

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 Schnobelen 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.

Terrorist Attack in London

July 7, 2005

The recent terrorist attack in London once again reminds us that we are still engaged in a war on terrorism. For some reason we seem to forget this fundamental fact. The March 2004 bombing in Madrid was a reminder. The July terrorist attack in London was another. Yet there is abundant evidence that we still have not learned some fundamental lessons in our war on terrorism.

I was on two different talk shows (one as host, one as guest), and I was struck by the number of times I heard comments about bringing the terrorists to justice. But let me ask a basic question: is a terrorist a common criminal?

If terrorists are only common criminals, then biblically speaking, they should merely be dealt with by their host governments. In Romans 13, the Apostle Paul says, "he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil."

Paul's teaching on government shows that criminals are those who do evil and threaten the civil peace. Any outside threat to the existence of the state is not a criminal threat but an act of war which is also to be dealt with by the government.

In other words, criminals threaten the state from within, while foreign armies threaten the state from outside. In the case of seeking domestic peace, Paul outlines how governments

will approve of good works, but that governments should bring fear to those who are wrongdoers.

When terrorists attack, we should not view them as criminals but as foreign soldiers who attempt to threaten the very existence of the American government or the British government. To borrow a phrase from President Bush, we should not try to "bring them to justice," we should "bring justice to them."

Another important lesson we must learn is the need to place our governments on a war footing. That is, there are certain steps governments must take if we are to truly win the war on terrorism. At the outset, we need to develop the mindset that we are fighting a war with radical Muslim terrorists (often called Islamofascists). We can't negotiate with them as some of the callers to my talk show suggested. They are enemy combatants willing to die for their perverted religious views.

Governments shouldn't negotiate with them or bring them to justice. Governments must fight a war on terrorism. This requires governments to press their advantages over terrorists in terms of military hardware, intelligence gathering, and technological applications. It also demands that our governmental leaders think clearly about what terrorism is and how it is being advanced by Muslim terrorists around the world.

The terrorist attack in London (as well as the bombing in Madrid) also reminds us of the role each of us can play in stopping terrorism. Each involved citizen multiplies the eyes and ears of the government. These attacks were not high tech attacks using nuclear, chemical, or biological weapons. They used bombs and timers. An alert citizen might have discovered these bombs before they went off.

To prevent future attacks, we must pay attention to our surroundings and those around us. That doesn't mean we need to

be paranoid of everything and suspicious of everyone. But it does mean that we need to be alert.

One terrorist expert I interviewed said that a successful terrorist attack occurs when all the pieces of the puzzle come together. Terrorism is like a jigsaw puzzle with lots of pieces that all must be present for success. This includes funding, organizers, explosives, location, a plan of operation, research, a dry run, trusted people, etc. Alert citizens who report suspicious activity can help law enforcement thwart the plans of terrorists.

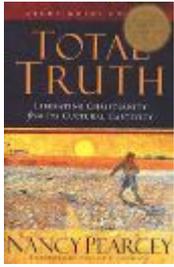
Countering terrorism in the 21st century will not be easy, but understanding, resolve, and alertness are key ingredients in our success. This is our generation's challenge. We need to meet it with wisdom and boldness.

© 2005 Probe Ministries International

Total Truth – The Importance of a Christian Worldview

Total Truth is a book about worldview, its place in every Christian's life, and its prominent role in determining our impact on a culture that has hooked itself to the runaway locomotive of materialism and is headed for the inevitable cliff of despair and destruction.

Liberating Christianity from Its Cultural Captivity



“This is a book of unusual importance by an author of unusual ability.”[\[1\]](#) This is a strong recommendation from any reviewer, but when the reviewer is best-selling author and Darwinian critic, Phillip Johnson, people pay attention. As well they should. Nancy Pearcey’s *Total Truth* is probably the most significant book of 2004. I pray its influence and impact will be felt for decades.

This is a book about worldview, its place in every Christian’s life, and its prominent role in determining our impact on a culture that has hooked itself to the runaway locomotive of materialism and is headed for the inevitable cliff of despair and destruction.

While the concept of worldview has wiggled its way into the consciousness of some in the Christian community, it remains largely a buzzword used in the context of political discussions and fundraising for Christian parachurch organizations. But politics only reflects the culture, so working to change the political landscape without changing the way we think is not as productive as some thought it would be.

One of the extreme threats to Christianity in this country is the effect of the culture on our youth and, consequently, on the future of the church in America. Pearcey says, “As Christian parents, pastors, teachers, and youth group leaders, we constantly see young people pulled down by the undertow of powerful cultural trends. If all we give them is a ‘heart’ religion, it will not be strong enough to counter the lure of attractive but dangerous ideas... Training young people to develop a Christian mind is no longer an option; it is part of their necessary survival equipment.”[\[2\]](#)

Here at Probe Ministries we have recognized this threat for all of our thirty-two years of ministry. We continue the fight with our Mind Games conferences, Web site, and radio ministries. We address young people particularly in our week-long summer [Mind Games Camp](#). Students are exposed to the competing worldviews and challenged to think critically about their own faith, to be able to give a reason for the hope that they have with gentleness and respect.

In the rest of this article we will look at the four parts of Pearcey's *Total Truth*. In Part 1, she documents the attempts to restrict the influence of Christianity by instituting the current prisons of the split between sacred and secular, private and public, and fact and value. In Part 2 she deftly shows the importance of Creation to any worldview and summarizes the new findings of science which strongly support Intelligent Design. In Part 3, she peels back the shroud of history to discover how evangelicalism got itself into this mess. And in Part 4, she revisits Francis Schaeffer's admonition that the heart of worldview thinking lies in its personal application, putting all of life under the Lordship of Christ.

The Sacred/Secular Split

In the first part of the book, Pearcey explores what has become known as the sacred/secular split. That is to say that things of religion, or the sacred, have no intersection with the secular. Another way of putting it is to refer to the split as a private/public split. We all make personal choices in our lives, but these should remain private, such as our religious or moral choices. One should never allow personal or private choices to intersect with your public life. That would be shoving your religion down someone else's throat, as the popular saying goes.

One more phrase of expressing the same dichotomy is the

fact/value split. We all have values that we are entitled to, but our values are personal and unverifiable choices among many options. These values should not try to intersect with the facts, that is, things everyone knows to be true. The creation/evolution discussion is a case in point. We are told repeatedly that evolution is science or fact and creation is based on a religious preference or value. The two cannot intersect.

The late Christopher Reeve made this split quite evident in a speech to a group of students at Yale University on the topic of embryonic stem cell research. He said, "When matters of public policy are debated, no religions should have a place at the table."[\[3\]](#) In other words keep your sacred, private values to yourself. In the public square, we can only discuss the facts in a secular context.

Far too many Christians have bought into this line of thinking or have been covered into it. Pearcey tells of a man who was a deacon in his church, taught Sunday School, tithed generously and was looked upon as a model Christian. Yet his job at the law firm was to investigate the contracts with clients no longer wanted by the firm to see what loopholes were available to get them out of the contract. He saw no link between his Christian faith and his work.[\[4\]](#)

We fall into these thinking traps because we don't understand worldviews in general and the Christian worldview in particular. Pearcey outlines a threefold test of any worldview to help get a grasp on what they mean for thought and life: Creation, Fall, and Redemption. Every worldview has some story of where everything came from – Creation. Then each worldview proceeds to tell us that something is wrong with human society – the Fall – and then each worldview offers a solution – Redemption. Using this tool you will be better able to diagnose a worldview and whether it speaks the truth.

The Importance of Beginnings

The second part of Pearcey's book discusses the vitally important controversy over evolution and how it is taught in our schools. There is a clear philosophical filibuster masquerading as science in classrooms around the country.

In the opening chapter of this section, she tells the all too familiar story of a religious young man who is confronted with evolution in the seventh grade. Seeing the immediate contradiction between this theory and the Bible, the young man receives no help from teachers or clergy. He is left thinking that his "faith" has no answers to his questions. By the time he finishes school in Harvard, he is a committed atheist.[{5}](#)

The same story is repeated thousands of times every year. The faith of many young people has been wrecked on the shoals of Darwinism. Whoever has the power to define the story of creation in a culture is the *de facto* priesthood and largely determines what the dominant worldview will be.

On *Probe* we have discussed the problems of evolution and the evidence for Intelligent Design numerous times. Now Pearcey makes the case that this is far more than a scientific discussion. It is at the heart of the culture war we are immersed in. Darwinism has had a far reaching impact on American thought, and we need a better grasp of the issue to better fight the battle we are in.

To show the prevalence of naturalistic Darwinian thinking Pearcey quotes from a Berenstain Bears book on nature titled *The Bears Nature Guide*. "As the book opens, the Bear family invites us to go on a nature walk; after turning a few pages, we come to a two-page spread with a dazzling sunrise and the words spelled out in capital letters: Nature... is all that IS, or WAS, or EVER WILL BE."[{6}](#) Clearly this is presented as scientific fact and should not be doubted.

Pearcey guides the reader through a well presented description of the major problems with the evidence concerning Darwinism. But more importantly, she clearly shows that the problem is not just the evidence. Most Darwinists accept the meager evidence because their worldview demands it. Naturalism requires a naturalistic story of creation, and since they are convinced of naturalism, some form of evolution must be true. She quotes a Kansas State University professor as saying, "Even if all the data point to an intelligent designer, such an hypothesis is excluded from science because it is not naturalistic." [\[7\]](#)

Pearcey goes on to show that Darwinism has continued to progressively influence nearly all realms of intellectual endeavor. From biology to anthropology to ethics to law to philosophy to even theology, Darwinism shows its muscle. Darwinism is indeed a universal acid that systematically cuts through all branches of human thought. We ignore it at our peril.

How Did We Get in This Mess?

Nancy Pearcey titles the third section of her book, "How We Lost Our Minds." She begins with a typical story of conversion from sin of a young man named Denzel. As Denzel seeks to grow and understand his newfound faith, he is stymied by leaders who can't answer his questions and is told to just have faith in the simple things.

When Denzel gets a job, he is confused by those from other religions and cults who all seem to have answers for people's questions. Only the Christians are unable to defend themselves from skeptics and believers of other stripes. Eventually he finds work at a Christian bookstore and finds the nectar he has been hungry for. But he had to look and look hard. Denzel has learned that many in the evangelical movement have a largely anti-intellectual bias.

Where did that come from? Today one can still hear preachers of various stripes make fun of those of higher learning whether philosophers, scientists, or even theologians. The root of this anti-intellectualism is found in the early days of our country. America was founded by idealists and individualists. Many had suffered religious persecution and were looking for someplace to practice their faith apart from ecclesiastical authority. The democratic ideals of the original colonies and the newly independent United States of America seemed like just the right place.

When the early American seminaries became infected with the theological liberalism spawned by the Enlightenment, many rebelled against any form of church hierarchy, believing it couldn't be trusted. With the opening of the great frontiers, great opportunities for evangelism sprouted at the same time. Out of this came the First Great Awakening. The early revivalists directed their message to individuals, exhorting them to make independent decisions, Jonathan Edwards being a notable exception. Emotional and experiential conversions brought bigger crowds. Some began to even see a formula that brought about large numbers of conversions.

There arose a suspicion that Christianity had become hopelessly corrupted sometime after the apostolic age. The task at hand was to leapfrog back 1,800 years to restore the original purity of the church. Suddenly, the great works of Augustine, Aquinas, Luther, Calvin, and others were seen as unnecessary. [\[8\]](#) Evangelicals were cut off from their historical and theological roots. The evangelical movement as a whole became focused on rugged American self-interest and self-assertion, a strong principle of Darwinian naturalism.

This is still evident today in the prevalence of church-hoppers. Many view their church through an individualistic grid which says if the church leadership doesn't do things the way I would prefer and doesn't listen to me, I will take my family and go elsewhere.

The roots of anti-intellectualism run deep and find surprisingly fresh support from Darwinian naturalism. So how do we recover?

Living It Out

In the final chapter of *Total Truth*, Pearcey rings out a call to authenticity, not just with respect to the intellectual underpinnings of the Christian worldview, but also to how we live it out.

On the final page she cites a Zogby/Forbes poll that asked respondents what they would most like to be known for. Intelligence? Good looks? Sense of humor? Unexpectedly, fully one half of all respondents said they would most like to be known for being authentic.

Pearcey concludes: “In a world of spin and hype, the postmodern generation is searching desperately for something real and authentic. They will not take Christians seriously unless our churches and parachurch organizations demonstrate an authentic way of life – unless they are communities that exhibit the character of God in their relationships and mode of living.”[\[9\]](#)

For most of the chapter Pearcey highlights examples of both sides of this call, people and ministries who claim Christ but use the world’s naturalistic methods, particularly in fund-raising, marketing, and focusing on a personality rather than the message. She also points to people such as Richard Wurmbrand and Francis Schaeffer who lived out their Christian worldview without flashy results and hyped conferences and campaigns.

Most of us at Probe Ministries were heavily influenced by Francis Schaeffer, his ministry at L’Abri Switzerland, and his books. Many Christians whose youth spanned the turbulent ‘60s and ‘70s found Schaeffer a glowing beacon of truth and

relevance in a world turned upside down by protests, drugs, war, crime, racism, and skepticism. Essentially, Schaeffer believed the gospel to be total truth. If that was the case, then living by a Christian worldview ought to be able to give real answers to real questions from real people.

We believe that what the postmodern world is searching for, what will most satisfy its craving for authenticity, is the person of Jesus Christ. They can only see Him in our lives and our answers to real questions. Our Web site at Probe.org is filled with the total truth of the Christian worldview. In our [“Answers to E-Mail” section](#) you can see authenticity lived out as we answer real questions and attacks with truth, respect, and gentleness.

We’re certainly not perfect. We have much to learn and correct as we search out the answers to today’s questions. We struggle with the funding and marketing of our ministry using methods that work but do not manipulate, coerce, or misrepresent who we are and what we do. Nancy Pearcey has challenged all of us in ministry, no less those of us at Probe Ministries, to always put Jesus first, people second, and ministry third.

Notes

1. Phillip Johnson, in the Foreword to Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, Ill.: Crossway Books, 2004), 11.
2. Pearcey, 19.
3. Christopher Reeve quoted by Pearcey, 22.
4. Pearcey, 97-98.
5. Ibid., 153-154.
6. Ibid., 157.
7. Ibid, 168.
8. Ibid., 280-281.
9. Ibid., 378.

The Proper Care and Feeding of Husbands: A Christian View

Sue Bohlin looks at this important book from a distinctly Christian perspective. Filtering the advice through a biblical worldview increases the purity and strength of the message on how to minister effectively to your husband.

Why We Need This Book

Talk show host Dr. Laura Schlessinger has written a book that is improving thousands of marriages: *The Proper Care and Feeding of Husbands*.^{1} We need this book because millions of wives either don't know how to love their husbands wisely and well, or they're too self-centered to see it as important. Dr. Laura credits this dismal condition to forty years of feminist philosophy, "with its condemnation of just about everything male as evil, stupid, and oppressive, and the denigration of female and male roles in families."^{2} While the women's movement certainly had a hand to play in the disintegration of relationships and the family, I believe the core cause is our sinful self-centeredness, just as the Bible says.^{3}

Which is why we need help, and God instructs older women to train younger women to love their husband and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.^{4} *The Proper Care and Feeding of Husbands* is a great resource for learning these important values and skills.

God gives us great power as women. Dr. Laura says, "Men are borne of women and spend the rest of their lives yearning for a woman's acceptance and approval. . . . Men admittedly are

putty in the hands of a woman they love. Give him direct communication, respect, appreciation, food and good lovin', and he'll do just about anything you wish—foolish or not.”[\[5\]](#)

We'll be looking at these aspects of the proper care and feeding of husbands in this article, starting with a man's need for *direct communication*.

- We can improve on communication by doing it less. God made us verbal creatures, which can frustrate men with the overwhelming amount of our words. Instead of expecting her husband to be a girlfriend (and men make wonderful husbands, but not girlfriends), the wise wife selects for true connecting value, gives the bottom line first, and chooses her timing well.

- Men make terrible mind readers, so be direct. Dropping subtle hints doesn't work with most men, and it doesn't mean a man is insensitive, uncaring, or oblivious.

- Spell out whether you want help and advice, or if you're just venting. God made men to want to be our heroes, so understand you can frustrate him if he can't fix what's hurting you because all you want is someone to listen.

- And finally, take whatever he says at face value. Women tend to overanalyze men when they are just not that complicated.

Respect

A listener to Dr. Laura's radio show named Edgar wrote, "There are a few things that men want so bad they would do anything for it. I think a good number of men want respect more than love. They like to feel they have some power. I nearly cry when you tell a woman caller to respect her husband. There is so much selfishness in the world—in marriages. Prosperity has allowed women to be so independent, and thus so selfish. I always feel as though I come last—my feelings come last, my

needs come last.”{6}

“A good number of men want respect more than love.” God knew this when He made us. His commands to husbands and wives in Ephesians 5:33 reflects each one’s deepest needs: “Each one of you also must love his wife as he loves himself, and the wife must respect her husband.” Dr. Emerson Eggerichs of LoveandRespect.com points out that this verse commands a husband to love his wife. Why? She needs love like she needs air to breathe. This same verse commands a wife to respect her husband. Why? He needs respect like he needs air to breathe.{7}

- Respect means treating someone in a way that builds him up and doesn’t tear him down, never denigrating or attacking.{8}
- Respect means always treating the other person with the dignity they deserve as a person made in the image of God.
- Respect means grasping that a man’s needs and wants are every bit as valid and important as a woman’s needs and wants.
- Respect means not venting to others, *especially* the children. One woman wrote to Dr. Laura, “No emotional outlet is worth damaging my husband’s reputation.”{9}

There are three A’s that men long for from their wives: attention, affection, and affirmation. Respect involves paying attention to what they do simply because they’re the ones doing it.

Respect means allowing the other person to be different and do things differently than you. One repentant wife told Dr. Laura, “And in the end, it doesn’t much matter that they eat PBJ sandwiches for breakfast, lunch and dinner for a day or that one tooth brushing gets overlooked or whatever little thing that used to set me off!”{10}

One way to give respect is to give grace instead of resenting

the things he does that complicate your life (like leaving drinking glasses in the living room or clothing on a chair). Ask yourself, “Is he *intentionally* doing this to bug me? To make my life difficult? If he were to die tomorrow, what wouldn’t I give to have him back leaving these things out?”

Appreciation

Ask any woman what she wants, and near the top of her list she’ll tell you, “I want to be acknowledged and appreciated for the things I do.” Well, men want the same thing!

A man named Evan wrote to Dr. Laura: “My wife feels that if she doesn’t remind me again and again, something won’t get done. But the fact is, it makes me feel like her child and that Mommy needs to check up on me. It’s degrading. I want to be admired. I want to be acknowledged for being the breadwinner and making sure that we are all well taken care of. My greatest pleasure is when I feel like her hero. Like her ‘man.’ Not her boy.”[\[11\]](#)

It doesn’t matter what a husband’s primary love language is, every man wants to be shown appreciation for who he is and what he does.

I love to suggest to young wives and mothers, “Keep a gratitude journal to help you be on the lookout for the things your husband does that you appreciate. Every night, write down three things you noticed. And then *tell him* the kinds of things that are in your book!”

- Thank him for going to work every morning even when he doesn’t feel like it.
- Thank him for being faithful to you.
- Thank him for loving you.
- Thank him for giving you children—or even desiring to.

- Thank him for taking out the garbage, and changing the oil in your car, and mowing the yard.
- Thank him for bringing home his paycheck and not spending it on gambling or booze or drugs or women.

And then there's the opposite of appreciation. The universal complaint of men who e-mailed Dr. Laura about her book "was that their wives criticize, complain, nag, rarely compliment or express appreciation, are difficult to satisfy, and basically are not as nice to them as they'd be to a stranger ringing their doorbell at three A.M.!"[{12}](#) So allow me to make some suggestions:

- Request, don't demand. Demanding is rude and disrespectful.
- Don't nag. If you have to ask more than once, ask as if it were the first time you were making the request.
- Keep your mouth shut about things that don't matter. Ask yourself, is this the hill you want to die on?
- Don't be controlling—which is micromanaging. Dr. Laura wrote, "When women micromanage, their husbands give up trying to please them, and then the wives complain that their men don't do anything for them."[{13}](#)

Proverbs says, "Kind words are like honey—sweet to the soul and healthy for the body."[{14}](#) (This is truer no place more than in marriage.) Let your words be kind and full of appreciation.

Support

A man named Roy wrote to Dr. Laura with some good advice for wives: "If you can't accentuate the positive, at least acknowledge it. The world is full of messages to men that

there are standards we don't meet. There is always another man who is more handsome, more virile, or more athletic than we are. None of that matters if the most important person in our life looks up to us, accepts us as we are, and loves us even though we aren't perfect. . . . All I know is that the husband who has a wife who supports him and praises him for the positive things he does is the envy of all the other men who have to live with criticism, sarcasm, and constant reminders of their failures." {15}

Men desperately want and need the support of their wives. This is reflected in what God reveals in His Word when He says, "It is not good for man to be alone. I will make a helper suitable for him." {16} And through the apostle Paul, God instructs wives to relate to their husbands in a way that meets this need when He says, "Wives, submit to your husbands as to the Lord." {17}

Submission is basically giving support with a willing, cooperative heart.

A wife's submission includes knowing her gifts and strengths, and using them to serve her husband and family.

Service has a bad name, but both husbands and wives are called to serve God first and then each other; husbands are called to sacrificially love and serve their wives with Jesus as their pattern. {18}

So what does support look like?

- Believing in him. Telling him, "You have what it takes." Being his #1 fan.
- Cultivating a cooperative heart.
- Being generous and openhearted—willing to use your gifts and strengths to help him succeed.
- Understanding the importance of making him look good: never

saying anything negative in public.

- Creating a home that's a safe haven from the world.
- Having a warm heart with a positive, cheerful demeanor. Women set the temperature of the home; we are thermostats, not thermometers, of the family. (On the other hand, Proverbs says "A quarrelsome wife is like a constant dripping on a rainy day; restraining her is like restraining the wind or grasping oil with the hand."[{19}](#))
- Being interested in him and his life.
- Showing thoughtfulness. What does he like? Do it.
- And though by no means exhaustive, it also means being a person of faithfulness and integrity. That means keeping your promises and being dependable. As Proverbs 31 puts it, "Her husband has full confidence in her and lacks nothing of value."[{20}](#)

Good Lovin'

Dr. Laura writes that men need to feel the approval, acceptance and attachment from their women that comes from physical intimacy.[{21}](#) For women, emotional intimacy leads to physical intimacy. For men, it's the other way around; physical intimacy is the key to opening their hearts.

A man named Chris writes: "I don't understand why women don't understand that sex is a man's number one need for his wife. It's not just the act and sensation of pleasure, but it's the acceptance by a woman of her man. There's a communion that happens during intercourse that will bond a man to his woman, and he in turn will then begin to give of himself emotionally to her."[{22}](#)

Wives can discover that giving themselves sexually to their husbands with a warm, open-hearted, loving spirit, can be the

most effective encouragement to getting their husbands to open up emotionally.

“What attracts men to women is their femininity, and femininity isn’t only about appearance, it’s also about behaviors. Looking womanly and behaving sweetly and flirtatiously are gifts wives give to their husbands.” We see this modeled in the Song of Solomon, where the King’s bride displays her feminine charms in a holy seduction of her husband, and the way she tells him what she loves about his body. [{23}](#)

Instead, our culture has things backward; many unmarried girls and women flaunt their bodies with a total lack of modesty or propriety. Once they marry, it’s flannel nightgowns, wool socks, and no makeup.

Dr. Laura calls wives to give themselves sexually to their husbands, even when they don’t feel like it, as an act of love. It’s really no different, she points out, than the fact that they expect their husbands to go to work and earn money to support the family even on days they don’t feel like it.

She’s echoing what God said in 1 Corinthians 7 about husband and wife both fulfilling their marital duty to each other because each one’s body belongs not just to themselves but to each other. He also said not to deprive each other for extended periods of time lest we be tempted.

Consider the wisdom of radio listener Herb: “Sex is to a husband what conversation is to a wife. When a wife deprives her husband of sex for days, even weeks on end, it is tantamount to his refusing to talk to her for days, even weeks. Think of it that way, wives, and realize what a deleterious impact enforced sexual abstinence has on a good man who is determined to remain faithful.” [{24}](#)

I can’t recommend *The Proper Care and Feeding of Husbands* highly enough. In fact, I gave a copy to my new daughter-in-

law! Let me close with one more piece of wisdom from Dr. Laura: “[M]en are simple creatures who come from a woman, are nurtured and brought up by a woman, and yearn for the continued love, admiration and approval of a woman. . . Women need to better appreciate the magnitude of their power and influence over men, and not misuse or abuse it.”^{25} Amen!

Notes

1. Laura Schlessinger, *The Proper Care and Feeding of Husbands*, New York: HarperCollins, 2004.
2. Schlessinger, 3.
3. Jeremiah 17:9
4. Titus 2:4
5. Schlessinger, xvii.
6. Schlessinger, 1.
7.
<http://www.loveandrespect.com/Articles/article.asp?aid=43&cat=1>
8. Schlessinger, 157.
9. Schlessinger, 159.
10. Schlessinger, 158.
11. Schlessinger, 31.
12. Schlessinger, 37-38.
13. Schlessinger, 57.
14. Prov. 16:24
15. Schlessinger, 47-48.
16. Gen. 2:18.
17. Eph. 5:22, 24.
18. Eph. 2:25, 28.
19. Prov. 27:15.
20. Prov. 31:11.
21. Schlessinger, 25.
22. Schlessings, 129.
23. Song of Solomon 5:10-16
24. Schlessinger, 119.
25. Schlessinger. 10.

The Five People You Meet in Heaven – A Biblical Worldview Critique

Written by Patrick Zukeran

*Dr. Zukeran presents a biblical worldview critique of the story by Mitch Albom, *The Five People You Meet in Heaven*. Albom's story presents some interesting ideas about the afterlife, but falls far short of expressing a complete understanding of God's description of heaven. It misses the importance of being created in God's image, being redeemed to be able to spend eternity with our Creator, and the fellowship with God and all the saints for eternity.*

Brief Synopsis

Eddie lives an insignificant life as a maintenance man for the rides at the Ruby Pier amusement park. One day a mechanical failure causes a fatal accident. Eddie rescues a young girl from her death but in the effort, he is killed. This is when the adventure begins.

Eddie enters heaven and discovers it is not a garden but a place where he will meet five people whose lives intersected with his in some significant way on earth, some readily known to Eddie and some unknown to him. These five explain the meaning of Eddie's life and the purpose of heaven. Through this best-seller fictional story, *The Five People You Meet in Heaven*, author Mitch Albom teaches us his understanding of the

meaning of life.

In heaven, Eddie learns five key lessons from the five individuals. First, every life is interconnected so each person impacts others throughout his or her lifetime in ways that may not be recognized. Second, we should live sacrificing for others, for such acts inevitably lead to good outcomes. Third, forgiveness is necessary to find inner peace. Fourth, love is a powerful virtue that lasts eternally. And finally, our life, as insignificant as it may seem, has a purpose.

Heaven is a place where we find inner peace with ourselves when we learn these lessons. Through this process, we are cleansed of negative thoughts and scars we carried in our lifetime and find true inner peace. After this, we will choose our heavenly dwelling. There we will wait for newcomers whose lives intersected ours on earth. We will be one of the five people they will meet as they learn the meaning of their life on earth.

What accounts for the popularity of Albom's work? He addresses two life questions that every individual wrestles with and desperately seeks answers to: What is the meaning of my existence? and What happens after death? In a creative way, here is a story that offers significance to each person's life and hope beyond the grave.

Albom is an excellent writer and is sincere in his effort. This story causes each one of us to wrestle with these key questions of our existence and eternal destiny, issues many choose to ignore but must inevitably face. He also teaches some valuable life lessons. For these reasons, the story is enjoyable and thought provoking.

But after reading the story, I found that Albom's answers fall short of providing satisfactory solutions to every person's dilemma. In some ways he gets us closer to the answer, but never really gets there. Christians will find that he gives us

some appetizers, but fails to deliver the main dish. In what follows, I will present a biblical critique of this story and explain how Alбом scratches the surface but never finishes the quest for meaning, significance, and eternal hope.

The Quest for Meaning

What is the meaning of my existence? Does my ordinary life make a difference? Will I look back on my life with regret, feeling that I contributed nothing significant in my lifetime? These are issues most people ask throughout their lifetime and seek answers for.

In *The Five People You Meet in Heaven*, Mitch Alбом teaches that one does not have to be famous or powerful to impact the lives of others. Every person who has understanding can know his or her life was worthwhile.

In Alбом's story, the meaning of life comes from understanding that everyone's life is interconnected. Therefore, even small decisions and actions we take can significantly affect the lives of others. In a CBS interview, Alбом stated, "I think the meaning of life is that we're all kind of connected to one another. I'm living proof of the influence that one person can have on other people. Look at what Morrie did for me talking to me. And I wrote a book to try to pay his medical bills and went from one person to another person and people come up and say your book changed my life. How did that happen? I'm convinced that everybody has an effect on everyone."[\[1\]](#)

It is true that our life does affect others, some in very significant ways. However, we are still left empty at the end of the novel because Alбом's proposed solution falls short of providing ultimate meaning for our existence.

In the story, the main character Eddie learns in heaven that he impacted the lives of others both positively and negatively, often unintentionally. Knowing our life led to

another's tragedy or greater enjoyment still begs the question, "So what?" It may feel good temporarily to know I made a difference, but that will not bring everlasting satisfaction. Why should we care if our lives affected others? Before we can answer the question, "What is the meaning of life?" we must first answer the question, "Why were we created?"

If we are a cosmic accident as Darwinian evolutionary theory teaches, there is no intended purpose for our existence. Therefore, our lives have no ultimate meaning, and impacting the lives of others is meaningless, for our final destiny is extinction.

If God created us for a purpose, then we need to find out why He created us. The answer to the meaning of life is directly tied to the origins question. Since Algom does not answer the origin question, he cannot provide an adequate answer for the meaning of life question. The Bible teaches that we were created by God to love Him, love others, and fulfill His calling upon our lives. Any answer that does not include God as a centerpiece of the answer will fall short, and Algom basically leaves God out of his version of heaven.

Algom's Heaven

Could the traditional Christian view of heaven be wrong? Algom gives us a very different picture. Algom developed his idea from a story his uncle, Edward Beitchman, told him when he was a child. One night his uncle was lying near death and woke up to see his deceased relatives standing at the foot of the bed. When asked, "What did you do?" his uncle responded, "I told them to get lost. I wasn't ready for them yet." [\[2\]](#) Algom remembered this story and began to develop his concept of heaven for the story.

Algom states, "Somewhere, swimming in my head, was the image

my uncle had given me around that table, a handful of people waiting for you when you die. And I began to explore this simple concept: what if heaven was not some lush Garden of Eden, but a place where you had your life explained to you by people who were in it—five people—maybe you knew them, maybe you didn't, but in some way you were touched by them and changed forever, just as you inevitably touched people while on earth and changed them, too.”

His idea that heaven is a reunion with five people who explain the meaning of your life is masterfully pictured in this work. With each encounter the main character Eddie is taught a new lesson that puts the pieces of his earthly life together so that it begins to make sense. Some lessons bring joy, others bring remorse, but the pain is a cleansing process that results in inner peace. After this, individuals will choose their happiest moment on earth and that will be their eternal abode where they await the opportunity to teach a recently deceased newcomer the meaning of that person's life.

If heaven was a place similar to Albom's story, we would be very disappointed, for it is too small and shallow. Our souls are much bigger than this. How quickly we would get bored once we discovered the impact our life made and then spent eternity in a heaven we dream up for our pleasure. Earthly pleasure becomes painful when we get too much of it. The heaven described in the Bible is very different from this earth. Our joy is not wrapped in repeating earthly pleasures but is found in a person, Jesus Christ, who is the center of all creation. Our present earth is fallen and suffers the effects of sin. In heaven, sin and its consequences are not present.

God is the main focus in heaven, but unfortunately, in Albom's story, God plays a very small role. Psalm 16:11 states, “You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.” Only a heaven created by and centered on God will be big enough for our soul.

Do All People Go to Heaven?

Albom's bestseller presents a new and creative vision of heaven. I agree with Albom that there is a heaven and an existence beyond the grave. However, it appears that Albom implies that everyone will go to heaven, and with this I disagree.

Albom portrays realistic characters in his story, none of whom lived a perfect life. All are guilty of some sin and negative behaviors that have consequences, some greater than others. There is some remorse when individuals in heaven learn how their actions caused negative results, but there is not a just payment for their sin.

Albom appears to assume that everyone will eventually find peace when they learn their lessons from the five people they meet. Although this is a comforting note, it is not what the Bible teaches. Albom's story doesn't reveal the dilemma facing all human beings: sin, failing to perfectly live up to God's perfect standard. It is because of sin that the Bible teaches that not everyone can enter heaven. Jesus states in Matthew 7:13, "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it."

The reason is found in the biblical understanding of human nature and God's nature. Man is sinful while God is holy, perfect, and without sin. The Bible teaches that all are guilty of sin and cannot enter into the eternal presence of a holy and just God. Romans 6:23 states, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." What is required is a perfect savior who will pay the price for sin. Albom does not deal with the true nature of God, man, heaven's purpose, man's dilemma of sin, and the solution that God freely offers.

The Bible also teaches that there is a price for rejecting God's gift of grace, Jesus Christ. Jesus states, "For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (John 3:17-18). All who reject Christ cannot stand before a holy God, and will be separated from Him eternally in Hell.

Fiction can often teach principles that are true. However in this work, Albom's foundational idea of heaven misses the mark because he does not present a proper understanding of human nature and God's holiness.

The People You Will We Meet In Heaven

Who will we really meet in heaven? Our answer is revealed in the Bible, the Word of God. The Bible is proven to be God's inspired word through miraculous confirmation and the testimony of Jesus Christ the Son of God. Jesus confirmed His claim to be God through His miraculous life and resurrection, and He affirms the authority of the Bible. The truth about heaven then is revealed not in a novel but in this divine revelation.

The next people we will meet in heaven are the saints of all the ages past (Rev. 7:9 and 19:1). There will be more than five; there will be a multitude! Along with them will be the angelic host.

Will we understand the meaning and see the impact of our life on earth? We will know everything about our life and much more. **We will come to a full understanding of God's plan for all of creation.** Only then will we see how our lives played a role in God's overall plan. We will see things from a renewed perspective because our minds will be transformed and freed

from the limitations that resulted from sin. 1 Cor. 13:12 states, "Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known." If we knew the glory of the real heaven, we would say Albom's, and any human attempt to describe heaven, is too small.

Notes

1. CBSNews.com, The Early Show, "Five People You Meet In Heaven," Sept. 25, 2003, <http://www.cbsnews.com>.
2. The Five People You Meet in Heaven Web site, <http://www.albomfivepeople.com/abouteddie.htm>, 5/25/2005

© 2005 Probe Ministries

<!--#include virtual="/ssi-hf/probe-footer.html"

Media and Discernment

We live in the midst of a media storm, and Christians need to develop discernment in their consumption of various media (TV, movies, music, videos, computer, etc).

Media Exposure

We live in the midst of a media storm. Every day we are confronted by more media messages than a previous generation could even imagine.

For example, more homes have TV sets (98 percent) than have indoor plumbing. In the average home the television set is on for more than six hours a day. Children spend more time watching television than in any other activity except sleep.[{1}](#) Nearly half of elementary school children and 60 percent of adolescents have television sets in their bedrooms.[{2}](#)

But that is just the beginning of the media exposure we encounter. The *Journal of the American Medical Association* estimates that the average teenager listens to 10,500 hours of music during their teen years.[{3}](#) Families are watching more movies than every before since they can now watch them on cable and satellite and rent or buy movies in video and DVD format.

The amount of media exposure continues to increase every year. Recent studies of media usage reveal that people spend more than double the time with media than they think they do. This amounts to nearly twelve hours a day total. And because of media multitasking, summing all media use by medium results in a staggering fifteen hours per day.[{4}](#)

Student use of the Internet has been increasing to all-time levels. A study done at the University of Massachusetts at Amherst found the following:[{5}](#)

- Nearly 90 percent of the students access the Internet every day.
- Students spent over ten hours per week using IM (instant messaging).
- Those same students spent over twenty-eight hours per week on the Internet.
- Nearly three-fourths spent more time online than they intended.

In addition to concerns about the quantity of media input are even greater concerns about the quality of media input. For

example, the average child will witness over 200,000 acts of violence on television, including 16,000 murders before he or she is 18 years old. And consider that the average child views 30,000 commercials each year.

A study of adolescents (ages 12-17) showed that watching sex on TV influences teens to have sex. Youths were more likely to initiate intercourse as well as other sexual activities.[{6}](#)

Over 1000 studies (including reports from the Surgeon General's office and the National Institute of Mental Health) "point overwhelmingly to a causal connection between media violence and aggressive behavior in some children."[{7}](#)

To put it simply, we are awash in media exposure, and there is a critical need for Christians to exercise discernment. Never has a generation been so tempted to conform to this world (Rom. 12:1-2) because of the growing influence of the proliferating forms of media.

Biblical Discernment

Although the Bible does not provide specific instructions about media (you can't find a verse dealing with television, computers, or DVDs), it nevertheless provides broad principles concerning discernment.

For example, the apostle Paul in 2 Timothy 2:22 instructs us to "Flee from youthful lusts." We should stay away from anything (including media) that inflames our lust. Paul also goes on to say that in addition to fleeing from these things, we should also "pursue righteousness, faith, love and peace." We should replace negative influences in our life with those things which are positive.

Paul says in Colossians 3:8, "But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips." Now, does that mean you could

never read something that has anger or rage or slander in it? No. After all, the Bible has stories of people who manifest those traits in their lives.

What Paul is saying is that we need to rid ourselves of such things. If the input into our lives (such as through media) manifests these traits, then a wise and discerning Christian would re-evaluate what is an influence in his or her life.

Paul tells us in Philippians 4:8, “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.” We should focus on what is positive and helpful to our Christian walk.

We are also admonished in Romans 13:13 to “behave decently as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.”

As Christians, we should develop discernment in our lives. We can do this in three ways: stop, listen, and look. Stop what you are doing long enough to evaluate the media exposure in your life. Most of us just allow media to wash over us everyday without considering the impact it is having on us.

Second, we should listen. That is, we should give attention to what is being said. Is it true or false? And what is the message various media are bringing into our lives?

Finally, we should look. We need to look at the consequences of media in our lives. We should rid ourselves of influences which are negative and think on those things which are positive.

Worldview of the News Media

Of all the forms of media, the news media have become a primary shaper of our perspective on the world. Also, the

rules of journalism have changed in the last few decades. It used to be assumed that reporters or broadcasters would attempt to look at events through the eyes of the average reader or viewer. It was also assumed that they would not use their positions in the media to influence the thinking of the nation but merely to report objectively the facts of an event. Things have changed dramatically in the news business.

The fact that people in the media are out of step with the American people should be a self-evident statement. But for anyone who does not believe it, there is abundant empirical evidence to support it.

Probably the best-known research on media bias was first published in the early 1980s by professors Robert Lichter and Stanley Rothman. Their research, published in the journal *Public Opinion*[\[8\]](#) and later collected in the book *The Media Elite*,[\[9\]](#) demonstrated that reporters and broadcasters in the prestige media differ in significant ways from their audiences.

They surveyed 240 editors and reporters of the media elite—*New York Times*, *Washington Post*, *Time*, *Newsweek*, ABC, NBC, and CBS. Their research confirmed what many suspected for a long time: the media elite are liberal, secular, and humanistic.

People have always complained about the liberal bias in the media. But what was so surprising is how liberal members of the media actually were. When asked to describe their own political persuasion, 54 percent of the media elite described themselves as left of center. Only 19 percent described themselves as conservative. When asked who they voted for in presidential elections, more than 80 percent of them always voted for the Democratic candidate.

Media personnel are also very secular in their outlook. The survey found that 86 percent of the media elite seldom or never attend religious services. In fact, 50 percent of them

have no religious affiliation at all.

This bias is especially evident when the secular press tries to cover religious events or religious issues. Most of them do not attend church, nor do they even know people who do. Instead, they live in a secularized world and therefore tend to underestimate the significance of religious values in American lives and to paint anyone with Christian convictions as a “fundamentalist.”

Finally, they also found that the news media was humanistic in their outlook on social issues. Over 90 percent of the media elite support a woman’s so-called “right to abortion” while only 24 percent agreed or strongly agreed that “homosexuality is wrong.”

For a time, members of the media elite argued against these studies. They suggested that the statistical sample was too small. But when Robert Lichter began to enumerate the 240 members of the news media interviewed, that tactic was quickly set aside. Others tried to argue that, though the media might be liberal, secular, and humanistic, it did not affect the way the press covered the news. Later studies by a variety of media watchdogs began to erode the acceptance of that view.

A second significant study on media bias was a 1996 survey conducted by the Freedom Forum and the Roper Center.^{10} Their survey of 139 Washington bureau chiefs and congressional correspondents showed a decided preference for liberal candidates and causes.

The journalists were asked for whom they voted in the 1992 election. The results were these: 89 percent said Bill Clinton, 7 percent George Bush, 2 percent Ross Perot. But in the election, 43 percent of Americans voted for Clinton and 37 percent voted for Bush.

Another question they were asked was, “What is your current political affiliation?” Fifty percent said they were

Democrats, 4 percent Republicans. In answer to the question, "How do you characterize your political orientation?" 61 percent said they were liberal or moderately liberal, and 9 percent were conservative or moderately conservative.

The reporters were also asked about their attitudes toward their jobs. They said they see their coverage of news events as a mission. No less than 92 percent agreed with the statement, "Our role is to educate the public." And 62 percent agreed with the statement, "Our role is sometimes to suggest potential solutions to social problems."

A more recent survey by the Pew Research Center further confirms the liberal bias in the media. They interviewed 547 media professionals (print, TV, and radio) and asked them to identify their political perspective. They found that 34 percent were liberal and only 7 percent were conservative. This compares to 20 percent of Americans who identify themselves as liberal and 33 percent who define themselves as conservative.[\[11\]](#)

It is also worth questioning whether a majority of media professionals who labeled themselves as moderate in the survey really deserve that label. John Leo, writing for *U.S. News and World Report*, says that it has been his experience "that liberal journalists tend to think of themselves as representing the mainstream, so in these self-identification polls, moderate usually translates to liberal. On the few social questions asked in the survey, most of the moderates sounded fairly liberal."[\[12\]](#)

Once again we see the need for Christians to exercise discernment in their consumption of media.

Dealing with the Media

Christians must address the influence of the media in society. It can be a dangerous influence that can conform us to the

world (Rom. 12:2). Therefore we should do all we can to protect against its influence and to use the media for good.

Christians should strive to apply the following two passages to their lives as they seek discernment concerning the media: Philippians 4:8, which we quoted above, and Colossians 3:2–5:

Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.

Here are some suggestions for action.

First, control the quantity and quality of media input. Parents should set down guidelines and help select television programs at the start of the week and watch only those. Parents should also set down guidelines for movies, music, and other forms of media. Families should also evaluate the location of their television set so that it is not so easy to just sit and watch TV for long hours.

Second, watch TV with children. One way to encourage discussion with children is to watch television with them. The plots and actions of the programs provides a natural context for discussion. The discussion could focus on how cartoon characters or TV characters could solve their problems without resorting to violence. What are the consequences of violence? TV often ignores the consequences. What are the consequences of promiscuous sex in real life?

Third, set a good example. Parents should not be guilty to saying one thing and doing another. Neither adults nor children should spend long periods of time in front of a video display (television, video game, computer). Parents can teach their children by example that there are better ways to spend time.

Fourth, work to establish broadcaster guidelines. No TV or movie producer wants to unilaterally disarm all the actors on their screens for fear that viewers will watch other programs and movies. Yet many of these TV and movie producers would like to tone down the violence, even though they do not want to be the first to do so. National standards would be able to achieve what individuals would not do by themselves in a competitive market.

Fifth, make your opinions known. Writing letters to programs, networks, and advertisers can make a difference over time. A single letter may not make a difference, but large numbers of letters can even change editorial policy. Consider joining with other like-minded people in seeking to make a difference in the media.

While the media has a tremendous potential for good, it can also have some very negative effects. Christians need wisdom and discernment to utilize the positive aspects of media and to guard against its negative effects.

Notes

1. Huston and Wright, University of Kansas, "Television and Socialization of Young Children."

2. E.H. Woodard and N. Gridina, *Media in the Home: The Fifth Annual Survey of Parents and Children 2000* (Philadelphia, PA: The Annenberg Public Policy Center of the University of Pennsylvania, 2000).

3. Elizabeth F. Brown and William R. Hendee, "Adolescents and Their Music: Insights Into the Health of Adolescents," *The Journal of the American Medical Association* 262 (September 22-29, 1989): 1659.

4. Robert A. Papper, et. al., "Middletown Media Studies," *International Digital Media & Arts Association Journal*, Vol. 1, No. 1, Spring 2004, 5.

5. Gary D. Malaney, "Student Internet Use at UMass Amherst," *Student Affairs Online*, Vol. 5, No. 1, Jan. 2004.
6. Rebecca Collins, et. al., "Watching Sex on Television Predicts Adolescent Initiation of Sexual Behavior," *Pediatrics*, Vol. 114 (3), September 2004.
7. Joint Statement on the Impact of Entertainment Violence on Children, American Academy of Pediatrics , 26 July 2000.
8. S. Robert Lichter and Stanley Rothman, "Media and Business Elites," *Public Opinion*, (October-November 1981): 42-46.
9. S. Robert Lichter, Stanley Rothman, and Linda S. Lichter, *The Media Elite* (New York: Adler and Adler, 1986).
10. S. Robert Lichter, "Consistently Liberal: But Does It Matter?" *Media Critic* (Summer 1996): 26-39.
11. "Survey: Liberals dominate news outlets: Far higher number in press than in general population," *WorldNetDaily*, 24 May 2004.
12. John Leo, "Liberal media? I'm shocked!" *U.S. News and World Report*, 7 June 2004, 12.

© 2005 Probe Ministries

Mel Gibson's Passion Film Ignites Passions

The storm of controversy surrounding Mel Gibson's film about Jesus death has had many facets. Is the movie anti-Semitic? Too violent for kids? Would Gibsons Jesus get married?

Representatives of the Jewish Anti-Defamation League and the Simon Wiesenthal Center feared provocation of anti-Jewish feelings and violence. Prerelease screenings found warm response from leaders including Vatican officials and Billy Graham. Others remained skeptical.

Much of the controversy centers on two questions about the film and the history it depicts: Were Jewish people responsible for Jesus death? And, if so, are all Jewish people thereby Christ killers? Anti-Semitism's ugly stains make certain fears understandable.

Raised as a Gentile in Miami, I had many Jewish friends. Miami's Jewish population exceeds that of many cities of Israel. My classmates talked of Hebrew school, synagogue, and bar mitzvahs. In school we sang Hanukkah songs and Christmas carols. My parents taught and modeled respect and tolerance. Anti-Semitism makes my blood boil.

After finding faith as a university student, I explored concerns about anti-Semitism in biblical accounts of Jesus death. Jesus was Jewish, as were his early followers. Jewish people who opposed him aligned against Jewish people who supported him. This was essentially a Jewish-Jewish conflict. One faction pressured Pilate, a Roman ruler, into executing Jesus.

Jewish leaders did not physically hang him on a cross; Roman executioners did that. But some Jewish people were part of the mix.

Should all Jewish people bear the guilt for Jesus execution? Of course not. Neither should all Germans bear guilt for the Holocaust nor all Christians for racism or anti-Semitism, pedophilia, corruption, or other outrageous acts of Christians. We all bear responsibility for our own decisions.

But there is another facet to the guilt question. After I spoke in a University of Miami anthropology class, one student

asked if Jews are responsible for the death of Jesus. Absolutely, I replied. Jews are responsible for Jesus death. And so are Christians, Buddhists, Muslims, Hindus, atheists and agnostics.

Jesus said he came to help plug people into God, to give his life as a ransom for many. He believed his death would pay the price necessary to provide forgiveness for all who would accept it, becoming a bridge linking them to eternity.

According to this perspective, we – all of us – and our flaws are the reason Jesus went to the cross. Are we guilty of physically executing him? No. Was it because of us that he suffered? By his reasoning, yes.

Gibson's film is significant. Of course, I brought my own biases to the screening. I left impressed with the terrible pain Jesus endured, especially poignant because I believe he endured it for me.

Rembrandt, the famous Dutch artist, painted a memorable depiction of the crucifixion. In it, several people help to raise the cross to which Jesus is nailed. Light emphasizes one particular face among the cross-raisers. The face is Rembrandt's, a self-portrait. The painter believed he himself was part of the reason Jesus died.

Gibson told the Associated Press, "I came to a difficult point in my life and meditating on Christ's sufferings, on his passion, got me through it." The Passion film and story are worth considering and discussing among friends of any faith or of no faith.

© 2005 Probe Ministries

Protecting Your Family On the Internet

Protecting from Pornography

What's available for free and sometimes delivered without asking for it is not just airbrushed naked women anymore—it's very clear pictures of people actually engaging in various types of sex, bestiality, and adults molesting children.

Like the tobacco industry used to, the pornography industry aggressively targets young children as consumers. They position their Web sites to be found in seemingly innocent searches using words like toys, Disney, Nintendo, or dolls. According to NetValue, children spent 64.9 percent more time on pornography sites than they did on game sites in September 2000. Over one quarter (27.5%) of children age 17 and under visited an adult Web site, which represents 3 million unique underage visitors.[\[1\]](#)

But they are not the only ones struggling with easy and anonymous access to pornography—over 200,000 Americans, classified as “cybersex compulsives,” are hopelessly addicted to e-porn. The study, conducted by psychologists at Stanford and Duquesne universities, appears in the March 2001 issue of the journal *Sexual Addiction and Compulsivity*.

We personally know of people now in jail for stealing to support their porn addiction. Pastors are hearing from scores of people in their congregations who are secretly addicted to e-porn. Exposure to pornography, for some, escalates into more perverse and dehumanizing images. Online pornography is so strongly graphic, sending a hormonal power surge through the brain, that it has been called “electronic crack cocaine.”

Protection from online pornography is essential. Parental

involvement is the first line of defense. And Internet filters will add an additional layer of security in the home. Whether a filtered Internet service provider, a filtering software program, or even hardware filters just recently available, some level of filtering is better than none, but none are perfect. The technology is developing every day and filters are far more effective and less intrusive than a couple of years ago.

Many organizations have tested filtering technologies, and their evaluations and experience is available to parents. The Center for Decency (www.centerfordecency.org), the National Coalition for the Protection of Children and Families (www.filterreview.org) and a combination of several organizations at www.getnetwise.org are excellent resources.

Those sites will also provide excellent advice to parents about monitoring their children or spouse's online activities as well as provide resources to deal with situations that arise if pornography is a problem in the home.

Put your computer in a public place in your home where anyone can see what's on the screen. Determine how much time children can spend online. Some families link screen time to reading time: a half-hour of reading earns you 30 minutes of Internet time. Talk to your children about the dangers of pornography. We warned our boys about "mind dirt," the kind of mental images that can't be washed out of memory like the mud that was ground into their soccer uniforms. Talk about why pornography is wrong: because it destroys the dignity that God gives people made in His image, and because it fuels our flesh instead of our spirits. [{2}](#)

Protecting our families from Internet pornography in our homes, businesses, schools, and libraries is one of the most loving and important things we can do for them.

Protecting from Predators

Several years ago when my son was about eight or nine, we had a memorable conversation when he decided he was going to run away from home. I used all the arguments from reason to try and dissuade him, but he was determined to leave. He was quite confident that if he met any bad guys, he'd just "beat 'em up," and that would be the end of that. I had to tell him about the *real* bad guys who are out there looking for vulnerable runaways, alone and defenseless, who either capture or lure them to places where they make horrible videos of grownups doing horrible things to kids—or worse. Thankfully, he decided to stay home.

As parents, of course we want to protect our kids from predators "out there" in the world; but it's just as important to protect them from predators online. Evil people and pedophiles know how to find children who don't know enough to be suspicious and self-protective, and they often rationalize their actions by saying that if parents don't protect their kids, then they deserve whatever happens.

One of the most unsafe places on the Internet is chat rooms. Conversations start out in a group, but one person can invite another into a private conversation. Anyone can initiate a private conversation, called an "instant message" or IM, with any other computer user once they know their nickname or screen name. I strongly suggest you teach your kids not to go into chat rooms or have private conversations unless you are supervising. Some "kids" they meet in chat rooms or IM's may not be kids at all, but adults with bad intentions.

It's essential to set down safety rules for our families. Teach your kids never to give out personal information like their age, phone number, school, or your town or city. Don't even let them use their real names. Kids must never call or meet an online friend in person unless a parent is there. And it would be wise also not to have a personal profile, which is

a big part of the America Online community, but also Web sites like Yahoo (www.yahoo.com). Predators prowl the profiles looking for likely victims.

Donna Rice Hughes, [{3}](#) a children's Internet safety advocate, suggests some excellent questions to ask your kids who spend time online:

- Have you seen any pornographic pictures?
- Has anyone online talked dirty to you?
- Have you met anyone online whom you don't know?
- Has anyone asked you for personal information?
- Has anyone asked to meet you in person?

Ask the questions, and watch their body language for clues that anything has happened. We need to stay alert. We need to protect our kids from predators.

Protecting Ourselves Emotionally

The Internet has opened an almost literal Pandora's box of emotional disasters for huge numbers of people.

An innocent looking computer screen or television set, for those with Web TV, turns out to be a portal to enormously addictive and powerful relationships with people we would never otherwise meet. People can be overwhelmed by the sense of truly connecting with people in an intense, compelling way. It can be a shock and a thrill to get a computer for doing mundane tasks like word processing or bookkeeping and discover that when it connects to the Internet, there are live people on the other side of the screen! The nature of online communication is different from the face-to-face or telephone communication we're used to in real life (or "RL" in net-speak). For one thing, people can project themselves as they wish to be. The painfully shy introvert can become a witty conversationalist, the charismatic center of attention in a chat room. Overweight, slovenly people can pretend to be buff

and beautiful. Middle-aged men can—and do—present themselves as young girls.

This means that online communication so often isn't between *people* as much as between *personas*. Add to that the development of a dizzily rapid sense of intimacy, and you have the potential for people to get hurt by not guarding their hearts as Proverbs 4:23 tells us to do.

For instance, one young man met disaster when, lonely after his divorce, he thought he fell in love with a young lady he met in a chat room. They started talking by phone. He professed his love for her; she professed her love for him. She visited him for a romantic weekend tryst. But it turns out she was a fourteen-year-old runaway, not eighteen as she had said, and when her parents tracked her down they had him arrested as a sex offender.[\[4\]](#)

Many married people have discovered how intrusive the Internet can be when their spouses start spending hours online in chat rooms and private conversation. Many marriages have broken up over online affairs. It doesn't matter if the relationships become physical or not; when people give their affections to another person, it's adultery of the heart.

How do we protect ourselves emotionally?

First, pre-decide to guard your heart (Prov. 4:23). If you start to think and daydream about someone in a way that you would be embarrassed if others knew what you were thinking, pull back. You're probably spending too much time online and spending too much emotional energy on that person. Redirect your thoughts to ones that are more righteous.

Second, if you're married, shore up your relationship. Spend at least as much time building into your marriage as you do with online friends. Resolve not to take your spouse for granted or compare him or her to your image of your online friends. Remember that we tend to project onto online friends

the qualities we want them to have, and it's not fair to compare the reality of the person you're married to with the fantasy of the *persona* on the other side of the screen. Consider that it is extremely rare, and frankly unwise, for married people to have close friends of the opposite sex.

Third, watch how much of your heart you share with people online. They are, after all, strangers. Our emotions follow our hearts, and when we give chunks of our hearts away by sharing our hopes and dreams and feelings, our affections are tied to those pieces of our hearts. I've heard it called "emotional fornication," and for good reason.

It's important to realize how quickly and easily we can fall into the false and fast intimacy of online relationships. We need to remember that the intimacy is not real, but the pain that might come from forgetting that *is* very real.

Protecting Ourselves Financially

Every year, more and more people are buying and selling on the Internet. That means more opportunity for fraud, mischief and flat-out evil intentions. How do we protect ourselves financially?[{5}](#)

First, protect your online identity. Identity theft is a growing problem, and the Internet has only made it easier. Don't store your personal information or credit card numbers with online retailers. Reputable merchants will ask if you want them to keep track of your personal information so you don't have to enter it every time. It's not that hard or time-consuming, and it's a good way to protect yourself. Don't give out more information than is necessary, especially your social security number. You're not being paranoid. You're being wise.

Now let's talk about making a purchase online. You don't have to be afraid to do this if you're dealing with a reputable company or organization. Be sure you're dealing with a real

company or organization. Look for a physical address and at least one customer service number. (Call it to make sure it's active.) Check out the company online at the Better Business Bureau (www.bbb.org).

Before entering personal information, make sure you're using a secure, or encrypted, connection. Look at the site's Web address. If it changed to "https," the 's' shows that it's secure. Although, not all secure connections use the https designation. The one thing you absolutely must see is that the padlock icon on your Web browser is locked.

Once you make your purchase, print a copy of your online order and keep it for the length of the return or warranty period. Your printed copy may be the only proof of your purchase.

Use a credit card instead of a debit card. Credit cards give you bargaining leverage if you need to dispute a charge—for instance, if the item never arrived. With debit cards, it's like spending cash; once the money is out of your account, it's gone.

If you participate in online auctions like eBay or Amazon.com, be aware that auctions are the number one online scam today.^{6} If you don't want to gamble, you can use a third-party escrow service where the seller doesn't get paid until the buyer receives and approves his purchase. The most money lost in Internet scamming is through the Nigerian money offers.^{7} "These offers, which used to come by airmail but now are increasingly arriving by email, promise millions of dollars in exchange for allowing your bank account to be used to safeguard someone else's riches. But the real intent is to take money out of your account, not put money in it."^{8}

We need to be just as good stewards of God's money online as we do every other place.

Protecting Ourselves from Unnecessary Losses

The rise of the Internet has opened new doors to all kinds of unnecessary losses from which the wise person protects himself or herself. Probably the biggest loss is time. And probably the biggest time-waster is chat rooms. They are not productive, and many are not safe because predators prowl there. They encourage a false sense of intimacy and community. Chat rooms are a way to spend time, but when we stand before the judgment seat of Christ, one wonders how much of that activity will withstand the fiery test and endure into eternity? (1 Cor. 3:12-15)

Another consumer of time is e-mail. The problem with this is that, like handwritten letters, some e-mail is valuable for true communication. And like newspapers, some is valuable for disseminating information. But a lot of time is spent forwarding messages that are actually hoaxes and urban legends. Like fake virus warnings, for instance. I get several of these a week, and often per day, urging me to forward the letter to everyone in my address book. Please, before passing on a virus warning, check it out at one of the sites that expose virus warning hoaxes, like www.Vmyths.com. And please don't waste your time or anybody else's by passing on e-mails that promise goodies in exchange for forwarding the message to a certain number of people. There is no such thing as e-mail tracking. Nobody will know if you forwarded the message, and you won't ever get the goodies.

But real viruses are a true threat, and they can wipe out data on your computer. That is a completely unnecessary loss because of the excellent virus-protection software available today, such as Norton Anti-Virus or McAfee VirusScan. Don't open e-mail attachments if you don't know what they are or if you don't know the person who sent them. (You generally [9](#) don't need to worry about opening the e-mail message itself,

though. It's the attachments you need to be concerned about.) Many programs infect a person's computer and send out copies of themselves to people in their address books and the sender doesn't even know it's happening. I regularly receive messages containing viruses and worms from people I don't know because I'm the one who sends out our online newsletter, the [Probe-Alert](#), and some people's infected e-mail programs automatically reply back with nasty surprises for my computer.

In this article we've looked at ways to protect ourselves and our families from online pornography and online predators. We suggested how to prevent emotional and financial disasters. And finally we've examined some unnecessary losses. Hopefully, you've found something that will help you pursue the worthy scriptural goal of "doing all to the glory of God," (1 Cor. 10:31) even in your online life.

Notes

1. "The NetValue Report on Minors Online," *Business Wire*, December 19, 2000.
2. I enthusiastically recommend two Web sites for people addicted to porn and those who love them. The first is divided into two sections, targeted at both groups of people, with different articles on each. www.pureintimacy.org. The second is www.settingcaptivesfree.com, which features an online Bible study program ("Pure Freedom") through which many have found freedom from sexual addiction for the first time in their lives.
3. <http://www.protectkids.com>
4. <http://www.ozarkcountry.com/jerry>.
5. The Kim Komando National Talkradio Show E-Zine, May 26, 2001.
6. <http://www.natlconsumersleague.org/susantestimony52301.html>

7.

<http://www.fraud.org/scamsagainstbusinesses/tips/nigerian.htm>

8. <http://www.natlconsumersleague.org/susantestimony52301.html>

9. There are exceptions, such as the Wscript.Kakworm that someone sent me. According to the Symantec web site, "The worm utilizes a known Microsoft Outlook Express security hole so that a viral file is created on the system without having to run any attachment. Simply reading the received email message causes the virus to be placed on the system." This shows the importance of running an up-to-date virus protection program, because I was alerted to the presence of the worm as soon as it arrived in my inbox and before I opened the e-mail message that contained it.

2001 Probe Ministries.

Animal House Revisited: Fraternity Fosters Faith

College fraternities don't always have the best reputations. Wild parties, hazing, elitism, substance abuse, gang rapes and more help perpetuate the Animal House image that the film of the same name portrayed. Parents – and many students – might wonder why any sane person ever would want to join.

Though the weaknesses of university Greek-letter societies are often what grab headlines, numerous national fraternities and sororities try hard to change both their image and substance. Believe it or not, many were founded to promote character development and strong cultural values and are seeking to return to their roots.

For example, my own fraternity, Lambda Chi Alpha, has a vision "...to prepare and encourage collegiate men of good character, high ethics, and noble ideals to contribute positively to the world in which they live." Lambda Chi's annual North American Food Drive has raised over 10.5 million pounds of food for the needy since 1993.

The liability crisis is one factor motivating "Greeks" to focus on character. In today's litigious society, a tragic injury or death can prompt lawsuits that could put them out of business. Moderating local behavior helps perpetuate national survival.

But there is more going on here than mere survival. Often top leaders of national Greek organizations are deeply committed citizens who seek to live by and promote the principles their groups espouse.

Many Greek organizations were founded on biblical or quasi-biblical principles. Alpha Tau Omega (ATO) is one of the more prominent fraternities with over 240 active and inactive chapters and over 6,000 undergraduate members. ATO chief executive officer Wynn Smiley told me of his group's convictions.

It seems that ATO was founded in 1865 by a 19-year-old former Confederate soldier who wanted to promote brotherly love as a means of helping to reconcile North and South after the U.S. Civil War. The organization that young Otis Allan Glazebrook founded was not religious but sought to foster reconciliation and brotherhood based on the self-sacrifice and unconditional love demonstrated by Jesus.

Smiley and his colleagues emphasize these roots in their recruitment and educational development. "Jesus made the most radical statements on love," notes Smiley. An example: "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those

who persecute you....”

Allen Wilson is ATO’s Spiritual Leadership Consultant. Most chapters have chaplains and Wilson travels to help encourage spiritual development. ATO even has a devotional book with inspirational articles by alumni and others on practical themes like character, trust, humility, truth, servant leadership and persevering through disappointment.

Smiley readily admits that not every member or chapter exemplifies such values. But he points out that hidden personal hurts – from family illness to depression – plus students’ concerns for their own future, ethical dilemmas and faith raise questions that “brothers practicing brotherly love should help each other explore.” He says that “ATO is committed to talking about issues of faith” and to providing “a loving, trusting environment for brothers to explore, discuss, argue and perhaps even on occasion resolve questions.”

He is onto something significant here. Animal House, meet the competition.

Martial Arts

The Origins and Popularity of the Martial Arts

Gliding across the Pacific, the Asian martial arts have become part of the mainstream of American culture. Today there are an estimated two to three million practitioners in the United States, 40 percent of which are children between the ages of 7 and 14.^{1} The martial arts industry generates annual revenue

topping the \$1 billion mark.

Why this rise in popularity? For one thing, people today are interested in and more willing to accept Eastern ideas. What was once considered “foreign” is now embraced as old, and thus “tried and true.” Advocates extol the physical benefits and self-discipline that result from its practices. Movies further popularize martial arts with films such as *Enter the Dragon*, *Rush Hour*, and the Oscar winning *Crouching Tiger-Hidden Dragon*. The rise in crime also has people seeking to learn ways to protect themselves and their loved ones.

There are few written records regarding the origin of martial arts. These are interwoven with myths or verbal traditions that make it difficult to accurately trace the record. Archaeological evidence indicates that the martial arts may have begun as early as 2000 BC in the Fertile Crescent.[{2}](#) From there it traveled eastward to India and China.

The father of the Asian martial arts according to the most popular tradition is an Indian Buddhist Monk named Bodhidharma who arrived in China in the late fifth century A.D. Settling in a monastery in the Songshan Mountains located in the Kingdom of Wei, he developed a series of mind-body exercises designed to improve the health of the monks and assist them in meditation. Based on the movements of different real and mythological animals and incorporating concepts from Taoism and Zen Buddhism, Bodhidharma taught a style of combat known as Shao-lin gung fu. Gradually, Shao-lin gung fu migrated from the temples to the Chinese populace. It was adapted and refined as it spread across the country and eventually, to the world.

Martial arts have been very popular among Christians. Scot Conway, founder of the Christian Martial Arts Foundation, estimates between 50 and 70 percent of American martial artists – and roughly 20 percent of all instructors – consider themselves Christians.[{3}](#) But other Christians argue that the

philosophy of Asian martial arts is wholly incompatible with biblical teaching. They point to the origin of Eastern mysticism as reason for Christians to avoid any level of participation. Still others say Jesus' exhortation to "turn the other cheek" shows that using force is wrong.

How should a discerning Christian respond? Can we participate in the martial arts and be consistent with our biblical convictions?

Differences in the Martial Arts

Should Christians participate in the martial arts? In order to make an informed decision, it is helpful to recognize that there are two basic categories for martial arts. It is important to note that the division is not rigid; in some cases, values from one type may be blended or subtly integrated into the other. But for simplicity and clarity, we will use the two main groups.

One type, called "internal" or "soft" martial art, focuses on inner spiritual development, balance, form, and mental awareness. This soft art emphasizes two principles – that the mind dictates action and that the opponent's own force is used to defeat him or her.^{4} Students are taught Taoist and Buddhist philosophical principles such as the "chi" force and the "yin and yang" concept. Through breath control, soft art practitioners seek to "collect, cultivate, and store" this chi force which is located in the body. Some believe they can use the chi force to strike down opponents from a distance. Examples of internal or soft martial arts include the Chinese Tai-chi Chuan and the Japanese Aikido.

The second category of martial arts is called the "external" or "hard" art. This type teaches that physical reactions precede mental reaction. It also promotes the idea that an opponent's force should be met with an equal but opposite force. While the hard martial art system also uses breath

control like the soft arts, the emphasis is on developing strength and quickness through the use of straight and linear body motions.^{5} The hard arts include certain forms of Chinese kung fu, and Shao Lin boxing. The Japanese arts were adapted from Chinese kung fu. The hard arts include Ju-jitsu, Judo, Karate, Ninjitsu, and Kendo. The Korean martial arts include Tae Kwon Do and Tang Soo Do.

While there are religious concepts in the martial arts, few schools would qualify as religious movements, and few seek to meet the religious needs of the student. However, a little exposure to Eastern mysticism may lead to greater involvement in the future. So as a general rule, Christians should avoid the internal or soft martial arts because of the concentration on the teachings of Eastern religions and philosophies. Several schools even utilize the occult techniques of meditation and altering consciousness. External or hard martial arts, on the other hand, concentrate primarily on physical training. These physical lessons usually do not conflict with our biblical convictions.

Before joining a dojo or martial arts gym, one needs to know the worldview of the instructor. Even some hard martial arts teachers incorporate Eastern ideas and occult practices into their styles. Look for instructors who teach the physical movements but exclude the Eastern ideas.

Eastern Concepts in the Martial Arts

Since martial arts are traditionally based on the Eastern philosophies of Taoism and Zen Buddhism, several key concepts can be prominent in the classes. Let's look at three of them.

The concept of "chi" or "ki" is central in some martial arts. Chi is believed to be the impersonal life energy that flows throughout the universe and pulses through the human body. By harnessing the chi in individuals, martial artists believe they can perform at higher levels of ability or can release

chi power resulting in devastating effects. Chi is controlled through specialized breathing techniques, gymnastics, and meditation.

Another common martial arts teaching is the Taoist (pronounced "dow-ist") concept of yin and yang, that nature consists of conflicting elements which function in perfect balance to one another. As mankind should live in harmony with the Tao, so the martial artist must strike hard with firmness at times, but at other times accept the energy of the opponent, then reroute the energy, causing the opponent to defeat himself. This redirection allows a relatively gentle resolution, and brings one into harmony with the opponent and the flow of nature.

A Christian must also avoid the practice of Eastern meditation. The goal of this type of meditation is to empty one's mind, alter one's consciousness, or unite with the impersonal divine. Scott Shaw writes, "Meditation is a sacred process. It is the method used by the spiritual warrior to calm the mind and to connect the body and mind with the infinite." [{6}](#) This greater awareness supposedly enables the martial artist to increase his or her performance. In many schools, the combined use of Eastern meditation and the chi are essential to mastering the art. (Not all martial arts use meditation for this purpose. Some use it to focus on the lesson or task at hand such as picturing the action in your mind before physically carrying it out.)

But the mysticism of Taoism and Buddhism is not compatible with Christianity; neither is Eastern meditation the same as biblical meditation. The Bible does not teach altering our consciousness or emptying our minds. Instead, the goal of Scriptural meditation is to *fill* our minds with God's Word. (Psalm 1:2) Another danger of Eastern meditation is that it can open our minds to the occult, a practice the Bible prohibits. The Bible does not teach the Eastern idea of chi, that there is an impersonal life energy of the universe within

us. Rather, the Bible says that each individual has an eternal soul that will either go to heaven or to hell based on whether or not they have a relationship with Christ.

Self Defense or Turn the Other Cheek?

Besides concerns about the role of Eastern religion in the martial arts, some people think martial arts encourages violence. Martial arts teach fighting, and so are contrary to the Bible's instructions about pacifism. Is there ever a time when Christians can use force?

Christian pacifists believe it is always wrong to injure another person. Many interpret Jesus' teaching in Matthew 5:38-48, where he states, "Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also . . .", to mean never use violence. This is exemplified in the life of Christ who suffered silently and did not retaliate while enduring torture even unto death.

Despite these arguments, the proper interpretation of the Matthew 5 passage does not teach pacifism. In Jewish culture, to be struck or slapped on the cheek was an insult (2 Corinthians 11:20). Jesus was teaching that when a disciple is insulted for being a follower of Christ, the disciple should not retaliate with force. However, being insulted is a very different situation from being attacked by a mugger or your wife being attacked by a rapist.

In the Gospels, Christ did not resist violent attacks because of His unique mission to be the sacrifice for our sins. However, in the Old Testament, the preincarnate Christ judged wicked nations with the sword. (Judges 6:11-16). Not only did He smite His enemies, He aided Israel in being an instrument of judgment as well. Revelation predicts the glorified Christ coming to judge the nations with a sword. Also in the New Testament, Jesus and His disciples did not teach military leaders to withdraw from the military (e.g., Matthew 8:8-13,

Luke 3:14). In Romans 13, Paul writes that the government has the right to “bear the sword.” In other words, a righteous government can use capital punishment when an offender is worthy of death.

Therefore, complete pacifism is not the spirit of Christian teaching. In fact, the most loving thing to do when a friend or family member is attacked by a harmful foe is to risk one’s life and use force to restrain the enemy. If a man is attacking a child, or a woman is being raped, it would be morally wrong not to sacrifice your life and restrain the assailant even with deadly force if necessary.

The Bible allows a Christian to use self-defense and force when confronted with a criminal act. Force may not be used for revenge or out of unjust anger. Christians who engage in the martial arts should have a clear understanding of this. The use of martial arts must be for self-defense and protecting loved ones from acts of evil. One should never use their fighting system to instigate combat or seek revenge.

Should Christians Participate in the Martial Arts?

To summarize what I have covered so far, I believe that the physical aspect of martial arts can be separated from the Eastern religious and philosophical teachings. Also, I believe the Bible teaches us that there is a time when we are called to use force, even deadly force to halt acts of evil.

Here are some practical guidelines if one is deciding to participate in the martial arts or if one is selecting a school. First, a person should check his or her motives. One should not engage in martial arts if one’s motives include becoming a tough guy, showing off, or gaining revenge. Parents should make it clear to their children that the martial arts are never to be used for affectation or for instigating conflicts. Unworthy motives are detrimental to one’s walk with

the Lord and witness to others. Positive reasons include physical conditioning, discipline, and self-defense. Develop parameters for limiting the use of force. One of the fruits of the Spirit is self-control. Force is used in defensive purposes only.

Generally speaking, Christians should avoid the soft or internal form of martial arts because they tend to emphasize Eastern philosophical and religious ideas. External or hard martial arts emphasize the physical training. However, it would be wise to be on guard because many instructors of external martial arts may incorporate Eastern mysticism in to their system. Also, one should be careful to avoid the possibility of being enticed to learn about Eastern spirituality as they advance.

Find out the worldview of the instructor. The role of religion in the martial arts depends mostly on the instructor, so choosing a proper instructor is the most important factor. Some instructors claim to teach the physical aspect only. However, as students advance, instructors begin to incorporate Eastern religious ideas to help students attain a higher level of performance. Observe advanced classes to see if they incorporate Eastern practices. There is also helpful information through Christian organizations such as Karate for Christ and the Christian Martial Arts Foundation.

The Christian life involves caring for the nurture and growth of our mind, spirit, and our body which is the temple of the Holy Spirit. I have benefited greatly from my time in the martial arts. It has provided me great exercise, discipline, and opportunities to witness for Christ. There were times in my life when I had to use force to restrain hostile persons or protect loved ones. I believe that the martial arts can be beneficial to Christians who are informed and mature.

1. Glenn Rifkin, "The Black Belts of the Screen Are Filling the Dojos," *The New York Times*, 16 February 1992, 10.
2. Howard Reid and Michael Croucher, *The Way of the Warrior*, (Woodstock, NY.: Overlook Press, 1983), 16-17.
3. Erwin Castro, B.J. Oropeza, and Ron Rhodes, "Enter the Dragon? Wrestling with the Martial Arts Phenomenon Part I," Christian Research Institute, <http://www.equip.org/free/dm066.htm>, 2.
4. Reid and Croucher, *The Way of the Warrior*, 229.
5. Ibid., 61 & 227.
6. Scott Shaw, *The Warrior is Silent* (Rochester, VT.: Inner Traditions International, 1998), 53.

Bibliography

1. Ankerberg, John, and Weldon, John. *Encyclopedia of New Age Beliefs*. Eugene, Ore.: Harvest House Publishers, 1996.
2. Musashi, Miyamoto. *A Book of Five Rings*, trans. Victor Harris. Woodstock, NY.: Overlook Press.
3. Partridge, Christopher. *Dictionary of Contemporary Religion in the Western World*. Downer's Grove, Ill.: InterVarsity Press, 2002.
4. Reid, Howard and Croucher, Michael, *The Way of the Warrior*, Woodstock, NY.: Overlook Press, 1983.
5. Shaw, Scott. *The Warrior is Silent*. Rochester, VT.: Inner Traditions International, 1998.
6. Smith, Jonathan. *The Harper Collins Dictionary of Religion*. San Francisco: Harper Collins Publishers, 1995.
7. Suzuki, D.T. *Zen and Japanese Culture*. New York: MJF Books, 1959.
8. Tzu, Sun. *The Art of War*, trans. Gary Gagliardi. Shoreline, WA.: Clearbridge Publishing 2001.

Web Articles

1. "Should a Christian Practice the Martial Arts?" *Christian Research Institute*.

<http://www.equip.org/free/DM065.htm>

2. Castro, Erwin, Oropeza, B.J., and Rhodes, Ron. "Enter the Dragon? Wrestling with the Martial Arts Phenomenon, Part I" *Christian Research Institute*.

<http://www.equip.org/free/DM066.htm>

3. _____. "Enter the Dragon? Wrestling with the Martial Arts Phenomenon Part II" *Christian Research Institute*. <http://www.equip.org/free/DM067.htm>

©2003 Probe Ministries.

See Also:

["Martial Arts and Just War Theory"](#)