

“Is It Judging Others to Call Them Evil?”

Is it judging others to call them evil? For example, if someone rapes children, is it OK to say that person is evil unless he/she repents? Or is that judging others?

There is little to gain by referring to individuals as “evil” whether it is spoken directly to someone or just thought to yourself. Calling someone evil would certainly be considered inflammatory. The concept of evil is sometimes unnecessarily avoided or swept under the rug in our culture. However, calling someone evil rather than referring to their actions as evil is probably not necessary in most cases. Ultimately, sin is sin and everyone is capable of great evil. The example you gave, rape, is certainly evil and the one who commits such an act could properly be referred to as evil. There are no “little sins” in God’s sight, however, so the liar and glutton could also be called evil. So, no, it is not wrong to refer to someone as evil but it will probably prove counter-productive to actually call someone evil. A less inflammatory approach would be better.

If you do a word search for evil, you will find that the Lord Jesus did not hesitate to call some men evil if that’s what they were. But then, He had the right to judge the thoughts and intentions of their hearts, being God and being informed by the Holy Spirit. Interestingly, the apostle Paul is the only NT writer who calls men evil, and that only occurs twice—and neither time is he referring to specific individuals. The rest of the time the NT writers talk about evil as a force and a chosen behavior, and the evil one (Satan). Given this perspective, we believe it would be wiser to rephrase the judgment of evil as applying to the beliefs and actions rather than calling an individual evil.

“Men Have Always Looked at Pornography—What’s the Big Deal?”

Men have always looked at pornography—what’s the big deal?

I asked for insight on this question from my friend Emily Efurd, a licensed marriage and family counselor who has been working with sex addicts for over a dozen years. She writes:

The one thing we know from the Bible is that men and women are different. Many people take a statement like that and do a lot of damage with it, but what I mean is that God created them to be different. One of the major differences is that men are sexually aroused by visual stimuli and women are sexually aroused by feeling special, cherished and loved. Many men believe that looking at pornography makes them better lovers for their wives. Unfortunately these men are hacking away at their marriage one piece at a time. Let me tell you a story about a man named Frank.

Frank was well into his twenties when he married. He and his wife had life all planned out. They would mature in the marriage for a few years, then have a family, which they did, with a boy and a girl. He was a professional, had a good job, was a great dad and even went to church occasionally. Frank’s pornography habits were known by his wife, she even shared in watching some of his videos, but

she soon grew bored with it. Frank did not get bored with it. His viewing pornography escalated beyond *Playboy* and videos to “peep shows” and trading or buying some “really great stuff” on line. Because his wife didn’t look anymore she missed out on some great things he saw, so he began to ask her to do certain things and dress in certain garments when they made love. She began to wonder if she was not attractive to him anymore. Frank kept asking his wife to get breast implants, so that she would look like the women in the pictures. At this point she became very self-conscious about her looks, and did not like to even change clothes in front of Frank. He became irritated with her and enjoyed lovemaking with her less and less. She just wasn’t as “sexy” as he wanted her to be. He found more pleasure in waiting until his wife had gone to bed (which became earlier and earlier) and sitting in front of the computer with these “beautiful babes” and letting his imagination take over. He enjoyed pleasuring himself rather than taking pleasure in his wife. As the relationship deteriorated, they were barely speaking. As she confided in her friends about what a bum of a husband Frank was, one friend at work kept telling her how beautiful and wonderful she was, and that he’d know how to appreciate a woman like her. I don’t need to tell you how that ended. Frank suspected she was having an affair so he turned to the 16-year-old babysitter, because she looked a lot like the porn pictures.

By the time I met Frank, there had been a bitter divorce, fighting each other for custody of the children, and felony charges for aggravated sexual assault of a child (the 16-year-old babysitter). Frank told me that looking at pornography had nothing to do with the problems he had.

How does a person come back from this kind of misery? Understanding how a man conditions his own arousal pattern is the first step. As Frank looked at porn and masturbated to those images, he was conditioning his arousal to more

deviant sexual images. Soon *Playboy* just didn't do it for him anymore. He needed more graphic sexual images to masturbate to. As those images became boring he needed something like live images to look at. As this addiction grew it is no wonder that he lost interest in his wife. He became obsessed with finding more graphic images and lost his ability to draw boundaries around what is appropriate and not appropriate.

Frank's therapy started with getting a clear understanding of how he got where he was. Then he had to make the decision that he didn't want to be there anymore and be willing to make some changes in his behavior. Giving up masturbating was difficult because even without looking at the porn images he had a great collection in his imagination. As he progressed he began to recognize times that he was free of the urge to masturbate. He became more aware of how he objectified women in general. Objectifying women means that you look at them as body parts, rather than as a person. "Wow, great breasts," "Look at that body," and undressing women in your mind is an indication you're objectifying women. I asked Frank to begin to consciously look at women in the face, noting the color of their eyes, and hair. He became more aware of how much he did see women as sexual parts. I'd known Frank about two years when he finally admitted to me that he was the one who destroyed his marriage and he took full responsibility for his other inappropriate behavior. He thanks God for the chance to change his way of thinking and living and often tells people how mighty and powerful the love of God is to forgive and restore him to dignity and integrity.

Psalm 51 tells Frank's story, because it was also King David's story.

Oh loving and kind God, have mercy.

Have pity upon me and take away the awful stain of my transgressions.

Oh wash me; cleanse me from this guilt. Let me be pure again.

For I admit my shameful deed; it haunts me day and night. It is against you and you alone I sinned, and did this terrible thing.

You saw it all, and your sentence against me is just.

But I was born a sinner, yes from the moment my mother conceived me.

You deserve honesty from the heart; yes utter sincerity and truthfulness,

Oh give me wisdom.

Sprinkle me with the cleansing blood and I shall be clean again,

Wash me and I shall be whiter than snow.

And after you have punished me, give me back my joy again.

Don't keep looking at my sins—erase them from your sight.

Create in me a new, clean heart, O God, filled with clean thoughts and right desires.

Don't toss me aside, banished forever from your presence.

Don't take your Holy Spirit from me.

Restore to me again the joy of your salvation, and make me willing to obey you.

Then I will teach your ways to other sinners, and they—guilty like me—will repent and return to you.

Don't sentence me to death. Oh my God, you alone can rescue me.

Then I will sing of your forgiveness, for my lips will be unsealed—oh, how I will praise you.

Psalm 51: v. 1-15

I asked Emily for the bottom line steps to overcoming sex addiction:

1. Recognize how you got where you are by examining the small but important choices you have made over time. (Note: more in-depth information on this step is available [here](#) in the Probe Answer to E-mail "Help! I'm

a Compulsive Masturbator!")

2. Confess it all as sin and choose to repent by changing your behavior. Slam the door on your former behaviors.
3. Stop masturbating, which is a type of substance abuse. (The brain chemicals activated by arousal and orgasm are a specific chemical substance that can become addictive. There is no recovery from substance without giving up "using.")
4. Stop objectifying women as sex objects or body parts and train yourself to see them as real people. For example, look them in the eye and note their eye color; note their hair color.

Hope you find this as helpful as I did.

Sue Bohlin

© 2005 Probe Ministries

Christianity: The Best Thing That Ever Happened to Women

Sue Bohlin examines the facts to show us that a Christian, biblical worldview of women lifted them from a status equivalent to dogs to a position a fellow heirs of the grace of God through Jesus Christ. Christianity, accurately applied, fundamentally changed the value and status of women.

The Low Status of Women in Jesus' Day

Some feminists charge that Christianity, the Bible, and the Church are anti-female and horribly oppressive to women. Does God really hate women? Did the apostle Paul disrespect them in

his New Testament writings? In this article we'll be looking at why Christianity is the best thing that ever happened to women, with insights from Alvin Schmidt's book *How Christianity Changed the World*.[{1}](#)

"What would be the status of women in the Western world today had Jesus Christ never entered the human arena? One way to answer this question," writes Dr. Schmidt, "is to look at the status of women in most present-day Islamic countries. Here women are still denied many rights that are available to men, and when they appear in public, they must be veiled. In Saudi Arabia, for instance, women are even barred from driving an automobile. Whether in Saudi Arabia or in many other Arab countries where the Islamic religion is adhered to strongly, a man has the right to beat and sexually desert his wife, all with the full support of the Koran. . . .[{2}](#) This command is the polar opposite of what the New Testament says regarding a man's relationship with his wife. Paul told the Christians in Ephesus, 'Husbands, love your wives, just as Christ loved the church and gave himself up for her.' And he added, 'He who loves his wife loves himself.'" [{3}](#)



Jesus loved women and treated them with great respect and dignity. The New Testament's teaching on women developed His perspective even more. The value of women that permeates the New Testament isn't found in the Greco-Roman culture or the cultures of other societies.

In ancient Greece, a respectable woman was not allowed to leave the house unless she was accompanied by a trustworthy male escort. A wife was not permitted to eat or interact with male guests in her husband's home; she had to retire to her woman's quarters. Men kept their wives under lock and key, and women had the social status of a slave. Girls were not allowed to go to school, and when they grew up they were not allowed to speak in public. Women were considered inferior to men. The Greek poets equated women with evil. Remember Pandora and her

box? Woman was responsible for unleashing evil on the world.{4}

The status of Roman women was also very low. Roman law placed a wife under the absolute control of her husband, who had ownership of her and all her possessions. He could divorce her if she went out in public without a veil. A husband had the power of life and death over his wife, just as he did his children. As with the Greeks, women were not allowed to speak in public.{5}

Jewish women, as well, were barred from public speaking. The oral law prohibited women from reading the Torah out loud. Synagogue worship was segregated, with women never allowed to be heard.

Jesus and Women

Jesus' treatment of women was very different:

The extremely low status that the Greek, Roman, and Jewish woman had for centuries was radically affected by the appearance of Jesus Christ. His actions and teachings raised the status of women to new heights, often to the consternation and dismay of his friends and enemies. By word and deed, he went against the ancient, taken-for-granted beliefs and practices that defined woman as socially, intellectually, and spiritually inferior.

The humane and respectful way Jesus treated and responded to the Samaritan woman [at the well] (recorded in John 4) may not appear unusual to readers in today's Western culture. Yet what he did was extremely unusual, even radical. He ignored the Jewish anti-Samaritan prejudices along with prevailing view that saw women as inferior beings.{6}

He started a conversation with her—a Samaritan, a woman—in public. The rabbinic oral law was quite explicit: “He who

talks with a woman [in public] brings evil upon himself." Another rabbinic teaching prominent in Jesus' day taught, "One is not so much as to greet a woman."[{7}](#) So we can understand why his disciples were amazed to find him talking to a woman in public. Can we even imagine how it must have stunned this woman for the Messiah to reach out to her and offer her living water for her thirsty soul?

Among Jesus' closest friends were Mary, Martha and Lazarus, who entertained him at their home. "Martha assumed the traditional female role of preparing a meal for Jesus, her guest, while her sister Mary did what only men would do, namely, learn from Jesus' teachings. Mary was the cultural deviant, but so was Jesus, because he violated the rabbinic law of his day [about speaking to women]."[{8}](#) By teaching Mary spiritual truths, he violated another rabbinic law, which said, "Let the words of the Law [Torah] be burned rather than taught to women. . . . If a man teaches his daughter the law, it is as though he taught her lechery."[{9}](#)

When Lazarus died, Jesus comforted Martha with this promise containing the heart of the Christian gospel: "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" (John 11:25-26) These remarkable words were spoken to a woman! "To teach a woman was bad enough, but Jesus did more than that. He called for a verbal response from Martha. Once more, he went against the socioreligious custom by teaching a woman and by having her publicly respond to him, a man."[{10}](#)

"All three of the Synoptic Gospels note that women followed Jesus, a highly unusual phenomenon in first-century Palestine. . . . This behavior may not seem unusual today, but in Jesus' day it was highly unusual. Scholars note that in the prevailing culture only prostitutes and women of very low reputation would follow a man without a male escort."[{11}](#) These women were not groupies; some of them provided financial

support for Jesus and the apostles (Luke 8:3).

The first people Jesus chose to appear to after his resurrection were women; not only that, but he instructed them to tell his disciples that he was alive (Matt. 28, John 20). In a culture where a woman's testimony was worthless because she was worthless, Jesus elevated the value of women beyond anything the world had seen.

Paul, Peter, and Women

Jesus gave women status and respect equal to men. Not only did he break with the anti-female culture of his era, but he set a standard for Christ-followers. Peter and Paul both rose to the challenge in what they wrote in the New Testament.

In a culture that feared the power of a woman's external beauty and feminine influence, Peter encouraged women to see themselves as valuable because God saw them as valuable. His call to aspire to the inner beauty of a trusting and tranquil spirit is staggeringly counter-cultural. He writes, "Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to make themselves beautiful."

Equally staggering is his call to men to elevate their wives with respect and understanding: "Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers." Consideration, respect, fellow heirs; these concepts sound good to us, but they were unheard of in the first century!

The apostle Paul is often accused of being a misogynist, one

who hates and fears women. But Paul's teachings on women reflect the creation order and high value God places on women as creatures made in his image. Paul's commands for husbands and wives in Ephesians 5 provided a completely new way to look at marriage: as an earthbound illustration of the spiritual mystery of the union of Christ and His bride, the church. He calls wives to not only submit to their husbands as to the Lord, but he calls husbands to submit to Christ (1 Cor. 11:3). He calls men to love their wives in the self-sacrificing way Christ loves the church. In a culture where a wife was property, and a disrespected piece of property at that, Paul elevates women to a position of honor previously unknown in the world.

Paul also provided highly countercultural direction for the New Testament church. In the Jewish synagogue, women had no place and no voice in worship. In the pagan temples, the place of women was to serve as prostitutes. The church, on the other hand, was a place for women to pray and prophecy out loud (1 Cor. 11:5). The spiritual gifts—supernatural enablings to build God's church—are given to women as well as men. Older women are commanded to teach younger ones. The invitation to women to participate in worship of Jesus was unthinkable—but true.

Misogyny in the Church

Author Dorothy Sayers, a friend of C.S. Lewis, wrote:

Perhaps it is no wonder that the women were first at the Cradle and last at the Cross. They had never known a man like this Man—there had never been such another. A prophet and teacher who never nagged at them, who never flattered or coaxed or patronized; who never made arch jokes about them, never treated them either as 'The women, God help us!' or 'The ladies, God bless them!'; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously, who never mapped out

their sphere for them, never urged them to be feminine or jeered at them for being female; who had no ax to grind and no uneasy male dignity to defend; who took them as he found them and was completely unselfconscious.

She continues: "There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could possibly guess from the words of Jesus that there was anything 'funny' about woman's nature."[{12}](#) And this is one of the unfortunate truths about Christianity we have to acknowledge: over the centuries, many Christ-followers have fallen far short of the standard Jesus set in showing the worth and dignity of women.

In the second century Clement of Alexandria believed and taught that every woman should blush because she is a woman. Tertullian, who lived about the same time, said, "You [Eve] are the devil's gateway. . . . You destroyed so easily God's image, man. On account of your desert, that is death, even the Son of God had to die." Augustine, in the fourth century, believed that a woman's image of God was inferior to that of the man's.[{13}](#) And unfortunately it gets even nastier than that.

Some people mistakenly believe these contemptuous beliefs of the church fathers are rooted in an anti-female Bible, but that couldn't be farther from the truth. People held these misogynistic beliefs *in spite of*, not because of, the biblical teachings. Those who dishonor God by dishonoring His good creation of woman allow themselves to be shaped by the beliefs of the surrounding pagan, anti-female culture instead of following Paul's exhortation to not be conformed to this world, but be transformed by the renewing of our minds (Rom. 12:2). The church in North America does the same thing today by allowing the secular culture to shape our thinking more than the Bible. Only nine percent of Americans claiming to be born-again have a biblical worldview.[{14}](#) The church in Africa

and Asia does the same thing today by allowing animism, the traditional folk religion, to shape their thinking more than the Bible.

It's unfortunate that some of the church fathers did not allow the woman-honoring principles found in Scripture to change their unbiblical beliefs. But that is the failing of imperfect followers of Jesus, not a failure of God nor of His Word. Jesus loves women.

Effects of Christianity on Culture

As Christianity spread throughout the world, its redemptive effects elevated women and set them free in many ways. The Christian ethic declared equal worth and value for both men and women. Husbands were commanded to love their wives and not exasperate their children. These principles were in direct conflict with the Roman institution of *patria potestas*, which gave absolute power of life and death over a man's family, including his wife. When *patria potestas* was finally repealed by an emperor who was moved by high biblical standards, what a tremendous effect that had on the culture! Women were also granted basically the same control over their property as men, and, for the first time, mothers were allowed to be guardians of their children.[{15}](#)

The biblical view of husbands and wives as equal partners caused a sea change in marriage as well. Christian women started marrying later, and they married men of their own choosing. This eroded the ancient practice of men marrying child brides against their will, often as young as eleven or twelve years old. The greater marital freedom that Christianity gave women eventually gained wide appeal. Today, a Western woman is not compelled to marry someone she does not want, nor can she legally be married as a child bride. But the practice continues in parts of the world where Christianity has little or no presence.[{16}](#)

Another effect of the salt and light of Christianity was its impact on the common practice of polygamy, which demeans women. Many men, including biblical heroes, have had multiple wives, but Jesus made clear this was never God's intention. Whenever he spoke about marriage, it was always in the context of monogamy. He said, "The two [not three or four] will become one flesh." As Christianity spread, God's intention of monogamous marriages became the norm.{17}

Two more cruel practices were abolished as Christianity gained influence. In some cultures, such as India, widows were burned alive on their husbands' funeral pyres. In China, the crippling practice of foot binding was intended to make women totter on their pointed, slender feet in a seductive manner. It was finally outlawed only about a hundred years ago.{18}

As a result of Jesus Christ and His teachings, women in much of the world today, especially in the West, enjoy more privileges and rights than at any other time in history. It takes only a cursory trip to an Arab nation or to a Third World country to see how little freedom women have in countries where Christianity has had little or no presence.{19} It's the best thing that ever happened to women.

Notes

1. Schmidt, Alvin. *How Christianity Changed the World*. Originally published under the title *Under the Influence: How Christianity Transformed Civilization* (Grand Rapids: Zondervan, 2001), which is the copy I reference in these notes.

2. "Men stand superior to women.... But those whose perverseness ye fear, admonish them and remove them into bedchambers and beat them; but if they submit to you then do not seek a way against them" Sura 4:34, as quoted in Schmidt, p. 97.

3. Schmidt, p. 97-98.

4. Ibid., p. 98-99.
5. Ibid., p. 101.
6. Ibid., p. 102-03.
7. Ibid.
8. Ibid.
9. Ibid., p. 103-104.
10. Ibid., p. 104.
11. Ibid., p. 104-105.
12. Dorothy L. Sayers, *Are Women Human?* (Grand Rapids: Eerdmans, 1971), 47.
13. Schmidt, p. 109.
14. "A Biblical Worldview Has a Radical Effect on a Person's Life," The Barna Research Group, Ltd.
<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=154>.
15. Ibid., p. 111.
16. Ibid., pp. 111-112.
17. Ibid., p. 115.
18. Ibid., pp. 118-119.
19. Ibid., p. 115.

“What Do You Say to Someone Who’s Had Sex-Change Surgery?”

I have heard of a man who has undergone a surgery to change his sexuality to female. After two years, “she” is married to another man.

What are the biblical references on sex-change surgery? How do we counsel if we meet someone like this? Furthermore, in an interview with this man, he said that inside him is a woman who is trapped in a man’s body. Please help me understand this issue.

This is a difficult situation since the developments of technology have made it possible to carry through on self-deception in ways the world has never seen before.

There is nothing in the Bible about sex reassignment surgery, but everything the Bible says about male and female pertains to those who are confused about their gender. The most important principle is that God chooses whether a child is boy or girl, and our bodies tell us what gender God intends for us. If someone feels that their gender is mismatched to their genitals, then the solution is not to mutilate one’s body, but to cooperate with God to change one’s confused thinking.

“I am a woman trapped in a man’s body” is a familiar statement made by a gender-confused person, but it’s not accurate. The feelings are real, but the interpretation of the feelings are faulty. Several years ago, here in the U.S., Johns Hopkins University stopped doing sex-change surgeries because they learned that several years after the surgery, people weren’t happy. That’s because having a doctor change the outside, did nothing to change the heart, and the wrong thinking continued. Here is a link to a powerful essay written by the doctor who

made the decision to shut down the program:
www.firstthings.com/article/2004/11/surgical-sex

Also, here is a website that I think you will find helpful in understanding the regret many people experience post-surgery:
www.sexchangeregret.com

How do you counsel someone? Well, it depends on what they think. A person who is happy with their sex-change probably isn't going to be interested in talking to someone who thinks differently about it. If they're not happy, and suspect they made a colossal mistake, then I would suggest pointing them to the grace and mercy of God. Sometimes we make decisions we can't fix, and the only solution for a regret-filled person is to invite God into the mess they've made and ask Him to bring glory to Himself through it. God can make all things work together for good for those who love Him and are called according to His purpose (Rom. 8:28). He honors our choices, though, and a person who has chosen to mutilate their body will have to live with a mutilated body. But one can do it to the glory of God. The good news for the person who has trusted in Christ is that when they receive their new, glorified body in heaven (1 Corinthians 15), their original gender will be restored.

I hope this helps.

Sue Bohlin

© 2005 Probe Ministries, revised April 2019

“You Shouldn’t Talk About

Evidence When the Subject Is Faith”

In your article [“Evidence for the Existence of God,”](#) the link between the remarkable things about earth and God is called “faith.” I believe in God. The author misuses the word “evidence.”

The author takes away from issues of religion and faith by throwing in a reference to “Saving the Whales” because there are all sorts of flawed and fraudulent environmental agendas floating around by various groups and the true conservationists are not represented by these groups. “Saving the Whales” is fraught with political ramifications and does not belong in a commentary supposedly “proving” the existence of God. The title of this article is inaccurate and is a disservice to your organization.

Thanks for your comments about my article.

If I indicated that I was trying to “prove” the existence of God, then please help me see where, so I can change it. I don’t think anyone can prove the existence of God, but we can point to evidence for Him. I am very aware that our sinfulness makes it easy for people to dismiss perfectly good evidence of our Creator NOT because the evidence isn’t good enough, but because they are disturbed by the implications of the existence of a God to whom we are all accountable.

My reference to “Saving the Whales” was simply to make the point that people resort to the moral argument regardless of their relationship to God, because our morality is ingrained in us as people made in the image of God. The politics of that movement really don’t have anything to do with the point I was making; I was only concerned with the motivation behind it.

I do think that evidence and faith are not diametrically

opposed. We have faith not just because we choose to believe, but because there is good reason to believe; and that constitutes evidence. I think Christianity is an evidential faith; that's why Jesus appeared to over 500 people after His resurrection, so there would be eyewitness testimony (evidence) of the foundation of our faith. For some, the faith comes first, and for others, the evidence comes first and THEN they put their trust in God. Either way, the important thing is the object of our faith and not how we got to Him.

Thanks for writing.

Sue Bohlin
Probe Ministries

“Is There a Spiritual Gift of Intercession?”

I'm confused about intercession. Is there a gift of intercession as well as it being a discipline? Some people certainly pray more often than others and some love doing it, yet there are those who don't love it but get woken in the middle of the night to pray for hours anyway.

I also look at people sometimes and really want to pray for them, right then and there. I don't because I'm a bit too scared to walk up to someone and say “I so want to pray for you” and I'm not really sure what I'd be praying about. I find this both amusing and confusing. Do you have any light to shed?

As far as I know, there is no “gift” of intercession, although

people with the spiritual gift of faith (1 Corinthians 12:9) usually have a (super)natural affinity for praying for others. Whether we love doing it or not has nothing to do with whether God is using us as channels of His power.

One of my dear friends is a pastor. One weekend afternoon he was feeling rather “prickly and grumpy,” to quote him, when he got a call from one of his congregants asking him to come to the hospital and pray for their daughter. She was supposed to have surgery but an infection had invaded her body and they couldn’t do it until the infection was cleared up and her fever went down. Bob knew in his spirit that if he prayed for her, she would be healed, but he reeaaaalllllllly didn’t want to go. He went anyway, just as prickly and grumpy as you please, laid his hands on the girl, and asked God to get rid of the infection so they could go ahead with the surgery. He left to go back home, and as he walked in the door, the phone was ringing; her temp was normal. That fast. He says it was quite humbling that God wanted to use him, as fleshly and uncooperative as he was feeling, but the issue wasn’t the attitude of the channel, but the divine power that flowed through it.

When you get an impression in your spirit that you should/want to pray for someone, please give yourself permission to trust the Lord’s leading on that. (And I would ask, are you being impressed to pray for them just internally, or does He want you to bless them by praying out loud? Consider that having someone pray for you out loud is an intense blessing for most people, and if you don’t follow through, you may be depriving them of a blessing God wants to give them through you!)

What you’re dealing with is discomfort over operating in the supernatural, and the more times you overcome your reticence, the easier it will become to follow through on His leading. You can go up to someone and say, “Excuse me, I know this may sound crazy, but I think the Lord wants me to pray for you right now. May I have your permission?” A number of years ago

I decided I wanted to be the kind of person who would stop in the middle of a sidewalk and pray for someone right then and there if it was the right thing to do, but it was unfamiliar territory to me. So I told myself, "I need to get over the discomfort of the unfamiliar, and then it will be familiar, and it will feel natural, and that's where I want to live! Where praying out loud at the drop of a hat feels natural and comfortable. So I will push past the discomfort to get to the place I want to be." It worked.

I heard a great story at one of the Exodus conferences. (Exodus International used to be the umbrella organization over many ministries that deal with the homosexuality issue; I serve with one.) Andy Comiskey, a former homosexual struggler (to whom God has brought great healing) and his wife were in New York on an anniversary trip. They took a walk to Greenwich Village and ended up in a park across the street from Stonewall, the bar where the gay rights movement was launched in 1969. It was a gay park, and they sensed a lot of demonic oppression in that place. Andy said, "Enough! We need to take authority right now!" and invited Jesus to be Lord of that park. He prayed, "Your kingdom come, Lord!" and so the two of them kept their eyes peeled for what God was going to do. They saw a lady who looked oppressed to them, so they walked up to her and Andy said, "Excuse me, but my wife and I are Christians, and we believe God wants us to pray for you. Would that be OK? If it isn't, we'll just pray for you as we leave." The lady's eyes filled with tears and she said, "This morning I prayed and said, 'God, if You're real, show me.'"

If you get the urge to pray for someone and don't know what to pray for, I would 1) trust that if you obey His prompting, God will impress you with what to pray for if He wants you to pray something specific, and 2) ask the Father to bless that person with His love and the awareness of His presence and His pleasure in them as a person He made in His image and sent Jesus to die for. Ask Him for His peace and a lingering sense

of blessing on the person throughout the day. No matter what the person's issue is, you can bless them in Jesus' name and it is a REAL THING you are giving them! I would also suggest that you dive deep into God's word to grow your familiarity with, and make a list of, His promises and truths that you can feel confident praying because He has already revealed it as His will. (One of my favorites is from Ephesians 3:18, that the person will have power "to grasp how wide and long and high and deep is the love of Christ" for them.)

Hope this helps!

Sue Bohlin
Probe Ministries

© 2005 Probe Ministries

"My Son Curses"

I have a 17 year old son who is a Christian. I am having some trouble with him using curse words. He says it is not wrong as long as he does not use God's name in vain. I have told him he is not being a good witness and the Bible says to speak in ways to encourage and build people up. I told him is not suppose to be conformed to this world, but be transformed by the renewing of his mind. And his mind can't be renewed with words coming out like curse words. He says he is not cursing at anyone but that it helps him to express his feelings. I told him he is supposed to be in control of himself including his tongue. He says he is in control and is able to not curse when he chooses not to. What can I say to him and back up with scripture to show him that it is wrong as a Christian to curse?

Dear friend,

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, so that it will give grace to those who hear.

Other versions translate unwholesome as foul, dirty, corrupt, abusive, and rotten. Notice none of them have anything to do with taking Gods name in vain.

Its interesting when you look up the meaning of the Greek word translated unwholesome

- 1) rotten, putrefied
- 2) corrupted and no longer fit for use, worn out
- 3) of poor quality, bad, unfit for use, worthless

These all describe cursing, which has been rightfully called words used by angry people with stunted vocabularies.

You can offer all this to your son, but I think that as a parent, your power comes from providing him with the motivation to control his tongue like he says he can (and you KNOW he can!)like losing privileges when he loses control. You are the gatekeeper of the perks and privileges of living in your home, and you can encourage him to develop his self-control and character by choosing not to curse. Of course, the way to change is to displace the unwanted behavior with a new one, so be prepared to provide him with alternative words and phrases. You might even give him the assignment of Googling the phrase alternatives to cursing (after you do it first, so you know what hell encounter).

Hope this helps!

Sue Bohlin

“What’s Wrong with Masturbation, Anyway?”

What’s all the fuss about masturbation? It seems to me that Christians have decided it’s wrong and then go looking for Bible verses to back up their prejudice. The Bible doesn’t even mention it! It’s a legitimate way to get sexual release. Besides, I can’t stop it for any length of time, so it must be okay.

I asked Mike Cleveland, a friend in ministry at [Setting Captives Free](#), for his insight on this issue. As an overcomer in pornography and masturbation, Mike has what I believe is an excellent perspective on a biblical answer to this question. With a background in theology and practical ministry, plus the testimonies of thousands of people he has helped gain freedom from bondage to these sins, Mike is well-equipped to answer the question of why masturbation is wrong.

Be sure to read the powerful testimonies at the end. They also answer the question, “What’s wrong with masturbation?”

Sue Bohlin

Friend,

There is an untruth floating around Christian circles that masturbation is not a sin and that it is acceptable under

certain circumstances. Some believe that masturbation is acceptable:

- For single people
- For married people who have to endure prolonged absences from their spouse
- As a preventative to the commitment of sexual crimes

One of the course members from the Pure Freedom Course [note: a free, Christ-centered online course to help people overcome an addiction to pornography and masturbation at www.settingcaptivesfree.com] recently sent us an article written by a pastor on the subject of masturbation. In his article, this pastor unhesitatingly recommended masturbation for people of all ages to “release stress for singles,” to “relieve pressure when away from a spouse,” and to “prevent sex crimes.” He also gave instructions on how to teach masturbation to young children and blatantly stated that God gave masturbation to us as a way “to enjoy sex before marriage.”

I wish this pastor could see some of the enrollments we receive from people who have become enslaved to gratifying their flesh by the act of masturbation—many without pornography! They are slaves to their own lusts; unable to break free from this debilitating habit that has crippled their walk with the Lord. Because they are unable to stop this behavior, they are guilty and some feel ashamed and frustrated. They have “low self-esteem” and have difficulty interacting in social situations because they know they have a secret—a dark secret that they are slaves to fondling themselves, caressing themselves, and to orgasm. Moreover, I wish this pastor could watch as God sets these captives free from masturbation and read their emails stating how depression, paranoia, stress...etc. disappeared when God set them free from masturbation and sexual impurity of all kinds.

Some Christians believe that because masturbation is not

specifically mentioned in the Bible that God does not consider the presence or the absence of the activity important. But is this really accurate? Is God truly silent about masturbation? Is the absence of the word “masturbation” in Scripture God’s way of giving His approval to men and women gratifying their flesh in masturbation? Remember, the word “pornography” itself is not in the Bible (though the root word is), but there are biblical principles dealing with both pornography and masturbation.

Though it is true that the Bible does not use the word “masturbation,” I do not believe that Scripture has left us in the dark about whether masturbation is right or wrong. Masturbation is not a “gift of God” for single people and it is not a “preventative for sexual crimes.” It is indulging the flesh, which leads to sin-slavery (John 8:34). Masturbation makes us begin to live according to the dictates of the flesh and to become slaves to the “misdeeds of the body.” Scripture warns us about this kind of activity, “For if you live according to the flesh (by giving in to its desires), you will die” and tells us how to stop, “but if by the Spirit you put to death the misdeeds of the body, you will live” (Romans 8:13).

In reality, masturbation is a high expression of loving self and of sexual self-idolatry. It is deceiving and enslaving. Let us see these truths from Scripture:

“Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness” (Romans 6:19-20).

This verse teaches that “offering leads to slavery.” When we “offer the parts of our body” to sin we become a slave to sin. Masturbation only “relieves the pressure” temporarily. The pressure will soon be back and masturbation will need to occur

again and again, and again. But if we offer the parts of our body for righteousness, we will become slaves of righteousness. So, present your body a living sacrifice; offer the parts of your body to God and your slavery to Christ will produce complete freedom from masturbation.

Another argument that some make in favor of masturbation is to say that it is much like eating food: if we indulge ourselves we can become slaves, but what we need to do is learn to control our appetite, not stop eating. So, in the same way, we need to control masturbation and not become slaves to it, but it is not sin to masturbate anymore than it is sin to eat. But there is a major problem with this argument: eating is a biological necessity. If we don't eat, we die. Sex is a biological desire, not a necessity. Many people live their whole lives without ever having sex.

Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires" (Romans 8:5).

Masturbation fixes the mind on the desires of the flesh, and burns the image of nudity and sex into the mind. With each occurrence of masturbation, that image becomes clearer and more intense, and can become a tool of the devil to set up a thought-stronghold (2 Corinthians 3:1-5).

"So then they that are in the flesh cannot please God" (Romans 8:8)

Here is the real problem of masturbation, and let me say this clearly: If you are masturbating, you are pleasing only yourself. Your actions are displeasing to God because you are "in the flesh" and a slave to lust. You are offering the members of your body in slavery to impurity and your mind is set on what the flesh desires.

"So I say, live by the Spirit, and you will not gratify the

desires of the flesh. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want”(Galatians 5:16-17).

Why is masturbation a sin? It is a sin because when we masturbate we “gratify the desires of the flesh,” which we would not do if we were walking in and living by the Spirit. Let us make this point clear. If we are walking in the Spirit and living by faith, we will not masturbate.

“So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves. But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin” (Romans 14:23).

Masturbation is a sin because it does not come from faith. I cannot believe the promises of God to supply my every need (Phil. 4:19), to make a way out of every temptation (Hebrews 10:13), to keep me from falling (Jude 24), and masturbate at the same time. Masturbation is not of faith therefore it is sin.

About Jesus Christ, God the Father says, “This is my beloved Son, in whom I am well pleased.” And why? Because He lived a life of obedience unto death, even death on a cross. And we are unworthy to be called His disciples unless we daily take up the cross and follow Him. Taking up our cross means crucifying our flesh, not gratifying it. It means dying to self, not living to please the flesh. Oh, how we need the teaching of the cross of Jesus Christ in these instances.

The cross shows us One Whose flesh was crucified, not controlled. The cross shows us that we are not to “relieve the pressure” but endure to the point of shedding blood. Stating that masturbation is acceptable “under certain circumstances”

is a denial of the cross of Jesus Christ. And the truth of the matter is that it is so much easier to totally crucify than to attempt to control.

Right here let me quote from an excellent book from Pure Life Ministries on the subject of masturbation called *Tearing Down The Walls Of Sexual Idolatry* by Steve Gallagher. This book is highly recommended for its commitment to the truth of Scripture, rather than to worldly principles. In fact, Pure Life Ministries considers their ministry to be “an alternative to psychology.” They say, “Some of the leading Christian psychologists in the nation have said that masturbation is a normal function and unless carried on into marriage, usually proves to be harmless. I believe the reason that they have said this is to alleviate some of the guilt and condemnation associated with it. But you cannot condone something because it makes people feel guilty. It may be normal for fallen man, but that does not make it acceptable in the eyes of a holy God. Although masturbation is not specifically addressed in Scripture, the Bible gives us principles for leading a pure and holy life that clearly tells us that it is wrong.

- **Proper Sex**—The first and most obvious reason that masturbation is wrong is because it goes against God’s purpose for sex. Although our society has perverted sex to the extent that it has become a self-centered act, God created it to be a function of marriage. There is no room for sex outside of marriage! Worldly-minded teachers tell us though, that we have pent-up desires that must be ‘relieved.’ They say that God created us to need sex and would not expect us to go without it. What they do not realize is that sex is a desire that God gave us; not a need. People that have learned to walk in the Spirit have been overcoming these desires for thousands of years.

- **Feeding The Flesh**—Another reason why masturbation is wrong is because it is another form of self-gratification. Throughout Scripture, self-gratification is denounced.

- **Lustful Fantasy**—It is virtually impossible to masturbate without fantasizing. What would a person think about who is trying to achieve orgasm if not sex with some person? Paul admonishes us about our thinking when he says, ‘Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things’ (Philippians 4:8-9).

- **Doorway To Other Sin**—The last reason that masturbation is wrong is that it opens the door for the enemy to lead the person deeper into sin. . . .[S]in is never satisfied. It always demands more and more of the person. As God told Cain, ‘Sin is crouching at the door, and its desire is for you, but you must master it.’”

So, let us get practical on this subject. Many of us have children coming into puberty and we know they will masturbate. How do we converse with them on this topic? First, let us instruct them about the cross. I tell my son that Jesus Christ laid down His life for us, and He requires us to lay down our lives also. He presented His body as an offering to the Father and we can, by the power of the Holy Spirit, offer our bodies a living sacrifice. We talk about Jesus refusing to gratify His flesh when tempted by the devil, and that His flesh was nailed to a cross. In the same way we should count ourselves dead to sin. I talk plainly with him about the enslavement that masturbation will bring, if he were to offer the members of his body for sin. I tell him that the desires he has are given by God to experience pleasure in marriage, and to procreate, not for selfish reasons. He understands that to follow Christ masturbation is not an option. It makes it so much easier on him, when the temptation comes, to not even consider it as a possibility, rather than try to decide if this is a time it must be “controlled” or if can he give in to the desire.

Finally, let me finish with a testimony we received awhile

back. It is from a gentleman in his last week of the Pure Freedom Course and he is now set free from slavery to masturbation. He writes this testimony:

“My problems began when our youth pastor told me that the Bible does not mention masturbation, therefore God must not condemn it. He told us that as long as we were masturbating with thoughts of our future spouse then we were not sinning. My masturbation began slowly—only using it once a week or so. I felt guilty, like I was giving in to sin rather than denying the flesh, but my pastor said it was a helpful tool, and that it even prevented sex crimes when used correctly. Gullible as I was I believed him. I soon began discovering that offering the parts of my body to masturbation did not permanently decrease desire or relieve pressure—quite the opposite—the more I masturbated the more I enjoyed it and the more I engaged in it. I honestly do not know what happened—one day I had just finished masturbating along side a farm road, for the third time that day, when it dawned on me that I was a slave to masturbation. What started innocently, and with the full approval of a religious authority, trapped me into a vice that completely choked out all spiritual life in me. “Oh how I wish that pastor had preached the Word correctly, even if it would have made him less popular. I wish he had explained to me that unless I denied myself (not indulged myself) and took up my cross daily I would not be worthy to be His disciple. I wish he had told me about the principle of slavery—that we are slaves to whatever we offer ourselves to. I wish he had told me, plain and simple, that it is so much easier to totally and completely refuse masturbation—that it is not even an option for a Christian—than to attempt to “control it” and “only use it under certain circumstances.” If only he had not used that worn-out phrase “the Bible doesn’t mention it” and instead taught the principles of Scripture. I am not blaming him; my own deceptive heart loved hearing what he preached, and I am responsible for my own actions. I just

wish I would have had a man of God who could have helped me learn to deny and crucify rather than rationalize and justify.”

Another enrollment in The Freedom Course came in right as we were finishing this article. This 17-year-old young man writes:

“Every time I get the urge I can’t resist masturbation...I have tried to fight it for many years, and, although I have had a few temporary victories, I never completely defeated it. I desire to live all of my life for Christ, and this can’t be done until I defeat this fiend. I also want to remain pure for my future wife, and if I continue down this path I know that wish will not become true.”

Masturbation is a doorway to slavery! May God grant this young man freedom in Christ.

May God give us all grace to choose to please the Lord by offering our bodies a living sacrifice rather than pleasing ourselves through masturbation.

Grace,

Mike Cleveland

www.settingcaptivesfree.com

Dungeons and Dragons and FRPGs

Dungeons and Dragons is a fantasy role playing game (or FRPG). Role playing in and of itself can be a useful exercise of the imagination, such as helping kids practice saying no to drugs

or alcohol when offered them at a party, or learning to set boundaries by practicing with a part of one's support group. Fantasy can also be a legitimate exercise of the imagination, and learning to distinguish fantasy from reality is an essential part of maturing intellectually. The problem comes when the values and content in the fantasy affect a person adversely.

In this way, D&D or any other FRPG can be compared to rock music: the genre itself is not inherently evil or dangerous, but the content (lyrics, in the case of rock music) is what makes the difference. (For more on that concept, see Jerry Solomon's article ["Rock Music"](#) on our website.)

The content of D&D and its effect on players are worth examining.

Worldview

In contrast to a Christian worldview, D&D was created with a magic worldview (and this has not changed over the years). Rather like "the force" of Star Wars, magic is a neutral force, something like gravity, that pervades reality. Characters learn to use magic to manipulate the universe to get what they want. It's a very mechanistic universe, like a vending machine where you insert your coin and out comes a product. Only in this universe, people use spells and magical instruments to manipulate the magic toward their desired end. Magic can be used for good or evil.

Two insightful writers, Brian Onken and Elliot Miller, offer a responsible analysis of D&D and FRPGs in general in a paper from Christian Research Institute, "Fantasy Games People Play."^[1] They point out that many proponents of D&D try to draw a parallel between their game of choice and the Christian fantasy of J.R.R. Tolkien in *Lord of the Rings*. There are some common elements, but it's the great differences that are a real problem, differences which proponents of FRPGs "either

ignore or rationalize away. Christian fantasy works by Tolkien, Lewis, and others are accepted and considered to be a good use of fantasy because they offer a reflection of an essentially Christian world view.”{2}

“Though the creators of Dungeons and Dragons may have borrowed many aspects from Tolkien’s ‘middle earth,’ one part they did not consider was the overall setting in which everything took place and from which everything derived its ultimate meaning Tolkien’s Christian world view. As a result, the game’s world view does not represent the moral universe God created. In place of the creator God, its universe is governed by a multiplicity of gods and demigods. Moreover, its universe is not infused with an absolute, inherent morality. The more thoroughly one investigates the writings of Tolkien, Lewis, and others and compares them to FRP games, the more one will see that there are not only crucial differences in the theological and moral perspectives but also in the context and motives of their respective inventors. Furthermore, there are important differences in the kind and extent of participation required in each (e.g., the cultivation of fantasy in the participatory amoral milieu of Dungeons and Dragons versus the passive moral universe of Tolkien).”{3}

The worldview of D&D is anti-biblical because it presents a universe without a transcendent, good God. The deities of D&D are mythical, like the ancient pantheon of the Roman gods and goddesses.

Morality

Because most FRPGs pit good against evil, some of their proponents point to the games as moral. But their overall morality is pragmatic (what works to get what you want) at best and amoral at worst.{4} “[T]he universes created in fantasy role-playing games generally tend to be confused on the issue of morality. Though they have borrowed many aspects of Tolkien’s ‘Middle Earth,’ the makers of Dungeons and

Dragons and other FRP games have not created theistic 'universes.' Rather, their universes are generally governed by a multiplicity of gods and demigods. While in a theistic universe, good is determined by the attributes of God Himself, in FRP worlds good and evil are presented as equal and opposite impersonal poles, and the gods as well as the creatures may align themselves with either. Since there is no supreme God, and since good does not ultimately triumph over evil, many players eventually find themselves preferring to play evil roles; fewer demands are placed on them that way. "Cornerstone [magazine] quotes Rett Kipp, a college student who plays FRP games forty hours a week: "'In D&D it's better to be evil. You get more advantages being evil, and it's easier to go on and not have to think of what to do and what not to do. If for some reason you had the idea in your head that you no longer trust someone, if you chop him down from behind as an evil character there's no penalty for it...'"[\[5\]](#)

Time-eating Monster

You can find any number of family members who have watched FRPGs gobble up their loved ones as they spend hours every day, or each week, engrossed in "their game," either online or in real life. Students have flunked out of school because they didn't go to class or do their homework. People have lost their jobs because they were more committed to playing their game than keeping their commitments at work. And nobody knows how many relationships have collapsed because people were consumed by their games to the exclusion of all else. The popular online game "EverQuest" has been aptly nicknamed "EverCrack" by many players.[\[6\]](#)

Brian Onken writes, "In a world where more and more demands are made on our time and there seems less and less time available to accomplish the tasks at hand, Dungeons & Dragons (and other fantasy role-playing games) is indeed a creature with a voracious appetite. One of the main requirements of the

game is time, and lots of it. Gary Gygax, the originator of Dungeons & Dragons, says: 'the most extensive requirement is time.'[\[7\]](#)

"As advocates of the game get more involved it has a tendency to become a sort of time eating monster in and of itself. After playing the game with her family, a New West magazine researcher noted that, 'Good or evil, it becomes a compulsive force in the lives of those who play.'[\[8\]](#) "What is the problem here? Well, we are exhorted to 'walk, not as unwise men, but as wise, making the most of your time, because the days are evil' (Eph. 5:15, 16). In the light of such words, a fantasy game with a ferocious appetite for time is hardly the wise way to walk. To play one will require a tremendous amount of time, and since no one wants to play badly, perhaps such time consumption would best be exchanged for more profitable pursuits."[\[9\]](#)

Bill Schnoebelen, who spent years in the occult before coming to Christ, says, "Remember, as a Christian, we are exhorted to bring 'into captivity every thought to the obedience of Christ' (2 Cor. 10:5). How can this be done with so many hours being spent in a game which never mentions Christ and pushes the very sorcery He forbids?"[\[10\]](#)

Blurred Reality

While many people have no trouble distinguishing between reality and fantasy, some FRPG players are sucked into what could be called "reality distortion." Players sometimes begin to think of their characters as real people with separate existences. (This is not limited to FRPG, however. I know of one person so caught up in the Left Behind series that she fell asleep thinking about the characters and action in the book she was reading, and upon waking, found herself praying for a character in crisis! And many fans of TV shows don't really "get it" that the actor who plays a character has a real-life, different existence from the one he or she plays on

TV. Not to mention the many letters the author of the Harry Potter books has received from children begging for acceptance into the Hogwarts School of Witchcraft and Wizardry!)

One Dungeon Master (the person with the most control and power in a D&D game) noted that sometimes, when a player's character gets killed, the game player sometimes suffers psychic shock and may go into depression.{11}

Magic and the Occult

Whether the discussion is Harry Potter or D&D, the objection inevitably arises that this is make believe, it's fiction, and fairy-tale magic doesn't exist in the real world, so what's the big deal?

Elliot Miller of CRI points out, "We must agree that there is a fundamental difference between actually attempting to work magic, and only pretending to do so (this point has not been sufficiently recognized in some of the Christian reviews). However real this distinction may be in the minds of the players, though, I feel no assurance that the spirit world will not respond when it is beckoned." {12}

Others experienced in spiritual warfare have observed that the very real demonic realm are quite legalistic and literal: when anyone opens a door to them, they will come through it! Most people are completely oblivious to the reality of their choices opening a door to the demonic, but the consequences catch up with them. This is one reason God has said that all forms of magic are an abomination to Him (Deut. 18) out of His loving desire to protect us.

Miller continues, "Though the possibility of actual contact with the satanic realm through role-playing cannot be denied, my greatest concern is that FRP involvement can create a predisposition toward actual occult activity. There are certain needs and desires which draw people to FRP in the

first place. Many sensitive teenagers and adults continually bombarded with evolutionary theories and naturalistic philosophies, seek through FRP an escape from the cold, mechanistic view of the universe which they've been led to believe is 'reality.' Who wouldn't prefer an adventurous existence in a magical, purposeful world over the complex, impersonal 'real world' being pushed on young people by our educational institutions and the media?"[\[13\]](#)

I would suggest that that "predisposition toward actual occult activity" is indeed, a door propped open for demons to enter in. When players' views of magic and occultic exercises of power (even pretend) are shaped to see them in a positive, friendly light, they are accepting the very things God condemns. They are buying a lie, and intentionally or not, embracing rebellion against one of God's absolutes. Internalizing lies and rebellion provides a place for the Enemy to gain first a foothold (Eph. 4:27) and then a stronghold (2 Cor. 10:4-5).

So the occultic magic element of D&D and any other FRPG can be spiritually dangerous.

Bill Schnoebelen says, "Even if you have no intention to 'do magic' when you play D&D, you are immersing yourself in an alien, magic worldview which can gradually change the way you think about life and spiritual matters."[\[14\]](#)

But what about the magic in the works of Tolkien and Lewis? That kind of fantasy magic is different because the worldview of the literature is biblical, and consistent with the world God made. Behind all the magic is a good, transcendent, holy God. Magic doesn't have a life and power of its own, as a force to be manipulated. Furthermore, the magic in the books of Tolkien and Lewis and other Christian fantasy writers is viewed passively by the reader. In D&D, the player is immersed in the story, and actively uses occult magic as part of the game.

Lust for Power

Elliot Miller writes, "The human craving for power is also given an avenue for expression in FRP games. . . . The various magical abilities that players exercise in these imaginary worlds can also whet their appetites for power. The same young man who is unable to prevent his parents from separating, or to make the cute blonde in his history class notice him, can, through FRP, conquer a kingdom or obtain immense treasure simply by casting a spell.

"What happens, then, when the inevitable occurs and this young man is befriended by someone who can introduce him to the occult world? He will discover that practices he has enjoyed in his fantasy world actually go on in the real world. He would like nothing more than to believe that he can divine the future, project his soul outside of his body, perform healings, or cast a spell and get results. The transition from make-believe sorcery to actual sorcery would not be all that difficult. Once he encounters the real power that exists in the occult world, he will happily accept the magical world view of occultism in place of the naturalism he had absorbed." [\[15\]](#)

Bill Schnoebelen makes an excellent point about the lust for power: "Make no mistake about it, magic and sorcery ARE spiritual. It does not matter if they are 'make believe' magic or not. It is the mind that is the battleground. I just recently had a D&D player who professed Christ tell me that everything he did had Christ in it, because Christ lived in him, even as he was playing D&D. While that may be true of a Christian, the question needs to be asked: is Christ pleased with what His servant is doing? "I used the metaphor of a porn role-playing game, where the participants play acted in various forms of sexual sin such as fornication, adultery or homosexuality. There was no actual sexual touching involved among the players, nor any nudity required. It was all in the

mind. Would Jesus be pleased with that? “See, most of us can understand that concept better because most of us are more familiar with the power human sexuality can have over our minds. It is one of the most powerful forces God created within us. Yet, what most Christian gamers do not understand that magic is a kind of spiritual lust. Allowing the concepts of magic and sorcery into our minds awakens within us a kind of sexual itch that has no definable source or cause. It is, however subtle, an itch for power. Magic, at its root, is about power and about rebellion. It is about not liking how God runs the universe and thinking you can do a better job yourself.

“Now of course, we are not saying that everyone who plays D&D is going to end up a sorcerer or a Satanist. But we are saying that being exposed to all these ideas of magic to the degree that the game requires cannot but help have a significant impact on the minds of the players, no matter if they are Christian or unbeliever, and no matter what the ‘template.’

“This is not just chess, football or bridge. This is a game that envelops the player in an entirely different fantasy world in which the power of magic and violence is pervasive. It is a game with a distinct and seductive spiritual worldview that is diametrically opposed to the Bible. Yes, sorcery appears in the Bible. But it is NEVER in the context of a good thing to do. It is always presented as something dangerous and utterly contrary to the will of God.

“The question still stands. Why would a Christian wish to involve themselves in such a game?”[{16}](#)

Heart Issue

Onken and Miller offer this insightful analysis of the heart issue:

“[N]either fantasy nor fantasy role playing is wrong in and of

itself. When carried out within the context of the Christian world view, it can serve as a useful and creative activity. We are creatures made in the image of an imaginative God, and we should consider it a privilege to possess and exercise this precious gift of imagination. But we must also realize our obligation before God to use this gift in a wholesome way, and to guard against any misuse.

“Discerning the difference between a wholesome use and misuse begins with the question, ‘To what end or for what purpose (is the imagination) being exercised in a particular direction?’ This certainly appears to be the question Jesus had in mind in His Sermon on the Mount when He stated, ‘Every one who looks on a woman to lust for her has committed adultery with her already in his heart’ (Matthew 5:28). “If Jesus taught that lust is tantamount to adultery (which God condemns see Deuteronomy 5:18, 22:13-27), would He approve of the deliberate cultivation and enjoyment of fantasy regarding other things that God condemns? Obviously not. To fantasize about those things that God has forbidden in His Word (immorality, the occult, the pursuit of other deities all elements of Dungeons and Dragons) is tantamount to doing them. This cannot be understood in any other way than a misuse of our God-given imagination.

“With the Bible as our guide, this is what we as Christians must guard against ‘so that [we] may walk in a manner worthy of the Lord, to please Him in all respects’ (Colossians 1:10).” {17}

Notes

1. “Fantasy Games People Play,” Christian Resource Institute, <http://www.equip.org/free/DD401.pdf>
2. Ibid, p. 2.

3. Ibid., p. 2-3.
4. "Should a Christian Play Dungeons and Dragons?", William Schnoebelen, www.chick.com/articles/frpg.asp.
5. "Fantasy Games People Play," p. 7.
6. "When Games Stop Being Fun," April 12, 2002, http://news.com.com/2100-1040_3-881673.html
7. Gary Gygax, Dungeons and Dragons, basic manual. TSR Hobbies, Inc., 1979, 3. Quoted in "Fantasy Games People Play," p. 4.
8. Moira Johnston, "It's Only a Game Or Is It?", New West, (August 25, 1980), 34. Quoted in "Fantasy Games People Play," p. 4.
9. Fantasy Games People Play, p. 4.
10. Should a Christian Play Dungeons and Dragons?, op.cit.
11. John Eric Holmes, "Confessions of a Dungeon Master," *Psychology Today* (November 1980), 89. Cited in "Fantasy Games People Play," p. 4.
12. Fantasy Games People Play, p. 5.
13. Ibid.
14. Should Christians Play Dungeons and Dragons? Op cit.
15. Fantasy Games People Play, p. 5-6.
16. Should Christians Play Dungeons and Dragons? Op cit.
17. Ibid., p. 3.

© 2005 Probe Ministries

"A Woman Has the Right to Decide What Lives or Not in Her Body"

I have been reading the "Answers to E-mails" section of your

website. I agree with Sue B. I think that there is no room for small minded views in the 21st century. The church's viewpoint belongs to and was made for a different time. I am particularly concerned about your views on abortion. Do you not think a woman has the right to decide what lives or does not in her body? You make it sound like women that have abortions are cold and do not care about what they are doing. But it simply isn't like that. Is it better to bring a child into the world that isn't wanted? I am 17 and I know if I get pregnant now it would ruin my life and the baby's. I can simply not give that baby the life it deserves and that I want for it. Is it wrong to plan a stable emotional and financial future for your child?

I'm so glad you wrote.

I have been reading the "Answers to E-mails" section of your website. I agree with Sue B. I think that there is no room for small minded views in the 21st century. The church's viewpoint belongs to and was made for a different time.

I think there is an important difference between small-mindedness, and an unpopular insistence on not departing from what God has revealed to us in His word. "The church's viewpoint" is not timebound and irrelevant; it ultimately comes from God, who created reality and created us and thus has the right to make the rules and dictate the consequences of breaking those rules. One of His rules is, "Don't murder." We can't get away from the fact that abortion is taking the life of one's own child. There are deep and disturbing consequences to making that choice.

Do you not think a woman has the right to decide what lives or does not in her body?

Your phraseology needs to be more accurate: it's a "who," not a "what," that lives inside a mother's body. Once a baby has

been conceived, it's a whole new human being inside another. I'm sure you want to empower women to control their bodies—but if you take this position, you are only for the empowerment of ADULT women. What about unborn baby girls? They don't have any power, which is why others have to protect them.

I'm all for women controlling their own bodies. . . to prevent conception in the first place. Once a woman gets pregnant, there are two lives involved and not just hers.

You make it sound like women that have abortions are cold and do not care about what they are doing. but it simply isn't like that.

I'm sorry, I don't know which article you read. A couple of us have written on abortion. My article [Abortion](#) explores the issue and facts of abortion, but the human, personal aspect is completely different. I know better than to think that women who have abortions are cold and uncaring. I know that abortion absolutely rips apart people's lives. I see for myself the aftereffects of abortion in the guilt and shame that last for years in women's lives, and it is my privilege to minister the truth to them that God wants to forgive and cleanse them of their sin.

It's one thing to talk about abortion as a way to undo a mistake. . . but it's so important to never lose sight of the fact that it's killing another human being. That is a huge, serious choice to make. (I notice you didn't mention this.)

Is it better to bring a child into the world that isn't wanted?

Wanted by whom? There are far more would-be adoptive parents than there are available babies. Furthermore, no baby can be conceived without God calling them into existence; HE wants every single child! If the only one who matters is the

pregnant woman, then her innocent baby is nothing more than a commodity on the level of the shoes she tried on but doesn't want to buy.

I am 17 and I know if I get pregnant now it would ruin my life and the baby's. I can simply not give that baby the life it deserves and that I want for it.

I'm so glad you see what an unwise thing it would be to get pregnant! Which is why abstaining from sex is the wisest, most mature choice for a number of reasons. And this is also why, if a baby is conceived anyway, giving him or her up for adoption—as excruciatingly painful as it is—is a way to give the baby the life s/he deserves.

Is it wrong to plan a stable emotional and financial future for your child

No! It's loving, and kind, and mature. That's why it's important to wait to have a baby until one is married and able to welcome him or her into a loving family.

Thanks for writing.

Sue Bohlin
Probe Ministries

© 2005 Probe Ministries