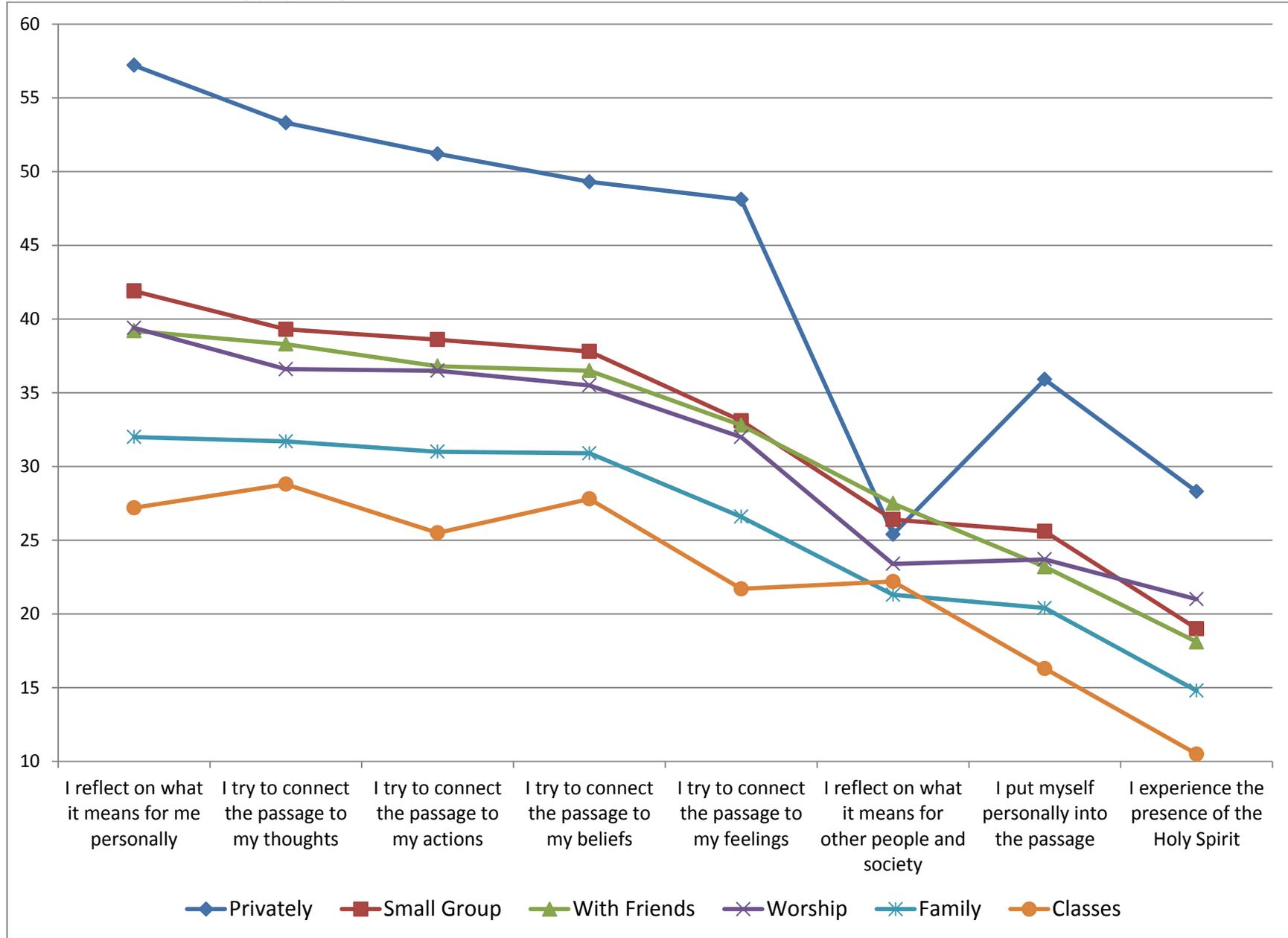
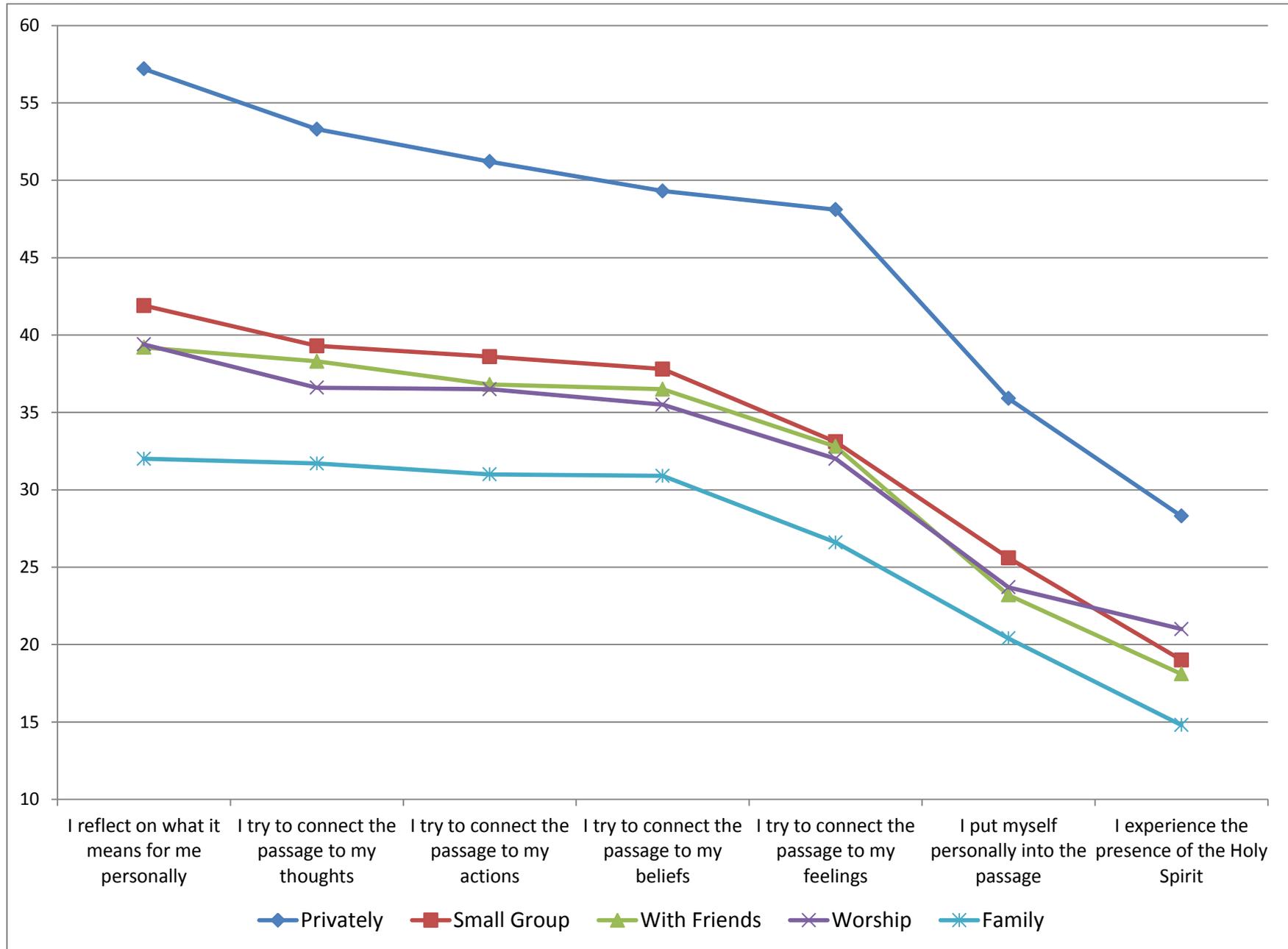


Chart Four: Selected elements from Chart Three.



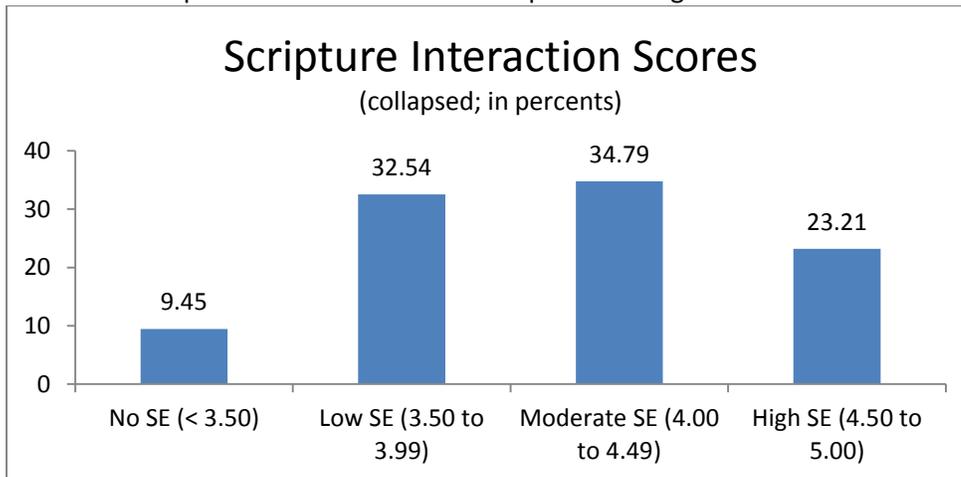
5. Scripture interaction summary index values

Scripture engagement means living in the Bible as a real experience—marinating in it in all our thoughts and actions—so we have greater relation with God. It is not *just* knowledge, or *just* study, or *just* any other one technique of intellectual interaction with the Bible. The Focus on the Bible index discussed earlier touched on one kind of scripture engagement. Here we consider another way to touch on another broad aspect of scripture engagement: scripture interaction in a variety of contexts and through different kinds of interaction.

By having 48 questions that consider different kinds of Bible interaction within six different contexts, we have a chance to look for that all-encompassing interaction with the scripture that we would call scripture engagement. We can take the respondent's answers about their kinds of scripture engagement in all of the contexts and see how many of them they agree or disagree with. A person who strongly agrees that she is experiencing all of these eight kinds of Bible interaction in all six contexts would clearly be making the scripture a medium through which they live and think. If we calculated the mean of that person's 48 question answers they would have a value of 5. If a person strongly disagreed on all 48 questions—which means she is not employing any of the kinds of Bible interaction in any context—the mean value for the 48 answers would be 1. Using this approach a person could have a value between 1 and 5 with a value of 3 meaning they are neither agreeing nor disagreeing, in general, that they use any of the kinds of Bible interaction in any context.

Scripture interaction, then, would be identifiable in any person who has a score of at least 3.5—who is, on average, nearer agreement with most of the kinds of Bible interaction in most of the contexts. A value below 3.5 indicates no scripture interaction, a value of 3.5 to 3.9 indicates a low amount of scripture interaction, a value of 4 to 4.4 indicates a moderate amount of scripture interaction, and a value of 4.5 or higher indicates a high level of scripture interaction. Chart Five shows the distribution of the students in those four categories.

Chart Five: Scripture interaction scores collapsed in categories



In general, the students show a range of scripture interaction. Considering the responses of the 2,485 students that answered all 48 Bible interaction questions, just under 10 percent have no scripture interaction (9.4 percent), about a third have low scripture interaction and another rough third have moderate scripture interaction (32.5 percent and 34.8 percent, respectively), and 23 percent have high scripture interaction.

Comparing scripture interaction and focus on the Bible

Having created both a focus on the Bible index that looks at the way the Bible is involved in the respondents' daily lives and a scripture interaction index that provides a comprehensive look at their interaction with the Bible in a variety of ways and contexts, we can now compare students' scores on these two indexes.

The previous analyses considered the percentages of respondents who had particular levels of focus on the Bible and scripture interaction by including all respondents who answered the questions for that index. To compare the patterns

in the responses in the two indexes, we now need to reconsider the distribution of answers only using those people who answered all three of the focus on the Bible index questions and all 48 of the scripture interaction questions for kinds and contexts of interaction. Using only the data from those 2,476 respondents, then, we can create the results in Table Seven.

The first thing to be noticed is that the students' who answered all these questions—all of whom are students who chose to be at Christian colleges and chose to participate in a survey about their Christian life—are actively devout. There were 21 to 23 percent indicating a very high index value for scripture interaction and focus on the Bible. They, on average for the questions asked, responded in ways that round to a strongly agree value—which indicates a strong agreement that they have a focus on the Bible or on scripture interaction.

There is a difference in the students' values on the two indexes: students were more likely to agree, on average, that they are involved in scripture interaction than that they manifest a focus on the Bible. While 67 percent of the students indicated average agreement with scripture interaction of different kinds and in different contexts, 56 percent indicated that they agreed, on average, with the questions indicating a focus on the Bible in their life. That 11 percentage points of shift for focus on the Bible is from “agree” to “neither agree nor disagree” (which is most likely to mean that they agreed with some questions and disagreed with others to have an average of “neither”).

Table Seven: Scripture Interaction Index Scores and Focus on the Bible Index Scores

	Scripture Interaction		Focus on the Bible	
	Frequency	Percent	Frequency	Percent
Strongly Disagree	0	0	3	0
Disagree	6	0	63	2.5
Neither	229	9.2	505	20.4
Agree	1667	67.3	1390	56.1
Strongly Agree	575	23.2	512	20.7
Total	2476	100.0	2476	100.0

From these results it appears that the devout Christians attending Christian colleges have a higher likelihood of interacting with scripture than having a focus on it in their daily lives although they have both in high measure.

Having created a comprehensive measure of scripture interaction, two new opportunities are available. First, we can answer some particularly intriguing questions about scripture interaction and, second, we can explore the correlation of scripture interaction and focus on the Bible with the other facets of the Christian life identified in the Christian Life Survey.

6. The interaction of context and kind of scripture interaction

The collection of 48 Bible interaction questions that focus on kind of interaction and context of interaction also provide us a way to answer three additional important and intriguing questions:

Are the different *kinds* of interaction with the Bible experienced differently or are some or all of them experienced in the same way?

Are the different *contexts* of interaction with the Bible experienced differently or are some or all of them experienced in the same way?

Do any kinds of Bible interaction supersede the context where the interaction happens?

Using the responses from the 2485 students who answer all 48 questions, a factor analysis (principle axis with varimax rotation) was run to determine the underlying patterns in the data—to see if students' responses to the questions reflected a greater importance of context for Bible interaction, a greater importance of kind of interaction for Bible interaction, or some mix of the two. The analysis done here uses a mathematical technique that looks at the actual

variations in the students' answers to see which variables (the 48 survey questions) naturally group together as shown by response patterns to those questions. Once they have mathematically grouped together, we look at which variables have grouped together and see if we can define what differentiates the collections of variables. This process (as used here) allows the answer patterns of the respondents to guide which questions are joined together. The researcher does not determine which combinations of questions make sense, the people being studied, through the ways they answered, decide which questions are joined together. All of the questions could load together in one large group (in this technique it is called loading when a variable joins a group) or they could load together in any possible set of small groups. The interesting question here is whether these questions which the students answered will group together according to context of Bible interaction or the kind of interaction with the Bible.

Let's consider some possible outcomes:

All of the questions could group together by context regardless of the kind of engagement (so the questions asked about engaging with the Bible in your private time would all group together, for example) or...

All of the questions could group together by kind of Bible interaction regardless of context (so now the questions asked about kind of engagement in your private time with the Bible would all be separated—the question about connecting the Bible to your beliefs would group with the other questions about connecting the Bible to your beliefs asked for the other contexts and so forth) or the questions could load together in some mixed way where some questions group together because they are all asked about engaging the Bible in certain contexts while other variables group together because they all ask about the kind of engagement they ask about.

It's also quite possible that some contexts' questions will load together with questions for other contexts which would show they are experientially the same for the students (those multiple contexts are, in effect all the same to the students) and some context's questions could load together in their own group without any other questions from other contexts (which would show that a particular context is experienced in some unique way relative to other contexts of interaction with the Bible).

Similarly, some kinds of Bible interaction could load together (for example, all the questions about putting yourself in the passage—asked in the six different contexts—could load together with all of the questions from the different contexts that asked about reflecting on what passages mean for you personally) while other questions about particular kinds of interaction with the Bible could load together by themselves—which would mean that kind of interaction is in some way experienced differently than the others.

In essence we can see the extent to which there are different contexts for interaction with the Bible, the extent to which there really are different kinds of interaction with the Bible, and if any kinds of engagement with the Bible matter more than context of engagement with the Bible. And all of these questions will be answered based only on the reality of how these 2485 students actually responded—the answers will be based on empirical reality rather than our ideas of what the patterns could or should be. The answers to the questions are provided here while the statistical analysis is provided in Appendix A.

Are the different kinds of interaction with the Bible experienced differently or are some or all of them experienced in the same way?

Each of the kinds of interaction with the Bible that loaded separately from context are experienced as distinctly different. From the patterns in the students' answers we can see that every one of the kinds of Bible interaction loaded separately. In fact, although any number of the kinds of interaction could have had their questions load together, every kind of interaction loaded independently of the others. Students' responses indicate, then, that they really do experience these eight different kinds of interaction with the Bible as distinctly different kinds of interaction.

Are the different contexts of interaction with the Bible experienced differently or are some or all of them experienced in the same way?

Most of the contexts studied here do stand alone as different spaces of interaction with the Bible but two of them loaded together. For the students, experiencing the Bible in a small group is the same as experiencing the Bible while

with a group of friends. All other questions that loaded by context loaded as different sets of questions which means those contexts are experienced as being different social spaces in terms of Bible interaction.

The “small group” context and the “while with friends” context loading together as one context begs the question “why?” It could be that small groups are experienced as the same kind of social space because the interaction patterns and relational realities are of a kind. It could be that the small group reality is usually entered into with the same people who are in a person’s set of friends (this might be particularly likely for students at Christian colleges). It could even be, alternatively, that many of the students understood the reference to “small group” as a reference to friendship group because they don’t have spiritual small groups in their faith tradition or personal experience. What we do know is that these thousands of students at Christian colleges response patterns about where and how they interact with the Bible show that the “small group” and “while with friends” social spaces are the same for them in terms of their Bible interaction in those spaces.

Do any kinds of Bible interaction supersede the context where the interaction happens?

Yes. As will be shown in the following paragraphs, four kinds of scripture interaction (of the eight studied) transcend the context where the scripture interaction happens. These four kinds of Bible interaction are experienced by the students in ways not determined by the context.

Determining whether a kind of Bible interaction transcends social context is decided by how the questions loaded together in the factor analysis. For the four kinds of Bible interaction that transcend context, all (or almost all) of the questions about that kind of interaction loaded together with each other instead of loading with the other questions from a given context. For example, the question about whether the student experienced the presence of the Holy Spirit was asked six times to find out if it happened in classes, while with family, in friendship settings, in personal time, in worship settings, and/or in a small group. All six of those questions loaded together in the analysis—not because we thought they should, but because the patterns in the students’ answers made it the natural mathematical grouping. They could have grouped together with other questions for each particular context of Bible exposure they were asked for. The six questions about connecting the Bible to their beliefs did not all load together, for example. They loaded with the other questions from each context.

The fact that the Holy Spirit experience questions all grouped together means the degree to which a student experienced this kind of scripture interaction was consistent across the contexts. Or, put another way, context did not affect whether a person or how much a person experienced this kind of Bible interaction. This kind of interaction transcended context. Consider, as a comparison, the question about connecting the Bible passages to their beliefs. It was also asked six times (once for each context) but these six questions did not group together in the analysis (the one asked for the classes context loaded with other questions asking about experiences in the class context, the one asking about connecting passages to their beliefs while in the family setting loaded with other questions asking about Bible experiences in family settings, and so forth) This means that connecting the Bible to your beliefs is a kind of scripture interaction that does not transcend context. People experience it in some contexts but not others—it is context dependent.

The four kinds of scripture interaction that transcended context were:

Experiencing the Holy Spirit,

Connecting the Bible to their feelings,

Putting themselves into the biblical narrative, and

Reflecting on what the passage meant for other people and society.

These kinds of interaction transcend the context where the Bible interaction takes place.

The rest of the questions about interaction with the Bible loaded into the contexts where the Bible is experienced. For the students, connecting biblical material to their beliefs, to their thoughts, to their actions, and reflecting on what it means for them personally are kinds of Bible interaction that are experienced differently depending upon context. They do not transcend context.

All of the questions grouped together, then, into nine collections based on either kind of interaction or context of interaction. Four collections of questions were based on kind of interaction with the Bible and five were based on context of Bible interaction (there were only five context groups because two contexts—the “small group” setting and the “while with friends” context—loaded together). Each of these collections of questions, then, were combined into a summative index that provides a single comprehensive measure for each student.

The SE (scripture interaction) Holy Spirit index (a kind of scripture interaction)

The SE self in passage index (kind)

The SE others and society index (kind)

The SE connection to feelings index (kind)

The SE personal time index (context)

The SE family index (context)

The SE classes index (context)

The SE friends (and small group) index (context)

The SE worship index (context)

Our main finding here, then, is that four kinds of Scripture interaction transcend the context of the scripture interaction.

7. How scripture interaction relates to other aspects of the Christian life.

The Christian Life Survey provides a series of indexes beyond scripture interaction and focus on the Bible. Those indexes identify the respondent’s likelihood of adopting any of four spiritual orientations and their likelihood of having a spiritual focus on God and/or on others. (A full discussion of the indexes can be found at <http://tucse.taylor.edu/research>).

The correlation between scripture interaction and the indexes measuring spiritual orientation and spiritual foci, as well as the correlations between the focus on the Bible and the measures of spiritual orientation and the other measures of spiritual foci, can be seen in Table Eight. There are several noteworthy findings in these correlations.

First, it’s worth noting that the comprehensive scripture interaction index and the focus on the Bible index are clearly correlated ($r=.420$ and they explain 18 percent of the variation in each other) but they are also clearly not measuring the same thing. If they were measuring the same aspect of the students’ spiritual life, they would have a correlation closer to one (the upper bound of Pearson correlation coefficients). The correlation between these two measures is strong but they are clearly also independent measures of the role the Bible plays in the students’ lives.

A second finding of note in the correlations is that a focus on the Bible in daily life is more strongly associated with a focus on God than scripture interaction is. Focus on God is strongly correlated with both of them, but scripture interaction explains 18 percent of the variation in the students’ focus on God while focus on the Bible explains 35 percent of the variation in focus on God. This follows reasonably from the earlier finding that there is greater variation in the students’ focus on the Bible. That greater variation is correlated with the variation in focus on God.

A final, smaller finding is that different spiritual orientations have different likelihoods of engaging in scripture interaction or having greater focus on the Bible. It is important to note that all of the orientations are positively correlated with scripture interaction and focus on the Bible. Having a greater amount of any of these four spiritual orientations is associated with more scripture interaction and focus on the Bible. But one orientation, being a reflective Christian, is more strongly associated with scripture interaction and focus on the Bible and one, ascetic Christianity, has a smaller correlation with scripture interaction and focus on the Bible.

To consider the degree to which the Focus on the Bible Index and the Scripture Interaction Index affect other spiritual outcomes in student’s lives it’s necessary to look at each one’s effect having controlled statistically for the effect of the other. Chart Six presents a graphic comparison of each Index’s ability to predict other aspects of the students’ spiritual lives when the effects of the other Index is controlled (Appendix B also provides some other statistical numbers that will be helpful to people familiar with these techniques).

Both scripture interaction and a focus on the Bible have notable statistically significant independent effects on the other aspects of spiritual life measured by the Christian Life Survey. As we would expect, in every circumstance the effect is positive—more scripture interaction or more focus on the Bible leads to more of the other measured spiritual outcomes. For every other aspect of the students’ spiritual life that was studied (beyond aspects of scripture engagement), both scripture interaction and a focus on the Bible had noteworthy effects. And in every case the effects after statistical controls are statistically significant.

So both scripture interaction and a focus on the Bible have an important effect on other aspects of the Christian life. But which of the different aspects of scripture engagement (scripture interaction or a focus on the Bible) mattered more for the different spiritual orientations and foci measured in the Christian life survey? (Put another way, both mattered but did they have different amounts of effect?) With one exception (where both scripture interaction and focus on the Bible had the same amount of effect) a focus on the Bible had a greater effect on other aspects of the students’ spiritual lives than scripture interaction.

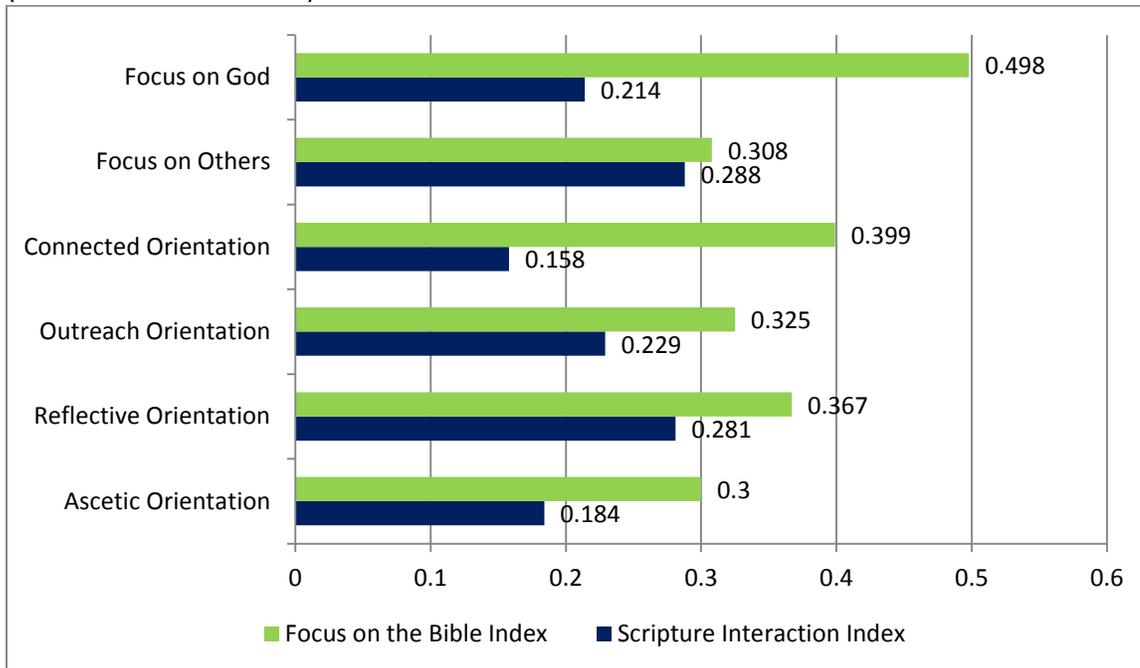
As can be seen in Chart Six (from the relative lengths of the bars), interacting with the scripture in different ways and in different contexts had basically the same amount of effect on a student’s focus on others as having the Bible be a spiritual focus in their everyday life did. But for the other aspects of the students’ spiritual lives the Bible being a spiritual focus point (being considered authoritative for one’s life, being something that is discussed with friends, and being something that is considered as relevant as one goes through the day) had a larger effect than greater interaction with the scripture in more ways and contexts. In fact, the focus on the Bible index showed twice as much effect after controls than the scripture interaction index for students’ focus on God and their likelihood to adopt a spiritual orientation toward connectedness.

Table Eight: Correlations of Indexes with Scripture interaction and Focus on the Bible

Index	Correlations with Scripture Interaction Index		Correlations with the Focus on the Bible Index	
	r	Percent of variation predicted	r	Percent of variation predicted
Focus on the Bible	.420**	18		
Focus on God	.425**	18	.589**	35
Focus on Others	.419**	18	.430**	18
Connected Orientation	.326**	11	.466**	22
Outreach Orientation	.366**	13	.421**	18
Ascetic Orientation	.309**	10	.377**	14
Reflective Orientation	.436**	19	.485**	24

Pearson’s r; **p<.001

Chart Six: Relative effect of Scripture Interaction and Focus on the Bible on spiritual Foci and Orientations (standardized OLS betas*)



*All betas are significant at $p < .001$

Conclusions

1. Students at Christian colleges in The United States, as represented by these 4000 plus students at thirteen Christian colleges, are notably involved in scripture engagement.

They believe the Bible is authoritative and should be understood within cultural context; large proportions report that they regularly read the Bible, reflect on its meaning for their lives, talk about it with friends, and consider its relevance as they go through their daily lives.

Roughly sixty percent of the students have high values on comprehensive measures related to scripture engagement (the Focus on the Bible Index and the Scripture Interaction Index).

These students are particularly focused on their own private interaction with the Bible but have regular exposure in several contexts. Of the kinds of interaction studied they are particularly likely to see scripture as something a means to gain personal meaning and to apply to their thoughts. They are notably less likely to see scripture as a means for experiencing the presence of the Holy Spirit or to see it as relevant to others and society. Personal time with the Bible is by far their most frequent context of scripture interaction and class settings with their didactic interaction with the Bible is a context where they report unusual patterns of kinds of scripture interaction as compared to the kinds of interaction they use in other contexts.

There are four kinds of scripture interaction that were less common and tended to transcend context of interaction for those who experienced them: experiencing the Holy Spirit; connecting the Bible to their feelings; putting themselves into the biblical narrative; and reflecting on what the passage meant for other people and society.

2. While all forms of scripture engagement are empirically related to spiritual growth, a focus on the Bible in one's daily life is most consequential.

Having larger amounts of exposure to the Bible and having that exposure in a larger number of social contexts helps students grow spiritually. Having the Bible play a focal role in their daily activity, however, has an even greater effect on their spiritual growth.

Interaction with the Bible was considered in eight different forms as experienced in six different social contexts. The 48 variables involved were joined into one comprehensive overall measure and even after controlling for the effects of other variables looking at the degree to which the Bible is a focal point in the students' daily lives, this measure of scripture interaction was an important predictor of increased focus on God, a focus on others, and stronger spiritual orientations.

The second comprehensive measure—the focus on the Bible index—considered students' likelihood to think of applications the Bible in their everyday lives, talk with friends about Bible passages, and see the Bible as a decisive authority over what they say and do. When these variables were joined into one measure it had even more effect on an increased focus on God and spiritual orientations and an equal effect on the students' focus on others even than the scripture interaction measure (even after controlling for the effects of scripture interaction).

Developing scripture interaction, then is a valuable way to increase students' spiritual growth, but developing a daily focus on the Bible as central to what they do and say does even more to advance spiritual growth.

In sum:

These 4000 plus students at thirteen Christian colleges in the USA indicate through a series of comprehensive measures that they are practicing scripture engagement in important ways and that it is empowering spiritual growth.

Appendix A: factor analysis of scripture interaction indexes

This appendix will only be helpful to you if you are familiar with the statistical analysis techniques involved in factor analysis.

The scripture interaction indexes include questions that asked participants to strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree with a set of 48 questions that considered both the social contexts of interaction with the Bible and kinds of interaction with the Bible. Eight kinds of interaction with the Bible were considered within six different contexts of interaction. The eight questions participants could agree or disagree with to indicate the kinds of interaction with the Bible they engaged in were:

- I try to connect the passage to my thoughts
- I try to connect the passage to my beliefs
- I reflect on what it means for me personally
- I try to connect the passage to my actions
- I try to connect the passage to my feelings
- I experience the presence of the Holy Spirit
- I reflect on what it means for other people and society
- I put myself personally into the passage

The participants were asked to indicate how much they agreed that they used those kinds of interaction with the Bible in six different contexts (so they answered those same eight questions six different times considering if they applied in different contexts). The six contexts that were considered were:

- When I am in a small group and we read or discuss a Bible passage...
- When I am with my family and we read or discuss a Bible passage...
- When I hear the Bible read or discussed in a worship service...
- When I am in a group of friends and we read or discuss a Bible passage...
- When I read or think of a Bible passage privately...
- When I hear the Bible read or discussed in a class...

Running an analysis on these 48 questions allows us to see which kinds of interaction with the Bible transcend context and which ones are context-specific. Of the eight kinds of interaction with the Bible considered, four transcended context (the questions for that kind of interaction for all or most of the considered contexts loaded together).

Here are the questions that loaded together for kinds of interaction with the Bible that transcended context (if you're not a statistics person the "factor loadings won't mean anything to you—they are there for the statistics people):

Question participant was asked to agree/disagree with:	Factor loadings			
When I am in a small group and we read or discuss a Bible passage...-I experience the presence of the Holy Spirit	0.787			
When I am in a group of friends and we read or discuss a Bible passage...-I experience the presence of the Holy Spirit	0.774			
When I am with my family and we read or discuss a Bible passage-I experience the presence of the Holy Spirit	0.731			
When I hear the Bible read or discussed in a worship service...-I experience the presence of the Holy Spirit	0.712			
When I read or think of a Bible passage privately...-I experience the presence of the Holy Spirit	0.694			
When I hear the Bible read or discussed in a class...-I experience the presence of the Holy Spirit	0.656			

When I am in a small group and we read or discuss a Bible passage...-I reflect on what it means for other people and society		0.727		
When I am in a group of friends and we read or discuss a Bible passage...-I reflect on what it means for other people and society		0.724		
When I hear the Bible read or discussed in a worship service...-I reflect on what it means for other people and society		0.689		
When I am with my family and we read or discuss a Bible passage-I reflect on what it means for other people and society		0.682		
When I read or think of a Bible passage privately...-I reflect on what it means for other people and society		0.651		
When I hear the Bible read or discussed in a class...-I reflect on what it means for other people and society		0.633		
When I am in a group of friends and we read or discuss a Bible passage...-I put myself personally into the passage			0.738	
When I am in a small group and we read or discuss a Bible passage...-I put myself personally into the passage			0.722	
When I hear the Bible read or discussed in a worship service...-I put myself personally into the passage			0.714	
When I read or think of a Bible passage privately...-I put myself personally into the passage			0.689	
When I am with my family and we read or discuss a Bible passage-I put myself personally into the passage			0.687	
When I hear the Bible read or discussed in a class...-I put myself personally into the passage			0.618	
When I am in a small group and we read or discuss a Bible passage...-I try to connect the passage to my feelings				0.692
When I am in a group of friends and we read or discuss a Bible passage...-I try to connect the passage to my feelings				0.679
When I hear the Bible read or discussed in a worship service...-I try to connect the passage to my feelings				0.661
When I read or think of a Bible passage privately...-I try to connect the passage to my feelings				0.649
When I am with my family and we read or discuss a Bible passage-I try to connect the passage to my feelings				0.606
Index reliability coefficient (Cronbach's alpha):	0.92	0.89	0.92	0.91

The questions for the other kinds of interaction with the Bible loaded together by context instead of kind which means these kinds of interactions with the bible are context based and are not general approaches to Bible interaction that transcend context. Interestingly, the questions for three contexts load independently which means those contexts are experienced differently as contexts for experiencing the Bible while two contexts' questions loaded together which indicates that the participants experienced them as equivalent for the purposes of Bible interaction. Here are the questions that loaded together for kinds of interaction with the Bible that were context dependent (if you're not a statistics person the "factor loadings won't mean anything to you—they are there for the statistics people):

Question participant was asked to agree/disagree with:	Factor loadings				
When I am with my family and we read or discuss a Bible passage-I try to connect the passage to my thoughts	0.712				
When I am with my family and we read or discuss a Bible passage-I try to connect the passage to my actions	0.704				

When I am with my family and we read or discuss a Bible passage-I try to connect the passage to my beliefs	0.704				
When I am with my family and we read or discuss a Bible passage-I reflect on what it means for me personally	0.676				
When I read or think of a Bible passage privately...-I try to connect the passage to my thoughts		0.729			
When I read or think of a Bible passage privately...-I reflect on what it means for me personally		0.675			
When I read or think of a Bible passage privately...-I try to connect the passage to my actions		0.67			
When I read or think of a Bible passage privately...-I try to connect the passage to my beliefs		0.662			
When I hear the Bible read or discussed in a worship service...-I try to connect the passage to my thoughts			0.576		
When I hear the Bible read or discussed in a worship service...-I try to connect the passage to my beliefs			0.537		
When I hear the Bible read or discussed in a worship service...-I reflect on what it means for me personally			0.546		
When I hear the Bible read or discussed in a worship service...-I try to connect the passage to my actions			0.589		
When I am in a group of friends and we read or discuss a Bible passage...-I try to connect the passage to my thoughts				0.676	
When I am in a group of friends and we read or discuss a Bible passage...-I try to connect the passage to my beliefs				0.674	
When I am in a group of friends and we read or discuss a Bible passage...-I reflect on what it means for me personally				0.669	
When I am in a group of friends and we read or discuss a Bible passage...-I try to connect the passage to my actions				0.627	
When I am in a small group and we read or discuss a Bible passage...-I reflect on what it means for me personally				0.622	
When I am in a small group and we read or discuss a Bible passage...-I try to connect the passage to my beliefs				0.611	
When I am in a small group and we read or discuss a Bible passage...-I try to connect the passage to my thoughts				0.601	
When I am in a small group and we read or discuss a Bible passage...-I try to connect the passage to my actions				0.589	
When I hear the Bible read or discussed in a class...-I try to connect the passage to my actions					0.703
When I hear the Bible read or discussed in a class...-I reflect on what it means for me personally					0.684
When I hear the Bible read or discussed in a class...-I try to connect the passage to my thoughts					0.661
When I hear the Bible read or discussed in a class...-I try to connect the passage to my beliefs					0.649
When I hear the Bible read or discussed in a class...-I try to connect the passage to my feelings					0.641
Index reliability coefficient (Cronbach's alpha):	0.92	0.90	0.90	0.93	0.90

Appendix B: OLS Regression Results

Spiritual Aspect Being Predicted	Adjusted R²	P	Predictor Variable	Standardized Beta	P
Focus on God	.384	< .001	Focus on the Bible Index Scripture Interaction Index	.498 .214	< .001 < .001
Focus On Others	.252	< .001	Focus on the Bible Index Scripture Interaction Index	.308 .288	< .001 < .001
Connected	.237	< .001	Focus on the Bible Index Scripture Interaction Index	.399 .158	< .001 < .001
Outreach	.220	< .001	Focus on the Bible Index Scripture Interaction Index	.229 .325	< .001 < .001
Reflective	.300	< .001	Focus on the Bible Index Scripture Interaction Index	.367 .281	< .001 < .001
Ascetic	.169	< .001	Focus on the Bible Index Scripture Interaction Index	.300 .184	< .001 < .001