

# Social Media

*Kerby Anderson assesses how social media's influence is changing our brains and the way we think. He also provides an overview of censorship within social media.*

The influence of social media in our society has increased dramatically in the last decade. This leads to two very important questions. First, how are the various forms of social media and these digital devices affecting us? Second, should we respond to the documented examples of censorship on these social media platforms?

## Social Media Influence

More than a decade ago, social scientists and social commentators expressed concern about how the Internet in general and social media in particular was influencing us. Nicholas Carr raised this question in an *Atlantic* article entitled "Is Google Making Us Stupid?" He observed that "Over the past few years I've had an uncomfortable sense that someone, or something, has been tinkering with my brain, remapping the neural circuitry, reprogramming the memory." He believed this came from using the Internet and searching the web with Google.

He later went on to write a book with the arresting title, *The Shallows: What the Internet Is Doing to Our Brains*. He surveyed brain research that helped to explain why we don't read as much and why it is so hard to concentrate. The Internet and social media are retraining our brains. He says, "Once I was a scuba diver in the sea of words. Now I zip along the surface like a guy on a Jet Ski."

A developmental psychologist at Tufts University put it this way. "We are not only what we read. We are how we read." The style of reading on the Internet puts "efficiency" and

“immediacy” above other factors. Put simply, it has changed the way we read and acquire information.

You might say that would only be true for the younger generation. Older people are set in their ways. The Internet could not possibly change the way the brains of older people download information. Not true. The 100 billion neurons inside our skulls can break connections and form others. A neuroscientist at George Mason University says: “The brain has the ability to reprogram itself on the fly, altering the way it functions.”

The proliferation of social media has also begun to shorten our time of concentration. Steven Kotler made this case in his *Psychology Today* blog, “How Twitter Makes You Stupid.” He once asked the author of the best-selling book why he called it the “8 Minute Meditation.” The author told him that eight minutes was the length of time of an average segment of television. He reasoned that “most of us already know exactly how to pay attention for eight minutes.”

Steven Kotler argues that Twitter was reducing the time of concentration to 140 words (back when that was the word limit). He showed how Twitter was constantly tuning “the brain to reading and comprehending information 140 characters at a time.” He concluded that “[I]f you take a Twitter-addicted teen and give them a reading comprehension test, their comprehension levels will plunge once they pass the 140 word mark.”

Not only is there a problem with concentration; there is a problem with distraction. A study at the University of Illinois found that if an interruption takes place at a natural breakpoint, then the mental disruption is less. If it came at a less opportune time, the user experienced the “where was I?” brain lock.

Another problem is what is called “continuous partial

attention.” People who use mobile devices often use their devices while they should be paying attention to something else. Psychologists tell us that we really aren’t multitasking, but rather engage in rapid-fire switching of attention among tasks. It is inevitable they are going to miss key information if part of their focus is on their digital devices.

There is also the concern that social media and digital devices are reducing our creativity. Turning on a digital device and checking social media when you are “doing nothing” replaces what we used to do in the days before these devices were invented. Back then, we called it “daydreaming.” That is when the brain often connects unrelated facts and thoughts. You have probably had some of your most creative ideas while shaving, putting on makeup, or driving. That is when your brain can be creative. Checking e-mail and social media sites reduces daydreaming.

These new media platforms present a challenge to us as Christians. As we use these new forms of media, we should always be aware of their influence on us. They can easily conform us to the world (Romans 12:2). Therefore, we should make sure that we are not taken captive (Colossians 2:8) by the false philosophies of the world.

Christians should strive to apply the principle set forth in Philippians 4:8. “Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.”

A wise Christian will use discernment when approaching the various social media platforms. They provide lots of information and connect us with people around the world. But we should also guard against the worldly influence that is also promoted on many of these platforms.

# Social Media Censorship

Big Tech companies have been censoring content for many years. Many years ago, the National Religious Broadcasters began monitoring censorship on these social media platforms through their John Milton Project for Religious Free Speech. Even back then, their report concluded that “The free speech liberty of citizens who use the Internet is nearing a crisis point.”

A recent Senate hearing provided lots of additional examples. Senator Marsha Blackburn asked why her pro-life ad was pulled during the 2018 campaign because Twitter deemed it “inflammatory.” It is worth noting that she did receive an apology from the executive who added that they made a “mistake on your ad.” Senator Ted Cruz pointed to a Susan B. Anthony List ad that was banned. It had a picture of Mother Teresa with her quote: “Abortion is profoundly anti-woman.” At the top of the poster in the committee room was the word: CENSORED.

A number of commentators (Laura Loomer, Milo Yiannopoulos, Alex Jones) have been banned from Facebook and Instagram. Steven Crowder’s YouTube channel has been demonetized. Nearly two-dozen PragerU videos have been slapped with a restricted label on YouTube. The list goes on and on.

Big tech does control much of the media world. Google controls 90% of worldwide search, 75% of smartphone operating systems, 67% of desktop browser, and 37% of digital advertising. Add to this other platforms like Twitter, Instagram, and YouTube that also have a profound influence. At the Senate hearing, Ted Cruz noted that these big tech companies “are larger and more powerful than Standard Oil was when it was broken up” and “larger and more powerful than AT&T when it was broken up.” But does that mean government should get involved?

Those who are advocating government intervention make the case that “platform access is a civil right.” The argument is that

private companies are actually violating the civil rights of Americans in the same way that preventing someone to speak in a public park would be a violation. They argue that the big tech companies are a monopoly. And they call for federal and state regulation of these social media platforms arguing that the Supreme Court has argued in the past that government cannot restrict your access to the public square.

The problem with that argument is two-fold. First, these big tech companies are private companies not the government. Facebook, Twitter and YouTube platforms are private property and not the public square. We may not always like what they do, but they are privately owned technology companies and not the federal government, which is governed by the First Amendment.

Second, these companies are protected by a section of the 1996 Communications Decency Act that keeps them from being exposed to potentially crippling liability for something posted on their platform. Some politicians have called for changing that legal protection, but Congress seems unlikely to do anything like that in the near future.

Many conservatives are wary of having the government get involved in patrolling social media platforms. They remind us of the 1949 FCC Fairness Doctrine. This regulation was supposed to provide an opportunity for media outlets to provide content that was fair, honest, and balanced. Talk radio and other forms of media exploded once the Fairness Doctrine was removed. In most cases, government regulation of the media hurt conservative voices more than helped them.

Even if government were to regulate content on social media platforms, it is worth mentioning that the major tech companies would probably have lots of influence. Facebook and Mark Zuckerberg would have a place at the table as government drafted various media regulations. It is likely that company and many others might even help craft regulations that would

protect them from future competitors. We have seen this picture before in other instances when government intervened.

Some have even suggested that we close our social media accounts. If you don't like the way the *New York Times* or the *Washington Post* reports stories or provides commentary from people on your side, you don't have to subscribe to those newspapers. If you don't like how MSNBC or Fox News covers stories, you don't have to tune to that TV network. Media outlets are already choosing what to print or broadcast. Social media platforms are no different.

Sam Sweeney has this advice: "Delete your Facebook, yesterday. Don't get your news from Twitter. The issues of free speech on social media will no longer matter to you. They don't matter to me. I've made a decision not to subjugate myself to the whims of our new overloads."

I think most of us want to keep our social media accounts because of the benefit we receive. But I also realize that in light of what we have discussed in this article, many will decide to follow his advice and drop one or more of these social media accounts. We leave that decision to you.

### *Additional Resources*

Kerby Anderson, *Arts, Media, and Culture* (Cambridge, OH: Christian House Publishing, 2016).

Nicholas Carr, "Is Google Making Us Stupid?" *Atlantic*, July/August 2008.

David French, "Social-Media Censorship is the Product of Culture and Commerce," *National Review*, 6 June 2019.

Stephen Kotler, "How Twitter Makes Your Stupid," *Psychology Today*, 15 May 2009.

Jessica Melugin, "Conservative who want Facebook, other social media regulated should think twice," *Foxnews.com*, 11 June

2019.

Sam Sweeney, "Close Your Social-Media Accounts," *National Review*, 10 June 2019.

©2019 Kerby Anderson

---

# Islam and Terrorism

*Kerby Anderson provides various perspectives on the link between Islam and terrorism, including how Americans and Christians can think about its encroachment on our culture.*

## Clash of Civilizations

In this article we will be looking at Islam and terrorism. Before we look at the rise of Muslim terrorism in our world, we need to understand the worldview conflict between Islam and western values. The Muslim religion is a seventh-century religion. Think about that statement for a moment. Most people would not consider Christianity a first century religion. While it began in the first century, it has taken the timeless message of the Bible and communicated it in contemporary ways.



In many ways, Islam is still stuck in the century in which it developed. One of the great questions is whether it will adapt to the modern world. The rise of Muslim terrorism and the desire to implement sharia law illustrate this clash of civilizations.

In the summer of 1993, Samuel Huntington published an article entitled "The Clash of Civilizations?" in the journal *Foreign Affairs*.[\[1\]](#) Three years later Samuel Huntington published a

book using a similar title: *The Clash of Civilizations and the Remaking of World Order*. It became a bestseller, once again stirring controversy. It seems worthy to revisit his comments and predictions because they have turned out to be remarkably accurate.

His thesis was fairly simple. World history will be marked by conflicts between three principal groups: western universalism, Muslim militancy, and Chinese assertion.

Huntington says that in the post-Cold War world, "Global politics has become multipolar and multicivilizational."<sup>2</sup> During most of human history, major civilizations were separated from one another and contact was intermittent or nonexistent. Then for over 400 years, the nation states of the West (Britain, France, Spain, Austria, Prussia, Germany, and the United States) constituted a multipolar international system that interacted, competed, and fought wars with each other. During that same period of time, these nations also expanded, conquered, and colonized nearly every other civilization.

During the Cold War, global politics became bipolar, and the world was divided into three parts. Western democracies led by the United States engaged in ideological, political, economic, and even military competition with communist countries led by the Soviet Union. Much of this conflict occurred in the Third World outside these two camps and was composed mostly of nonaligned nations.

Huntington argued that in the post-Cold War world, the principal actors are still the nation states, but they are influenced by more than just power and wealth. Other factors like cultural preferences, commonalities, and differences are also influential. The most important groupings are not the three blocs of the Cold War, but rather the major world civilizations. Most significant in discussion in this article is the conflict between the Western world and Muslim



militancy.

## Other Perspectives on Radical Islam

In the previous section, we talked about the thesis by Samuel Huntington that this is a clash of civilizations.

Bernard Lewis sees this conflict as a phase that Islam is currently experiencing in which many Muslim leaders are attempting to resist the influences of the modern world (and in particular the Western world) on their communities and countries. This is what he had to say about Islam and the modern world:

Islam has brought comfort and peace of mind to countless millions of men and women. It has given dignity and meaning to drab and impoverished lives. It has taught people of different races to live in brotherhood and people of different creeds to live side by side in reasonable tolerance. It inspired a great civilization in which others besides Muslims lived creative and useful lives and which, by its achievement, enriched the whole world. But Islam, like other religions, has also known periods when it inspired in some of its followers a mood of hatred and violence. It is our misfortune that part, though by no means all or even most, of the Muslim world is now going through such a period, and that much, though again not all, of that hatred is directed against us.[\[3\]](#)

This does not mean that all Muslims want to engage in jihad warfare against America and the West. But it does mean that there is a growing clash of civilizations.

William Tucker believes that the actual conflict results from what he calls the Muslim intelligensia. He says "that we are not facing a clash of civilizations so much as a conflict with an educated segment of a civilization that produces some very weird, sexually disoriented men. Poverty has nothing to do

with it. It is stunning to meet the al Qaeda roster—one highly accomplished scholar after another with advanced degrees in chemistry, biology, medicine, engineering, a large percentage of them educated in the United States.”{4}

His analysis is contrary to the many statements that have been made in the past that poverty breeds terrorism. While it is certainly true that many recruits for jihad come from impoverished situations, it is also true that the leadership comes from those who are well-educated and highly accomplished.

Tucker therefore concludes that we are effectively at war with a Muslim intelligentsia. These are essentially “the same people who brought us the horrors of the French Revolution and 20th century Communism. With their obsession for moral purity and their rational hatred that goes beyond all irrationality, these warrior-intellectuals are wreaking the same havoc in the Middle East as they did in Jacobin France and Mao Tse-tung’s China.”{5}

## **Threat from Radical Islam**

It is hard to estimate the extent of the threat of radical Islam, but there are some commentators who have tried to provide a reasonable estimate. Dennis Prager provides an overview of the extent of the threat:

Anyone else sees the contemporary reality—the genocidal Islamic regime in Sudan; the widespread Muslim theological and emotional support for the killing of a Muslim who converts to another religion; the absence of freedom in Muslim-majority countries; the widespread support for Palestinians who randomly murder Israelis; the primitive state in which women are kept in many Muslim countries; the celebration of death; the honor killings of daughters, and so much else that is terrible in significant parts of

the Muslim world—knows that civilized humanity has a new evil to fight.[{6}](#)

He argues that just as previous generations had to fight the Nazis and the communists, so this generation has to confront militant Islam. But he also notes something is dramatically different about the present Muslim threat. He says:

Far fewer people believed in Nazism or in communism than believe in Islam generally or in authoritarian Islam specifically. There are one billion Muslims in the world. If just 10 percent believe in the Islam of Hamas, the Taliban, the Sudanese regime, Saudi Arabia, Wahhabism, bin Laden, Islamic Jihad, the Finley Park Mosque in London or Hizbollah—and it is inconceivable that only one of 10 Muslims supports any of these groups' ideologies—that means a true believing enemy of at least 100 million people.[{7}](#)

This very large number of people who wish to destroy civilization poses a threat that is unprecedented. Never has civilization had to confront such large numbers of those would wish to destroy civilization.

So, what is the threat in the United States? Let's take one number and one percentage for an estimate. There are about 4 million Muslim-Americans in the U.S., and we are often told that nearly all are law-abiding citizens. So let's assume that percentage is even as high as 99 percent. That still leaves one percent who believe in jihad and could pose a threat to America. Multiply one percent by 4 million and you get a number of 40,000 individuals that Homeland Security needs to try to monitor. Even if you use a percentage of one-tenth of one percent, you still get about 4,000 potential terrorists in America.

That is why it is important to understand the potential threat we face from radical Islam.

# Islamic Tipping Point

When the Muslim population increases in a country, there are certain social changes that have been documented. Peter Hammond deals with this in his book, *Slavery, Terrorism, & Islam*. Most people have never read the book, but many have seen an email on one of the most quoted parts of the book. [\[8\]](#)

He argued that when the Muslim population is under five percent, the primary activity is proselytizing, usually from ethnic minorities and the disaffected. By the time the Muslim population reaches five percent or more, it begins to exert its influence and start pushing for Sharia law.

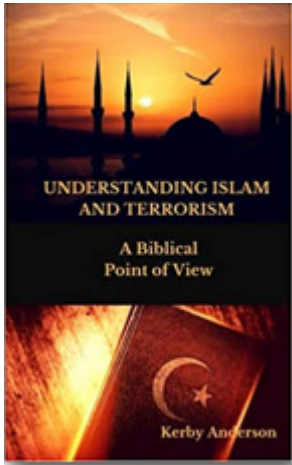
Peter Hammond sees a significant change when a Muslim population reaches ten percent (found in many European countries). At that point, he says you begin to see increased levels of violence and lawlessness. You also begin to hear statements of identity and the filing of various grievances.

At twenty to thirty percent, there are examples of hair-trigger rioting and jihad militias. In some countries, you even have church bombings. By forty percent to fifty percent, nations like Bosnia and Lebanon experience widespread massacres and ongoing militia warfare. When at least half the population is Muslim, you begin to see the country persecute infidels and apostates and Sharia law is implemented over all of its citizens.

After eighty percent, you see countries like Iran, Syria, and Nigeria engage in persecution and intimidation as a daily part of life. Sometimes state-run genocide develops in an attempt to purge the country of all infidels. The final goal is "Dar-es-Salaam" (the Islamic House of Peace).

Peter Hammond would probably be the first to say that these are generalizations and there are certainly exceptions to the rule. But the general trends have been validated through

history. When the Muslim population is small, its leaders focus on winning converts and working to gain sympathy for Sharia law. But then their numbers increase, the radical Muslims leaders takeover and the Islamic domination begins.



In this article we have been looking at the challenge of Islam when it comes to jihad and terrorist activity. I document all of this in my new book, *Understanding Islam and Terrorism*. The book not only deals with the threat of terrorism but also takes time to explain the theology behind Islam with helpful suggestions on how to witness to your Muslim friends. You can find [more information](#) about my book on the Probe Ministries website.

## Sharia Law and Radical Islam

A foundational practice of Islam is the implementation of Sharia into the legal structure. Sharia is a system of divine law, belief, or practice that is based upon Muslim legal interpretation. It applies to economics, politics, and society.

Sometimes the world has been able to see how extreme the interpretation of Sharia can be. Muslims have been put to death when they have been accused of adultery or homosexuality. They have been put to death for leaving the religion of Islam. And these are not isolated examples.

Sharia law is very different in many respects from the laws established through the U.S. Constitution and the laws established through English Common law. In an attempt to prevent Sharia law from being implemented in America, a number of state legislatures have such bans on Sharia law. Voters in other states have approved a ban that has been struck down by a federal appeals court.

Although opponents argue that these Sharia law bans are unnecessary, various studies have found significant cases of Sharia law being allowed in U.S. courts. One report with the title, "Sharia Law and the American State Courts"[\[9\]](#) found 50 significant cases of Sharia law in U.S. courts just from their small sample of appellate published cases. When they looked at state courts, they found an additional 15 cases in the trial courts and 12 more in the appellate courts. Judges are making decisions deferring to Sharia law even when those decisions conflict with the U.S. Constitution and the various state constitutions.

How should we respond to the increased use of Sharia law in America? One simple way to explain your concern to legislators, family, friends, and neighbors is to remember the numbers 1-8-14. These three numbers stand for the three amendments to the U.S. Constitution that prevent the use of Sharia law.

The First Amendment says that there should be no establishment of religion. Sharia law is based on one religion's interpretation of rights. The First Amendment prohibits the establishment of any national religion (including Islam).

The Eighth Amendment prohibits "cruel and unusual punishment." Most Americans would consider the penalties handed down under Sharia law to be cruel and unusual.

The Fourteenth Amendment guarantees each citizen equal protection under the Constitution. Sharia law does not treat men and women equally, nor does it treat Muslims and non-Muslims equally. This also violates the Constitution.

These are just a few ways to argue against Sharia law. As Christians, we need discernment to understand the religion of Islam, and boldness to address the topic of radical Islam with biblical convictions.

## **Notes**

1. Samuel P. Huntington, "The Clash of Civilizations?" *Foreign Affairs*, Summer 1993, 22-49.
2. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996), 21.
3. Bernard Lewis, "The Roots of Muslim Rage," *Atlantic Monthly*, September 1990, [www.theatlantic.com/doc/prem/199009/muslim-rage](http://www.theatlantic.com/doc/prem/199009/muslim-rage). Accessed 7/8/2018.
4. William Tucker, "Overprivileged Children," *American Spectator*, 12 Sept. 2006, [spectator.org/46473\\_overprivileged-children/](http://spectator.org/46473_overprivileged-children/). Accessed 7/8/2018.
5. Ibid.  
Dennis Prager, "The Islamic Threat is Greater than German and Soviets Threats Were," 28 May 2006, [www.dennisprager.com/the-islamic-threat-is-greater-than-german-and-soviet-threats-were/](http://www.dennisprager.com/the-islamic-threat-is-greater-than-german-and-soviet-threats-were/). Accessed 7/8/2018.
6. Ibid.
7. Peter Hammond, *Slavery, Terrorism, & Islam: The Historical Roots and Contemporary Threat* (San Jose, CA: Frontline, 1982), 151.
8. Shariah Law and the American State Courts, Center for Security Policy, 5 January 2015. [www.centerforsecuritypolicy.org/2015/01/05/shariah-in-american-courts-the-expanding-incursion-of-islamic-law-in-the-u-s-legal-system/](http://www.centerforsecuritypolicy.org/2015/01/05/shariah-in-american-courts-the-expanding-incursion-of-islamic-law-in-the-u-s-legal-system/). Accessed 7/8/2018.

©2018 Probe Ministries

---

## Influential Intellectuals

*Kerby Anderson examines four famous intellectuals—Rousseau, Marx, Russell and Sartre, looking for reasons they are worth*

*following and not finding much.*

Over the last two centuries, a few intellectuals have had a profound impact on Western Culture. British historian Paul Johnson writes about many of these influential intellectuals in his book, *Intellectuals: From Marx and Tolstoy to Sartre and Chomsky*. In this article, we will look at four of the better-known intellectuals whose influence continues to this day.



Paul Johnson reminds us that over the past two centuries, the influence of these secular intellectuals has grown steadily. He believes it is the key factor in shaping the modern world. In fact, this is really a new phenomenon. It was only the decline of clerical power in the eighteenth century that allowed these men to have a more significant influence in society.

Each secular intellectual “brought to this self-appointed task a far more radical approach than his clerical predecessors. He felt himself bound by no corpus of revealed religion.”<sup>[1]</sup> For the first time, these intellectuals felt they alone could diagnose the ills of society and cure them without a need to refer to religion or past tradition.

One important characteristic of these new secular intellectuals was their desire to subject “religion and its protagonists to critical scrutiny.” And they pronounced harsh verdicts on priests and pastors about whether they could live up to their precepts.

After two centuries in which the influence of religion has declined and secular institutions have had a greater influence, Paul Johnson believes it is time to examine the record and influence of these secular intellectuals. In particular, he focuses on their moral and judgmental credentials. Do they have the right to tell the rest of us how to run our lives? How moral and just were they in their



financial dealings and their sexual relationships? And how have their proposed systems stood up to the test of time?

I will give you a preview. These secular intellectuals lived decadent lives and mistreated so many people in their lives. Their proposed systems of politics, economics, and culture have been a failure and devastated millions of lives.

What a contrast to the Christian message. Jesus lived a sinless life (1 John 3:5) even though He was tempted as we are (Hebrews 4:15). Jesus called on His disciples to follow Him (Matthew 4:19). Even the Apostle Paul encouraged Christians to follow his example as he followed the example of Christ (1 Corinthians 11:1).

Paul Johnson concludes his book with a number of examples of how some of these secular intellectuals addressed current political and social issues. He also points out that these intellectuals saw no incongruity in moving from their own discipline (where they are masters) to public affairs (where they have no expertise). In the end, we discover that they “are no wiser as mentors, or worthier as exemplars, than the witch doctors or priests of old.”[\[2\]](#)

## **Jean-Jacques Rousseau**

Jean-Jacques Rousseau is a very influential intellectual. Many of our modern ideas of education were influenced to some degree by his treatise *Émile*. And even to this day many indirectly refer to some of his ideas found in the *Social Contract* that encapsulated his political philosophy.

Rousseau rejected the biblical narrative and instead believed that society was the reason we humans are defective. He argued, “When society evolves from its primitive state of nature to urban sophistication, man is corrupted.”[\[3\]](#)

Rousseau believed that you could improve human behavior (and even completely transform it) by changing the culture and the forces that produced it. In essence, he believed you can change human beings through social engineering.

He was, no doubt, a difficult person to be around and very egotistical. Paul Johnson explains that “part of Rousseau’s vanity was that he believed himself incapable of base emotions.”[{4}](#) He also had a great deal of self-pity for his circumstances and had “a feeling that he was quite unlike other men, both in his sufferings and his qualities.”[{5}](#)

Paul Johnson also reminds us that Rousseau “quarreled, ferociously and usually permanently, with virtually everyone with whom he had close dealings, and especially those who befriended him; and it is impossible to study the painful and repetitive tale of these rows without reaching the conclusion that he was a mentally sick man.”[{6}](#)

Apparently, he cared little for those around him. For example, his foster-mother rescued him from destitution at least four times. But later when he did much better financially, and she became indigent, he did little for her.[{7}](#) His five children born to his mistress were abandoned to the orphanage hospital. He did not even know the dates of their births and took no interest in them.

Rousseau even acknowledged “that brooding on his conduct towards his children led him eventually to formulate theory of education he put forward in *Émile*. It also clearly helped to shape his *Social Contract*, published the same year.”[{8}](#)

The only woman who ever loved Rousseau summed him up this way: “He was a pathetic figure, and I treated him with gentleness and kindness. He was an interesting madman.”[{9}](#)

In this article we are studying some of these secular

intellectuals because they have had such a profound impact on our world even today. But as we can already see from the life of Rousseau and will see from some of the other men we will discuss below, they lived decadent lives. They really had no business telling the rest of us how to live our lives.

## Karl Marx

Paul Johnson concludes that Marx “has had more impact on actual events, as well as on the minds of men and women, than any other intellectual in modern times.”[{10}](#)

Marx claimed that his philosophy was scientific. Paul Johnson disagrees and says it was not scientific. “He felt he had found a scientific explanation of human behavior in history akin to Darwin’s theology of evolution.”[{11}](#) Although Marx obtained a doctorate in philosophy he really wasn’t a scholar, at least in the traditional sense. He actually spent more time organizing the Communist League and collecting material.

Paul Johnson says there were three strands in Marx: the poet, the journalist, and the moralist. He used poetic imagery which actually became part of his political vision. He was also a journalist and fairly good one at that. He also made use of aphorisms. Many of the most famous were borrowed from others. Two of the best known are: “The proletarians have nothing to lose but their chains,” and “Religion is the opium of the people.”

The moral impulse of Marx began with “his hatred of usury and moneylenders.”[{12}](#) He believed that Jews had corrupted Christianity. His solution, therefore, was to abolish the Jewish attitude toward money. Ultimately, the Jews and the corrupted version of Christianity would disappear. Later Marx broadened his critique to blame the bourgeois class as a whole.

How did Marx treat others? “Marx quarreled with everyone with

whom he associated” unless “he succeeded in dominating them completely.”[{13}](#) He also collected elaborate dossiers about his political rivals and enemies.”[{14}](#) Also, Marx “did not reject violence or even terrorism when it suited his tactics.”[{15}](#) Later Lenin, Stalin, and Mao would practice such violence on an enormous scale.

Central to his hatred of capitalism was probably his incompetence in handling money. He never seriously attempted to get and hold down a job. Instead, Engels became the primary source of income for Marx and his family. In fact, Engels nearly ended the relationship when he once received a letter from Marx that virtually ignored the death of a woman Engels loved and focused the rest of the letter asking for money.

Life for his wife Jenny and their children was a nightmare. In time her jewelry ended up at the pawnshop. “Their beds were sold to pay the butcher, milkman, chemist and baker.”[{16}](#) He even denied his daughters a satisfactory education. After his wife’s death, the family nursery-maid became his mistress and conceived a child whom Marx would never acknowledge. Once again, we see the decadent lives of these secular intellectuals.

## **Bertrand Russell**

Paul Johnson says that “No intellectual in history offered advice to humanity over so long a period as Bertrand Russell.”[{17}](#) His first book was published when Queen Victoria was still alive, and his last book came out the year Richard Nixon resigned because of Watergate. He also wrote countless newspaper and magazine articles. He wrote so much because he found writing to be so easy, and he was well paid for it.

Russell was an orphan, but his parents (who were atheists) left instructions for him to be brought up on the teaching of John Stuart Mill. His grandmother, however, would have none of

it and raised him in an atmosphere of Bibles and Blue Books, taught by governesses and tutors. Nevertheless, he rejected religion as a teenager and remained an unbeliever the rest of his life.

“No man ever had a stronger confidence in the power of intellect, though he tended to see it almost as an abstract, disembodied force.”[\[18\]](#) For much “of his life he spent in telling the public what they ought to think and do, and this intellectual evangelism completely dominated the second half of his long life.”[\[19\]](#) On a number of occasions, he found himself in trouble with the law, being sued and fined for articles he wrote.

Paul Johnson remarked that “No one was more detached from physical reality than Russell. He could not work the simplest mechanical device or perform any of the routine tasks which even the most pampered man does without thinking.”[\[20\]](#)

He said that the First World War caused him to revise the views he held about human behavior, in part because he could not understand how people’s emotions function in wartime. Reading him produced “a sense of wonder in the normal reader that so clever a man could be so blind to human nature.”[\[21\]](#)

Bertrand Russell believed “that the ills of the world could be largely solved by logic, reason, and moderation.” But here was his inconsistency. “When preaching his humanist idealism, Russell set truth above any other consideration. But in a corner, he was liable—indeed likely—to try to lie his way out of it.”[\[22\]](#)

As we have documented with other secular intellectuals, Russell also exploited women (especially his wives) as well as others who worked with him. This does seem to be a pattern. When students are required to read the works of many these men, they are never told about their lives. Although we are supposed to respect their intellect, once we study their lives

we find that there was very little to respect.

## Jean-Paul Sartre

Paul Johnson concludes that “no philosopher this century has had so direct an impact on the minds and attitudes of so many human beings, especially young people, all over the world.”[{23}](#) Existentialism was a popular philosophy for decades. His plays were hits. His books sold in the millions.

He grew up as a spoiled child (his father dying when he was fifteen months), with his grandfather giving him the run of his library and his mother providing for him a childhood “paradise.” He enjoyed one of the best educations and had a habit of reading three hundred books a year.

In some ways, World War II made Sartre, though the people around him found little use for him. He “was notorious for never taking a bath and being disgustingly dirty. What he did was write.”[{24}](#) He didn’t do anything to save the Jews. Instead, he “concentrated relentlessly on promoting his own career. He wrote furiously, plays, philosophy and novels, mainly in cafés.”[{25}](#)

Sartre is known for the philosophy of existentialism, though the word was not his. The press invented it, and he came to embrace it. He proposed his philosophy of human freedom at a time when people were hungry for it. But he also meant that the existentialist individual must live without excuses. That is the why he wrote that “Man is condemned to be free.”

Sartre’s companion through life was Simone de Beauvoir, who was a brilliant writer and philosopher. But he treated her “as a mistress, surrogate wife, cook and manager, female bodyguard, and nurse.”[{26}](#) He was “the archetype of what in the 1960s became known as a male chauvinist.”[{27}](#) He had numerous sexual liaisons that came and went with some regularity.

Paul Johnson concludes that “Sartre, like Russell, failed to achieve any kind of coherence and consistency in his views on public policy. No body of doctrine survived him.”[\[28\]](#) Apparently he stood for very little other than to be linked to the liberal Left.

In this article we have taken a brief look at the lives of some of the secular intellectuals who have had an influence in the world. They still have some influence, and so it is worth asking if we should accept their prescriptions.

These men all lived decadent lives. Most of them mistreated people in their lives. But even more disturbing is the fact that they proposed systems of politics, economics, and culture that have been a failure and devastated millions of lives. They do not deserve the prominence they are often given in our universities today. We are expected to revere them, but there is little in their lives to respect.

## Notes

1. Paul Johnson, *Intellectuals: From Marx and Tolstoy to Sartre and Chomsky* (New York: Harper-Collins, 1988), 1.
2. Ibid., 34.
3. Ibid., 3.
4. Ibid., 10.
5. Ibid.
6. Ibid., 14.
7. Ibid., 19.
8. Ibid., 23.
9. Ibid., 27.
10. Ibid., 52.
11. Ibid.
12. Ibid., 57.
13. Ibid., 70.
14. Ibid., 71.
15. Ibid.
16. Ibid., 77.

17. Ibid., 197.
18. Ibid., 199.
19. Ibid.
20. Ibid., 202.
21. Ibid.
22. Ibid., 203.
23. Ibid., 225.
24. Ibid., 229.
25. Ibid., 230.
26. Ibid., 235.
27. Ibid., 236.
28. Ibid., 253.

©2018 Probe Ministries

---

# Spiritual Warfare – Applying A Biblical Worldview Perspective

*Kerby Anderson provides a concise, biblical worldview perspective on the important topic of spiritual warfare. Every Christian needs to understand that our battle is against spiritual forces not against other humans, who need Christ.*

*He gives us practical advice on understanding our spiritual weapons and applying them to take on the forces of Satan in this world.*

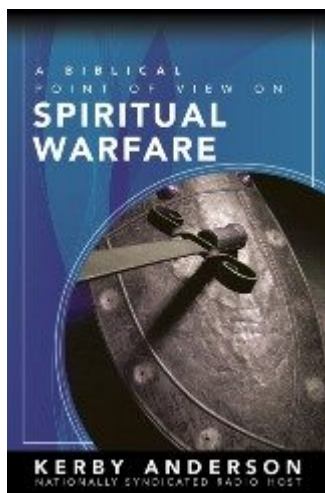


## Spiritual Warfare

Lots of books have been written about spiritual warfare. Most of them share anecdotes and experiences of the authors or the



people they ministered to. In this article I merely want to answer the question, what is a biblical point of view on spiritual warfare? (For more information on this topic, see Kerby Anderson, [\*A Biblical Point of View on Spiritual Warfare\*](#) (Eugene, OR: Harvest House, 2009).



Spiritual warfare affects everyone. In fact, the day someone becomes a Christian, they are already involved in spiritual warfare. There is no place you can escape from this warfare. There are no “safe zones” or “secure bunkers” where you can hide.

Sadly, many Christians do not even know there is a spiritual war taking place around them. They may even become a spiritual casualty and never understand what has happened to them.

So many Christians have become mortally wounded in the spiritual conflict that takes place around them. They may be so emotionally spent or spiritually dead that they are essentially no longer of any use to God.

Others may have less serious wounds from this spiritual conflict, but are still affected by the battle. They still go about the Christian life but are not as effective as they could be because of the “battle scars” they carry with them.

Jesus never promised that the Christian life would be easy. In fact, He actually warned us of the opposite. He says in John 16:33 that “in this world you will have trouble.”

Anyone who takes even a brief look at the history of Christianity knows that is true. Jesus was beaten and crucified. Most of the disciples died martyrs deaths. Millions of Christians were persecuted throughout history.

Christians today suffer persecution in many lands, and all of us wake up to a spiritual battle every day. That is why we need to be prepared for battle.

So where does this battle take place? Actually the Bible teaches that spiritual warfare takes place in various places in heaven and on earth.

First, we should remember that God dwells above in the heavens. Psalm 8:1 says that God has displayed His splendor above the heavens. Psalm 108:4-5 says God's lovingkindness is great above the heavens and that He is exalted above the heavens.

The Bible also talks about the battle in the heavens. When a passage in Scripture talks about heaven, it may be referring to one of three places: (1) The first heaven is what we would call the atmosphere, (2) The second heaven is where the angels fly and do battle (Revelation 12:4-12; 14:6-7), and (3) the third heaven is also called "Paradise" and is what Paul describes in 2 Corinthians 12: 2-4:

I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows—was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

Spiritual warfare also takes place below the heavens and on earth. This occurs on the face of the earth (Genesis 6:1; Acts 17:26) where Satan prowls like a roaring lion (1 Peter 5:8). And it will also take place in hell and the bottomless pit

(Revelation 9:1-2; 20:1-3) and at the Lake of Fire (Revelation 19:20; 20:10-15) where final judgment will take place.

## **Spiritual Battles**

Spiritual warfare is the spiritual battle that takes place in the unseen, supernatural dimension. Although it is unseen by humans, we can certainly feel its effects. And we are to battle against spiritual forces in a number of ways.

First, we need to realize that the weapons of this warfare are not human weapons fought in the flesh. Instead, they are spiritual weapons such as truth and righteousness that can tear down strongholds and philosophies that are in opposition to God.

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Corinthians 10:3-5).

Second, the nature of this battle is different from an earthly battle. In Ephesians 6:12, Paul talks about the nature of this spiritual battle: "For our struggle is not against flesh and blood, but against rulers, against the powers, against the world forces of this darkness of this world, against spiritual forces of wickedness in heavenly places."

We can also have confidence because God "rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins" (Colossians 1:13).

Many Christians do not like the warfare imagery in the Bible, but that is how the spiritual life is described. We need to

prepare for this spiritual battle even if we would like to ignore the battle for truth and error as well as the battle for life and death that is taking place around us.

Third, the Bible tells us that to prepare for battle. We must wear the right armor and have the right weapons, which include truth, righteousness, the gospel, faith, salvation, and prayer:

Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. With all prayer and petition pray at all times in the Spirit (Ephesians 6:14-18a).

The Bible also calls upon us to be strong in the Lord. We should be steadfast in our resistance to the Devil. We do this by putting on the whole armor of God and resisting Satan. Ephesians 6:10-11 says, "Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, so that you will be able to stand against the schemes of the devil."

## **The Three Ws**

One way to understand the nature of spiritual warfare is to consider the three Ws: our walk, our weapons, and our warfare.

First let's consider our walk. Paul says, "For though we walk in the flesh, we do not war according to the flesh" (2 Corinthians 10:3). Our war is not an earthly one but a spiritual one. So even though we do walk in the flesh, our warfare is not fleshly.

We should understand that we didn't start this war but it has been going on long before we came on the scene. For a war to exist, there must be threat from those intend to harm others.

For the battle to be successful, those who are threatened must be willing to stand up and fight. Many wars have been lost because good people refused to fight. And many Christians believe that the reason Satan has been so successful in the world is because either (1) Christians have been unwilling to fight, or (2) Christians have not even been aware that there is a spiritual battle.

The second W is our weapons. Paul also teaches, "for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses" (2 Corinthians 10:4). One of the most important weapons of our warfare is the Word of God. Paul calls it the "Sword of the Spirit" (Ephesians 6:17).

We are also instructed to wear armor before we go into battle (Ephesians 6). We are to gird our loins with truth (vs. 14a). That means we need to define the truth, defend the truth, and spread the truth. We are also to wear the breastplate of righteousness (vs. 14b). That means we are to rely on the righteousness of Jesus and live holy and righteous lives. We are also to take up the shield of faith (vs. 16). When we have bold faith, we are able to extinguish all the flaming arrows of Satan. And we are to take the helmet of salvation (vs. 17). We need to be assured of our salvation and stand firm in that assurance.

The third W is our warfare. What is the goal of spiritual warfare? Paul says, "We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Corinthians 10:5). We cannot fight this war with physical weapons because our targets are not physical. They are intellectual and spiritual. So we cannot fight them with guns

or planes or bombs.

The word “speculations” (which is sometimes translated “imagination”) refers to the mind. It includes our thoughts and our reflections. So we should challenge the false ideas that Satan has encouraged in the world by countering unbiblical speculations and proclaiming God’s truth.

## **The World, the Flesh, and the Devil**

How does spiritual warfare affect us?

When the New Testament uses the term “world,” most of the time it is a translation from the word *kosmos*. Sometimes it can mean simply the planet earth (John 1:10; Acts 17:24). But when we talk about the influence of the world on our spiritual life and on our souls, we are talking about the worldly system in which we live. This world system involves culture and philosophy that is ultimately in opposition to God. That doesn’t mean that everyone is evil or that the world’s system is filled with nothing but error. But it does mean that the world can have a negative influence on our souls.

Paul warns not to be conformed to this world (Romans 12:1). He also warns us not to let our hearts and minds be taken captive to these false ideas: “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ” (Colossians 2:8).

The Bible teaches that many temptations come from the world’s system. We read in 1 John 2:15-16, “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.”

The second influence is the flesh. Like our previous term, the

word flesh can have different meanings. Sometimes it merely refers to our body: our flesh and bones (Luke 24:39; Acts 2:26). In this context, however, flesh is a second area of temptation and thus an important instrument of sin. We see this in the fact that we are born with a sin nature (Romans 7:14-24; 8:5-9). It is part of our bodies (Romans 7:25; 1 John 1:8-10) even after we have accepted Jesus Christ. But the good news is that its power over us has been broken (Romans 6:1-14) so that we can have victory over sin (Romans 8:1-4).

A third influence is the Devil. The ruler and mastermind behind the world's system is Satan. He can use the various distractions of the world's system to draw us into sin, temptation, and worldliness. We read in 1 John 2:15 that "If any one loves the world, the love of the Father is not in him." So the Devil can use the world to turn our affections from God to the world.

Satan can also attack us through our flesh. He can entice our flesh with various temptations. We read in 1 John 2:16 that "For all that is in the world, the lust of the flesh, the lust of the eyes, and the boastful pride of life, is not from the Father, but is from the world." He can draw our attention away from God by manipulating the desires of the flesh.

## **Spiritual Weapons**

The weapons of our warfare are spiritual because the battle we are fighting is spiritual. Paul clearly states this in Ephesians 6:12: "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." This is a spiritual battle that takes place in the heavenly places.

We should also realize that we are not warring against flesh and blood but against a spiritual enemy. So even though we

might be tempted to think that people are our real enemy, our real enemy is Satan and his demons. People are merely pawns in the heavenly chess game being played out in our lives and in our world.

Paul tells us that “though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses” (2 Corinthians 10:3-4). So what are those weapons? It is interesting that Paul does not give a list to those who he is writing to in the church in Corinth. Therefore, we must assume that they were already aware of what those weapons are based on other letters Paul wrote to the various churches.

One obvious weapon is the weapon of truth. Believers are given insight into both the earthly realm and the heavenly realm because of what has been revealed in Scripture. We know what is behind the forces we wrestle with (Ephesians 6:12).

Another weapon is love. In fact, the Bible links truth with love (“speaking the truth in love” –Ephesians 4:15). Love is also a very powerful weapon in this spiritual warfare that we encounter. We should not approach people with anger or judgmentalism. But we must understand how important love is in dealing with others (1 Corinthians 13).

A third weapon is faith. Faith is defined as “the assurance of things hoped for, the conviction of things not seen” (Hebrews 11:1). Notice that faith is a conviction of things that are not seen. This is an important attribute since spiritual warfare is an invisible war. Faith is the recognition of this invisible world and the confidence that God is still in control.

And a very important weapon is prayer. We are told in 1 Thessalonians 5:17 to pray continually (some translations say to pray without ceasing). We are exhorted to pray about the circumstances we encounter and to use prayer as a weapon in



our spiritual battle. When Paul talks about Christians putting on the armor to fight spiritual battles, he says that “with all prayer and petition” we are to “pray at all times in the Spirit” (Ephesians 6:18).

©2010 Probe Ministries

---

## Politicized Culture

*Kerby Anderson examines the politicized nature of American culture, offering the Bible’s antidote of a call to civility.*

### Social Media’s Role in Politicizing Issues

I think most of us lament how just about everything in our culture has become politicized. We can attribute that to the fact that we live in a nation that is divided. The clash of worldviews is more apparent than ever before.

In this article I want to talk about the politicized nature of our culture. First I would like to look at how technology has accentuated this problem. In a recent column, Daniel Foster points the finger to social media. The title of his column is “Everything All the Time.”[\[1\]](#)



His perspective is simple. “It is no longer the case that technologies of communication merely accelerate the public discourse, they now ensure that every possible public discourse happens simultaneously.” In other words, we don’t hear these comments one after another. We hear every comment all at the same time.

We have always had conflicts and differences of opinion in this republic. But these seem to have intensified because of the means of our communication. We could work through our differences "at a pace consistent with social cohesion." Now we "get a no-holds-barred battle royale in which all things are always at stake."

Football and the national anthem provide a good example. We were told that Colin Kaepernick did not have a job in the NFL because he was either: (a) a terrible quarterback, or (b) was being blackballed by the NFL owners.

Foster argues that the truth was obviously in between: he is a middling NFL talent who might have the job if he didn't come with so much baggage.

Of course, the discussion quickly moved beyond him to many of the other NFL players that decided to kneel during the national anthem. Either they were presented as saints or traitors. Soon the protests became something else: a referendum on America. Lost in all of that was the reason for the actions of the football players.

The tackle for the Pittsburgh Steelers (Alejandro Villanueva) decided to stand for the national anthem with his hand on his heart. As an ex-Army Ranger, he could do nothing less. Yet, he was made a hero by many and criticized by others.

He wasn't trying to make a statement, and I don't think he was trying to defy his coach and teammates. He was merely trying to do what he thought was right. He was distressed with how he was being portrayed in the media by both people who approved of his actions and by those who disapproved. He was merely trying to do what he thought was right before playing the game of football.

In this world of new media, everyone's opinion is available simultaneously. And the most strident opinions are often given more attention because they are the more extreme. There is

little time to digest them and evaluate them because they are coming fast and furious.

## **Politicizing Sport and Education**

An NFL player kneeling during the national anthem isn't the only place where we see a politicized culture.

For example, the controversy over the NFL players seemed to be dying down until President Donald Trump intensified the debate with his speeches and tweets. But politics in sports began long before he became president.

ESPN has been losing viewers, in part, because it has become much more political. Sports journalist Clay Travis put it this way: "Middle America wants to pop a beer and listen to sports talk, they don't want to be lectured about why Caitlyn Jenner is a hero, Michael Sam in the new Jackie Robinson of sports, and Colin Kaepernick is the Rosa Parks of football."

In fact, a recent survey validates his conclusions. "The study aggregated 43 different media markets to see the political leanings of ESPN consumers in those markets."[\[2\]](#) The study found that Republicans were fleeing ESPN in droves. In the last year, the ESPN audience became 5 percent less Republican and ESPN 2 actually became 10 percent less Republican. The biggest partisan shift happened on ESPN News, whose audience became 36 percent less Republican.

Last week the editors at the *Wall Street Journal* explained why we need some areas of our life that are not dominated by political thought. "Healthy democracies have ample room for politics but leave a larger space for civil society and culture that unites more than divides. With the politicization of the National Football League and the national anthem, the Divided States of America are exhibiting a very unhealthy level of polarization and mistrust."[\[3\]](#)

Politics has also been a part of education, especially higher education, for some time. Political correctness led to attempts to prevent certain professors from gaining tenure and kept certain speakers from even being allowed to speak on campus. Universities may say they believe in free speech, but I think we all know that certain religious views and political views are essentially banned from the academy.

Politics has now become part of the business world. Just like on college campuses, we see that certain social and political views are not allowed in the corporate world. Just ask employees at Google and Mozilla who lost their jobs because one wrote a memo about gender and diversity and the other gave a donation to support traditional marriage. No wonder America is so polarized. Nearly everything in our world has become political.

This politicized political environment has moved into nearly every area of life, including the military.

## **Politicizing the Military**

The military might be one arena that you could assume would not be politicized. Unfortunately, we have seen how even the military has been affected by the political environment we find ourselves in today.

We have some examples during the 2016 presidential campaign. Candidate Trump seemed to question the heroism of Senator John McCain when he said, "I like people that weren't captured." Trump also belittled the Khan family who criticized him at the Democratic Convention. His approval ratings dropped significantly due to his critical comments about that Gold Star family.

More recently, we have seen the controversy that erupted when a Gold Star wife and a member of Congress complained about the way President Trump talked on the phone to her about the loss

of her son. Before it was over, you had the media, members of Congress, and key figures in the Trump administration making comments and charges about what was supposed to be a desire to console a mother who lost her son.

In a recent column, Ben Shapiro reminds us that when we politicize a sacred space in our culture it is a serious problem.[\[4\]](#) He believes it is serious “because no culture can exist without certain cultural capital—trust—and that trust exists only when there are certain spaces in which we can assume agreement without having to ask.”

When there is shared agreement, there is communication and less friction. If every issue becomes contentious, then the chances for miscommunication increase. Also the cost of transactions increases dramatically.

One of the cultural taboos (until recently) have been the politicization of Gold Star families. Their loved ones have paid the ultimate sacrifice, and they certainly deserve to be left alone to grieve and rebuild their lives. They should not be at the center of politicized statements.

President George W. Bush provides a good example of how to respond. You might remember that he was the target of a Gold Star mother by the name of Cindy Sheehan. Instead of opposing her or reacting to her, he allowed her to make harsh political statements and did not respond.

It is worth remembering she alleged that Bush went to war for oil. She even said that Bush sent her son to die to make his oil friends rich. She even camped out near his home in Crawford, Texas to protest him. He showed character and restraint.

Perhaps there is a lesson for us to learn. In this politicized environment, we need to be peacemakers as people of integrity and civility. We should practice restraint because it is often better to turn the other cheek. Sometimes it is better not to

respond or retaliate. After all, that is what is what the Bible tells us to do.

## **Philosophical and Spiritual Roots of Politicizing**

Why has nearly everything in society become politicized? We have talked about the role of social media and other cultural factors. Today I would like to look at the philosophical and spiritual reasons.

What we are seeing in our society can also be seen in Western civilization. It is the loss of civility. The two words share the same etymology. The root word means to be “a member of the household.” Just as there are certain rules that allow family members to live peacefully within a household, so there are rules of civility that allow us to live peacefully within a society. Those rules have collapsed in the 21<sup>st</sup> century.

How can we summarize the principles of civility? I believe Jesus simply expressed the goal of civility when he taught that “You shall love your neighbor as yourself” (Matthew 22:39). If we truly love our neighbors, then we should be governed by moral standards that express concern for others and limit our own freedom.

Perhaps that is why civility is on the decline. More and more people live for themselves and do not feel they are morally accountable to anyone (even God) for their actions or behavior. We live in a world of selfishness and narcissism and we aren't about to let anyone limit our freedom to be ourselves.

Civility also acknowledges the value of another person. Politeness and manners are not merely to make social life easier. We are to treat each other with respect and afford them the dignity they deserve as people created in the image of God. It is improper not to treat them with the dignity they

deserve.

Again, this may help answer why civility is on the decline and political divisions seem to be growing. An increasing majority in our society no longer believes in moral absolutes. A significant number do not believe in God and therefore do not believe we are created in God's image. The moral restraints that existed in the past are loosed. As this crisis of morality and theology unfolds, so does barbarism and decadence. Civility is what is lost from society.

If this is so, then the rise of rudeness and incivility cannot be easily altered. Miss Manners and others have written books about how our nation can regain its civility. But if the crisis is greater than a lack of manners (and I believe that it is), its solution must be found in a greater social change than merely teaching manners or character.

Ultimately, a return to civility must flow out of a moral and religious change. And I believe Christians should lead the way by exemplary behavior. In essence, Christians must be the best citizens and the best examples of civility in society.

## **The Bible's Antidote**

Let's turn from the loss of civility and the subsequent rise in a politicized culture to what the Bible has to say about this idea of a civil discourse.

At the heart of civility is the biblical command to love your neighbor as yourself. While it is relatively easy to love people who are your friends or people who are nice to you, the real test of Christian love comes when we are with strangers or with people who are not civil to you. When we find ourselves being criticized in social media or face to face, we should still treat these critics with dignity and respect even if they are not civil to us. Even if they are not gracious toward us, we should not repay them with incivility.

Our duty to be civil to others should not depend on whether we like them or agree with their moral or political perspectives. They may be disagreeable, and we are free to disagree with them, but we should do so by giving grace. Often such a gentle response can change a discussion or dialogue. Proverbs 15:1 reminds us that "A gentle answer turns away wrath."

Civility also demands that we not retaliate. The Apostle Paul teaches in Romans (12:9, 14, 21) we are to "Abhor what is evil; hold fast to what is good." Paul goes on to say that we should "Bless those who persecute you; bless and do not curse them." Finally, he concludes, "Do not be overcome by evil, but overcome evil with good."

Civility also requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. Therefore, one should listen to others and consider the possibility that they might be right and that he is wrong. Philippians 2:3 says, "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself."

Civility also requires that we watch what we say. The Bible clearly warns us of the danger of the tongue in James 3:5-8. We should watch what we say and what we write.

We should work to cleanse our language of harsh, critical, and condemning words. We should rid ourselves of nasty and vulgar language. Ephesians 4:29 says, "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear."

In summary, we should be a positive example as we engage the world. We should do so with courage, compassion, character, and civility.

## **Notes**



1. Daniel Foster, "Everything All the Time," *National Review*, 16 October 2017, [www.nationalreview.com/magazine/2017-10-15-2050/everything-all-time](http://www.nationalreview.com/magazine/2017-10-15-2050/everything-all-time).
2. "Shocking Study Reveals Just How Liberal ESPN Has Become," *The Daily Caller*, 24 May, 2017, [dailycaller.com/2017/05/24/shocking-study-reveals-just-how-more-liberal-espn-has-become/](http://dailycaller.com/2017/05/24/shocking-study-reveals-just-how-more-liberal-espn-has-become/)
3. "The Politicization of Everything," *Wall Street Journal*, 24 September 2017, [www.wsj.com/articles/the-politicization-of-everything-1506291118](http://www.wsj.com/articles/the-politicization-of-everything-1506291118).
4. Ben Shapiro, "Gold Star Families Are Sacrosanct," *National Review*, 24 October 2017, [www.nationalreview.com/article/453028/honoring-gold-star-families-protecting-innocents-some-things-must-remain-sacred](http://www.nationalreview.com/article/453028/honoring-gold-star-families-protecting-innocents-some-things-must-remain-sacred)

©2018 Probe Ministries

---

## Well Educated

On more than one occasion, Joseph Pearce has written an essay based on a bumper sticker he has seen. Sitting in traffic he saw one that declared: "What you call the Liberal Elite, we call being well educated."

The woman in the car in front of him obviously wanted to teach him and us a lesson. She is well educated, and we presumably are poorly educated if we don't agree with her politics and perspective. After all, we know that well-educated people tend to vote for Democrats. The less educated tend to vote for Republicans. She and many of her liberal friends probably

believe they know better how to run your life than you do.

Joseph Pearce writes that her problem is that “her education is not as good as she thinks it is.” She is educated in our secular system. That means she probably learned nothing about theology. She may know next to nothing about God. She may not even believe there is a God, but probably couldn’t defend her atheism or agnosticism anyway.

“If she was educated in our secular system, she will know nothing of philosophy.” If she does know something about philosophy, she probably concluded that there is no philosophy worth taking seriously before René Descartes.” She won’t know anything about the philosophy of the Greeks or of any Christian philosopher.

“If she was educated in our secular system, she will know nothing of history.” If she does know anything, it will be viewed from her own twenty-first century perspective or from the perspective of those who taught it to her.

“If she was educated in our secular system, she will know nothing of great literature.” Once again, if she does know anything about literature, it will be from her own twenty-first century pride and prejudice or from those who taught it to her.

In summary, we should see that to be “well-educated” today means to be ignorant of theology, philosophy, history, and the Great Books of the world. Joseph Pearce rightly calls this the arrogance of ignorance.

This blog post originally appeared at [pointofview.net/viewpoints/well-educated/](http://pointofview.net/viewpoints/well-educated/) on Dec. 27, 2016.

---

# Big Data

*“Big Data” describes the sea of digital facts, figures, products, books, music, video, and much more that we live in. Kerby Anderson calls for a biblical response of discernment and integrity.*

We live in the world of “Big Data.” That is the new way people are trying to describe this sea of digital facts, figures, products, books, music, video, and much more. All of this is at our fingertips through computers and smartphones. And there is a lot of data. Eric Schmidt, executive chairman for Google, estimates that humans now create in two days the same amount of data that it took from the dawn of civilization until 2003 to create. No wonder people say we live in the world of “Big Data.”

This remarkable change in our world has happened quickly and seamlessly. Today we take for granted that we can create data and access data instantaneously. Pick up the book *The Human Face of Big Data* and look at the pictures and stories that describe the powerful impact the tsunami of data is having on our lives and our world.[\[1\]](#) Look at how this vast amount of data is being used by individuals, universities, and companies to answer questions, pull together information, and persuade us to purchase various goods and services.



One article in *USA Today* explains how “Big Data” will transform our lives and lifestyles.[\[2\]](#) Retailers can target you with online purchasing appeals because of the data they already collect from you when you are online. They can suggest books, videos, and various products you would be interested in based upon previous searches or purchases.

If you have a smartphone, think of how you already depend upon it in ways that would have been unimaginable a decade ago. It can help answer a question someone poses. It can direct you to a place to eat. If you need gas for your car, it can tell you where the closest gas station is located.

“Big Data” also provides power through instant access to information. Juan Enriquez, author of *As the Future Catches You*, writes that “today a street stall in Mumbai can access more information, maps, statistics, academic papers, price trends, futures markets and data than a U.S. president could only a few decades ago.”[\[3\]](#)

Welcome to the world of “Big Data.” We have more information at our fingertips than any generation in history. As you will see, Christians need to be thinking about this change in our world. We as individuals and as a society must consider how to use all of this accumulated information wisely.

## **An Ocean of Data**

Nearly a century ago, a dystopian novel imagined a world where every building was made of glass so that various authorities could monitor what citizens are doing every minute of the day. Dan Gardner suggests that the world of Big Data already makes that possible.[\[4\]](#)

The term Big Data describes the continuous accumulation and analysis of information. There is a reason people are calling it Big Data. I noted earlier that humans now create in two days the same amount of data that it took from the dawn of civilization until 2003 to create. Some predict that we will now be creating that same amount every few hours.

Dan Gardner says we are awash in an ocean of information. “Every time someone clicks on something at Amazon, it’s recorded and another drop is added to the ocean. . . . Every time a customs officer checks a passport, every time someone

posts to Facebook, every time someone does a Google search—the ocean swells.”

Anyone who has access to that data can begin to use powerful computer algorithms to sift through texts, purchases, posts, photos, and videos to extract more data and trends. Gardner says it will be able to extract meaning and “sort through masses of numbers and find the hidden pattern, the unexpected correlation, the surprising connection. That ability is growing at astonishing speed.”

We actually welcome some aspect of Big Data. When I buy a book online from Amazon, it recommends other books I might want to know about and purchase. When I buy a book at Barnes and Noble, the register receipt instantaneously prints out a list of other books similar to the one I just purchased.

This ocean of Big Data is also intrusive. The government knows more about you than you might want them to know. The Internal Revenue Service is collecting more than your taxes these days. They are collecting a massive amount of personal information on your digital activities: credit card payments, e-pay transactions, eBay auctions, and Facebook posts.

Why is the Internal Revenue Service using Big Data to invade your privacy? Government leaders are putting pressure on the IRS because the federal government needs more money, and it is estimated that as much as \$300 billion in revenue is lost to evasion and errors each year. Collecting and analyzing this data might be one way to close the so-called “tax gap.”

The amount of data the government and private industry collects on us each day is overwhelming. Like the fictional novel, we seem live in a world where all the buildings are made of glass.

## Keeping Up With the Data

Juan Enriquez believes that we are going to have trouble keeping up with all the data coming our way. He explains the data explosion in his essay, "Reflection in a Digital Mirror."[\[5\]](#) He says, "Most modern humans are now attempting to cram more data into their heads in a single day than most of our ancestors did during entire lifetimes." He goes on to say that in the time it takes to read his essay, "the amount of information generated by the human race will have expanded by about 20 petabytes." That is equivalent to about three times the amount of information currently in the Library of Congress.

We are trying to keep up. He estimates that we "try to cram in, read, understand, and remember at least 5 percent more words than the year before." That essentially means that five years ago we were trying to cope with 100,000 words per day. Now we are trying to cope with 130,000 words per day.

Who can keep up? Two years ago, a global marketing intelligence firm estimated that "we played, swam, wallowed, and drowned in 1.8 zettabytes of data." To put that in perspective, the firm used this illustration. Imagine you wanted to store this data on 32-gigabyte iPads. You would need 86 billion devices, just enough to erect a 90-foot-high wall 4,000 miles long.[\[6\]](#)

The good news is that we don't have to collect, catalog, and analyze all the data. Computers with powerful algorithms can do much of it. We will benefit greatly from this tsunami of data. We will go from sampling the available data to having a collection of enormous data sets. We will know the world around us in unprecedented ways.

The explosion of digital data is also unprecedented. Juan Enriquez estimates that in 1986, only 6 percent of the world's data was digital. The world wide web was still three years

away. There was no Google or any of the services that we take for granted today. Now more than 99 percent of the world's written words, images, music, and data are in digital form.

On the one hand, we are drowning in a sea of data. On the other hand, we have access to this data because we live in a digital world. The real question we will have to ask in the 21st century is what to do with all this data.

We will need discernment. Proverbs 3:21 admonishes us to "preserve sound judgment and discernment." Proverbs 15:14 reminds us that a "discerning heart seeks knowledge." Paul prayed that believers would "be able to discern what is best" (Philippians 1:9-11). We will need discernment in this age of Big Data.

## **Dark Data**

We live in a world filled with digital facts, figures, books, music, and video. Most of it is at our fingertips, and that is a good thing. But there is also the great concern over what could be called "Dark Data."

Marc Goodman has written about "Dark Data," and he is concerned.[\[7\]](#) He has worked on security issues in more than 70 countries and sees the possibilities for criminals in our digital world.

He reminds us that criminals and terrorists have found ways to use these new devices and innovations. Sadly, we often underestimate their creativity and can easily be a step behind those who intend us harm. Sometimes they have better access to information than law enforcement and Homeland Security.

Drug-runners in Mexico not only have the latest smartphones but have actually been building their own encrypted radio networks in their country. Drug cartels in Columbia are using their vast wealth from drugs "to fund research and development

programs in everything from robotics to supply chain management.”

During the terrorist attack in Mumbai five years ago, the terrorists were armed not only “with the standard artillery and explosives, but also with satellite phones, Blackberrys, night vision goggles, and satellite imagery.” If that is what terrorists had access to years ago, it is reasonable to assume that the next terrorist attack will come from terrorists using even more sophisticated technology.

One of greatest innovations for the terrorists is their open-source intelligence center, which they developed across the border in Pakistan. They were able to monitor the Internet and social media to determine the progress of their terrorist attacks. They had a real-time open-source feedback loop that gave terrorists situational awareness and tactical advantages.

One final concern about dark data is the ability to affect many more people with a crime or terrorist attack. Access to all of this data gives the bad guys an advantage unavailable to criminals in the past. Jesse James could rob a train. Bonnie and Clyde could rob a bank. A few dozens or a few hundreds would feel their impact. Today hackers can steal information from millions of people. Cybercrimes can ruin the lives of many more people, and cybercriminals may even be harder to catch.

These new technological advances and the incredible amount of data will no doubt make our world a better place. But we should also realize that criminals and terrorists will also be there to exploit it. We need to train those in law enforcement and counterterrorism in the latest technology so they can keep us safe.



# Big Data and Surveillance

The TV program begins with these words: “You are being watched. The government has a secret system: a machine that spies on you every hour of every day. I know because I built it. I designed the machine to detect acts of terror, but it sees everything.”

The program I am talking about is the CBS series *Person of Interest*. The creator of the program, Jonathan Nolan, hit a cultural nerve about our increasing lack of privacy. In her article about the program, Susan Karlin reminds us that the storyline is fiction but based upon real-life source material that Jonathan Nolan cited in his interview with her.<sup>{8}</sup> He got some of his ideas from books like *The Watchers: The Rise of America's Surveillance State* and from the government's defunct Total Information Awareness Office.

This isn't the first time Jonathan Nolan has raised the question of surveillance in the scripts he has written. When he co-wrote the script for the movie *The Dark Knight*, he inserted a scene where Batman turns all of the Gotham City cell phones into tracking devices so he can find the location of The Joker.

According to Susan Karlin, “Nolan got a taste of encroaching surveillance while growing up in the North London neighborhood of Highgate. ‘Scotland Yard began putting cameras up everywhere,’ he recalls of a time long before local phone hacking scandals erupted. ‘There were cameras out on street corners; English police employed cameras. When I moved to the States at 12, there weren't any cameras. Now you're seeing some cities catching up. In Manhattan, they counted 5,000 in 2005. In 2010, the number was uncountable.’” When you add all the cell phone cameras in the population to these other cameras, you can easily see we have lost our privacy.

The popularity of the television program is no doubt due to

many factors, in addition to concerns about privacy and surveillance. Whatever the reasons, it has struck a nerve and caused us to once again think about Big Brother.

This topic also reminds us that we must live our lives above reproach. Philippians 2:14-15 says “Do all things without grumbling or disputing, that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.” 1 Timothy 3:2 says that an elder must be “above reproach,” which is an attribute that should describe all of us. Live a life of integrity and you won’t have to be so concerned about what may be made public in an age where we are losing our privacy.

## Notes

1. *The Human Face of Big Data*, Against All Odds Productions, 2012.
2. Chuck Raasch, “Big data transforms our lives and lifestyles,” *USA Today*, 13 December 2012.
3. Juan Enriquez, *As the Future Catches You*, Crown Business, 2005.
4. “Big Data could know us better than we know ourselves,” *Ottawa Citizen*, April 27, 2012.
5. *Human Face of Big Data*, 18-21.
6. *Ibid.*, 19.
7. *Ibid.*, 74-77.
8. Karlin, Susan, “‘Person Of Interest’ Creator Jonathan Nolan Isn’t Paranoid—Or Is He?” *Fast Company*, 21 September 2011.

---

# George Washington and Religion

*Kerby Anderson presents a compelling argument for the view that George Washington was a devoted Christian rather than a deist. He points to Washington's insistence on the importance of services for his soldiers, his personal church attendance, his prayer life and his commitment to the spiritual upbringing of his godchildren.*

## Background

What was George Washington's view of religion and in particular of Christianity? The historical perspective used to be that Washington was a Christian and orthodox in most of his beliefs. But the modern view has been that he was either a lukewarm Anglican or more likely a Deist.



I want to look at some new research that argues for the traditional view and against the modern view of George Washington's religion. One book is *Washington's God: Religion, Liberty, and the Father of our Country*.[\[1\]](#) It is written by Michael Novak (American Enterprise Institute and winner of the Templeton Award) and Jana Novak. Another book, written by Peter Lillback with Jerry Newcombe, is *George Washington's Sacred Fire*.[\[2\]](#)

George Washington was born into a Virginia family of moderate wealth and was exposed to various religious activities: lessons in religion, regular prayer, Sunday school attendance, and reverence for God. His mother had a daily ritual of retiring with a book of religious readings.

By the time he was a teenager, Washington had already assumed serious responsibilities as a professional surveyor and then as a major in the Virginia militia. His adventures in the wild lands gave him invaluable lessons about the military, Indians, and the British. Years later in a speech to the Delaware chiefs, Washington said, "You do well to wish to learn our arts and ways of life, and above all, the religion of Jesus Christ. These will make you a greater and happier people than you are." {3}

He studied the Bible as well as the writings of ancient heroes. The busts and portraits at Mount Vernon demonstrate this. There are busts of Alexander the Great, Julius Caesar, Charles XII of Sweden, and Frederick II of Prussia. In the dining room are portraits of the Virgin Mary and St. John.

Washington's own stepgranddaughter "Nelly" Custis saw him as a religious man. She wrote this to one of Washington's early biographers:

*It was his custom to retire to his library at nine or ten o'clock, where he remained an hour before he went to his chamber. He always rose before the sun, and remained in his library until called to breakfast. I never witnessed his private devotions. I never inquired about them. I should have thought it the greatest heresy to doubt his firm belief in Christianity. His life, his writings, prove that he was a Christian. He was not one of those who act or pray, "that they may be seen of men." He communed with his God in secret. {4}*

In what follows we will look at the evidence for George Washington's faith as it surfaced in his letters and actions as general and president.

# Deism vs. Christianity

Pick up a book about George Washington written during the nineteenth century, and you will probably see that he is described as being a Christian. However, if you pick up a book written in the last seventy years, it will describe him as a Deist. Why the change?

The turning point seems to be a study by historian Paul F. Boller, Jr. entitled *George Washington and Religion*. His conclusion can be summarized in a single sentence: To the “unbiased observer” George Washington appears as a Deist, not a devout Christian.<sup>{5}</sup> Most historians since Boller accepted this idea and were less likely to assert that Washington was a Christian.

What do we mean by “Deism”? Deism is the belief that God is merely a watchmaker God who started the universe but is not involved in the affairs of humans and human history. One definition of Deism is that “There is no special providence; no miracles or other divine interventions intrude upon the lawful natural order.”<sup>{6}</sup>

Was George Washington a Deist? He was not. It is worth noting that even historian Paul Boller admitted that religion was important to Washington as a leader. Boller writes, “he saw to it that divine services were performed by the chaplains as regularly as possible on the Sabbath for the soldiers under his command.”<sup>{7}</sup> We might reasonably ask, Why would chaplains be important to a Deist?

Boller even admits there are testimonials of Washington’s church attendance. This is important since many historians even go further than Boller and assert that Washington did not even attend church as a mature adult.

Michael Novak admits that some of the names Washington often used for God *sound* Deist, but that does not mean that he was a

Deist. In fact, his prayers for God's action were just the opposite of what you might hear from a Deist. Washington believed God favored the cause of liberty and should be beseeched to "interpose" his action on behalf of the Americans. He called for public thanksgiving for the many ways in which Americans experienced God's hand in key events in our history.

Washington used more than eighty terms to refer to God, among them: Almighty God, Creator, Divine Goodness, Father of all mercies, and Lord of Hosts. The most common term he used in his writings and speeches was "Providence." When he did so, he used the masculine personal pronoun "he." Washington never refers directly to God as an "it," as he does occasionally with Providence. God is personal.[\[8\]](#)

If we look at the history of the eighteenth century, there were many with orthodox religious beliefs who sometimes used the philosophical language of the enlightenment. Washington was a Christian, even though he often used terms for God associated with Deists.

## **A Religious Nation Goes to War**

There has been some dispute about how religious America was during the Revolutionary War. There was a shortage of churches and clergy (especially along the paths of westward migration). But we should also remember that this War of Independence followed the First Great Awakening.

At the first meeting of the Continental Congress in Philadelphia (September 1774), the first motion from the floor was for prayer to seek guidance from God. But there was resistance, not because of the prayer, but because of the theological disagreements among the members (Anabaptist, Quakers, Congregationalists, Episcopalians, Presbyterians). Sam Adams settled the dispute by saying he was no bigot and

could pray along with any minister as long as he was a patriot.[{9}](#) I have in my office a picture of a painting showing George Washington praying with men like Patrick Henry, John Jay, and Richard Henry Lee.

At the second meeting, they proposed that Washington be appointed commander in chief of the Continental Army. He did not think he was equal to the command but accepted it. He wrote his wife, "I shall rely, therefore, confidently on that Providence, which has heretofore preserved and been bountiful to me, not doubting but that I shall return safe to you in the fall."[{10}](#) At the time, Washington was the only man on the continent in uniform since no Continental Army yet existed. To the British, he was the supreme traitor, in open rebellion to the King. His neck was at risk, and the American independence depended on him.

One event that George Washington believed showed God's providence was the Battle of Long Island in 1776. Washington and his men were trapped on Brooklyn Heights, Long Island. The British were poised to crush the American army the next day and that would have been the end of the rebellion. Washington planned a bold move and began evacuating his troops under the cover of darkness using everything from fishing vessels to rowboats. But there was not enough time to accomplish the task. When morning came, the fog of night remained and only lifted in time for the British to see the last American boat crossing the East River beyond the reach of their guns. You can read more about this miraculous event in Michael Novak's book, *On Two Wings: Humble Faith and Common Sense at the American Founding*.[{11}](#)

Washington also required chaplains for the Continental Army, and personally took time for prayer. He forbade his troops under pain of death from uttering blasphemies, even profanity. He called upon them to conduct themselves as Christian soldiers because the people demanded it.[{12}](#)

Washington's actions during the Revolutionary War demonstrate his Christian character.

## **First in War and First in Peace**

In his eulogy for George Washington, Henry Lee said he was "First in war, first in peace, and first in the hearts of his countrymen." We could also say the Washington demonstrated Christian character both in war and in peace.

While fulfilling his duties as general, he came to be known as a "nursing father." This is a biblical phrase (Num. 11:12, Is. 49:23 KJV) that appears in many of the tributes to Washington after his death. He brought together very diverse groups to fight the Revolutionary War by bridging ethnic and social divisions. This ranged from the regiment from Marblehead, Massachusetts (that included men of mixed race, blacks, and Indians), to the Virginian and southern aristocrats to the yeomen in hunting shirts from western Virginia.

One of his orders stated that "All chaplains are to perform divine service tomorrow, and on every succeeding Sunday. . . . The commander in chief expects an exact compliance with this order, and that it be observed in future as an invariable rule of practice—and every neglect will be consider not only a breach of orders, but a disregard to decency, virtue and religion."[13](#)

Washington grew even more explicit as the war dragged on: "While we are zealously performing the duties of good citizens and soldiers we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of patriot, it should be our highest glory to add the more distinguished character of a Christian."[14](#)

Washington lost a great deal of money during the war by paying for things out of his own pocket and by refusing a salary. He happily returned to Mount Vernon and spent happy years with



his wife. But the constitutional convention in 1787 brought him to elective office. He was elected as president by unanimous vote in 1789.

In his inaugural address, Washington said, "No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men more than the people of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency."

He issued a thanksgiving proclamation in 1789 in which he asserted "the duty of all nations" in regard to God. His thanksgiving proclamation of 1795 proclaims there are signs of "Divine beneficence" in the world. And in his farewell address, he reminded Americans that "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports."

Washington demonstrated Christian character in war and in peace.

## **Washington as Christian: Pro and Con**

Let's summarize the arguments historians make about Washington's religious faith. Those who believe that George Washington was a Deist and not a Christian usually make the following observations.

First, Washington never took communion at Sunday services. Second, he refused to declare his specific beliefs in public. Third, he rarely used the name of Jesus Christ in private correspondence and in public utterances. Finally, while he believed in God and had an awareness of Providence in his life, it all seems more like a Greek or Roman view of fate.

Michael Novak's response to these observations is helpful. "All these objections have a grain of truth in them. Still,

they are consistent with Washington's being a serious Christian who believed that he had a public vocation that required some tact regarding his private confessional life." [\[15\]](#) Novak adds:

*It is not at all unusual for public men in pluralistic American life to maintain a notable reserve about their private convictions. They do not burden the public with declarations of their deepest beliefs, whose general force they trust their actions will sufficiently reveal. In the public forum, they happily give to Caesar what is Caesar's and in the private forum, to God what is God's.* [\[16\]](#)

What are some of the reasons to believe Washington was a Christian? First, he religiously observed the Sabbath as a day of rest and frequently attended church services on that day. Second, many report that Washington reserved time for private prayer. Third, Washington saved many of the dozens of sermons sent to him by clergymen, and read some of them aloud to his wife.

Fourth, Washington hung paintings of the Virgin Mary and St. John in places of honor in his dining room in Mount Vernon. Fifth, the chaplains who served under him during the long years of the Revolutionary War believed Washington was a Christian. Sixth, Washington (unlike Thomas Jefferson) was never accused by the press or his opponents of not being a Christian.

It is also worth noting that, unlike Jefferson, Washington agreed to be a godparent for at least eight children. This was far from a casual commitment since it required the godparents to agree to help insure that a child was raised in the Christian faith. Washington not only agreed to be a godparent, but presented his godsons and goddaughters with Bibles and prayer books.

George Washington was not a Deist who believed in a

“watchmaker God.” He was a Christian and demonstrated that Christian character throughout his life.

## Notes

1. Michael Novak and Jana Novak, *Washington's God: Religion, Liberty, and the Father of our Country* (NY: Basic Books, 2006).
2. Peter Lillback, with Jerry Newcombe, *George Washington's Sacred Fire* (Bryn Mawr, PA: Providence Forum Press, 2006).
3. Novak, *Washington's God*, 93.
4. Ibid., 136.
5. Lillback, *Sacred Fire*, 28.
6. Novak, *Washington's God*, 110.
7. Lillback, *Sacred Fire*, 28.
8. Ibid., 577.
9. Novak, *Washington's God*, 123.
10. Ibid, 64.
11. Michael Novak, *On Two Wings: Humble Faith and Common Sense at the American Founding* (San Francisco: Encounter, 2002).
12. Novak, *Washington's God*, 30-31.
13. Ibid., 90.
14. Ibid.
15. Ibid., 219.
16. Ibid., 219-220.

© 2009 Probe Ministries

---

# Verbal Abuse: A Biblical Perspective

*Kerby Anderson offers a distinctly Christian view of this important topic. Taking a biblical perspective moves this*

*problem from strictly emotional to its full implications for our spiritual lives.*

I would like to address the subject of verbal abuse for two important reasons. First, our behavior is often a great indicator of our worldview. Proverbs 23:7 says, "For as he thinks within himself, so he is." What a person thinks in his or her mind and heart will be reflected in his or her words and actions. Verbal abuse and physical abuse result from a worldview that is clearly not biblical.

Second, I want to deal with verbal abuse because of the incredible need for Christians to address the subject. Ten years ago I did a week of radio programs on this topic, and I have received more e-mails from men and women who read that transcript than any other article. They were grateful that I addressed the subject. Since there are some new books and web sites, I wanted to update the original article.

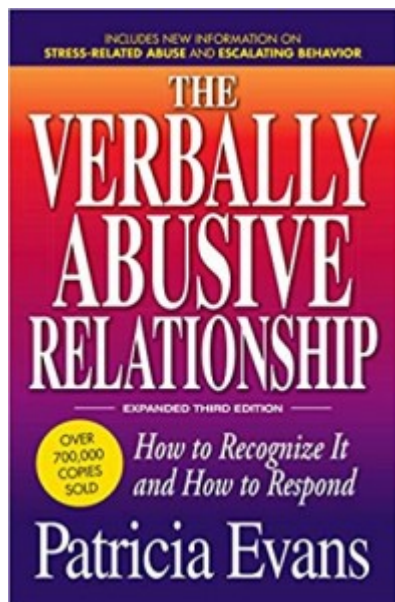


Most of us know someone who has been verbally abused. Perhaps you are involved in a verbally abusive relationship. It is also possible that no one even knows your circumstances. Verbal abuse is a kind of battering which doesn't leave evidence comparable to the bruises of physical battering. You (or your friend) may be suffering in silence and isolation.

I want to tackle this very important issue in an effort to understand this phenomenon and provide answers. First, we should acknowledge that verbal abuse is often more difficult to see since there are rarely any visible scars unless physical abuse has also taken place. It is often less visible simply because the abuse may always take place in private. The victim of verbal abuse lives in a gradually more confusing realm. In public, the victim is with one person. While in private, the abuser may become a completely different person.

Frequently, the perpetrator of verbal abuse is male and the

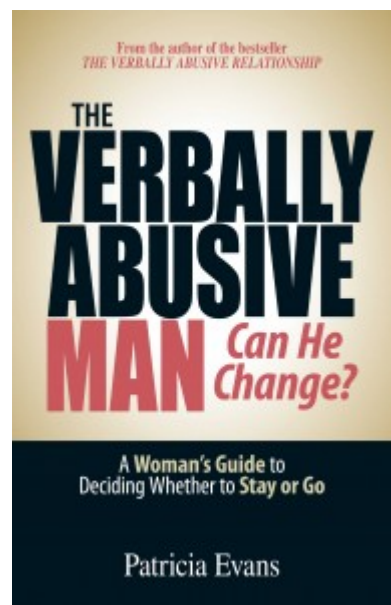
victim is female, but not always. There are many examples of women who are quite verbally abusive. But for the sake of simplicity of pronouns in this program, I will often identify the abuser as male and the victim as female.



One of the first books to describe verbal abuse in adults was Patricia Evans's book *The Verbally Abusive Relationship*.<sup>{1}</sup> She interviewed forty verbally abused women who ranged in age from 21 to 66. Most of the women had left a verbally abusive relationship. We will use some of the characteristics and categories of verbal abuse these women describe in this book.

Years later, she wrote a second book, *The Verbally Abusive Man: Can He Change?*<sup>{2}</sup> In that book she makes the claim that some men can change under certain circumstances. That led to the subtitle of her book, "A Woman's Guide to Deciding Whether to Stay or Go."

Is there hope that some abusers can change? Yes, but the key to healing is for the person being abused to recognize verbal abuse for what it is and to begin to take deliberate steps to stop it and bring healing. Since the abuser is usually in denial, the responsibility for recognizing verbal abuse often rests with the partner.



# Characteristics of Verbal Abuse

What are some of the characteristics of verbal abuse? Here is a list as outlined in *The Verbally Abusive Relationship*.[{3}](#)

1. Verbal abuse is hurtful and usually attacks the nature and abilities of the partner. Over time, the partner may begin to believe that there is something wrong with her or her abilities. She may come to feel that she is the problem, rather than her partner.

2. Verbal abuse may be overt (through angry outbursts and name-calling) or covert (involving very subtle comments, even something that approaches brainwashing). Overt verbal abuse is usually blaming and accusatory, and consequently confusing to the partner. Covert verbal abuse, which is hidden aggression, is even more confusing to the partner. Its aim is to control her without her knowing.

3. Verbal abuse is manipulative and controlling. Even disparaging comments may be voiced in an extremely sincere and concerned way. But the goal is to control and manipulate.

4. Verbal abuse is insidious. The partner's self-esteem gradually diminishes, usually without her realizing it. She may consciously or unconsciously try to change her behavior so as not to upset the abuser.

5. Verbal abuse is unpredictable. In fact, unpredictability is one of the most significant characteristics of verbal abuse. The partner is stunned, shocked, and thrown off balance by her mate's sarcasm, angry jab, put-down, or hurtful comment.

6. Verbal abuse is not a side issue. It is *the* issue in the relationship. When a couple is having an argument about a real issue, the issue can be resolved. In a verbally abusive relationship, there is no specific conflict. The issue is the abuse, and this issue is not resolved. There is no closure.

7. Verbal abuse expresses a double message. There is incongruence between the way the abuser speaks and her real feelings. For example, she may sound very sincere and honest while she is telling her partner what is wrong with him.

8. Verbal abuse usually escalates, increasing in intensity, frequency, and variety. The verbal abuse may begin with put-downs disguised as jokes. Later other forms might surface. Sometimes the verbal abuse may escalate into physical abuse, starting with “accidental” shoves, pushes, and bumps.

## Categories of Verbal Abuse

What are some of the categories of verbal abuse? Here is a list as outlined in *The Verbally Abusive Relationship*.[{4}](#)

The first category of verbal abuse is *withholding*. A marriage requires intimacy, and intimacy requires empathy. If one partner withholds information and feelings, then the marriage bond weakens. The abuser who refuses to listen to his partner denies her experience and leaves her isolated.

The second is *countering*. This is the dominant response of the verbal abuser who sees his partner as an adversary. He is constantly countering and correcting everything she says and does. Internally he may even be thinking, “How dare she have a different view!”

Countering is very destructive to a relationship because it prevents the partner from knowing what his mate thinks about anything. Sometimes the verbal abuser will cut off discussion in mid-sentence before he can finish his thought. In many ways, she cannot even allow him to have his own thoughts.

A third category of verbal abuse is *discounting*. This is like taking a one hundred-dollar item and reducing its price to one cent. Discounting denies the reality and experience of the partner and is extremely destructive. It can be a most

insidious form of verbal abuse because it denies and distorts the partner's actual perception of the abuse.

Sometimes verbal abuse is disguised as jokes. Although his comments may masquerade as humor, they cut the partner to the quick. The verbal jabs may be delivered crassly or with great skill, but they all have the same effect of diminishing the partner and throwing her off balance.

A fifth form of verbal abuse is *blocking and diverting*. The verbal abuser refuses to communicate, establishes what *can* be discussed, or withholds information. He can prevent any possibility of resolving conflicts by blocking and diverting.

*Accusing and blaming* is another form. A verbal abuser will accuse his partner of some wrongdoing or some breach of the basic agreement of the relationship. This has the effect of diverting the conversation and putting the other partner on the defensive.

Another form of verbal abuse is *judging and criticizing*. The verbal abuser may judge her partner and then express her judgment in a critical way. If he objects, she may tell him that she is just pointing something out to be helpful, but in reality she is expressing her lack of acceptance of him.

These are just a few of the categories of verbal abuse. Next we will look at a number of other forms of verbal abuse.

## **Other Forms of Verbal Abuse**

*Trivializing* can also be a form of verbal abuse. I discuss this in more detail in [my article](#) on why marriages fail.<sup>{5}</sup> It is an attempt to take something that is said or done and make it insignificant. Often the partner becomes confused and believes she hasn't effectively explained to her mate how important certain things are to her.



*Undermining* is also verbal abuse. The abuser not only withholds emotional support, but also erodes confidence and determination. The abuser often will squelch an idea or suggestion just by a single comment.

*Threatening* is a classic form of verbal abuse. He manipulates his partner by bringing up her biggest fears. This may include threatening to leave or threatening to get a divorce. In some cases, the threat may be to escalate the abuse.

*Name-calling* can also be verbal abuse. Continually calling someone "stupid" because she isn't as intelligent as you or calling her a "klutz" because she is not as coordinated can have a devastating effect on the partner's self esteem.

Verbal abuse may also involve *forgetting*. This may involve both overt and covert manipulation. Everyone forgets things from time to time, but the verbal abuser consistently does so. After the partner collects himself, subsequent to being yelled at, he may confront his mate only to find that she has "forgotten" about the incident. Some abusers consistently forget about the promises they have made which are most important to their partners.

*Ordering* is another classic form of verbal abuse. It denies the equality and autonomy of the partner. When an abuser gives orders instead of asking, he treats her like a slave or subordinate.

*Denial* is the last category of verbal abuse. Although all forms of verbal abuse have serious consequences, denial can be very insidious because it denies the reality of the partner. In fact, a verbal abuser could read over this list of categories and insist that he is not abusive.

That is why it is so important for the partner to recognize these characteristics and categories since the abuser is usually in denial. Thus, the responsibility for recognizing verbal abuse and doing something about it often rests with the

partner.

We have described various characteristics of verbal abuse and have even discussed the various categories of verbal abuse. Finally, I would like to provide a biblical perspective.

## **A Biblical Perspective of Verbal Abuse**

The Bible clearly warns us about the dangers of an angry person. Proverbs 22:24 says, "Do not associate with a man given to anger; or go with a hot-tempered man." And Proverbs 29:22 says, "An angry man stirs up strife, and a hot-tempered man abounds in transgression."

It is not God's will for you (or your friend) to be in a verbally abusive relationship. Those angry and critical words will destroy your confidence and self-esteem. Being submissive in a marriage relationship (Ephesians 5:22) does not mean allowing yourself to be verbally beaten by your partner. 1 Peter 3:1 does teach that wives, by being submissive to their husbands, *may* win them to Christ by their behavior. But it does *not* teach that they must allow themselves to be verbally or physically abused.

Here are some key biblical principles. First, know that God loves you. The Bible teaches, "The LORD is close to the brokenhearted and saves those who are crushed in spirit" (Psalm 34:18).

Second, deal with your feelings of guilt. You may be feeling that the problems in your marriage are your fault. "If only I would do better, he wouldn't be so angry with me." The Bible teaches in Psalm 51:6 that "Surely You desire truth in the inner parts; You teach me wisdom in the inmost place." Even though you may have feelings of guilt, you may not be the guilty party. I would recommend you read [my article](#) on the subject of false guilt.[{6}](#)

A related issue is shame. You may feel that something is wrong with you. You may feel that you are a bad person. But God declares you His cherished creation. Psalms 139:14 says, "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well."

A key element in this area of verbal abuse will no doubt be confrontation of the abuser. It's important for you to realize that confrontation is a biblical principle. Jesus taught about this in Matthew 18:15-20. I would recommend that you seek help from a pastor or counselor. But I would also recommend that you gather godly men and women together who can lovingly confront the person who is verbally abusing you. Their goal should be to break through their denial and lovingly restore them with a spirit of gentleness (Galatians 6:1).

But whether you confront the abuser or not, I do recommend that you seek out others who can encourage you and support you. If the abuser is willing to confront his sin and get help, that is good. But even if he will not, your hope is in the Lord and in those who should surround you and encourage you.

## Notes

1. Patricia Evans, *The Verbally Abusive Relationship* (Holbrook, MA: Adams Media Corporation, 1996).
2. Patricia Evans, *The Verbally Abusive Man: Can He Change?* (Avon, MA: Adams Media, 2006).
3. Evans, *The Verbally Abusive Relationship*, 81-84.
4. Ibid., 85-104.
5. Kerby Anderson, "Why Marriages Fail," Probe, 1998, [probe.org/why-marriages-fail/](http://probe.org/why-marriages-fail/).
6. Kerby Anderson, "False Guilt," Probe, 1996, [www.probe.org/false-guilt/](http://www.probe.org/false-guilt/).

---

# Pornography – A Biblical Worldview Perspective

*Kerby Anderson looks at pornography from a biblical worldview perspective. He clearly chronicles the physical, emotional and spiritual harm created by pornography and lays out the scriptural warnings to protect us from its degrading effects.*

Pornography has been tearing apart the very fabric of modern society, but the problem has been made much worse with pornography's proliferation through the Internet. Studies show that 40 million adults regularly visit Internet pornography sites.[{1}](#) To put that in perspective, that is ten times the amount of people who regularly watch baseball.

When I first started writing about pornography in the 1980s, it was already a multi-billion dollar-a-year business mostly promoted through so-called "adult bookstores" and pornographic magazines. With the development of videos, DVDs, and the Internet, pornography has become ubiquitous.



The wages of sin are enormous when pornography is involved. Revenue from Internet porn exceeds by nearly a 2 to 1 ratio, the combined revenues of ABC, CBS, and NBC.[{2}](#) And sales of pornographic material on the Internet surpass the cumulative sales of all other products sold online.[{3}](#)

The current estimate is that there are over 4 million pornographic websites representing almost 400 million pages of pornographic material.[{4}](#)

Pornography is not just something a few men view in the late hours in the privacy of their homes. At least 70 percent of

porn is downloaded during work hours (9 am to 5 pm). A percentage of those who do so admit to accessing pornography at work.

And pornography also affects those in church. According to *Leadership Journal*, 40 percent of pastors admit to visiting a pornographic website.[{5}](#) And at one Promise Keepers Convention, 53 percent of men admitted to visiting a porn site the week before.[{6}](#)

The impact pornography is having on young people is alarming. It used to be that when you would ask someone when they first saw pornography they would tell you a story about seeing a porn magazine at a friend's house when they were in middle school or high school. Now a child in grade school has already seen images that were only available in an adult bookstore a few years ago. At one time these images were inaccessible to youth; now they are merely a mouse click away. The average age of first exposure to Internet pornography is 11 years old. And the largest consumer of Internet pornography is the 12-17 age group.[{7}](#)

How should we define pornography? What is the effect on individuals and society? And what is a biblical perspective on this? I deal with each of these questions in detail in my book, *Christians Ethics in Plain Language*.[{8}](#) In the next section, we address some of these questions.

## **Definition and Types of Pornography**

How should we define pornography? Pornography has been defined as material that "is predominantly sexually explicit and intended primarily for the purpose of sexual arousal." Hardcore pornography "is sexually explicit in the extreme, and devoid of any other apparent content or purpose."[{9}](#)

Another important term is obscenity. In the 1973 Supreme Court case of *Miller v. California*, the justices set forth a three-

part test to define obscenity: [{10}](#)

*(a) The average person, applying contemporary community standards, would find the work, taken as a whole, appeals to the prurient interest.*

*(b) The work depicts or describes, in a patently offensive way, sexual conduct specifically defined by the applicable state law, and*

*(c) The work, taken as a whole, lacks serious literary, artistic, political, or scientific value.*

What are the types of pornography? The first type of pornography is adult magazines, which are primarily directed toward adult male readers. The magazines with the widest distribution (*Playboy* and *Penthouse*) do not violate the *Miller* standards of obscenity and thus can be legally distributed.

The second type of pornography is video. Videocassettes or DVDs are rented or sold in most adult bookstores and the Internet. They have become a growth industry for pornography.

The third type of pornography is motion pictures. Ratings standards are being relaxed, and many pornographic movies are being shown and distributed carrying R and NC-17 ratings. Many of these so-called "hard R" rated films would have been considered obscene just a few decades ago.

A fourth type of pornography is television. As in motion pictures, standards for commercial television have been continuously lowered. But cable television poses an even greater threat. The Federal Communications Commission does not regulate cable in the same way it does public access stations. Thus, many pornographic movies are shown on cable television.

A fifth type of pornography is audio porn, which includes "Dial-a-porn" telephone calls, the second fastest growth market of pornography. Although most of the messages are

within the *Miller* definition of obscenity, these businesses continue to thrive and are often used by children.

A sixth type of pornography is “cyberporn,” or Internet pornography. Virtually anyone can download and view hard-core pictures, movies, online chat, and even live sex acts through the Internet.

### **Addiction to Pornography**

Victor Cline, a psychologist, documented how men become addicted to pornographic materials, then begin to desire more explicit or deviant material, and finally act out what they have seen.<sup>{11}</sup> He maintained “that memories of experiences that occurred at times of emotional arousal (which could include sexual arousal) are imprinted on the brain by epinephrine, an adrenal gland hormone, and are difficult to erase. This may partly explain pornography’s addicting effect.”<sup>{12}</sup>

Other research showed that biochemical and neurological responses in individuals who are aroused release the adrenal hormone epinephrine in the brain, which is why one can remember pornographic images seen years before. In response to pleasure, nerve endings release chemicals that reinforce the body’s own desire to repeat the process.<sup>{13}</sup> Kimberly Young, an authority on Internet addiction, found that 90 percent of those who became addicted to cyberporn became addicted to the two-way communication functions: chat rooms, newsgroups, and e-mail.<sup>{14}</sup>

Psychologists identified a five-step pattern in pornographic addiction. The first step is *exposure*. Addicts have been exposed to pornography in many ways, ranging from sexual abuse as children to looking at widely available pornographic magazines.

The second step is *addiction*. People who continually expose

themselves to pornography “keep coming back for more and more” in order to get new sexual highs. James L. McCough of the University of California at Irvine said that “experiences at times of emotional or sexual arousal get locked in the brain by the chemical epinephrine and become virtually impossible to erase.”[\[15\]](#)

A third step is *escalation*. Previous sexual highs become more difficult to attain; therefore users of pornography begin to look for more exotic forms of sexual behavior to bring them stimulation.

A fourth step is *desensitization*. What was initially shocking becomes routine. Shocking and disgusting sexual behavior is no longer avoided but is sought out for more intense stimulation. Concern about pain and degradation get lost in the pursuit of the next sexual experience.

A fifth step is *acting out fantasies*. People do what they have seen and find pleasurable. Not every pornography addict will become a serial murderer or a rapist. But many do look for ways to act out their sexual fantasies

In my book *Christian Ethics in Plain Language*, I discuss in further detail the issue of pornographic addiction as well as describe the social and psychological effects of pornography.

## **Social Effects**

Defining the social effects of pornography has been difficult because of some of the prevailing theories of its impact. One theory was that pornography actually performs a positive function in society by acting like a “safety valve” for potential sexual offenders.

The most famous proponent of this theory was Berl Kutchinsky, a criminologist at the University of Copenhagen. His famous study on pornography found that when the Danish government



lifted restrictions on pornography, the number of sex crimes decreased.[{16}](#) Therefore, he concluded that the availability of pornography siphons off dangerous sexual impulses. But when the data for his “safety-valve” theory was further evaluated, many of his research flaws began to show.

For example, Kutchinsky failed to distinguish between different kinds of sex crimes (such as rape and indecent exposure) and instead merely lumped them together, effectively masking an increase in rape statistics. He also failed to consider that increased tolerance for certain crimes (public nudity and sex with a minor) may have contributed to a drop in the reported crimes.

Proving cause and effect in pornography is virtually impossible because, ethically, researchers cannot do certain kinds of research. As Dolf Zillman said, “Men cannot be placed at risk of developing sexually violent inclinations by extensive exposure to violent or nonviolent pornography, and women cannot be placed at risk of becoming victims of such inclinations.”[{17}](#)

Nevertheless, a number of compelling statistics suggest that pornography does have profound social consequences. For example, of the 1,400 child sexual molestation cases in Louisville, Kentucky, between July 1980 and February 1984, adult pornography was connected with each incident and child pornography with the majority of them.[{18}](#)

Extensive interviews with sex offenders (rapists, incest offenders, and child molesters) have uncovered a sizable percentage of offenders who use pornography to arouse themselves before and during their assaults.[{19}](#) Police officers have seen the impact pornography has had on serial murders. In fact, pornography consumption is one of the most common profile characteristics of serial murders and rapists.[{20}](#)

Professor Cass Sunstein, writing in the *Duke Law Journal*, said that some sexual violence against women “would not have occurred but for the massive circulation of pornography.” Citing cross-cultural data, he concluded, “The liberalization of pornography laws in the United States, Britain, Australia, and the Scandinavian countries has been accompanied by a rise in reported rape rates. In countries where pornography laws have not been liberalized, there has been a less steep rise in reported rapes. And in countries where restrictions have been adopted, reported rapes have decreased.”[\[21\]](#)

## **Biblical Perspective**

God created men and women in His image (Gen. 1:27) as sexual beings. But because of sin in the world (Rom. 3:23), sex has been misused and abused (Rom. 1:24-25).

Pornography attacks the dignity of men and women created in the image of God. Pornography also distorts God’s gift of sex which should be shared only within the bounds of marriage (1 Cor. 7:2-3). When the Bible refers to human sexual organs, it often employs euphemisms and indirect language. Although there are some exceptions (a woman’s breasts and womb are sometimes mentioned), generally Scripture maintains a basic modesty towards a man’s or woman’s sexual organs.

Moreover, Scripture specifically condemns the practices that result from pornography such as sexual exposure (Gen. 9:21-23), adultery (Lev. 18:20), bestiality (Lev. 18:23), homosexuality (Lev. 18:22 and 20:13), incest (Lev. 18:6-18), and prostitution (Deut. 23:17-18).

A biblical perspective of human sexuality must recognize that sexual intercourse is exclusively reserved for marriage for the following purposes. First, it establishes the one-flesh union (Gen. 2:24-25; Matt. 19:4-6). Second, it provides for sexual intimacy within the marriage bond. The use of the word

“know” indicates a profound meaning of sexual intercourse (Gen. 4:1). Third, sexual intercourse is for the mutual pleasure of husband and wife (Prov. 5:18-19). Fourth, sexual intercourse is for procreation (Gen. 1:28).

The Bible also warns against the misuse of sex. Premarital and extramarital sex is condemned (1 Cor. 6:13-18; 1 Thess. 4:3). Even thoughts of sexual immorality (often fed by pornographic material) are condemned (Matt. 5:27-28).

Moreover, Christians must realize that pornography can have significant harmful effects on the user. These include: a comparison mentality, a performance-based sexuality, a feeling that only forbidden things are sexually satisfying, increased guilt, decreased self concept, and obsessive thinking.

Christians, therefore, must do two things. First, they must work to keep themselves pure by fleeing immorality (1 Cor. 6:18) and thinking on those things which are pure (Phil. 4:8). As a man thinks in his heart, so is he (Prov. 23:7). Christians must make no provision for the flesh (Rom. 13:14). Pornography will fuel the sexual desire in abnormal ways and can eventually lead to even more debase perversion. We, therefore, must “abstain from fleshly lusts which war against the soul” (1 Peter 2:11). Second, Christians must work to remove the sexual perversion of pornography from society.

## **Notes**

1. Mark Penn, *Microtrends: The Small Forces Behind Tomorrow's Big Changes* (NY: Twelve, 2007), 276.
2. Ibid., 277.
3. George Barna, *Boiling Point: Monitoring Cultural Shifts in the 21st Century* (Ventura, CA: Regal, 2003), 223.
4. Truth in Porn, [www.truthinporn.org](http://www.truthinporn.org).
5. The Leadership survey on Pastors and Internet Pornography, 1 January 2001, <http://ctlibrary.com/9582>.
6. *Today's Christian Woman*, September/October 2003.

7. Truth in Porn.
8. Kerby Anderson, *Christian Ethics in Plain Language* (Nashville, TN: Thomas Nelson, 2005), chapter 11.
9. Michael McManus, ed., *Final Report of the Attorney General's Commission on Pornography* (Nashville: Rutledge Hill, 1986), 8.
10. *Miller v. California*, 413 US 15, 47 (1973).
11. Victor Cline, *Where Do You Draw the Line?* (Provo, UT: Brigham Young University Press, 1974).
12. Victor B. Cline, *Pornography's Effects on Adults and Children* (New York: Morality in Media, 1990), 11.
13. J. L. McGaugh, "Preserving the Presence of the Past," *American Psychologist*, February 1983, 161.
14. Kimberley Young, Paper presented to 1997 convention of the American Psychological Association. A full treatment can be found in Kimberley Young, *Caught in the Net: How to Recognize the Signs of Internet Addiction-and a Winning Strategy for Recovery* (New York: John Wiley & Sons, Inc. 1998).
15. Quoted in Kenneth Kantzer, "The Power of Porn," *Christianity Today*, 7 February 1989, 18.
16. Berl Kutchinsky, "The Effect of Easy Availability of Pornography on the Incidence of Sex Crimes: The Danish Experience," *Journal of Social Issues* 29 (1973): 163-81.
17. Dolf Zillman, "Pornography Research and Public Policy," in *Pornography: Research Advances and Policy Considerations*, ed. Dolf Zillman and Jennings Bryant (New York: Academic, 1989), 387-88.
18. Testimony by John B. Rabun, deputy director of the National Center for Missing and Exploited children, before the Subcommittee on Juvenile Justice of the Senate Judiciary Committee, 12 September 1984.
19. W. Marshall, "Pornography and Sex Offenders," in *Pornography: Research Advances and Policy Considerations*.
20. *The Men Who Murdered*, FBI Law Enforcement Bulletin, August 1985.
21. Cass R. Sunstein, "Pornography and the First Amendment," *Duke Law Journal*, September 1986, 595.

