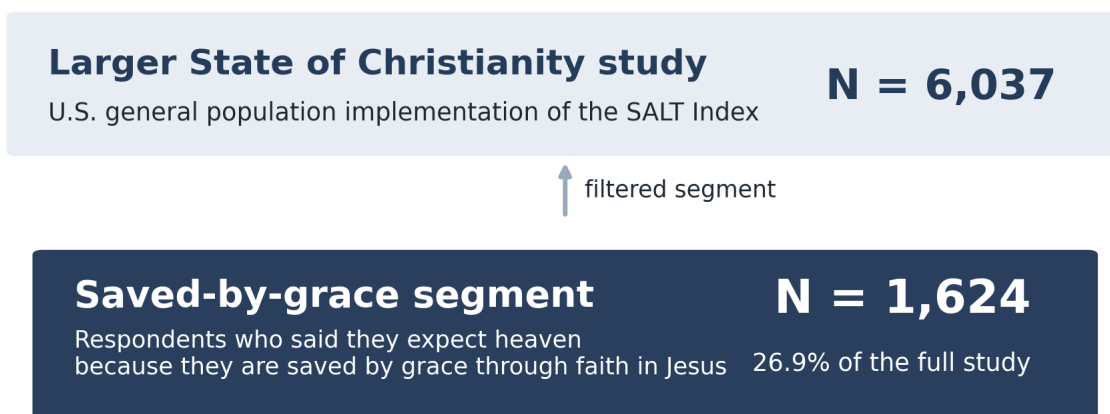


Saved by Grace, Still Growing

A detailed analysis of Christ followers who say they are saved by grace through faith in Jesus

Subgroup N = 1,624 from a larger U.S. general population SALT study N = 6,037

SEGMENT SIZE 1,624 Respondents in the filtered file	SHARE OF FULL STUDY 26.9% 1,624 of 6,037 total responses	CORE THESIS High conviction, uneven formation Strong orthodoxy, softer habits and multiplication
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Source note: subgroup deck plus official SALT study context.

Figure 1. Position of the saved-by-grace segment inside the larger State of Christianity study.

Analytical figure created from the uploaded subgroup deck and official SALT study context pages.

Abstract. This white paper examines the segment of respondents who said they expect heaven because they are saved by grace through faith in Jesus. Within the larger study, this is a distinctly convictional population: doctrine is strong, identity is explicit, and self-reported transformation is substantial. At the same time, the segment still shows a meaningful drop from conviction to Scripture rhythms, relational discipleship, and visible multiplication. The resulting picture is not nominal Christianity; it is a more mature but still unfinished grace-centered population.

EXECUTIVE SUMMARY

Five findings define this population

1. This is a convictional subset, not a nominal one. Ninety-six point nine percent say they consider themselves followers of Jesus, the average agreement across the twelve core doctrine items is 93.0%, 91.6% affirm the Bible as authoritative and true, and 92.0% agree that salvation is by grace through faith rather than good works.

2. The subgroup materially outperforms the overall study baseline. Against the overall 2025 U.S. general population benchmark, the segment reports much higher behavioral alignment with God's standards, visible life change, and disciple-making activity. In this file, 68.3% say their behavior is usually or consistently aligned with God's standards, 62.4% say others notice a difference in their lives, and 52.7% say they have mentored or discipled someone.

3. The belief-practice gap does not disappear inside the segment. Prayer and worship remain high at 89.4%, but regular Bible study is only 64.6%. The importance of sharing faith reaches 91.0%, but only 64.6% say they actively look for opportunities to tell others about Jesus, and just 43.7% say they intentionally mentor or disciple someone.

4. Scripture engagement is the clearest internal fault line. Bible intake is polarized rather than evenly distributed. Twenty point one percent read or listen to Scripture zero days per week, 21.8% engage daily, and the subgroup averages only 3.1 days per week overall. In other words, grace conviction is widespread in this segment, but Scripture rhythm is not yet universal.

5. Discernment is generally strong, but not airtight. Most respondents reject an AI answer that conflicts with the Bible and would warn a friend about so-called 'AI Jesus.' Yet only 63.7% say they compare things they hear about Jesus against Scripture before accepting them, and only 46.5% reject assuming that movie or television portrayals are accurate by default.

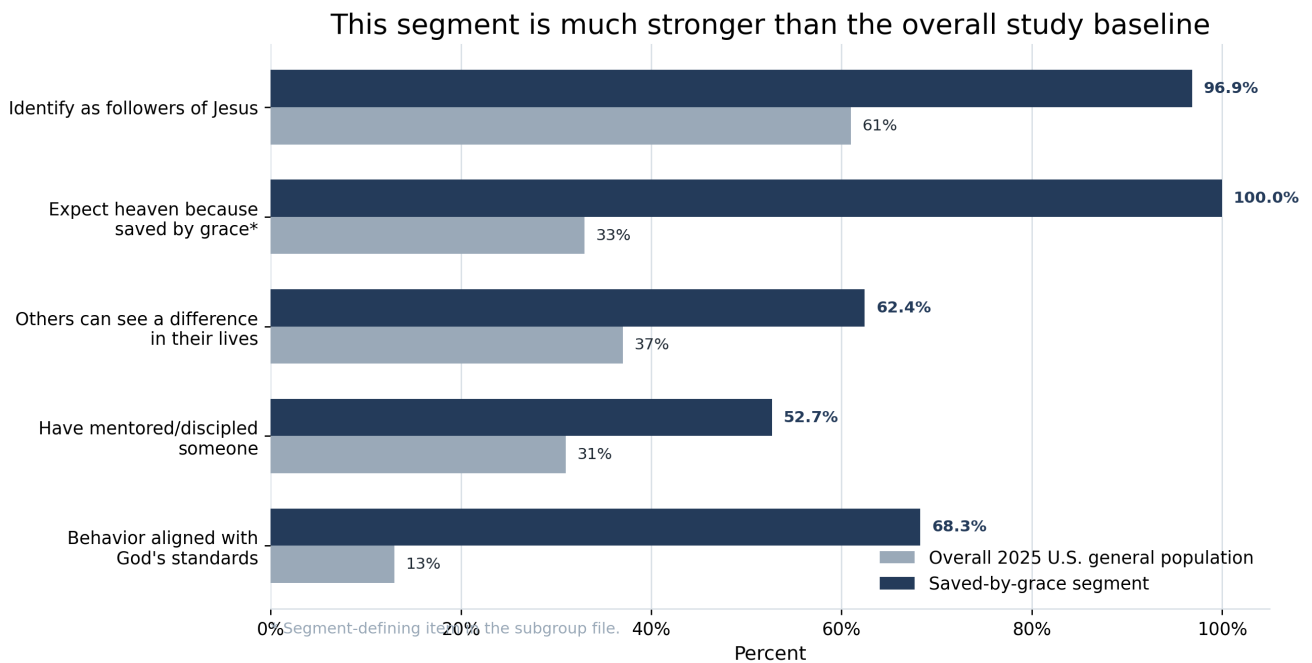


Figure 2. On comparable indicators, the saved-by-grace segment sits well above the overall study baseline.

Overall study context from Back to the Bible's State of Christianity in America 2025 summary; segment values from the uploaded subgroup deck.

STUDY FRAME

What population is being analyzed here?

A filtered subgroup deck derived from a larger State of Christianity study. The parent file reports 6,037 total responses, while the subgroup file reports 1,624 respondents answering the item set. Every respondent in the subgroup selected the afterlife statement, 'I will experience heaven because I am saved by grace through faith in Jesus,' which makes that answer the operational definition of the segment analyzed in this paper.

Parent study	2025 U.S. general population SALT implementation
Parent-study N	6,037 total responses
Analyzed segment	Respondents who expect heaven because they are saved by grace through faith in Jesus
Segment N	1,624 respondents, or 26.9% of the full study
What is available	Item-level response distributions in the subgroup deck, not raw respondent-level microdata
Interpretive caution	Aggregate gaps in this paper compare item distributions inside the segment; they are not person-level correlations

Population overview

Demographically, the segment skews older and slightly female. A majority, 56.5%, are age 45 or older; 37.9% are 55 or older; and 19.4% are 65 or older. Women make up 52.9% of the subgroup and men 47.0%. The religious self-description is notable: 77.5% say they follow a specific religion, but 18.2% still prefer the label 'spiritual, but not religious.' That mix suggests this is a grace-centered population with strong faith conviction but not always a fully institutional self-understanding.

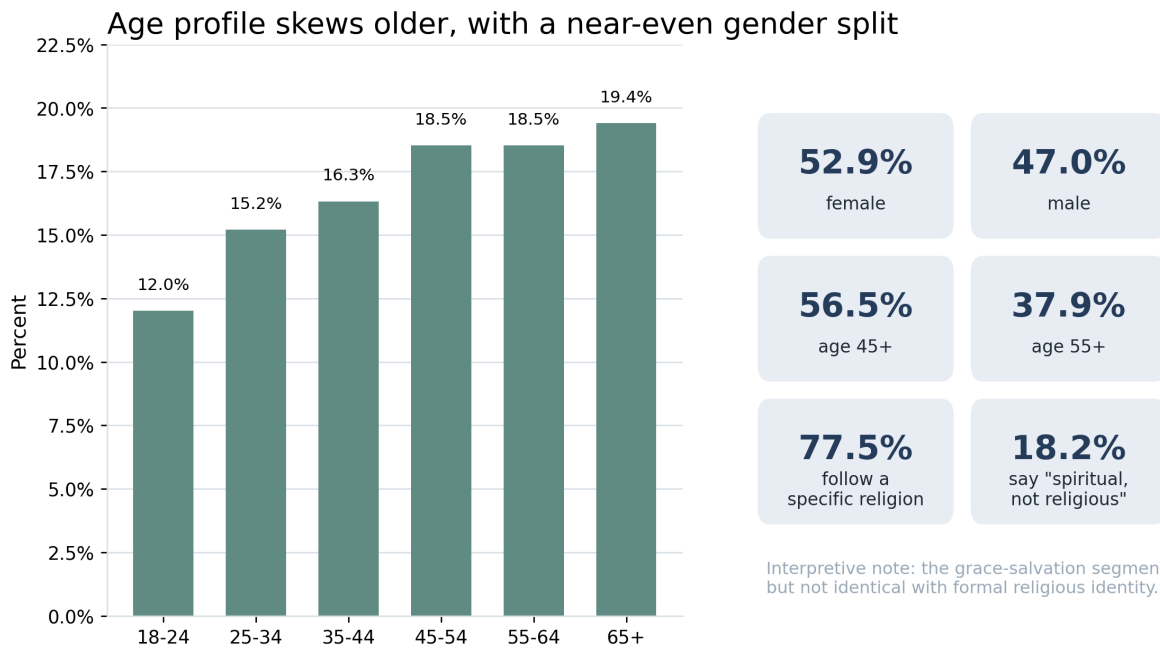


Figure 3. The subgroup leans older, remains near gender parity, and includes a meaningful spiritual-not-religious minority.

BELIEF AND DOCTRINE

Orthodoxy is strong and broadly coherent

Across core Christian doctrines, this segment shows exceptionally strong agreement. The highest items cluster around the atoning work of Christ, the resurrection, the Trinity, the virgin birth, the return of Christ, and the personal need for grace and forgiveness. Average agreement across the twelve doctrinal items is 93.0%, which places this subgroup far beyond vague Christian familiarity. This is a population that overwhelmingly affirms classical Christian belief.

Even so, the segment is not perfectly uniform. Agreement is somewhat lower on Jesus as fully God and fully human, on Jesus' sinless life, and on biblical authority, though all three still remain high relative to most national religion datasets. That nuance matters. In practical terms, the segment is clearly convictional, but salvation language is still slightly more consolidated than full doctrinal precision.

Core Christian doctrine is exceptionally strong in this segment

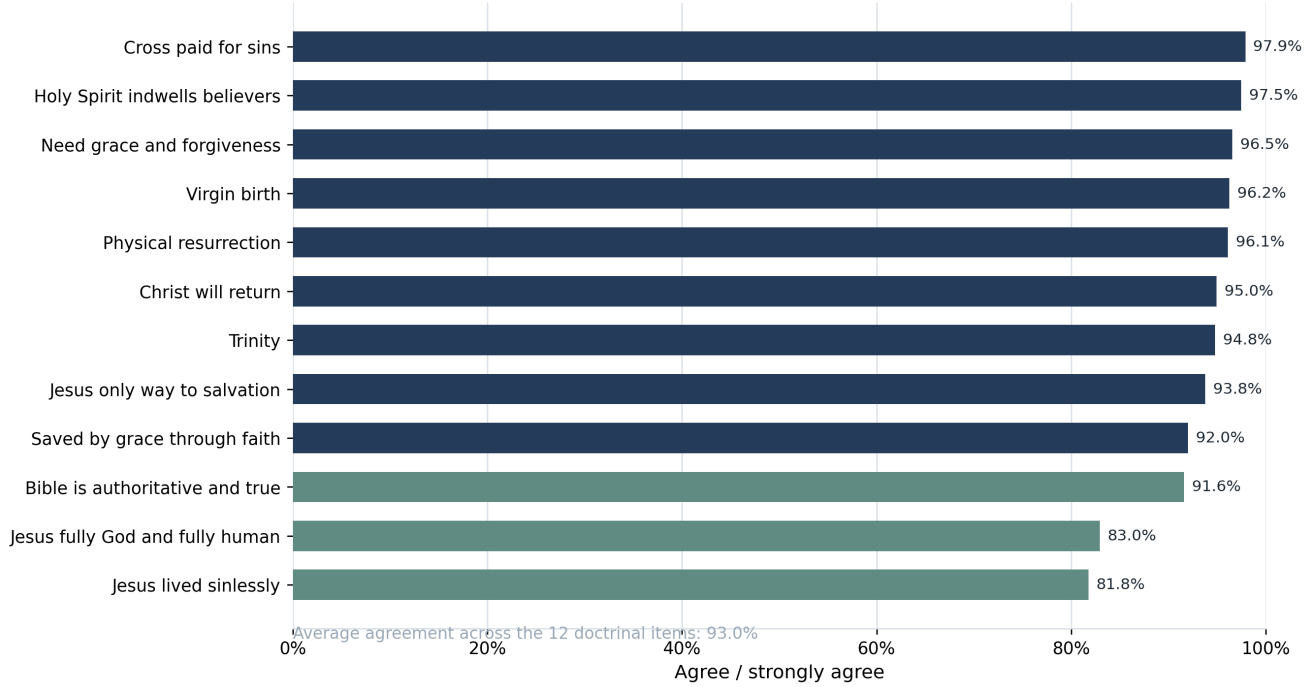


Figure 4. Agreement across the twelve doctrinal items remains consistently high.

FORMATION GAPS

Belief, value, and intention are stronger than repeated behavior

The most important storyline in the subgroup is not doctrinal weakness. It is follow-through. The segment affirms the right things at very high rates, but enacted habits and visible outcomes are consistently lower. That pattern appears across Scripture engagement, mission, church participation, visible transformation, and discernment practice.

Five gaps stand out. Bible authority exceeds regular Bible study by 27.0 points. The importance of faith sharing exceeds active opportunity-seeking by 26.4 points. Self-reported life transformation exceeds others noticing that change by 28.2 points. The claim that a relationship with Jesus is life's most important priority exceeds regular church attendance by 23.6 points. Even in discernment, the instinct to warn a friend about AI deception exceeds the personal habit of testing claims against Scripture by 19.1 points.

Because the subgroup provides distributions rather than microdata, these are aggregate gaps rather than tracked individual drop-offs. Still, taken together they reveal the same structural tension that the larger SALT research highlights: belief is ahead of formation, and formation is ahead of reproduction.

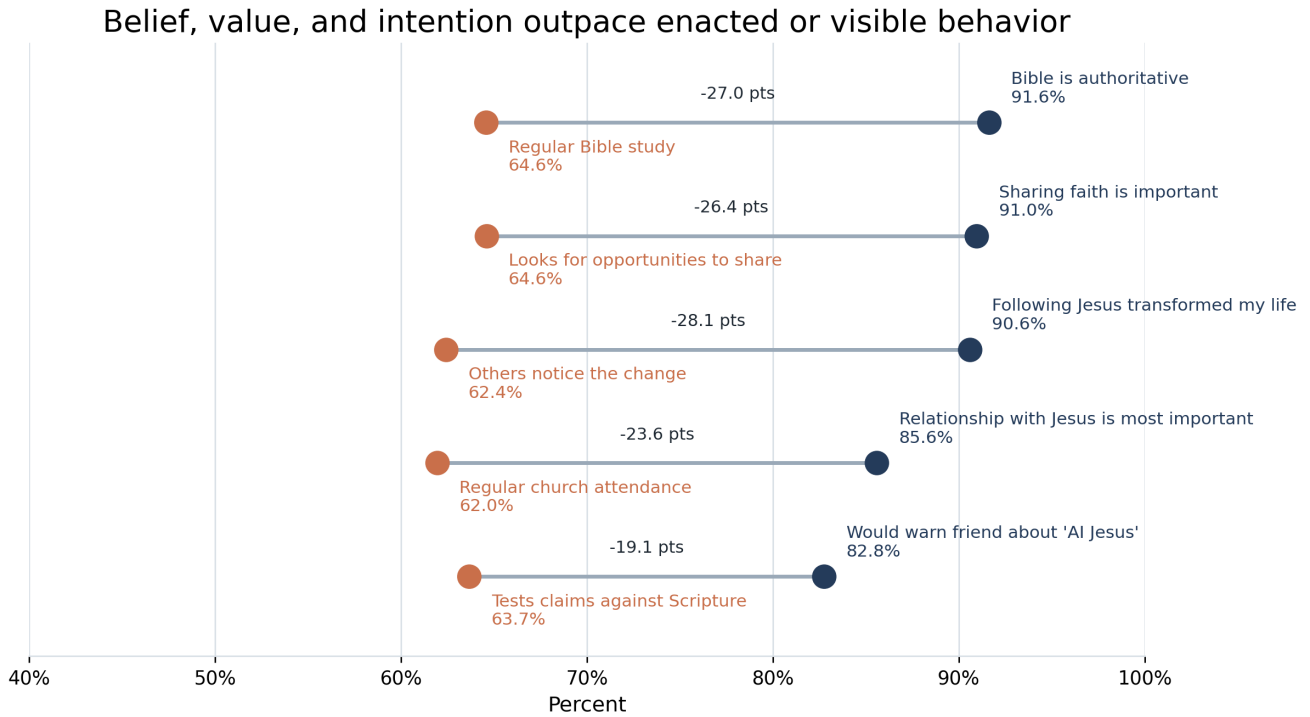


Figure 5. Aggregate gap analysis shows where conviction outruns practice, visibility, or testing habits.

Analytical figure created from segment item-level distributions.

SCRIPTURE ABSORPTION

The Bible is authoritative - but not yet habitual for everyone

The subgroup speaks with a strong voice about Scripture's authority. Ninety-one point six percent say the Bible is the authoritative and true Word of God. Eighty-eight point nine percent say the Bible shapes their understanding of morality, culture, and purpose, and 83.4% say they pray and consult Scripture when facing difficult decisions.

But habitual engagement is materially weaker than theological commitment. Only 64.6% say they regularly read or study the Bible to learn and grow spiritually. Only 62.9% say they do so to understand God's will for their lives. Just 59.6% say they meditate on or memorize Scripture for spiritual growth.

The weekly rhythm data make the tension even clearer. Twenty point one percent report zero days of Bible engagement in a typical week, while 21.8% report engagement all seven days. Another 17.2% engage just one day per week. This creates a polarized pattern: 37.3% engage only zero or one day per week, while 40.3% engage four or more days. The subgroup's mean is 3.1 days per week, which suggests the average hides a split between steady absorbers and intermittent readers.

Bible engagement is polarized rather than evenly distributed

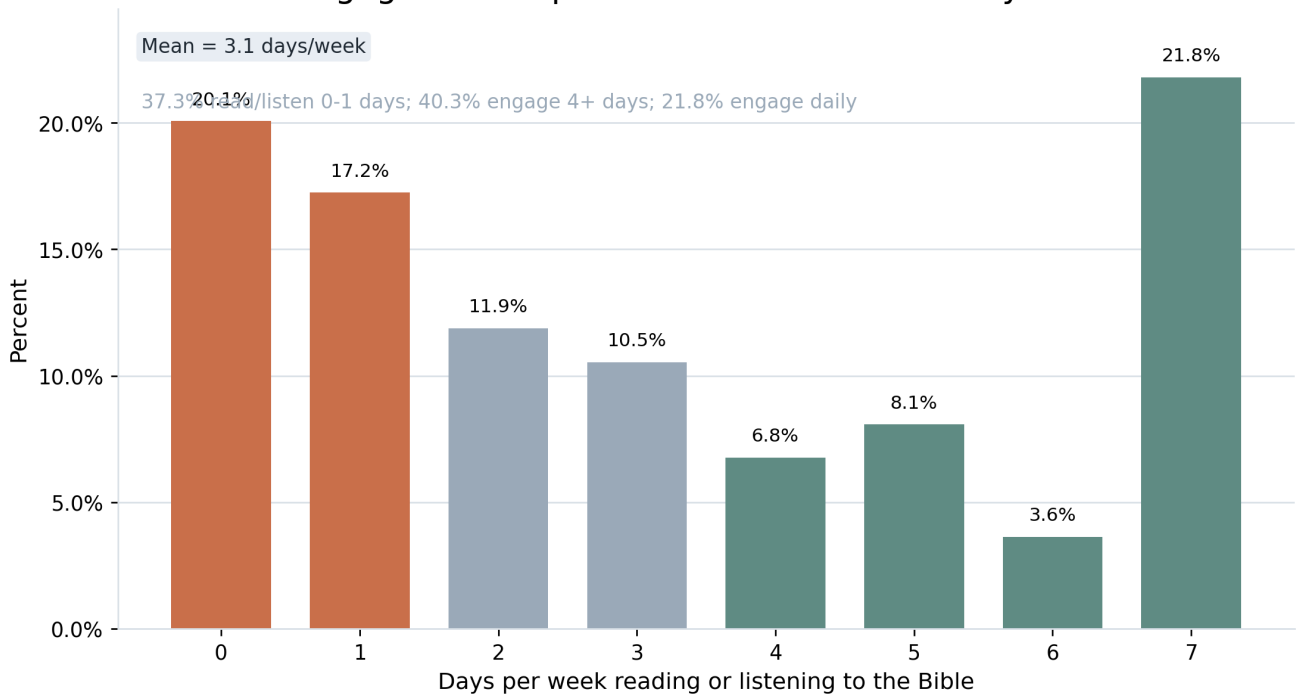


Figure 6. Scripture engagement clusters at the extremes rather than around a shared middle rhythm.

CHURCH, COMMUNITY, AND MULTIPLICATION

Participation is moderate; discipleship density is thinner

The subgroup is connected to church life, but not as densely as its doctrinal profile might imply. About 62.0% say they regularly attend a local church or Christian fellowship, and 61.5% say they are actively involved in a local church or fellowship. That means nearly four in ten do not positively affirm regular attendance or active involvement, even inside a segment defined by grace-based salvation.

Relational depth is thinner still. Only 58.2% say they are part of a small group or community where they can share and grow in faith. Just 51.8% say they have a spiritual mentor or accountability partner. That matters because these structures are often where biblical truth becomes daily practice rather than abstract agreement.

Multiplication narrows the funnel even more. Although 91.0% say it is important for Christians to share their faith and help others follow Jesus, only 64.6% say they look for opportunities to tell others about Jesus. Fifty-two point seven percent say they have personally mentored or discipled someone at some point, but only 43.7% say they intentionally mentor or disciple someone in the present. The subgroup therefore looks stronger on conviction than on reproducible discipleship-making.

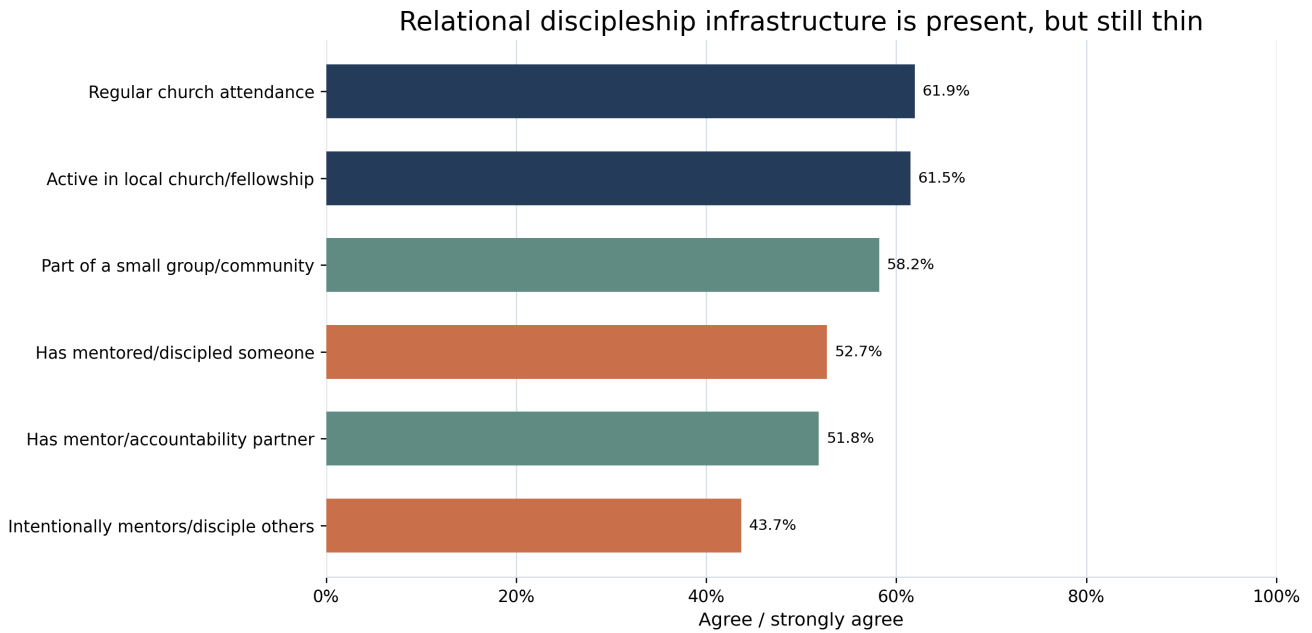


Figure 7. Church participation holds at roughly six in ten, but relational and multiplying discipleship measures are lower.

LIFE TRANSFORMATION

Transformation is substantial, but more internal than fully visible

On self-report, this segment shows extensive evidence of spiritual and emotional change. Ninety point six percent say following Jesus has noticeably transformed their life. Eighty-eight point nine percent report emotional healing through their relationship with Jesus. Eighty-eight point five percent say they have forgiven someone because of Jesus' teaching, and 75.2% say they actively seek ways to serve others because of their faith.

The self-assessment items reinforce the picture of genuine inward change. Eighty-eight point one percent say they trust God even when things do not go their way, 83.8% say they find joy in their spiritual life, and 80.0% say they try to live each day as God would want. Yet the same panel also shows where sanctification still feels incomplete. Only 68.3% say their behavior is usually or always aligned with God's standards, 68.8% say they have control of their anger, 63.0% say their life is full of peace regardless of circumstances, and 59.6% say they are able to resist temptation.

The crucial distinction is between inner testimony and outer visibility. Internal transformation is very strong, but only 62.4% say others have noticed changes in their behavior or character because of their faith. This subgroup is not spiritually static; it is visibly more formed than the general population baseline. But even here, private grace runs ahead of observable fruit.

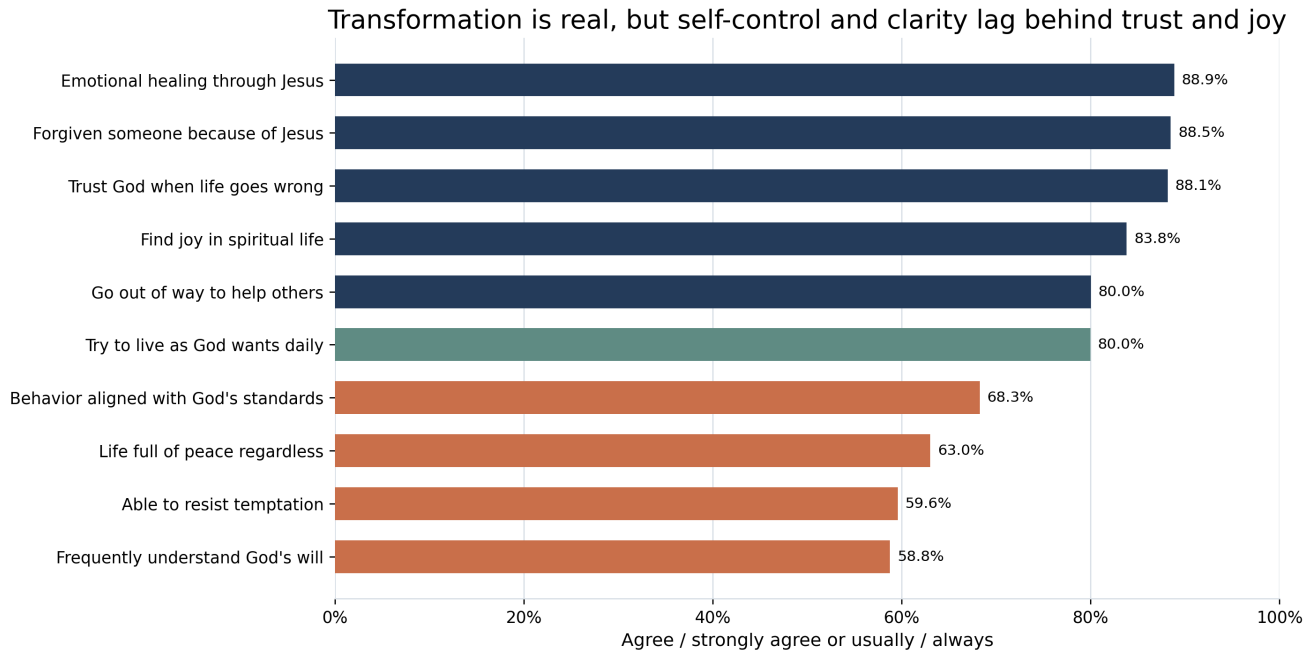


Figure 8. Trust, healing, joy, and service are strong; temptation resistance and clear self-assessment are weaker.

DISCERNMENT IN AN AI AGE

The segment resists obvious error, but weaker media habits remain a risk

The AI and media items add an especially timely layer to this subgroup profile. At the level of direct threat, discernment is strong. Eighty-three point nine percent reject accepting an AI chatbot answer if it conflicts with the Bible. Eighty-two point nine percent say they have not used an AI that claims to speak as Jesus for spiritual or moral direction, and 82.8% say they would warn a friend to be cautious with any so-called 'AI Jesus.'

The more revealing weakness appears in habits of comparison rather than in direct rejection. Only 63.7% say they compare what they hear about Jesus - whether from films, websites, or AI - against the Bible before accepting it. Only 71.6% reject the idea that AI could reveal new truths about Jesus that override Scripture. Only 75.2% reject the claim that 'loving' AI advice is enough even if it is not scripturally grounded.

The weakest item of all is media default trust: just 46.5% reject assuming that movie and television portrayals of Jesus are accurate unless proven otherwise. That means discernment is sturdy when the threat is explicit, but more porous when the threat is indirect, aesthetic, or emotionally appealing.

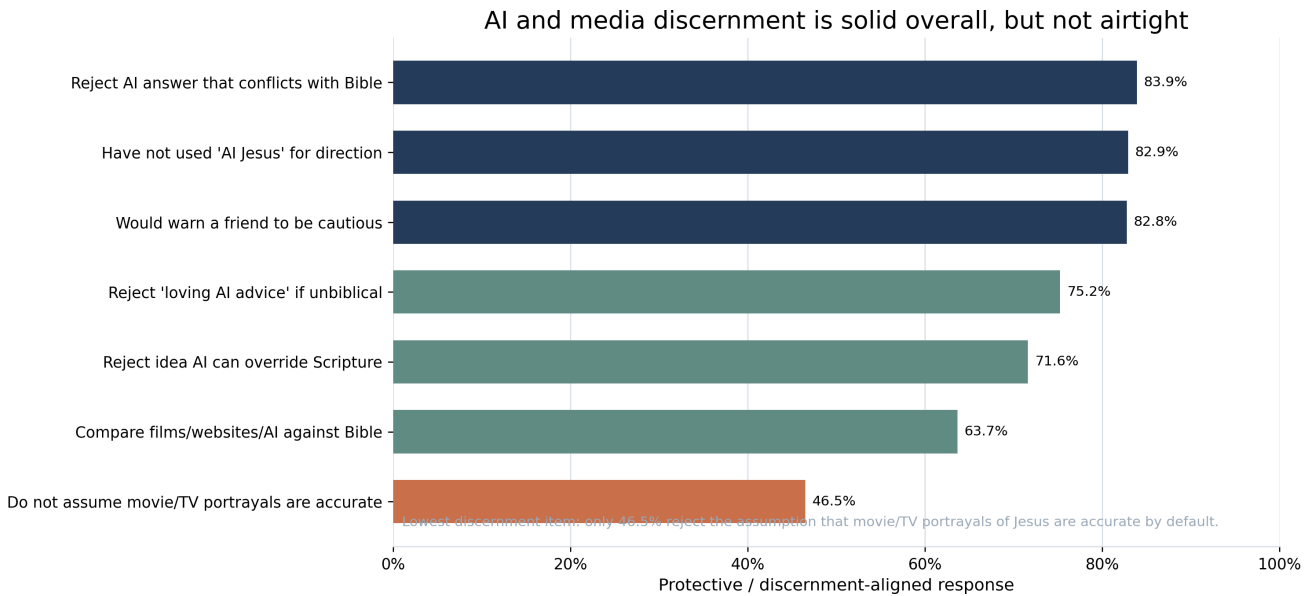


Figure 9. Discernment is solid on explicit threats, but passive media trust remains a notable vulnerability.

IMPLICATIONS

What ministries, churches, and researchers should take from this segment

- 1. Do not mistake high doctrine for finished formation.** This is a stronger-than-average Christian segment, yet it still displays significant drop-off between what is affirmed and what is practiced consistently.
- 2. Target Scripture rhythm, not just Scripture respect.** The strongest internal bottleneck is not disbelief about the Bible. It is uneven absorption of the Bible into weekly life.
- 3. Build relational scaffolding.** Small groups, accountability, and present-tense discipling are materially weaker than theological commitment. That suggests that community design, not only teaching content, is a major leverage point.
- 4. Translate evangelism values into multiplying behaviors.** Large majorities affirm the importance of sharing faith, but fewer practice opportunity-seeking and fewer still intentionally disciple others. The challenge is movement from conviction to reproduction.
- 5. Teach discernment as a habit, not only as a boundary.** Many respondents reject explicit theological error, but fewer show the habit of testing all portrayals and all spiritual claims against Scripture. In an AI-saturated media environment, that distinction matters.

Method notes and limitations

This white paper is a descriptive analysis of the saved-by-grace subgroup deck. The parent study context and SALT framing come from Back to the Bible's official Center for Scripture Absorption, the 2025 U.S. general population implementation as a study of more than 6,000 adults weighted to national census benchmarks. The subgroup itself provides item-level response distributions, not respondent-level records, so this paper cannot estimate correlations, causal pathways, or subgroup differences by age or gender.

All composite descriptions in this paper are interpretive summaries created for analysis. They are not official published SALT subscale scores. For the appendix tables, 'Aligned' means agreeing with the formation-consistent direction of an item; for selected AI-risk items, the direction is reversed so that rejecting the risky statement counts as aligned.

APPENDIX

Item-level appendix tables

These tables condense the Likert-style items into three buckets. 'Aligned' means the response direction most consistent with historic Christian formation. For AI-risk items, alignment is reverse-coded so that rejecting the risky statement counts as aligned.

Appendix A. Belief, identity, and practice items

N = 1,624 for these items.

Item	Aligned	Neutral	Misaligned
Jesus Christ is both fully God and fully human.	83.0%	11.3%	5.7%
Jesus Christ lived a completely sinless life.	81.8%	11.1%	7.1%
Jesus physically rose from the dead after being crucified.	96.1%	2.9%	1.0%
Jesus's death on the cross was a sacrifice that paid for the sins of humanity.	97.9%	1.8%	0.3%
Jesus Christ will return to earth one day, as He promised.	95.0%	4.1%	0.9%
I am saved from sin only by God's grace through faith in Jesus Christ, not by my own good works.	92.0%	5.0%	3.0%
Jesus Christ is the only way to salvation and the only true path to God.	93.8%	4.7%	1.5%
The Bible is the authoritative and true Word of God.	91.6%	6.5%	1.9%
The Holy Spirit lives in believers and guides them in their daily lives.	97.5%	2.3%	0.2%
I believe God exists as Father, Son, and Holy Spirit – three persons in one God (the Trinity).	94.8%	3.2%	2.0%
Jesus Christ was born of a virgin (His mother Mary conceived Him miraculously by God's power).	96.2%	3.2%	0.5%
I acknowledge that I am a sinner in need of Jesus Christ's forgiveness and grace.	96.5%	2.3%	1.1%
My relationship with Jesus Christ is the most important aspect of my life.	85.6%	11.1%	3.3%
I strive to obey Jesus's teachings in my daily life.	93.7%	5.1%	1.2%
Following Jesus has noticeably transformed my life (my attitudes, behaviors, or values).	90.6%	8.1%	1.4%
I regularly pray and worship God (individually or with others).	89.3%	7.2%	3.5%
I consider myself a follower of Jesus Christ.	96.9%	2.6%	0.5%
It is important for Christians to share their faith and help others follow Jesus.	91.0%	7.8%	1.2%
I look for opportunities to tell others about Jesus or the gospel.	64.6%	23.0%	12.4%
I have personally mentored or disciplined someone in their Christian faith.	52.7%	20.9%	26.4%

Appendix B. Scripture, community, and discernment items

N = 1,624 for these items.

Item	Aligned	Neutral	Misaligned
I regularly read or study the Bible to learn and grow spiritually.	64.6%	17.4%	18.0%
I am actively involved in a local Christian church or fellowship.	61.5%	12.6%	25.9%
I regularly read and study the Bible to understand God’s will for my life.	62.9%	17.6%	19.5%
I meditate on or memorize Scripture to help me grow spiritually.	59.6%	19.1%	21.4%
I apply specific biblical teachings to my daily decisions and relationships.	78.6%	13.6%	7.8%
The Bible shapes my understanding of morality, culture, and my purpose.	88.9%	7.8%	3.3%
When I face a difficult decision, I pray and consult Scripture for guidance.	83.4%	10.9%	5.7%
I regularly attend a local church or Christian fellowship.	61.9%	10.5%	27.6%
I am part of a small group or community where I can share and grow in my faith.	58.2%	15.9%	25.9%
I have a spiritual mentor or accountability partner who helps me grow in my faith.	51.8%	18.0%	30.2%
I intentionally mentor or disciple someone in their faith journey.	43.7%	23.5%	32.8%
I feel encouraged and supported in my faith by my Christian community.	76.0%	15.4%	8.6%
If an AI chatbot “speaking as Jesus” tells me something that conflicts with the Bible, I will accept the chatbot’s answer.	83.9%	7.6%	8.4%
I have used an AI that claims to speak as Jesus for spiritual direction or moral decisions.	82.9%	7.0%	10.1%
I compare anything I hear about Jesus—whether from films, websites, or AI—against the Bible before I accept it.	63.7%	20.1%	16.2%
AI tools can reveal new truths about Jesus that override or correct the Bible.	71.6%	16.6%	11.8%
I assume most movie/TV portrayals of Jesus are accurate unless proven otherwise.	46.5%	30.4%	23.2%
If advice from an AI “Jesus” feels loving, that’s enough for me—even if it doesn’t match specific Scriptures.	75.2%	14.2%	10.6%
I would warn a friend to be cautious with any “AI Jesus” and to test it against Scripture and historic Christian teaching.	82.8%	10.6%	6.7%

Appendix C. Transformation and character items

N varies slightly across self-assessment items, from 1,618 to 1,624, because of minor item nonresponse.

Item	Aligned	Neutral	Misaligned
My attitudes (e.g., patience, humility, forgiveness) have changed noticeably since following Jesus.	82.4%	14.6%	3.0%
I have forgiven someone because of Jesus's teaching, even when it was difficult.	88.5%	8.7%	2.8%
My priorities in life (e.g., career, relationships, finances) have changed to align with Jesus's values.	78.9%	15.9%	5.2%
I actively seek ways to serve others in my family, church, or community because of my faith.	75.2%	16.9%	8.0%
I have experienced emotional healing (e.g., peace, joy, freedom from guilt) through my relationship with Jesus.	88.9%	8.8%	2.3%
Others have noticed changes in my behavior or character because of my faith.	62.4%	28.9%	8.6%
My behavior is in line with God's standards.	68.3%	27.5%	4.2%
I'm able to resist temptation.	59.6%	32.7%	7.7%
I have control of my anger.	68.8%	25.4%	5.8%
I go out of my way to help others.	80.0%	17.3%	2.6%
I trust God even when things don't go my way.	88.1%	10.4%	1.4%
I find joy in my spiritual life.	83.8%	13.9%	2.2%
I frequently understand the will of God.	58.8%	30.1%	11.1%
My thinking is in line with God's standards.	67.4%	28.4%	4.3%
My life is full of peace regardless of my circumstances.	63.0%	28.8%	8.2%
I try to live each day as God would want me to live.	80.0%	18.0%	2.0%

SUPPLEMENTAL DEEP DIVE

P2-P4 Men and Women Ages 18-24

This supplemental section uses the user-labeled P2-P4 female 18-24 deck (n=95) and P2-P4 male 18-24 deck (n=100) to isolate the youngest adult slice inside the saved-by-grace population. Together they sum to n=195, exactly matching the 18-24 count in the base saved-by-grace deck. In other words, this is a complete reconstruction of the 18-24 segment inside the larger saved-by-grace population, not a partial subsample.

At the combined level, the young-adult cohort remains convictionally Christian rather than marginal or merely cultural. 83.1% say they follow a specific religion, 89.2% affirm salvation by grace through faith, 92.8% affirm biblical authority, and 95.4% consider themselves followers of Jesus. The main difference from the older-skewing parent segment is not doctrinal collapse but redistribution: more small-group and accountability energy, more willingness to share Jesus despite discomfort, but softer prayer rhythm and weaker habits of testing claims against Scripture.

<p>Female 18-24 n=95 48.7% of slice</p>	<p>Male 18-24 n=100 51.3% of slice</p>	<p>Combined 18-24 n=195 12.0% of full segment</p>
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Where the 18-24 cohort over-indexes and under-indexes relative to the full saved-by-grace segment

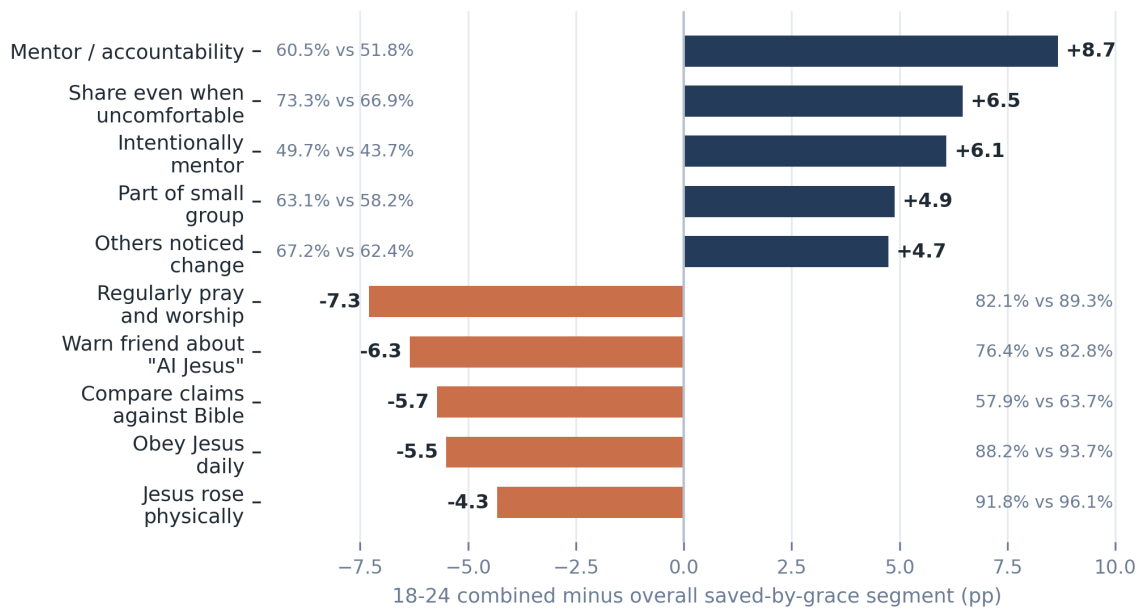


Figure 10. Combined 18-24 cohort versus the full saved-by-grace segment on selected aligned measures.

Analytical figure created from the user-provided P2-P4 female 18-24 deck, P2-P4 male 18-24 deck, and the saved-by-grace base deck.

The strongest over-indexes for the combined 18-24 cohort are mentor or accountability partnership (60.5% vs 51.8% in the full segment), feeling called to share Jesus even when uncomfortable (73.3% vs 66.9%), intentional mentoring (49.7% vs 43.7%), small-group participation (63.1% vs 58.2%), and saying that others have noticed character change (67.2% vs 62.4%). The clearest under-indexes are regular prayer and worship (82.1% vs 89.3%), warning a friend about 'Al Jesus' (76.4% vs 82.8%), comparing claims about Jesus against the Bible (57.9% vs 63.7%), and self-reported daily obedience (88.2% vs 93.7%).

Female and male young adults are not strong in the same ways

The domain pattern is revealing. The female 18-24 cohort leads the male cohort on Core Orthodoxy (92.9 vs 90.8), Scripture Engagement (75.6 vs 74.0), Life Transformation (82.0 vs 80.7), and especially AI Discernment (77.3 vs 71.5). The male cohort leads on Church and Community (71.2 vs 68.5), Mission and Discipleship (73.2 vs 69.6), and Fruit and Resilience (70.7 vs 68.9).

Young-adult domain scorecard: female and male 18-24 cohorts in context

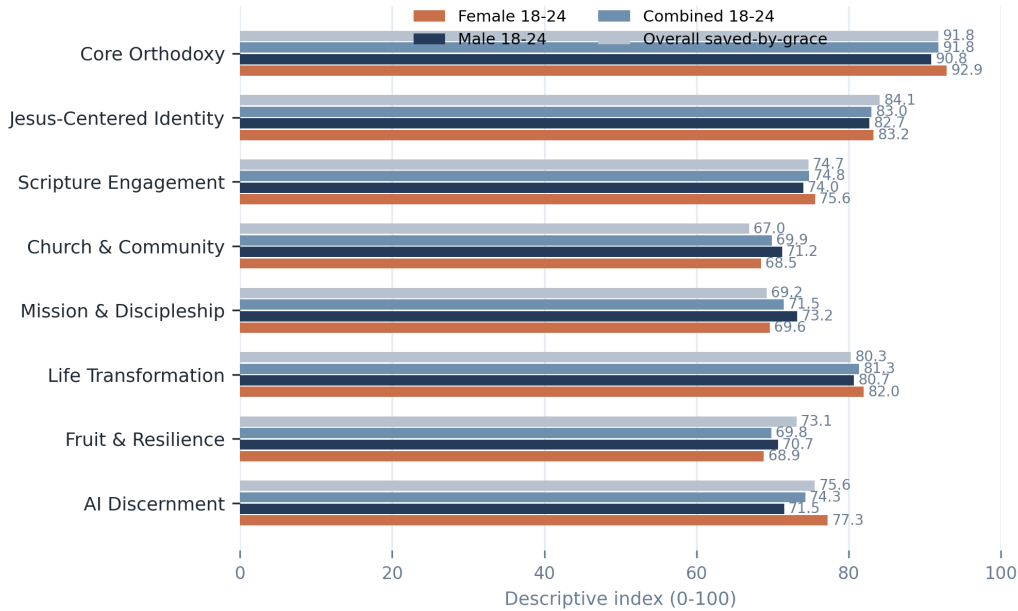


Figure 11. Domain scorecard comparing female and male 18-24 cohorts with the combined 18-24 group and the full saved-by-grace segment. Analytical figure created from the same three user-provided subgroup decks. Domain scores are descriptive report-created composites using the same 0-100 logic as the main paper.

That pattern suggests not a difference in whether young adults believe, but in where belief concentrates behaviorally. Young women appear more internally anchored and more likely to frame discipleship through prayer, Scripture consultation, discernment, and visible character change. Young men appear more activated in organized community, service, and present-tense discipling. Even the self-description language hints at this split: 86.3% of young women versus 80.0% of young men say they follow a specific religion, while the male cohort is more likely to describe itself as spiritual but not religious (16.0% vs 7.4%).

Directional differences at the item level

At the item level, young women most clearly lead on comparing claims about Jesus against the Bible (64.2% vs 52.0% among young men), saying Jesus is the most important aspect of life (89.5% vs 82.0%), praying and consulting Scripture for difficult decisions (86.3% vs 79.0%), and warning a friend about 'AI Jesus' (80.0% vs 73.0%). Young men most clearly lead on intentionally mentoring someone in faith (56.0% vs 43.2), seeking ways to serve (79.0% vs 68.4), small-group participation (68.0% vs 57.9), and regular church attendance (64.0% vs 57.9).

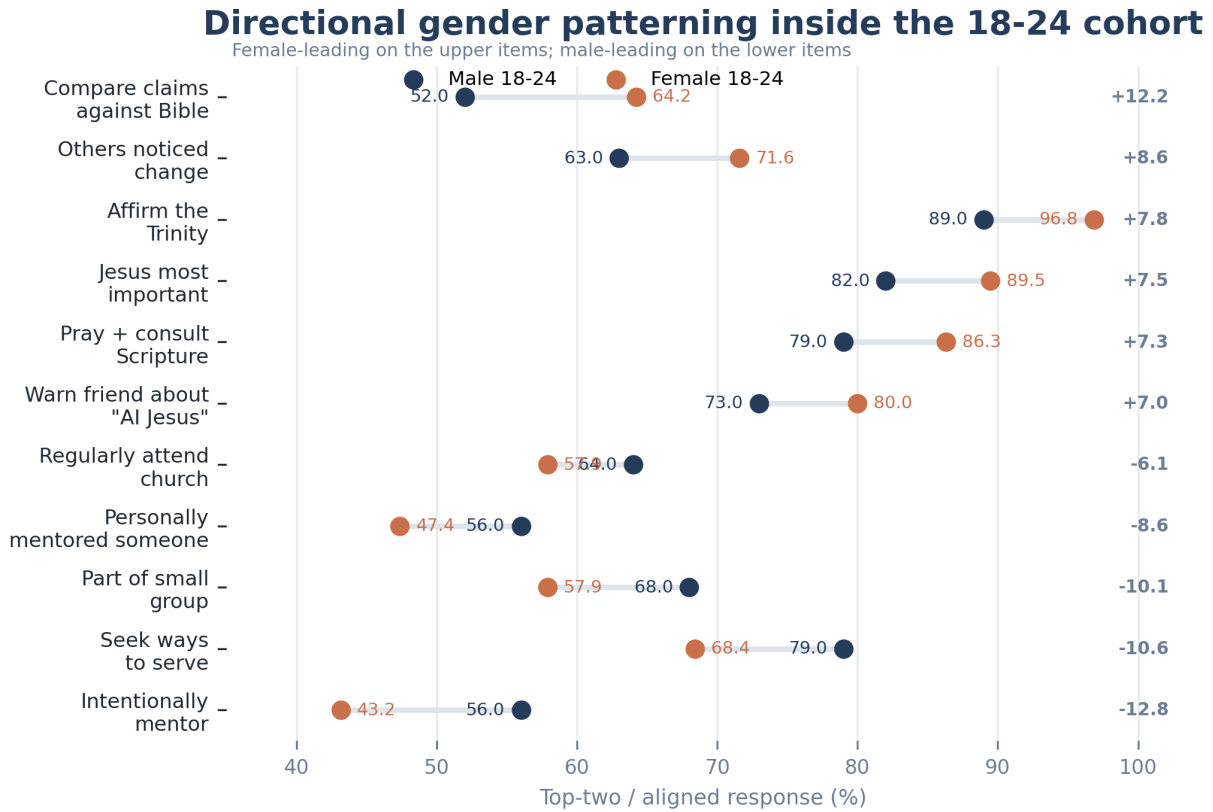


Figure 12. Largest directional item-level differences between young women and young men ages 18-24.

Analytical figure created from the user-provided P2-P4 18-24 subgroup decks. Differences are descriptive percentage-point gaps, not significance tests.

What this suggests for ministry to the 18-24 slice

- 1. Treat these young adults as conviction-rich, not post-Christian by default.** The combined 18-24 cohort remains highly orthodox and Jesus-identified. The practical challenge is less basic doctrinal persuasion than helping conviction become stable practice, discernment, and multiplication.
- 2. Build different bridges for young women and young men.** Young women appear more internally anchored and more discerning, so the ministry opportunity is to translate that strength into outward discipling confidence and reproducible witness. Young men appear more activated in community and service, so the opportunity is to deepen Scripture-testing, prayer, and discernment habits without losing that activation.
- 3. Use relational pathways as the main lever.** Compared with the full saved-by-grace segment, the 18-24 slice already over-indexes on small groups, accountability, and intentional mentoring. That makes structured relational pathways a more promising formation channel for this age band than content alone.

4. Do not assume digital discernment will take care of itself. The combined 18-24 cohort is less likely than the full segment to compare claims against Scripture and less likely to warn a friend about an 'AI Jesus.' Discernment training for this age band should therefore be practical and habitual, not only doctrinal.

Method note. These subgroup differences are descriptive and not significance-tested. Because the female and male 18-24 subgroup sizes are modest (n=95 and n=100), the most meaningful read is the repeated pattern across related items rather than any single small percentage-point gap.

SUPPLEMENTAL DEEP DIVE

P2-P4 Men and Women Ages 25-34

This supplemental section uses the user-labeled P2-P4 female 25-34 deck (n=134) and P2-P4 male 25-34 deck (n=113) to isolate the 25-34 adult slice inside the saved-by-grace population. Together they sum to n=247, exactly matching the 25-34 count in the base saved-by-grace deck. In other words, this is a complete reconstruction of the 25-34 segment inside the larger saved-by-grace population, not a partial subsample.

At the combined level, the 25-34 cohort looks less like a fragile frontier and more like a mobilization band inside the saved-by-grace segment. 75.3% say they follow a specific religion, 92.3% affirm salvation by grace through faith, 92.7% affirm biblical authority, and 96.8% consider themselves followers of Jesus. Relative to the full segment, the clearest gains are mentorship, multiplying behavior, and Scripture-for-guidance habits; the clearest soft spots are AI boundary instincts and several fruit-and-resilience items.

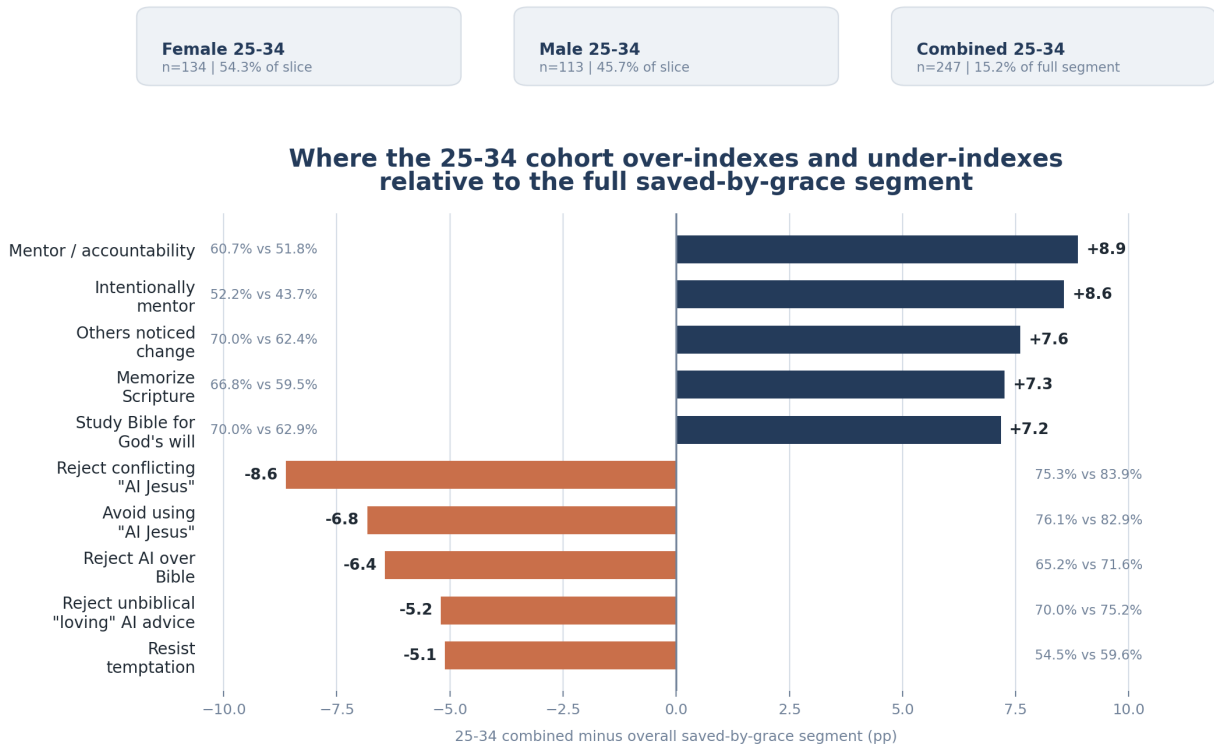


Figure 13. Combined 25-34 cohort versus the full saved-by-grace segment on selected aligned measures.

Analytical figure created from the user-provided P2-P4 female 25-34 deck, P2-P4 male 25-34 deck, and the saved-by-grace base deck.

The strongest over-indexes for the combined 25-34 cohort are mentor or accountability partnership (60.7% vs 51.8% in the full segment), intentional mentoring (52.2% vs 43.7%), others noticing character change (70.0% vs 62.4%), Scripture

memorization or meditation (66.8% vs 59.5%), and studying Scripture to understand God’s will (70.0% vs 62.9%). The clearest under-indexes are rejecting a conflicting 'AI Jesus' (75.3% vs 83.9%), avoiding use of an 'AI Jesus' for direction (76.1% vs 82.9%), rejecting AI claims that override the Bible (65.2% vs 71.6%), rejecting merely 'loving' but unbiblical AI advice (70.0% vs 75.2%), and resisting temptation (54.5% vs 59.6%).

Women and men ages 25-34 are activated differently

The domain pattern is distinct from the 18-24 slice. The male 25-34 cohort leads on Jesus-Centered Identity (86.2 vs 83.6), Scripture Engagement (78.4 vs 74.7), Church and Community (72.3 vs 67.5), Mission and Discipleship (76.4 vs 67.9), Life Transformation (83.9 vs 80.1), and Fruit and Resilience (73.2 vs 72.5). The female cohort leads on AI Discernment (73.5 vs 70.6), while Core Orthodoxy is effectively at parity (91.5 vs 91.2).

Young-adult domain scorecard: female and male 25-34 cohorts in context

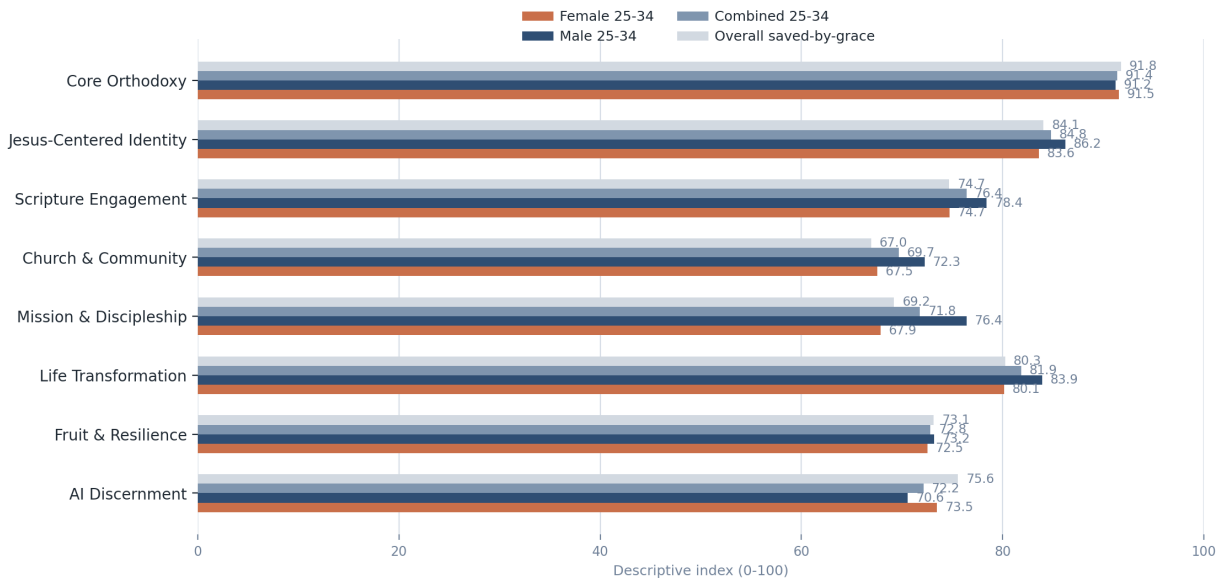


Figure 14. Domain scorecard comparing female and male 25-34 cohorts with the combined 25-34 group and the full saved-by-grace segment. Analytical figure created from the same three user-provided subgroup decks. Domain scores are descriptive report-created composites using the same 0-100 logic as the 18-24 supplemental section.

That pattern suggests a split not in Christian identity itself, but in mode of expression. Men in this age band appear more activated in present-tense mission, leadership, and Scripture-for-action habits. Women appear more cautious in AI and media discernment and somewhat more likely to translate conviction into reflective testing, forgiveness, and counsel. At the combined level, the 25-34 slice sits above the full segment on Scripture, community, mission, and visible transformation, but below it on AI discernment.

Directional differences at the item level

At the item level, women most clearly lead on rejecting 'loving' but unbiblical AI advice (74.6% vs 64.6% among men), warning a friend about 'AI Jesus' (86.6% vs 78.8%), not trusting movie or television portrayals by default (46.3% vs 38.0%), forgiving when it is difficult (91.8% vs 85.8%), and comparing claims about Jesus against the Bible (71.6% vs 66.4%). Men most clearly lead on intentional mentoring (61.1% vs 44.8), sharing Jesus despite discomfort (79.6% vs 63.4), studying Scripture to understand God’s will (76.1% vs 64.9), visible character change (75.2% vs 65.7), and seeking ways to serve (83.2% vs 74.6).

Directional gender patterning inside the 25-34 cohort

Female-leading on the upper items; male-leading on the lower items

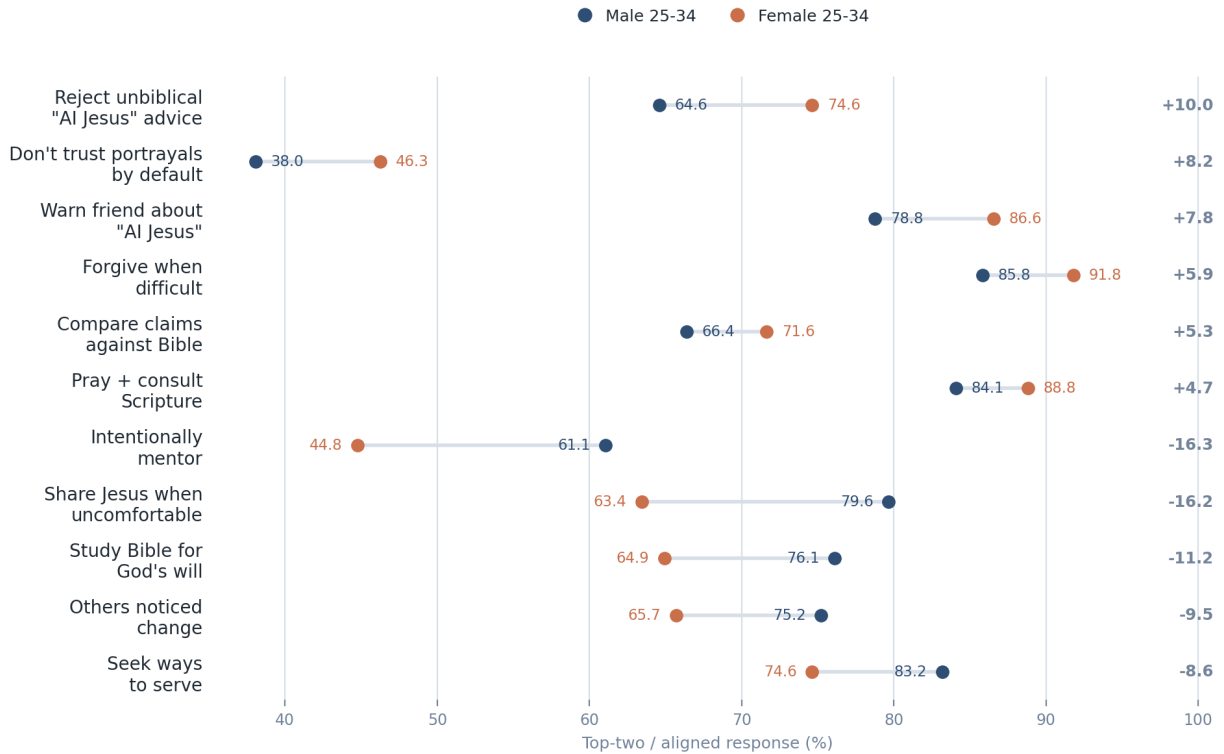


Figure 15. Largest directional item-level differences between women and men ages 25-34.

Analytical figure created from the user-provided P2-P4 25-34 subgroup decks. Differences are descriptive percentage-point gaps, not significance tests.

What this suggests for ministry to the 25-34 slice

- 1. Treat 25-34 as a leadership-and-reproduction window.** The slice already outperforms the full segment on mentoring, small-group connection, Scripture-for-guidance, and visible change. That means many 25-34-year-olds are ready for responsibility, coaching, and multiplication pathways rather than only content delivery.
- 2. Differentiate formation tracks by gender without stereotyping.** Women appear more alert to AI and media risk and more likely to bring discernment and forgiveness into formation; men appear more activated in mission, service, and intentional discipling. Training should deepen what each side already carries while closing the other side's blind spots.
- 3. Strengthen discernment pre-commitments, not only post-hoc evaluation.** This slice compares claims against the Bible more often than the full segment, yet it still lags the full segment on several direct AI-boundary items. Teach clear 'do not outsource authority' habits before exposure, not only critical thinking after exposure.
- 4. Pair activation with interior fruit.** The 25-34 band is active and outward-facing, but it underperforms the full segment on resisting temptation, anger control, and some self-assessed alignment with God's standards. Formation should therefore tie mission intensity to character resilience.

Method note. These subgroup differences are descriptive and not significance-tested. Because the female and male 25-34 subgroup sizes are modest (n=134 and n=113), the most meaningful read is the repeated pattern across related items rather than any single small percentage-point gap.

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Internal subgroup deck: Validation of the Scripture Absorption and Life Transformation Index, generated April 1, 2026, file name P2-4-Male-18-24.pptx.

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