

Capital Punishment: A Christian View and Biblical Perspective

Kerby Anderson provides a biblical worldview perspective on capital punishment. He explores the biblical teaching to help us understand how to consider this controversial topic apply Christian love and biblical principles.

Should Christians support the death penalty? The answer to that question is controversial. Many Christians feel that the Bible has spoken to the issue, but others believe that the New Testament ethic of love replaces the Old Testament law.

Old Testament Examples

Throughout the Old Testament we find many cases in which God commands the use of capital punishment. We see this first with the acts of God Himself. God was involved, either directly or indirectly, in the taking of life as a punishment for the nation of Israel or for those who threatened or harmed Israel.

One example is the flood of Noah in Genesis 6-8. God destroyed all human and animal life except that which was on the ark. Another example is Sodom and Gomorrah (Gen. 18-19), where God destroyed the two cities because of the heinous sin of the inhabitants. In the time of Moses, God took the lives of the Egyptians' first-born sons (Exod. 11) and destroyed the Egyptian army in the Red Sea (Exod. 14). There were also punishments such as the punishment at Kadesh-Barnea (Num. 13-14) or the rebellion of Korah (Num. 16) against the Jews wandering in the wilderness.

The Old Testament is replete with references and examples of God taking life. In a sense, God used capital punishment to deal with Israel's sins and the sins of the nations

surrounding Israel.

The Old Testament also teaches that God instituted capital punishment in the Jewish law code. In fact, the principle of capital punishment even precedes the Old Testament law code. According to Genesis 9:6, capital punishment is based upon a belief in the sanctity of life. It says, "Whoever sheds man's blood by man his blood shall be shed, for in the image of God, He made man."

The Mosaic Law set forth numerous offenses that were punishable by death. The first was murder. In Exodus 21, God commanded capital punishment for murderers. Premeditated murder (or what the Old Testament described as "lying in wait") was punishable by death. A second offense punishable by death was involvement in the occult (Exod. 22; Lev. 20; Deut 18-19). This included sorcery, divination, acting as a medium, and sacrificing to false gods. Third, capital punishment was to be used against perpetrators of sexual sins such as rape, incest, or homosexual practice.

Within this Old Testament theocracy, capital punishment was extended beyond murder to cover various offenses. While the death penalty for these offenses was limited to this particular dispensation of revelation, notice that the principle in Genesis 9:6 is not tied to the theocracy. Instead, the principle of *Lex Talionis* (a life for a life) is tied to the creation order. Capital punishment is warranted due to the sanctity of life. Even before we turn to the New Testament, we find this universally binding principle that precedes the Old Testament law code.

New Testament Principles

Some Christians believe that capital punishment does not apply to the New Testament and church age.

First we must acknowledge that God gave the principle of

capital punishment even before the institution of the Old Testament law code. In Genesis 9:6 we read that "Whoever sheds man's blood by man his blood shall be shed, for in the image of God, He made man." Capital punishment was instituted by God because humans are created in the image of God. The principle is not rooted in the Old Testament theocracy, but rather in the creation order. It is a much broader biblical principle that carries into the New Testament.

Even so, some Christians argue that in the Sermon on the Mount Jesus seems to be arguing against capital punishment. But is He?

In the Sermon on the Mount, Jesus is not arguing against the principle of a life for a life. Rather He is speaking to the issue of our personal desire for vengeance. He is not denying the power and responsibility of the government. In the Sermon on the Mount, Jesus is speaking to individual Christians. He is telling Christians that they should not try to replace the power of the government. Jesus does not deny the power and authority of government, but rather He calls individual Christians to love their enemies and turn the other cheek.

Some have said that Jesus set aside capital punishment in John 8 when He did not call for the woman caught in adultery to be stoned. But remember the context. The Pharisees were trying to trap Jesus between the Roman law and the Mosaic law. If He said that they should stone her, He would break the Roman law. If He refused to allow them to stone her, He would break the Mosaic law (Lev. 20:10; Deut. 22:22). Jesus' answer avoided the conflict: He said that he who was without sin should cast the first stone. Since He did teach that a stone be thrown (John 8:7), this is not an abolition of the death penalty.

In other places in the New Testament we see the principle of capital punishment being reinforced. Romans 13:1-7, for example, teaches that human government is ordained by God and that the civil magistrate is a minister of God. We are to obey

government for we are taught that government does not bear the sword in vain. The fact that the Apostle Paul used the image of the sword further supports the idea that capital punishment was to be used by government in the New Testament age as well. Rather than abolish the idea of the death penalty, Paul uses the emblem of the Roman sword to reinforce the idea of capital punishment. The New Testament did not abolish the death penalty; it reinforced the principle of capital punishment.

Capital Punishment and Deterrence

Is capital punishment a deterrent to crime? At the outset, we should acknowledge that the answer to this question should not change our perspective on this issue. Although it is an important question, it should not be the basis for our belief. A Christian's belief in capital punishment should be based upon what the Bible teaches not on a pragmatic assessment of whether or not capital punishment deters crime.

That being said, however, we should try to assess the effectiveness of capital punishment. Opponents of capital punishment argue that it is not a deterrent, because in some states where capital punishment is allowed the crime rate goes up. Should we therefore conclude that capital punishment is not a deterrent?

First, we should recognize that crime rates have been increasing for some time. The United States is becoming a violent society as its social and moral fabric breaks down. So the increase in the crime rate is most likely due to many other factors and cannot be correlated with a death penalty that has been implemented sparingly and sporadically.

Second, there is some evidence that capital punishment is a deterrent. And even if we are not absolutely sure of its deterrent effect, the death penalty should be implemented. If it is a deterrent, then implementing capital punishment certainly will save lives. If it is not, then we still will

have followed biblical injunctions and put convicted murderers to death.

In a sense, opponents of capital punishment who argue that it is not a deterrent are willing to give the benefit of the doubt to the criminal rather than to the victim. The poet Hyman Barshay put it this way:

The death penalty is a warning, just like a lighthouse throwing its beams out to sea. We hear about shipwrecks, but we do not hear about the ships the lighthouse guides safely on their way. We do not have proof of the number of ships it saves, but we do not tear the lighthouse down.”(1)

If capital punishment is even a potential deterrent, that is a significant enough social reason to implement it.

Statistical analysis by Dr. Isaac Ehrlich at the University of Chicago suggests that capital punishment is a deterrent.(2) Although his conclusions were vigorously challenged, further cross- sectional analysis has confirmed his conclusions.(3) His research has shown that if the death penalty is used in a consistent way, it may deter as many as eight murders for every execution carried out. If these numbers are indeed accurate, it demonstrates that capital punishment could be a significant deterrent to crime in our society.

Certainly capital punishment will not deter all crime. Psychotic and deranged killers, members of organized crime, and street gangs will no doubt kill whether capital punishment is implemented or not. A person who is irrational or wants to commit a murder will do so whether capital punishment exists or not. But social statistics as well as logic suggest that rational people will be deterred from murder because capital punishment is part of the criminal code.

Capital Punishment and Discrimination

Many people oppose capital punishment because they feel it is discriminatory. The charge is somewhat curious since most of the criminals that have been executed in the last decade are white rather than black. Nevertheless, a higher percentage of ethnic minorities (African-American, Hispanic-American) are on death row. So is this a significant argument against capital punishment?

First, we should note that much of the evidence for discrimination is circumstantial. Just because there is a higher percentage of a particular ethnic group does not, in and of itself, constitute discrimination. A high percentage of whites playing professional ice hockey or a high percentage of blacks playing professional basketball does not necessarily mean that discrimination has taken place. We need to look beneath the allegation and see if true discrimination is taking place.

Second, we can and should acknowledge that some discrimination does take place in the criminal justice system. Discrimination takes place not only on the basis of race, but on the basis of wealth. Wealthy defendants can hire a battery of legal experts to defend themselves, while poor defendants must rely on a court-appointed public attorney.

Even if we acknowledge that there is some evidence of discrimination in the criminal justice system, does it likewise hold that there is discrimination with regard to capital punishment? The U.S. Solicitor General, in his amicus brief for the case *Gregg vs. Georgia*, argued that sophisticated sociological studies demonstrated that capital punishment showed no evidence of racial discrimination.⁽⁴⁾ These studies compared the number of crimes committed with the number that went to trial and the number of guilty verdicts rendered and found that guilty verdicts were consistent across racial boundaries.

But even if we find evidence for discrimination in the criminal justice system, notice that this is not really an argument against capital punishment. It is a compelling argument for reform of the criminal justice system. It is an argument for implementing capital punishment carefully.

We may conclude that we will only use the death penalty in cases where certainty exists (e.g., eyewitness accounts, videotape evidence). But discrimination in the criminal justice system is not truly an argument against capital punishment. At its best, it is an argument for its careful implementation.

In fact, most of the social and philosophical arguments against capital punishment are really not arguments against it at all. These arguments are really arguments for improving the criminal justice system. If discrimination is taking place and guilty people are escaping penalty, then that is an argument for extending the penalty, not doing away with it. Furthermore, opponents of capital punishment candidly admit that they would oppose the death penalty even if it were an effective deterrent.⁽⁵⁾ So while these are important social and political issues to consider, they are not sufficient justification for the abolition of the death penalty.

Objections to Capital Punishment

One objection to capital punishment is that the government is itself committing murder. Put in theological terms, doesn't the death penalty violate the sixth commandment, which teaches "Thou shalt not kill?"

First, we must understand the context of this verse. The verb used in Exodus 20:13 is best translated "to murder." It is used 49 times in the Old Testament, and it is always used to describe premeditated murder. It is never used of animals, God, angels, or enemies in battle. So the commandment is not teaching that all killing is wrong; it is teaching that murder

is wrong.

Second, the penalty for breaking the commandment was death (Ex.21:12; Num. 35:16-21). We can conclude therefore that when the government took the life of a murderer, the government was not itself guilty of murder. Opponents of capital punishment who accuse the government of committing murder by implementing the death penalty fail to see the irony of using Exodus 20 to define murder but ignoring Exodus 21, which specifically teaches that government is to punish the murderer.

A second objection to capital punishment questions the validity of applying the Old Testament law code to today's society. After all, wasn't the Mosaic Law only for the Old Testament theocracy? There are a number of ways to answer this objection.

First, we must question the premise. There is and should be a relationship between Old Testament laws and modern laws. We may no longer be subject to Old Testament ceremonial law, but that does not invalidate God's moral principles set down in the Old Testament. Murder is still wrong. Thus, since murder is wrong, the penalty for murder must still be implemented.

Second, even if we accept the premise that the Old Testament law code was specifically and uniquely for the Old Testament theocracy, this still does not abolish the death penalty. Genesis 9:6 precedes the Old Testament theocracy, and its principle is tied to the creation order. Capital punishment is to be implemented because of the sanctity of human life. We are created in God's image. When a murder occurs, the murderer must be put to death. This is a universally binding principle not confined merely to the Old Testament theocracy.

Third, it is not just the Old Testament that teaches capital punishment. Romans 13:1-7 specifically teaches that human government is ordained by God and that we are to obey government because government does not bear the sword in vain.

Human governments are given the responsibility to punish wrongdoers, and this includes murderers who are to be given the death penalty.

Finally, capital punishment is never specifically removed or replaced in the Bible. While some would argue that the New Testament ethic replaces the Old Testament ethic, there is no instance in which a replacement ethic is introduced. As we have already seen, Jesus and the disciples never disturb the Old Testament standard of capital punishment. The Apostle Paul teaches that we are to live by grace with one another, but also teaches that we are to obey human government that bears the sword. Capital punishment is taught in both the Old Testament and the New Testament.

Notes

1. Hyman Barshay, quoted in "On Deterrence and the Death Penalty" by Ernest van den Haag, *Journal of Criminal Law, Criminology and Police Science* no. 2 (1969).

2. Isaac Ehrlich, "The Deterrent Effect of Capital Punishment: A Question of Life and Death," *American Economic Review*, June 1975.

3. *Journal of Legal Studies*, January 1977; *Journal of Political Economy*, June 1977; *American Economic Review*, June 1977.

4. Frank Carrington, *Neither Cruel nor Unusual: The Case for Capital Punishment* (New Rochelle, N.Y.: Arlington, 1978), 118.

5. Further discussion of these points can be found in an essay by Ernest van den Haag, "The Collapse of the Case Against Capital Punishment," *National Review*, 31 March 1978, 395-407.

A more complete discussion of capital punishment can be found in chapter 10 of *Living Ethically in the 90s* (Wheaton, Ill.: Victor, 1990), available from Probe Ministries.

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Globalization and the Internet – A Christian Considers the Impact

Kerby Anderson looks at the growth and role of the Internet through a Christian worldview perspective. It is important that we continue to understand its capabilities and its dangers.

Introduction

More than one billion people use the Internet and benefit from the vast amount of information that is available to anyone who connects. But any assessment of the Internet will show that it has provided both surprising virtues and unavoidable vices.

Contrary to the oft-repeated joke, Al Gore did not invent the Internet. It was the creation of the Department of Defense that built it in case of a nuclear attack, but its primary use has been during peace. The Defense Department's Advanced Research Projects Agency created a primitive version of the Internet known as ARPAnet. It allowed researchers at various universities to collaborate on projects and conduct research without having to be in the same place.

The first area network was operational in the 1980s, and the Internet gained great popularity in the 1990s because of the availability of web browsers. Today, due to web browsers and search engines, Internet users in every country in the world have access to vast amounts of online information.

The Internet has certainly changed our lives. Thomas Friedman, in his book *The World is Flat*, talks about some of these changes.[\[1\]](#) For example, we used to go to the post office to send mail; now most of us also send digitized mail over the Internet known as e-mail. We used to go to bookstores to

browse and buy books; now we also browse digitally. We used to buy a CD to listen to music; now many of us obtain our digitized music off the Internet and download it to an MP3 player.

Friedman also talks about how the Internet has been the great equalizer. A good example of that is Google. Whether you are a university professor with a high speed Internet connection or a poor kid in Asia with access to an Internet café, you have the same basic access to research information. The Internet puts an enormous amount of information at our fingertips. Essentially, all of the information on the Internet is available to anyone, anywhere, at anytime.

The Internet (and the accompanying digital tools developed to use it) has even changed our language. In the past, if you left a message asking when your friend was going to arrive at the airport, usually you would receive a complete sentence. Today the message would be something like: AA 635 @ 7:42 PM DFW. Tell a joke in a chat room, and you will receive responses like LOL (“laughing out loud”) or ROFL (“rolling on the floor laughing”). As people leave the chat room, they may type BBL (“be back later”). Such abbreviations and computer language are a relatively new phenomenon and were spawned by the growth of the Internet.

I want to take a look at some of the challenges of the Internet as well as the attempt by government to control aspects of it. While the Internet has certainly provided information to anyone, anywhere, at any time, there are still limits to what the Internet can do in the global world.

The Challenge of the Internet

The Internet has provided an opportunity to build a global information infrastructure that would link together the world’s telecommunications and computer networks. But

futurists and governmental leaders also believed that this interconnectedness would also bring friendship and cooperation, and that goal seems elusive.

In a speech given over a decade ago, Vice-President Al Gore said, "Let us build a global community in which the people of neighboring countries view each other not as potential enemies, but as potential partners, as members of the same family in the vast, increasingly interconnected human family."[\[2\]](#)

Maybe peace and harmony are just over the horizon because of the Internet, but I have my doubts. The information superhighway certainly has connected the world together into one large global network, but highways don't bring peace. Highways connected the various countries in Europe for centuries, yet war was common and peace was not. An information superhighway connects us with countries all over the world, but global cooperation hasn't been the result, at least not yet.

The information superhighway also has some dark back alleys. At the top of the list is pornography. The Internet has made the distribution of pornography much easier. It used to be that someone wanting to view this material had to leave their home and go to the other side of town. The Internet has become the ultimate brown wrapper. Hard core images that used to be difficult to obtain are now only a mouse click away.

Children see pornography at a much younger age than just a decade ago. The average age of first Internet exposure to pornography is eleven years old.[\[3\]](#) Sometimes this exposure is intentional, usually it is accidental. Schools, libraries, and homes using filters often are one step behind those trying to expose more and more people to pornography.

But the influence of the Internet on pornography is only one part of a larger story. In my writing on personal and social

ethics, I have found that the Internet has made existing social problems worse. When I wrote my book *Moral Dilemmas* back in 1998, I dealt with such problems as drugs, gambling, and pornography. Seven years later when I was writing my new book, *Christian Ethics in Plain Language*, I noticed that every moral issue I discussed was made worse by the Internet. Now my chapter on pornography had a section on cyberporn. My chapter on gambling had a section dealing with online gambling. My chapter on adultery also dealt with online affairs.

Internet Regulation

All of these concerns lead to the obvious question: Who will regulate the Internet? In the early day of the Internet, proponents saw it as the cyber-frontier that would be self-regulating. The Internet was to liberate us forever from government, borders, and even our physical selves. One writer said we should “look without illusion upon the present possibilities for building, in the on-line spaces of this world, societies more decent and free than those mapped onto dirt and concrete and capital.”[\[4\]](#)

And for a time, the self-government of the Internet worked fairly well. Internet pioneers were even successful in fighting off the Communications Decency Act which punished the transmission of “indecent” sexual communications or images on the Internet.[\[5\]](#) But soon national governments began to exercise their authority.

Jack Goldsmith and Tim Wu, in their book, *Who Controls the Internet?*, describe the various ways foreign governments have exercised their authority.[\[6\]](#)

- France requires Yahoo to block Internet surfers from France so they cannot purchase Nazi memorabilia.[\[7\]](#)
- The People’s Republic of China requires Yahoo to filter materials that might be harmful or threatening to Party

rule. Yahoo is essentially an Internet censor for the Communist party.{8}

- The Chinese version of Google is much slower than the American version because the company cooperates with the Chinese government by blocking search words the Party finds offensive (words like Tibet or democracy).

Even more disturbing is the revelation that Yahoo provided information to the Chinese government that led to the imprisonment of Chinese journalists and pro-democracy leaders. Reporters Without Borders found that Yahoo has been implicated in the cases of most of the people they were defending.{9}

Columnist Clarence Page points out that “Microsoft cooperates in censoring or deleting blogs that offend the Chinese government’s sensibilities. Cisco provides the hardware that gives China the best Internet-blocking and user-tracking technology on the planet.”{10}

All of this censorship and cooperation with foreign governments is disturbing, but it also underscores an important point. For years, proponents of the Internet have argued that we can’t (or shouldn’t) block Internet pornography or that we can’t regulate what pedophiles do on the Internet. These recent revelations about Yahoo, Google, and Microsoft show that they can and do block information.

The book *Who Controls the Internet?* argues that the last decade has led to the quiet rediscovery of the functions and justification for territorial government. The Internet has not replaced the legitimate structure of government with a self-regulated cyber-frontier. The Internet may change the way some of these territorial states govern, but it will not diminish their important role in regulating free societies.

Government and Intermediaries

Governments have been able to exercise control over the Internet in various ways. This should not be too surprising. The book *Who Controls the Internet?* points out that while some stores in New York's Chinatown sell counterfeit Gucci bags and Rolex watches, you don't find these same products in local stores. That is because the "most important targets of the laws against counterfeits—trademark laws—are local retailers."[{11}](#)

The U.S. government might not be able to go after manufacturers in China or Thailand that produce these counterfeits, but they certainly can go after retail stores. That's why you won't find these counterfeit goods in a Wal-Mart store. And while it is true that by controlling Wal-Mart or Sears doesn't eliminate counterfeit goods, government still can adequately control the flow of these goods by focusing on these intermediaries.

Governments often control behavior through intermediaries. "Pharmacists and doctors are made into gatekeepers charged with preventing certain forms of drug abuse. Bartenders are responsible for preventing their customers from driving drunk."[{12}](#)

As the Internet has grown, there has also been an increase in new intermediaries. These would include Internet Service Providers (ISPs), search engines, browsers, etc. In a sense, the Internet has made the network itself the intermediary. And this has made it possible for governments to exert their control over the Internet. "Sometimes the government-controlled intermediary is Wal-Mart preventing consumer access to counterfeit products, sometimes it is the bartender enforcing drinking age laws, and sometimes it is an ISP blocking access to illegal information."[{13}](#)

More than a decade ago, the German government raided the

Bavarian offices of Compuserve because they failed to prevent the distribution of child pornography even though it originated outside of Germany.[{14}](#) In 2001, the British government threatened certain sites with criminal prosecution for distributing illegal adoption sites. The British ISPs agreed to block the sites so that British citizens could not access them.[{15}](#)

Internet Service Providers, therefore, are the obvious target for governmental control. In a sense, they are the most important gatekeepers to the Internet.[{16}](#)

Governmental control over the Internet is not perfect nor is it complete. But the control over intermediaries has allowed territorial governments to exercise much greater control and regulation of the Internet than many of the pioneers of cyberspace would have imagined.

Globalization and Government

In [previous articles](#) we have addressed the issue of globalization and have recognized that technology (including the Internet) has made it much easier to move information around the world. There is no doubt that the Internet has accelerated the speed of transmission and thus made the world smaller. It is much easier for people around the world to access information and share it with others in this global information infrastructure.

Those who address the issue of globalization also believe that it diminishes the relevance of borders, territorial governments, and geography. Thomas Friedman believes that the Internet and other technologies are [flattening the world](#) “without regard to geography, distance, or, in the near future, even language.”[{17}](#)

In one sense, this is true. The lower costs of moving information and the sheer amount of information exchanged on

the Internet have made it more difficult for governments to suppress information they do not like. The explosive growth of blogs and web pages have provided a necessary outlet for opinion and information.

It is also true that there has been some self-governing behavior on the Internet. Friedman, for example, describes eBay as a "self-governing nation-state—the V.R.e., the Virtual Republic of eBay." The CEO of eBay even says, "People will say that eBay restored my faith in humanity—contrary to a world where people are cheating and don't give people the benefit of the doubt."[\[18\]](#)

But it also true that territorial governments work with eBay to arrest and prosecute those who are cheaters or who use the website in illegal ways. And it also relies on a banking system and the potential of governmental prosecution of fraud.

We have also seen in this article that governments have also been able to exert their influence and authority over the Internet. They have been able to use the political process to alter or block information coming into their country and have been able to shape the Internet in ways that the early pioneers of the Internet did not foresee.

Goldsmith and Wu believe that those talking about the force of globalization often naively believe that countries will be powerless in the face of globalization and the Internet. "When globalization enthusiasts miss these points, it is usually because they are in the grips of a strange technological determinism that views the Internet as an unstoppable juggernaut that will overrun the old and outdated determinants of human organization."[\[19\]](#)

There is still a legitimate function for government (Romans 13:1-7) even in this new world of cyberspace. Contrary to the perceived assumption that the Internet will shape governments and move us quickly toward globalization, there is good

evidence to suggest that governments will in many ways shape the Internet.

Notes

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2. Al Gore, Speech on U.S. Vision for the Global Information Infrastructure, World Telecommunications Development Conference, Buenos Aires, March 1994, www.goelzer.net/telecom/al-gore.html.
3. Jerry Ropelato, "Internet Pornography Statistics," internet-filter-review.toptenreviews.com/internet-pornography-statistics.html.
4. Julian Dibbell, "A Rape in Cyberspace," *Village Voice*, 23 Dec. 1993, 37.
5. Communications Decency Act of 1996, Pub. L. No. 104-104, tit. v, 110 Stat. 56, 133-143.
6. Jack Goldsmith and Tim Wu, *Who Controls the Internet?* (NY: Oxford University Press, 2006).
7. Troy Wolverton and Jeff Pelling, "Yahoo to charge auction fees, ban hate materials," CNet News.com, 2 Jan. 2001, news.com.com/2100-1017-25-452.html?legacy=cnet.
8. Goldsmith and Wu, *Who Controls the Internet?*, 9.
9. "Yahoo accused of helping jail China Internet writer," Reuters News Service, 19 Apr. 2006, www.infoshop.org/inews/article.php?story=20060420105508121.
10. Clarence Page, "Google caves to China's censors," *Chicago Tribune*, 16 Apr. 2006, www.chicagotribune.com/news/columnists/chi-0604160321apr16,0,4616158.column
11. Goldsmith and Wu, *Who Controls the Internet?*, 67.
12. Ibid., 68.
13. Ibid., 72.
14. Edmund L. Andrews, "Germany Charges Compuserve Manager," *New York Times*, 17 Apr. 1997.

15. John Carvel, "Prison Terms for Illegal Adoptions: Internet Babies Case Prompts Tough New Sanctions," Guardian (UK), 15 March 2001.
16. Jonathan Zittrain, "Internet Points of Control," 44 B.C.L. Rev. 653, 664-69 (2003).
17. Friedman, The World is Flat, 176.
18. Ibid., 455.
19. Goldsmith and Wu, Who Controls the Internet?, 183.

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Gambling – Is It Good for Society? A Christian Perspective

Kerby Anderson looks at the harmful effects of both legal and illegal gambling. He considers the negative impacts on society, government policy, and the economy when gambling is prevalent in a culture. From a Christian worldview perspective, he considers how gambling introduces problems such as covetousness, poor work ethics, and destroyed family units.



This article is also available in [Spanish](#).

Gambling used to be what a few unscrupulous people did with the aid of organized crime. But gambling fever now seems to affect nearly everyone as more and more states are legalizing various forms of it.

Thirty years ago, gambling was a relatively rare phenomenon with casinos operating only in the distant Nevada desert and a

few states with lotteries or pari-mutuel betting. Today, legalized gambling is permitted in forty-seven states and the District of Columbia. More Americans are gambling than ever before, and they are also gambling more money.[\[1\]](#)

The momentum seems to be on the side of those who want legalized gambling as a way to supplement state revenues. But these states and their citizens often ignore the costs that are associated with legalized gambling.

Types of Gambling

Gambling comes in many forms. Perhaps the most popular type of gambling is state-sponsored lotteries. This would include the weekly lottery games, as well as the daily lottery numbers and scratch-off ticket games.

A second type of gambling would be casinos. Gambling in this venue would include jackpot slot machines, video card game machines, various casino card games such as poker and blackjack, and other casino games such as roulette.

Sports betting is a third type of gambling. Someone can bet on the outcome of a sporting event or a particular part of a sporting event. Usually, bets are placed on a bookmaker's odds so that the actual bet is against the point spread. Sports betting would also include illegal office pools and even weekend golfers who bet dollars or cokes for each hole.

Pari-mutuel betting (horse racing, dog racing, and jai alai) is another form of sports gambling. Horse racing is legal in 43 states with over 150 racetracks in the United States.

Convenience gambling (also called retail gambling) includes stand-alone slot machines, video poker, video keno, and other games. These are usually found in bars, truck stops, and convenience stores.

Online gambling represents a new frontier in the spread of

gambling. The availability and accessibility of Internet gambling appears to have greatly increased the number of people gambling on a regular basis.

Bad Social Policy

Legalized gambling is bad social policy. At a time when Gamblers Anonymous estimates that there are at least 12 million compulsive gamblers, it does not make a lot of sense to have the state promoting gambling. State sponsorship of gambling makes it harder, not easier, for the compulsive gambler to reform. Since about 96 percent of those gamblers began gambling before the age of fourteen,^{2} we should be especially concerned about the message such a policy sends to young people.

The economic costs that gamblers themselves incur are significant. The average compulsive gambler has debts exceeding \$80,000.^{3} And this figure pales in comparison with other social costs that surface because of family neglect, embezzlement, theft, and involvement in organized crime. Compulsive gamblers affect the lives of family, friends, and business associates. Some of the consequences of gambling are marital disharmony, divorce, child abuse, substance abuse, and suicide attempts.

Proponents argue that state lotteries are an effective way to raise taxes painlessly. But the evidence shows that legalized gambling often hurts those who are poor and disadvantaged. A national task force on gambling found that those in the lowest income bracket lost more than three times as much money to gambling (as a percentage of income) as those at the wealthiest end of the spectrum.^{4} One New York lottery agent reports that “seventy percent of those who buy my tickets are poor, black, or Hispanic.”^{5} And a National Bureau of Economic Research “shows that the poor bet a much larger share of their income.”^{6} The study also found that “the less

education a person has, the more likely he is to play the lottery.”{7}

A major study on the effect of the California lottery came to the same conclusions. The Field Institute’s California poll found that 18 percent of the state’s adults bought 71 percent of the tickets. These heavy lottery players (who bought more than twenty tickets in the contest’s first forty-five days) are “more likely than others to be black, poorer and less educated than the average Californian.”{8}

Studies also indicate that gambling increases when economic times are uncertain and people are concerned about their future. Joseph Dunn, director of the National Council on Compulsive Gambling, says, “People who are worried about the factory closing take a chance on making it big. Once they win anything, they’re hooked.”{9}

The social impact of gambling is often hidden from the citizens who decide to legalize gambling. But later these costs show up in the shattered lives of individuals and their families. One study in *The Journal of Social Issues* found that as gambling increases, there is an increase in “(a) proportion of divorce and separation; (b) disagreement about money matters with one’s spouse; (c) lack of understanding between marital partners; and (d) more reported problems among children of gamblers.”{10}

Psychologist Julian Taber warns, “No one knows the social costs of gambling or how many players will become addicted . . . the states are experimenting with the minds of the people on a massive scale.”{11} Families are torn apart by strife, divorce, and bankruptcy. Boydon Cole and Sidney Margolius in their book, *When You Gamble—You Risk More Than Your Money*, conclude, “There is no doubt of the destructive effect of gambling on the family life. The corrosive effects of gambling attack both the white-collar and blue-collar families with equal vigor.”{12}

The impact on crime is also significant. The crime rate in gambling communities is nearly double the national average.{13} Researchers calculate that for every dollar the state received in gambling revenues, it costs the state at least three dollars in increased social costs (for criminal justice and social welfare).{14}

Bad Governmental Policy

Legalized gambling is also bad governmental policy. Government should promote public virtue, not seduce its citizens to gamble in state-sponsored vice. Government is supposed to be servant of God according to Romans 13, but its moral stance is compromised when it enters into a gambling enterprise.

Citizens would be outraged if their state government began enticing its citizens to engage in potentially destructive behavior (such as taking drugs). But those same citizens see no contradiction when government legalizes and even promotes gambling. Instead of being a positive moral force in society, government contributes to the corruption of society.

Ross Wilhelm, professor of business economics at the University of Michigan, says,

State lotteries and gambling games are essentially a “rip-off” and widespread legalization of gambling is one of the worst changes in public policy to have occurred in recent years. . . . The viciousness of the state-run games is compounded beyond belief by the fact that state governments actively advertise and promote the games and winners.{15}

The corrosive effect legalized gambling has on government itself is also a cause for concern. As one editorial in *New York Times* noted, “Gambling is a business so rich, so fast, so powerful and perhaps inevitably so unsavory that it cannot help but undermine government.”{16}

Legal and Illegal Gambling

One of the standard clichés used by proponents of legalized gambling is that by instituting legal gambling, illegal gambling will be driven out. This argument makes a number of faulty assumptions. First, it assumes that people are going to gamble anyway; and so the state might as well get a piece of the action. Second, it assumes that given the choice, people would rather gamble in a state-sponsored program because it will be regulated. The state will make sure that the program is fair and that each participant has an equal chance of winning. Third, it assumes that if the state enters the gambling arena, it will drive out illegal gambling because it will be a more efficient competitor for gamblers' dollars.

While the arguments seem sound, they are not. Although some people do gamble illegally, most citizens do not. Legalized gambling entices people to gamble who normally would not gamble at all. Duke University researchers have found that the lottery is a "powerful recruiting device" because one-fourth of those who otherwise would not gamble at all do bet on lotteries.[{17}](#)

Second, legal gambling does not drive out illegal gambling. If anything, just the opposite is true. As legalized gambling comes into a state, it provides additional momentum for illegal gambling. The Organized Crime Section of the Department of Justice found that "the rate of illegal gambling in those states which have some legalized form of gambling was three times as high as those states where there was not a legalized form of gambling."[{18}](#) And one national review found that

In states with different numbers of games, participation rates increase steadily and sharply as the number of legal types of gambling increases. Social betting more than doubles from 35 percent in states with no legal games to 72 percent in states with three legal types; the illegal gambling rate

more than doubles from nine percent to 22 percent; and commercial gambling increases by 43 percent, from 24 to 67 percent.[{19}](#)

Legalized gambling in various states has been a stimulator of illegal gambling, not a competitor to it.

The reasons for the growth of illegal gambling in areas where legalized gambling exists are simple. First, organized crime syndicates often use the free publicity of state lotteries and pari-mutuel betting to run their own numbers games. The state actually saves them money by providing publicity for events involving gambling. Second, many gamblers would rather bet illegally than legally. When they work with a bookie, they can bet on credit and do not have to report their winnings to the government, two things they cannot do if they bet on state-sponsored games. This explains why illegal gambling thrives in states with legalized gambling.

Another important issue is the corrupting influence legalized gambling can have on society. First, legalized gambling can have a very corrupting influence on state government. In the last few years there have been numerous news reports of corruption and fraud in state lotteries. Second, there is the corrupting influence on the citizens themselves. Gambling breeds greed. Research has shown that the number of compulsive gamblers increases between 100 and 550 percent when legalized gambling is brought into an area.[{20}](#) Every day, otherwise sane people bet large amounts of money in state lotteries because they hope they will win the jackpot. Moreover, states and various gambling establishments produce glitzy ads that appeal to people's greed in order to entice them to risk even more than they can afford.

Government should be promoting positive social values such as thrift and integrity rather than negative ones such as greed and avarice. They should be promoting the public welfare

rather than seducing citizens to engage in state-sponsored vice.

Economic Costs

Legalized forms of gambling (state lotteries, pari-mutuel betting, and casinos) are often promoted as good economic policy. Proponents say they are painless ways of increasing billions of dollars in state revenue. But there is another economic side to legalized gambling.

First, the gross income statistics for legalized gambling are much higher than the net income. State lotteries are one example. Although about half the states have lotteries and the figures vary from state to state, we can work with some average figures. Generally, the cost of management, advertising, and promotion is approximately sixty cents of each dollar. In other words, for every dollar raised in a lottery, only forty cents goes to the state budget. By contrast, direct taxation of the citizens costs only about one cent on the dollar, so that for every dollar raised by taxes, ninety-nine cents goes to the state.

Second, gambling adversely affects a state economy. Legalized gambling depresses businesses because it diverts money that could have been spent in the capital economy into gambling that does not stimulate the economy. Boarded-up businesses surrounding casinos are a visible reminder of this, but the effect on the entire economy is even more devastating than may be at first apparent. Money that could be invested, loaned, and recycled through the economy is instead risked in a legalized gambling scheme.

Legalized gambling siphons off a lot of money from the economy. More money is wagered on gambling than is spent on elementary and secondary education (\$286 billion versus \$213 billion in 1990).[\[21\]](#) Historian John Ezel concludes in his

book, *Fortune's Merry Wheel*, "If history teaches us anything, a study of over 1,300 legal lotteries held in the United States proves . . . they cost more than they brought in if their total impact on society is reckoned." [\[22\]](#)

Biblical Perspective

Even though the Bible does not directly address gambling, a number of principles can be derived from Scripture. First, the Bible emphasizes a number of truths that conflict with gambling. The Bible, for example, emphasizes the sovereignty of God (Matt. 10:29–30). Gambling, however, is based on chance. The Bible admonishes people to work creatively and for the benefit of others (Eph. 4:28), while gambling fosters a something-for-nothing attitude. The Bible condemns materialism (Matt. 6:24–25) while gambling promotes it.

Gambling breeds a form of covetousness, whereas the tenth commandment (Exod. 20:17) admonishes people not to covet. Coveting, greed, and selfishness are the base emotions that entice individuals to gamble. Christians should be concerned about gambling if for no other reason than the effect it has on the "weaker brother" and how it will affect the compulsive gambler. State-sponsored gambling makes it more difficult for compulsive gamblers to reform. Legalized gambling becomes an institutionalized form of greed.

Second, gambling destroys the work ethic. Two key biblical passages deal with the work ethic. In Colossians 3:23–24 the apostle Paul wrote, "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." And in 2 Thessalonians 3:7,10, he stated, "For you yourselves know how you ought to follow our example. . . . For even when we were with you, we gave you this rule: If a man will not work, he shall not eat."

The Twentieth Century Fund research group commented, "Gambling's get-rich-quick appeal appears to mock capitalism's core values: disciplined work habits, thrift, prudence, adherence to routine, and the relationship between effort and reward."[\[23\]](#) These core values of the work ethic are all part of the free enterprise system and are part of the Christian life. Gambling corrupts these values, and replaces them with greed and selfishness. Rather than depending on hard work, gamblers depend on luck and chance.

Third, gambling destroys families. Gambling is a major cause of family neglect. Many of the social costs associated with gambling come from a get-rich-quick mindset. As people get caught up in a gambling frenzy, they begin to neglect their families. Money spent on lottery tickets or at racetracks is frequently not risk capital but is income that should be spent on family needs. According to 1 Timothy 5:8, a person who refuses to care for his family is worse than an unbeliever. Parents must provide for their children (2 Cor. 12:14) and eat the bread of their labors (2 Thess. 3:12). When gambling is legalized, it causes people to neglect their God-mandated responsibility to care for their families, and many of those families then often end up on welfare.

Fourth, gambling is a form of state-sponsored greed. Romans 13:4 teaches that government is to be a servant of God, providing order in society and promoting public virtue. Legalized gambling undercuts government's role and subverts the moral fabric of society through greed and selfishness promoted by a state-sponsored vice.

Since gambling undermines the moral foundations of society and invites corruption in government, Christians must stand against attempts to legalize gambling.

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"John 8 is a Condemnation of Capital Punishment!"

In [your commentary on capital punishment](#) you completely miss the point of John 8:1-11. This passage is a condemnation of capital punishment and the hypocrisy that is inherent in it. You say, "Since He did teach that a stone be thrown (John 8:7), this is not an abolition of the death penalty." Jesus knew that none of them were without sin, just as none of us are without sin. Jesus knew that his answer would lead to no stones being thrown, just as he intends for us (today) to not throw stones. An example of "throwing stones" today, is sitting on a jury and sentencing someone to death (since we don't stone criminals today). You seem to think this passage is in the Bible simply to illustrate Jesus' craftiness at conflict avoidance.

Thank you for writing about my radio program on capital punishment. Although I taped that radio program back in 1992, it amazes me that I still receive e-mails about the transcript

posted on the Probe website.

I believe this is the first time I have received a response to my passing comment on John 8. When you are doing a radio program with a set time limit, words are at a premium. So I welcome the opportunity to elaborate on my very short comment in the midst of a week of radio programs devoted to the issue of capital punishment.

First, I should point out that this passage in John 8 is a disputed text. There are very few disputed texts in the New Testament. This is one of them. The passage is not found in any of the important Greek texts. So I think it would be fair to say that most Bible scholars do not believe it was in the original.

Whether you believe it was or was not in the original, I think you would have to admit that it is a disputed text. And a basic principle of biblical exegesis is to never build a doctrine on a disputed text. In other words, I wouldn't use this passage in John 8 to argue for or against capital punishment.

Second, I only mentioned the passage in passing because there are a number of opponents of capital punishment who have tried to use this biblical passage to argue against capital punishment. It does not. In fact, you can make the point (as I did) that it argues just the opposite.

Third, I am not the first person to point out that Jesus did not set aside capital punishment in this passage since "He did teach that a stone be thrown." In one of his early books on ethics, Dr. Charles Ryrie makes a similar point. He argued that since Jesus said a stone should be thrown, he was not forbidding the Old Testament practice of capital punishment. Dr. Ryrie is the author of the *Ryrie Study Bible* and former professor of theology at Dallas Theological Seminary. I think it is safe to say that Dr. Ryrie knows more about New

Testament theology and exegesis than both of us combined.

Finally, the Pharisees were indeed trying to trap Jesus between the Roman law and the Mosaic law. If Jesus said that they should stone her, He would break the Roman law. If He refused to allow them to stone her, He would break the Mosaic law. I don't believe that the passage is (to use your words) about "Jesus' craftiness at conflict avoidance." But I do believe it shows His response to a deliberate trap set by His enemies.

This passage does not forbid capital punishment, despite what some opponents might try to make it say. Since it is a disputed passage in the Bible, I would not base a doctrine on it anyway. But even if you accept its authenticity, the passage doesn't teach what you say it does.

Kerby Anderson
Probe Ministries

Liberated Women and their Daughters

April 21, 2011

Over the last few decades, social commentators have written about the lack of modesty in the current generation and the reasons for it. A recent contribution to the discussion came from an [op-ed](#) by Jennifer Moses entitled "Why Do We Let Them Dress Like That?" She talks about women of a liberated generation who now wrestle with their eager-to-grow-up daughters and their own pasts.

She attempts to answer a simple question: "Why do so many of

us not only permit our teenage daughters to dress like this—like prostitutes, if we're being honest with ourselves—but pay for them to do it with our AmEx cards?" It's a good question. When you see a young girl dressed provocatively, you have to wonder who paid for it. After all, a young girl usually doesn't have the financial means to pay for the outfits she wears. So why does Mom go along with this?

Jennifer Moses has an answer. "We are the first moms in history to have grown up with widely available birth control, the first who didn't have to worry about getting knocked up. We were also the first not only to be free of old-fashioned fears about our reputation but actually pressured by our peers and the wider culture to find our true womanhood in the bedroom."

While those experiences could actually be used by moms to warn their daughters of the dangers of a promiscuous lifestyle, they do just the opposite. These feminist don't want to be considered hypocrites.

And the mothers are conflicted. Jennifer Moses talks about a mother she knows with two mature daughters who said: "If I could do it again, I wouldn't even have slept with my own husband before marriage."

The Bible teaches in 1 Timothy 2:9 that "women should adorn themselves in respectable apparel, with modesty and self-control." Even secular social commentators have talked about a ["return to modesty."](#)

Jennifer Moses helps us understand why teaching modesty to this generation of young girls have become so difficult for their mothers. It's time for mothers to stop worrying about being called hypocrites and start acting like mothers. I'm Kerby Anderson, and that's my point of view.

Men With Bibles

September 2, 2011

God works in miraculous ways to get His Word to believers who need it. I thought I might share a story I read years ago in a book entitled *Unsolved Miracles*. John VanDiest of Multnomah Publishers compiled a number of stories, and the following one I think would be of great encouragement to you.

“In a village in the mountains of Iran, a number of new believers heard that they could find out more about Jesus if they could get the book the Christians called the Bible. One night, a man had a dream that if he went down to the highway, some men would come by who would be able to give him a Bible.

“The next day, he gathered a little offering of money from among the believers in the village, and made his way down the mountainside to the highway that ran through the area. He sat on a rock and began to wait.

“Some time later, two men in a car just ‘happened’ to pick up a shipment of Bibles across the border. They were driving along the same highway when the steering on their car suddenly locked. They couldn’t move it more than an inch.

“They finally nudged the steering wheel just enough to get the car over to the side of the road. They got out and put up the hood to figure out what was wrong. A man sitting on a nearby rock called out to them, ‘Are you the men with the Bibles?’

“Stunned that this man should know, they admitted, ‘Well, yes we do have Bibles.’ The old man gave them all the money he had collected, bought as many Bibles as he could, and made his way back to the village.

“The men with the Bibles then went back to determine what was wrong with their car, but could find nothing. They shrugged their shoulders, got in, and drove away.”

Isn't that a wonderful story? I believe it is just a glimpse of the wonderful ways God is getting His Word to His people even in remote parts of the earth. I'm Kerby Anderson, and that's my point of view.

Under God

Oct. 25, 2013

Every year there are lawsuits attempting to remove the phrase “under God” from the Pledge of Allegiance or to remove “One Nation Under God” from our coins. But where did the phrase originate? Anyone who was supposed to memorize Abraham Lincoln's Gettysburg Address could probably answer that question.

When Lincoln traveled to that Pennsylvania town in November 1863 to dedicate a national cemetery, he used the opportunity to define (we might even say, to redefine) the nature and purpose of this “great Civil War.” He concluded his speech by saying “that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.”

There is some indication that Lincoln added the words “under God” while sitting on the stage since they are not found in the copy of the speech he carried to the ceremony. All who heard the speech agree that he used the words “under God” and it is found in subsequent copies of the speech that he wrote out in longhand.

It is possible that Lincoln adopted those words from George Washington (either indirectly or directly). One of Lincoln's favorite books as a child was Parson Ween's biography *The Life of George Washington*. The phrase is used in a description of Washington's death.

It is also possible that Lincoln also knew of George Washington's orders to the Continental Army. Washington's written orders said "The fate of unborn millions will now depend, under God, on the courage and conduct of this army." On July 9, 1776 he directed that Declaration of Independence be read aloud to the troops so that they would know "that now the peace and safety of the Country depends, under God, solely on the success of our arms."

Today we often use the phrase "under God" and it worth knowing about its rich history. Let us pray that the anti-God forces never remove it from our country. I'm Kerby Anderson and that's my point of view.

Darwinism and Religion

[Yesterday](#) I talked about the charge that intelligent design is not science but religion. Today I would like to look at the other part of the debate. Does Darwinian evolution function as a sort of secular religion?

Nancy Pearcey writes in her book *Total Truth* that "Darwinism functions as the scientific support for an overarching naturalistic worldview." Today scientists usually assume that scientific investigation requires naturalism. But that was not always the case.

When the scientific revolution began (and for the next three

hundred years), science and Christianity were considered to be compatible with one another. In fact, most scientists had some form of Christian faith, and they perceived the world of diversity and complexity through a theistic framework. Nancy Pearcey points out that Copernicus, Galileo, Kepler, Newton, and others sought to understand the world and use their gifts to honor God and serve humanity.

By the nineteenth century, secular trends began to change their perspective. This culminated with the publication of *The Origin of Species* by Charles Darwin. His theory of evolution provided the needed foundation for naturalism to explain the world without God. From that point on, social commentators began to talk about the “war between science and religion.”

By the twentieth century, G.K. Chesterton was warning that Darwinian evolution and naturalism was becoming the dominant “creed” in education and the other public arenas of Western culture. He said it “began with Evolution and has ended in Eugenics.” Ultimately, it “is really our established Church.”

Secular evolutionists may not have church services, but it is easy to see that naturalism and Darwinism have become the main pillars of a secular view of the world. That may explain why most debates about origins quickly become so intense. Expect more and more controversy as scientists and commentators challenge the theory of evolution.

Science or Religion?

October 3, 2013

The latest debate about science textbooks has surfaced a typical complaint about the scientific basis of intelligent

design. Critics of intelligent design say that it is not science because it cannot be falsified. But nearly every critic then goes on to argue that intelligent design has been falsified. Obviously it can't be both falsifiable and non-falsifiable at the same time. Such is the level of argumentation against intelligent design.

✖ But there is another argument I find even more fascinating. It is that intelligent design cannot be considered science because it has religious implications. As I point out in my book, *A Biblical Point of View on Intelligent Design*, just because an idea has religious (or philosophical implications) shouldn't necessarily disqualify it from scientific consideration. There are significant religious and philosophical implications for Darwinian evolution. Consider just a few of these.

Oxford biologist Richard Dawkins believes that Darwinian evolution provides the foundation for his atheism and claims that "Darwin made it possible to be an intellectually fulfilled atheist."

Daniel Dennett says: "In the beginning, there were no reasons; there were only causes. Nothing had a purpose, nothing has so much as a function; there was no teleology in the world at all."

Princeton bioethicist Peter Singer argues that we must "face the fact that we are evolved animals and that we bear the evidence of our inheritance, not only in our anatomy and our DNA, but in our behavior too."

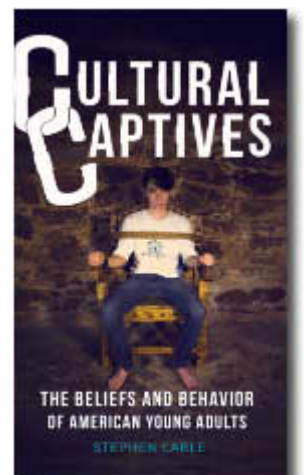
Each of these men draws religious or philosophical inferences from the theory of evolution. Does that disqualify evolutionary theory? Is evolution unscientific because there are religious and philosophical implications? No. Likewise, intelligent design's possible implications should not render it unscientific.

Cultural Captives

June 14, 2013

Despite what you have heard, Christian young people are not doing fine. That is the conclusion of Stephen Cable in his new book, *Cultural Captives: The Beliefs and Behavior of American Young Adults*. [Stephen Cable](#) serves as Senior Vice-President of Probe Ministries.

As I have mentioned in previous commentaries, the percentage of people generally who check “none of the above” for religious preference is increasing. That is especially true of young people. In fact, the percentage of emerging adults who do not claim any affiliation with Christianity rose from 20% in 1990 to over 37% of the population today.



Stephen Cable found that only 14 percent of born-again, emerging adults combine a biblical worldview with biblical practices, such as reading the Bible or attending church. He also found that less than 2 percent of born-again, emerging adults apply a biblical worldview to life choices. In other words, only this small percentage has biblical beliefs on topics ranging from abortion to sex outside marriage to science and faith.

This is a major reason why Probe Ministries has developed an integrated strategy aimed at reversing these trends. The learning experience involves an entire church congregation over a seven-week period and includes sermons, videos, original music, and additional material for individuals and

small groups.

Stephen Cable's book is a wake up call to the church. We need to reverse these ominous trends and do it quickly before the trends become even worse.