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12 Films of 2003 – A Christian Reviews Key Movies

Lord of the Rings, Whale Rider, and Winged Migration

This year the first of twelve films from 2003 that were especially notable is the final installment of Tolkien's trilogy *Lord of the Rings: The Return of the King*, directed by Peter Jackson. The conclusion of the final installment is structured around the hobbits Frodo (Elijah Wood), and Sam (Sean Astin) as they attempt to return the Ring to Mount Doom where it can be destroyed and save Middle Earth from those who would use the Ring for evil.

Gollum, the grotesque creature who was once a hobbit, continues to struggle with his dual nature; he loves both Frodo and the power of the Ring, but can only have one or the other. This is a valuable lesson for all persons who must make decisions which will affect their lives for eternity. Unlike Gollum, Frodo, Sam, Gandalf, Arwen, and Aragorn are heroes who

overcome great difficulties and extraordinary odds to do the right thing. They all simultaneously attempt to avoid the temptation of the Ring, and instead take the long road toward righteousness. Throughout all nine hours of the trilogy, and especially in this last installment, the epic battle in the heart of man and his nature to embrace evil instead of good serves as the thematic backdrop for some of the most amazing visuals in the history of film.

Those who enjoyed the *Lord of the Rings*, should also like *Whale Rider*. *Rider*, directed by Niki Caro, was the winner of audience awards at both the Sundance and Toronto Film Festivals. This film falls into categories of both coming-of-age films, and those which emphasize the triumph of the will. A young New Zealand girl named Pai (Keisha Castle-Hughes) is the surviving twin of a difficult birth which also claimed her mother's life. Koro (Rawiri Paratene) is the tribal chief and grandfather of Pai. Koro is a traditional male in a traditional New Zealand tribe, and Pai is a less than traditional young girl who challenges the accepted way of thinking and dares to believe that she can become the next chief.

Third in a series of extremely good films which can be recommended to all audiences is *Winged Migration*, a documentary about birds directed by Jacques Perrin. The birds in this film are all flying long distances for the winter, either north or south depending upon their hemisphere of origin. The entire picture is like a nature documentary on steroids; it has all of the wildlife footage one would expect, coupled with seamless shots from ultra-light planes and balloons. This is state of the art documentary that allows the viewer to experience the lives of birds as never before seen.

Luther and Bonhoeffer

A second group of notable films for 2003 is *Luther*, a dramatic rendering of one of the greatest of the sixteenth-century

reformers, and *Bonhoeffer: Agent of Grace*, a historical documentary style drama about the German theologian who worked against the Nazis, and posthumously became one of the most important voices in twentieth-century theology.

The film titled simply *Luther* begins with the young reformer bargaining with God and vowing to enter the monastic order if his own life will be spared. He soon becomes the chief voice standing against the Holy Roman Church's practice of indulgences and overall spiritual blindness. The indulgences are a major form of income for the Catholic church, and Luther (Joseph Fiennes) finds himself in a kind of David and Goliath position. One of Luther's chief opponents was Leo X (Uwe Ochsenknecht), who took the young monk's teachings and sermons to be a personal attack upon authority, as well as a financial threat to the empire. Frederick the Wise (Peter Ustinov), the prince of Augsburg, begins to side with Luther's teaching, and a full scale religious schism erupts.

The film captures Luther's life from his call to become a monk through twenty five years of debate and persecution at the hands of the Roman Catholic Church, and ends with the start of what would become the Protestant Reformation.

Bonhoeffer: Agent Of Grace is a film about the life of Dietrich Bonhoeffer from the late 1930s to his death in Germany at the end of WW II in 1945. Bonhoeffer is in America observing the African-American style of worship when the film opens. America would be a safe place to sit out the war, but Bonhoeffer returns to Germany and begins a rhetorical campaign against Hitler, the Nazi party, and even the leaders of the church for their role in the rise of the Third Reich and of the persecution of the Jews.

Bonhoeffer joins the resistance movement when he returns to Germany, and soon he is being watched by the Gestapo. As the "final solution," the extermination of the Jews during the Holocaust, is implemented, he is arrested after a failed

attempt on Hitler's life. Bonhoeffer's prison writings are very pragmatic, but they are also the reflections of a devout Christian who is wrestling with ethical dilemmas arising from the war. During times of war and great political evils, Christians must struggle with how much violence and evil can be used to resist an ultimately evil person or situation. Bonhoeffer was eventually executed in 1945 at the age of thirty-nine believing that there is a difference between the "cheap" grace we lavish on ourselves, and the more "costly" grace which may demand a man's life.

Master and Commander: The Far Side of the World and The Station Agent

Our list of notable films from 2003 continues with *Master and Commander*, an epic sea adventure set in 1805 when the British boasted that the sun never set on their empire. The film is based on the novels of Patrick O'Brian, and does for the early nineteenth century what *Saving Private Ryan* did for WW II; the film really makes viewers feel as though they are sailing the high seas in search of adventure.

Set on the *HMS Surprise*, the plot line follows the *Acheron*, a French warship, as it tries to catch the *Surprise* which is commanded by Capt. Jack Aubrey (Russell Crowe). Aubrey is contrasted with his friend, Stephen Maturin, the ship's surgeon. Capt. Aubrey is a pragmatist who pursues noble adventure and a life of war upon the sea. Maturin is a very introspective intellectual who travels with the British warship so he can collect animal and biological specimens. The contrast is highly textured and extremely well developed, affording the viewer a rare insight into the psyche of two very different, if not totally opposite, men. All of this and high sea adventure involving very violent war scenes make for a thoroughly delightful film.

Another fairly accessible film, but not one recommended for

those under seventeen, is Thomas McCarthy's film, *The Station Agent*, which is centered around a dwarf named Finbar McBride (Peter Dinklage). McBride has a passion for trains, and uses that passion to protect himself from those who would mock and pester him. His devotion to all things relating to trains is fully realized when he inherits an old run-down train station in the town of Newfoundland, New Jersey when his only friend in the world, Henry Styles (Paul Benjamin), dies. Finbar moves into the train station seeking peace and solitude from a world that has a hard time understanding someone who appears to be so different, but who is actually more human than those people who intentionally and unintentionally persecute him.

Finbar's hope for solitude is first interrupted by Joe Oramas (Bobby Cannavale), who drives a coffee truck and is always willing to give unsolicited advice to others. Finbar's solitude is further disrupted by Olivia Harris (Patricia Clarkson), a divorced woman who is working through the death of a child. Olivia almost hits Finbar with her car as he is coming and going from a nearby convenience store, presumably to emphasize his near invisibility to others. Like a good Flannery O'Connor short story, *The Station Agent* closes with a scene that will cause all viewers to examine their attitudes toward people who are different.

Elephant and Thirteen

Two films from 2003 that deal with teenagers are *Elephant*, from Gus Van Zant, and *Thirteen*, directed by Catherine Hardwicke.

Elephant's title comes from the familiar reference to an elephant being in the room, and everyone pretending that it is not there. The film is a chronicle of one day in a Columbine-like high school, and the complete inability of those involved, as well as those viewing the film, to comprehend what is happening. The camera simply tracks the activities of

the killers and their victims in the hours that lead up to the massacre. Then the viewer gets a front row seat to the killings that any reporter would love to have for a spot on the evening news. Van Zant uses violence to protest violence, presumably believing that much of the violence we have in this country is due to not understanding how pervasive and real such violence is, or that it could happen to anyone.

The killers laugh and carry on in such an unconcerned manner that the viewer cannot believe they would strike out against their world by shooting their classmates. Christian viewers, however, should be able to watch the film knowing that the explanation for such behavior rests in the doctrine of original sin and man's fall from grace. It can also remind people that things happen that do not always follow our expectations.

In *Thirteen*, another film dealing with teenagers, the emphasis is on the difficulties faced by many adolescent girls. Evie (Nikki Reed) is a wild child who loves to flirt with danger, and is exactly the kind of girl you would not want your daughter to have as a friend. She is popular, sexually experienced, and lives without shame or worry. Evie's character is a sharp contrast with that of Tracy (Evan Rachel Wood), the good and unassuming girl who just wants to be cool and hang out with a more popular crowd. Evie begins to relate stories of sexual conquests and shoplifting sprees that are particularly impressive to Tracy. It seems as though Evie wants to clone herself as many times as possible.

Melanie (Holly Hunter), Tracy's mother, is a divorcée and recovering alcoholic who can barely make ends meet. She is a little naïve concerning her daughter's behavior, but begins to have suspicions when Evie comes to live with them. Evie's behavior goes from bad to worse until a culminating scene where her lies are exposed, and Tracy begins to see the wisdom of her mother's advice.

Both *Elephant* and *Thirteen* are films which should be approached with caution. And while they are not for everyone, some people will find them to be among of the best examples of teen angst in recent years.

Mystic River, Stone Reader, and Finding Nemo

The last three films recommended as notable features from 2003 are *Mystic River*, *Stone Reader*, and *Finding Nemo*. *Mystic River* is Clint Eastwood's twenty-fourth film, and one of the handful he has directed but not also starred in. The story is centered around the lives of three boyhood friends who grow up, get married, and live normal if not boring lives.

The three friends, Jimmy, Dave and Sean (played by Sean Penn, Tim Robins and Kevin Beacon respectively), have tried to forget the time when one of them was molested by a man in their Boston neighborhood. The emotional trauma the young boys suffered is revisited when Katie, Jimmy's daughter, is brutally beaten to death. The two main suspects are Brendon, Katie's boyfriend, and Dave, who came home mumbling about beating up a mugger and was covered in blood.

Jimmy takes the law into his own hands when he believes he has discovered Katie's murderer. There is a connection between the revenge Jimmy executes and the molestation the men witnessed when they were young. There is a "mystic river" that flows in a man's life, and rarely is the destination reached the same as the one hoped for. *Mystic River* finishes as a meditation on time, growing old, and the way in which the past continually affects the future.

Stone Reader, a documentary by filmmaker Mark Moskowitz, opens with a search for Dow Mossman, an author who wrote a single novel only to "retire" and disappear into obscurity. There are plenty of films based on books, and others with authors as

major or minor characters, but there are very few films so purely about books, authors, editors, and the difficult task of seeing even a single novel through to publication.

Editors and publishers provide some of the most interesting dialogue, discussing everything from the difficulties of publishing, to the classic, but real, anxiety of the author, and the plight of the one-novel wonder.

The documentary is also a quest and road film. It is a kind of odyssey for anyone who has loved a particular novel or its author, and wondered what became of them years later.

Finally, no list of notable films from 2003 would be complete without *Finding Nemo*, the animated film from Pixar, the studio responsible for *Toy Story*. In *Nemo*, the action is centered around an overprotective father and his son who are both fish. As in *Toy Story*, where the world of toys were brought to life, the Pixar people take viewers into the highly colorful world of the ocean. The viewer will be rooting for little Nemo as he is caught by a diver and is pursued by a loving father.

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Fahrenheit 9/11

Michael Moore's *Fahrenheit 9/11*

Fahrenheit 9/11, Michael Moore's new documentary, has been raising much concern since its mid-summer release from a number of groups. These groups represent a large demographic, and no one appears to be lukewarm to the film; people either love it or hate it. Rated "R" for scenes from the Iraq war,

and a split second clip showing the execution of a prisoner by the government of Saudi Arabia, *Fahrenheit* is an exercise in cut-and-paste film making that poses as a traditional documentary, but is really a thinly veiled and vehement anti-Bush propaganda piece.

The film won the Palme de'Or at this year's Cannes Film Festival, the first documentary film to ever capture the prize. A quick survey of some of the films in the past that have received the award, (among them Orson Welles' *Othello*, Antonioni's *Blow-Up*, Scorsese's *Taxi Driver* to name just a few) raises the question of what makes this particular work worthy of one of the most coveted honors in cinema. I have been professionally involved in film criticism for almost ten years, and this is one of the worst documentaries I have ever seen. Moore's film is undeserving of a place among these heavyweights, but we appear to be in a time when anything that bashes America, its perceived imperialism, or the Bush administration, is not only good, but is something to be revered.

The film begins with the 2000 presidential election and the efforts to decide if Bush or Gore won. Moore claims in his film that several investigations uncovered the fact that Gore actually won. However, he fails to give us the sources of those "investigations." He does not acknowledge that newspapers as credible as the *Washington Post* and *The New York Times* declared that Bush won the electoral vote, even if he did not win the popular vote (it should be kept in mind that the final count on the popular vote may never actually be known). The film plays to all of those who believe that Bush "stole" the election, and ignores the fact that the Supreme Court awarded Bush the election after law suits from both parties were settled.

Moore then directs the viewer's attention to the House of Saud. In this segment, Moore concentrates his energies on the connection between the Bush administration and the Royal Saudi

family. He equates being involved with the Royal Family as being involved with terrorists. Moore groups all of the people from a certain ethnic group into one neat category, and maintains that association with that group is wrong. This is just an introduction to Moore's casual handling of facts that will follow in the rest of the film.

President Bush on September 11

The continuing enthusiasm for Moore's "documentary" needs to be examined in the light of the misinformation, poor research, and disregard for the facts that constitute the main body of the film. Dave Kopel has written an excellent review of the film titled "Fifty-nine Deceits in *Fahrenheit 9/11*" that can be found at www.davekopel.com. It is a forty-page exposition with detailed information concerning the specific factual errors found throughout Moore's film, and is the basis of much of the information summarized in the four or five points we will consider.

In one of the early scenes in the film, President Bush is shown reading from the book *My Pet Goat* to an assembly of elementary school children after he had already received the news that the September 11 attacks were occurring (actually it was a chapter from *Reading Mastery 2* that Bush was reading to the children). Moore's voice-over, a technique that is uniformly suspicious with film makers as an indication of a poor film that needs rescuing or explaining to its audience, suggests that Bush sits quietly in a state of bewilderment wondering what he should do. The insinuation is that Bush is an incompetent and unprepared leader who has been dumfounded by the surprise attack. Moore goes on to say that Bush clearly did the wrong thing, and that he should have been prompted into action immediately.

Moore does not suggest what the president should have done; he

merely derides his hesitation after hearing the news. Moore also leaves out the fact that the principle of the school, Gwendolyn Tose-Rigell, gave Bush high praise for his calm handling of the situation saying, "I do not think anyone could have handled the situation better." This praise came from someone who understands that children are easily alarmed and in this instance needed a calming voice from someone in charge.

Moore belittles the president for being dumbstruck by the attack. The insinuation is that a better leader would have taken control of the situation and rushed into action to address the emergency. One could easily view the same clip and come to the conclusion that here was a man who was extremely disturbed by what he knew, and realized that all of the forces of American intelligence from the FBI, the CIA, and certainly the Pentagon were being called into immediate action, and that there was little that could be accomplished by rushing out of the room. What this segment of the film does is merely make fun of the president's facial expressions, and, in effect, for not stirring the young children, their parents, and the nation into a state of panic.

The Saudi Connection

Let's turn next to the relationship between President Bush and Prince Bandar of Saudi Arabia. Moore attempts to make a case that the Bush family is in a cozy and financially beneficial relationship with prince Bandar, and that this relationship could not help but interfere with United States' interest, especially during a crisis on the scale of the 9/11 attacks.

This claim or insinuation fails to point out that Prince Bandar has participated in a bipartisan relationship with both parties in Washington for decades. Elsa Walsh, in an article in *The New Yorker* magazine from March 24, 2003, gives a

detailed account of former president Bill Clinton frequently turning to Prince Bandar for advice on Middle East agendas. She goes on to show how Bandar has become an "indispensable operator" for both parties.

Moore is either unaware or willfully omitting the relationship concerning Clinton's former Ambassador to Saudi Arabia, Wyche Fowler, whose present job is chairman of The Middle East Institute. This institute is heavily supported by the Saudis, who have secretly donated over \$1 million to the Clinton Library. The point in citing the Clinton administration's involvement with the Bandar family is not to absolve the Bush family of any wrongdoing, if in fact there is anything wrong. The issue is that if one administration is wrong in cooperating with the Prince, then both administrations are wrong. What is far more likely is that Prince Bandar is a necessary ally and advisor to the United States regardless of which party is in power. Moore is hypocritical to ignore such connections, and this is a prime example of what one finds throughout the film.

By mentioning Prince Bandar repeatedly in association with oil money, Moore takes the viewers so far down a path of conjecture that many will draw the conclusion that the Bush administration's foreign policy does not have the United States' interest as a top priority. However, there may be some good that can come out of this if the viewer comes away with a concern about our nation's dependence on foreign oil. At present it is very difficult for candidates at almost any level to get elected if they run on a platform that appears to threaten American's supply of cheap oil and petroleum products. Therefore, Moore is correct in making the connection that American foreign policy may be overly dependent on Saudi interests. However, it is misleading at best to suggest that Saudi influence only occurs when Republicans are in office, and ignores the fact that both parties are influenced by Bandar and Saudi Arabia.

A Cavalier President?

Moore charges President Bush for being on vacation forty-two percent of the time during his first eight months as president. The calculation used to arrive at the number forty-two would be interesting in and of itself, but the fact that Moore ignores the concept of the “working vacation,” or the fact that most presidencies could not fare well if they were subjected to such a calculation, is again very misleading.

In his article “Just the facts of *Fahrenheit 9/11*’,”^{1} Tom McNamee exposes what may have been the source for Moore’s forty-two percent figure. McNamee points out that of the fifty-four days Moore cites when Bush was at his ranch in Crawford, Texas, weekends were also included; a fact that Moore fails to point out. Another interesting source is Mike Allen’s article in the *Washington Post*.^{2} Allen notes that Camp David stays have traditionally been used for meetings with foreign dignitaries, ambassadors, and other heads of state, and are routinely reported on cable and network newscasts as work. This alone should be enough to raise a cautionary flag for viewers of the film. Moore is playing fast and loose with the facts, never giving Bush the benefit of the doubt or pointing out that many of Bush’s so-called sins are standard behavior for any administration regardless of the party in power.

Moore continues the slanted montage of images with shots showing Bush relaxing at Camp David, working on his Crawford ranch, and driving golf balls while lightheartedly responding to questions from reporters. The implication Moore wants the viewer to draw is that the leader of the free world is more concerned about his golf game than fighting terrorism and doing his job. The following Tuesday this clip was clarified by Brit Hume and Brian Wilson on the Fox News Channel. They reported that Bush was answering a question concerning an attack carried out by Israel in response to a Palestinian

suicide bomber.

Moore evidently does not see the hypocrisy of failing to mention president Clinton hitting golf balls on the White House lawn moments after learning that Israel's Prime Minister Yitzhak Rabin had been shot, and not knowing whether he would live or die.

Again, this is another example of how Moore is throwing together film clips, adding a voice over, and leading the audience astray. If this film were part of a graduate or doctoral research project of any form the candidate would be failed outright for false and misleading research and for failure to check his sources. Additionally, any reputable news organization making such a case would probably be sued for libel and slander.

***Fahrenheit 9/11* and the Current Crisis**

In this writer's opinion, it would be overly generous to just dismiss the film as composed of half-truths and misinformation. The film is not only a poor documentary undeserving of the prestigious Cannes Film Festival's highest honor, the Palm d'Or, but a potentially dangerous movie that may not be advantageous to our troops in Iraq.

Fahrenheit 9/11 is at best a propaganda piece that potentially played into the hands of al Qaeda, Saddam loyalists, and the coalition enemy operatives and terrorists who continue to back Saddam Hussein and are presently killing American soldiers and targeting United States interests around the world. In his own words found at MichaelMoore.com, April 14, 2004, he said: "The Iraqis who have risen up against the occupation are not insurgents' or terrorists' or The Enemy.' They are the REVOLUTION, the Minutemen, and their numbers will grow – and they will win." [\[3\]](#)

It is irresponsible to call Iraqis “freedom fighters” who have opposed themselves to a free democratic nation that is sacrificing its sons and daughters so that others might live without the threat of a totalitarian dictator who kills his own people. Moore maintains that he is deeply concerned about American troops, but also lauds the efforts of the enemy insurgents who are killing those troops. One cannot have it both ways and remain rationally consistent.

Several efforts are presently underway to begin distribution of *Fahrenheit 9/11* through Middle East distributors. Hezbollah, a known terrorist organization, is assisting *Front Row* distributors in the promotion of Moore’s film. Additionally, Nancy Tartaglione in *Screen Daily.com* (June 9th, 2004) and Salon.com both reported that *Fahrenheit* will be the first commercially released documentary in the Middle East, opening in both Lebanon and Syria soon (Syria is presently on the United States list of terrorist states). It could easily be argued that Moore is indirectly getting rich from the approval and support of known terrorist groups and enemies of the United States.

Our country is a stronger and better place because of the freedom of speech we enjoy, and Moore in some ways represents a long tradition of vocal and organized opposition to the wars and policies of our government. He does have a right to be heard, and one should not avoid the film just because he or she has a preconceived notion of its message. *Fahrenheit 9/11* may prove to be a very important piece of propaganda, both in this election year and in the future. It could also be very important that there are people out there who have seen the film and can offer reasoned critiques to those who might otherwise be lead astray by this controversial and misleading documentary.

Notes

1. Tom McNamee, "Just the facts on 'Fahrenheit 9/11'" *Chicago Sun-Times*, June 28, 2004.
2. Mike Allen, "White House On the Range. Bush Retreats to Ranch for 'Working Vacation'," *Washington Post*, August 7, 2001.
3. <http://www.michaelmoore.com/words/message/index.php?messageDate=2004-04-14>

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Race and Racial Issues – A Biblical Christian Perspective

Kerby Anderson looks at the issue of race from a Christian worldview perspective. The Bible clearly teaches that all people are valuable and loved by God with no distinction based on race. As Christians, we are called to set an example by seeing all peoples as worthy of our love and our respect.



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

Race has divided people in our world for millennia, and the prejudice of racism is still with us today. So in this article we are going to focus on some important aspects of race and racial issues.

At the outset we should acknowledge that, although we will use the term "race" through this discussion, it is not a very

precise term. First, the Bible really only talks of one race: the human race. Superficial differences in skin color, hair color, hair texture, or eye shape may provide physiological differences between people groups. But the Bible doesn't provide any justification for treating people differently simply because of these physical differences.

The Bible teaches that God has made "from one blood every nation of men" (Acts 17:26). Here Paul is teaching the Athenians that they came from the same source in the creation as everyone else. We are all from one blood. In other words, there are no superior or inferior races. We are all from the same race: the human race.

Race is also an imprecise term in large part because it is not based upon scientific data. People of every race can interbreed and produce fertile offspring. It turns out that the so-called differences in the races is not very great. A recent study of human genetic material of different races concluded that the DNA of any two people in the world would differ by just 2/10ths of one percent.[\[1\]](#) And of this variation, only six percent can be linked to racial categories. The remaining 94 percent is "within race" variation.

Let's put it another way. All the racial differences that have been so important to people for generations are statistically insignificant from a scientific point of view. These differences are trivial when you consider the 3 trillion base pairs of human DNA.

A third reason the term "race" also lacks precision is due to interracial marriage. While it is probably true that the so-called races of the world were never completely divided, it is certainly true that the lines are becoming quite blurred today. Take golfer Tiger Woods as one example. His heritage is Thai, black, white, Chinese, and Native American.

Isn't it ironic that at a time when racial lines are blurring more and more each generation, the government still collects data that requires individuals to check one box that represents their racial or ethnic heritage? A growing number of people are finding it hard to classify themselves by checking just one box.

The Curse on Ham

Sadly, one of the most destructive false teachings supposedly based on the Bible is the so-called "curse on Ham." Ham was one of Noah's three sons (along with Shem and Japheth).

In the past, certain cults and even some orthodox Christian groups have held to the belief that the skin color of black people was due to a curse on Ham and his descendants. Unfortunately, this false teaching has been used to justify racial discrimination and even slavery.

One group said, "We know the circumstances under which the posterity of Cain (and later Ham) were cursed with what we call Negroid racial characteristics."^{2} Another group argued that "The curse which Noah pronounced upon Canaan was the origin of the black race."^{3}

First, let's clearly state that the Bible does not teach that people with black skin color are cursed by God. This curse was not the origin of the black race or black racial characteristics.

Second, it wasn't Ham who was cursed but his son Canaan (Gen. 9:18-27; 10:6). Only one of Ham's four sons (Cush, Mizraim, Put, and Canaan) was cursed, so how could all black people be cursed?

As it turns out, the curse on Canaan has unfolded in history. The descendants of Canaan were perhaps one of the most wicked people to live on earth. They were the inhabitants, for

example, of Sodom and Gomorrah.

Third, even if a curse is given, the Bible clearly places limitations on curses to three or four generations. In Exodus 20:5-6 God says, "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments."

Notice that this passage seems to teach that curses based upon disobedience are reversed when people repent and turn back to obedience. So not only is a curse limited, obedience to God's principles can break it.

Fourth, the Bible teaches that the fulfillment of the curse on Canaan took place with the defeat and subjugation of Canaan by Israel (Joshua 9:23; 1 Kings 9:20-21). This had nothing to do with placing black people under a permanent curse.

Although the idea of "the curse on Ham" has been dying a well-deserved death, it is still important to remember that not so long ago people were misinterpreting a biblical passage to justify their racism and discrimination. No one race or people group is inferior to any other. In fact, the Bible teaches that preferences based upon race, class, or ethnic origin are sinful and subject to God's judgment (James 2:9-13). All of us are created in God's image (Gen. 1:27) and have value and dignity.

Racism

Racism has no doubt been the scourge of humanity. It usually surfaces from generalized assumptions made about a particular race or cultural group. While it is wrong and unfair to assign particular negative characteristics to everyone within a

racial group, it is done all the time. The bitter result of these racial attitudes is intolerance and discrimination.

Often racism goes beyond just individual attitudes. These racial attitudes can become the mindset of a particular people group who may use cultural as well as legal means to suppress another race. These cultural norms and laws can be used by the majority race to exploit and discriminate against the minority race.

Although racism has existed throughout the centuries, it gained an unexpected ally in the scientific realm in the nineteenth century. In 1859, Charles Darwin published his famous work *The Origin of Species by Means of Natural Selection of the Preservation of Favored Races in the Struggle for Life*. It was the last part of that title that no doubt furthered some of the ideas of racial superiority that flourished during that time.

It is not at all clear that Darwin meant to apply the concept of favored races in this particular book to human beings. In fact, he did write more on this subject later, but the provocative nature of the subtitle was enough to fuel discussions about racial superiority and inferiority. Later Darwinists took the concept far beyond what Charles Darwin intended.

So why do people hold racist attitudes? Three reasons are: feelings of pride, feelings of inferiority, and feelings of fear. Pride and arrogance fuel racism. When we are proud of who we are, we can easily look down upon those who are different from us and do not manifest the same characteristics that we do. We can start believing we are superior to another person or race.

Racism, however, can come from the opposite end of the emotional spectrum: inferiority. We may not feel good about ourselves. So in order to feel good about ourselves, we

disparage another person or race.

Racism also results from fear. We fear what we don't understand. We fear what is strange and foreign. Racial and cultural differences may even seem dangerous to us. Racial attitudes can surface if we don't seek to know and understand those who are different from us.

We should stand strong against racism and racist attitudes wherever we find them: in the society, in individuals, even within the church.

Biblical Perspective

We have already noted that the Bible really only talks of one race: the human race. Superficial differences in skin color, hair color, hair texture, or eye shape may provide physiological differences between people groups, but the Bible doesn't provide any justification for treating people differently simply because of these physical differences. The Bible teaches that God has made "of one blood all nations of men" (Acts 17:26 KJV).

The Bible also teaches that it is wrong for a Christian to have feelings of superiority. In Philippians 2, Paul admonishes the Christians to live in harmony with one another. They are to have a gentle spirit toward one another, and to let this gentle spirit be known to others.

Christians are also admonished to refrain from using class distinctions within the church. In James 2, believers are told not to make class distinctions between various people. They are not to show partiality within the church. Showing favoritism is called sin and the one showing favoritism is convicted by the law. Surely these commands would also apply to holding views of racial superiority and inferiority.

Likewise Paul instructs Timothy (1 Tim. 5:21) to keep his

instructions without partiality and to do nothing out of favoritism. This command would also exclude making racial distinctions based on a view of racial superiority.

Finally, we see that Paul teaches the spiritual equality of all people in Christ. For example, he teaches in Colossians 3:11 that “there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.” This is a significant passage because it shows that Christ has removed four kinds of distinctions: national distinctions (Greek or Jew), religious distinctions (circumcised or uncircumcised), cultural distinctions (barbarian or Scythian), and economic distinctions (slave or free).

A similar passage would be Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” In Christ, our human distinctions lose their significance. No one is superior to another. A believing Jew is not superior to a believing Greek. A believing slave is of no higher rank than a believing free person.

Racism and racist attitudes are wrong. Christians should work to remove such ideas and attitudes from society.

Becoming Culturally Sensitive

Here are some suggestions on how to become more sensitive to differences in race and culture.

First, we need to take an accurate assessment of ourselves. Often our assumptions and predispositions affect the way we perceive and even treat others. A person who says he or she has no prejudices is probably in denial. All of us perceive the world differently and find it easier to accept people who are like us and harder to understand people who are different

from us.

Our cultural worldview affects how we perceive others. It affects how we evaluate what others think and what others do. So an important first step in becoming more racial and culturally sensitive is to evaluate ourselves.

Second, we should try to empathize with others. We must start learning how to look at life and our circumstances from the viewpoint of others. Instead of trying to make others think like us, we should strive to begin to begin to think like them. That doesn't mean we have to agree with their viewpoint, but it does mean that becoming empathetic will be helpful in bridging racial and cultural barriers.

Third, learn to withhold judgment. Tolerance (in the biblical sense of the word) is a virtue we should cultivate. We should be willing to put aside our critical thinking and judgment until we know someone better. Taking the time to listen and understand the other person will help build bridges and dismantle barriers that often separate and isolate races and cultures.

Fourth, do not consider yourself superior to another. One of the root causes of racism is a belief in racial superiority. Paul tell us in Romans 12:3 that a man should not "think more highly of himself than he ought to think." Differences in race and culture should never be used to justify feelings of racial superiority which can lead to racist attitudes.

Fifth, develop cross cultural traits. A missionary who goes overseas must learn to develop personal traits that will make him or her successful in a new and different culture. Likewise, we should develop these traits so that we can reach across a racial and cultural divide. Friendliness and open communication are important. Flexibility and open-mindedness are also important. Developing these traits will enhance our ability to bridge a racial and cultural gap.

Finally, we should take a stand. We shouldn't tell (or allow others to tell) racial and ethnic jokes. These are demeaning to others and perpetuate racism and racial attitudes. Instead we should be God's instrument in bring about racial reconciliation. We should seek to build bridges and close the racial and cultural divide between people groups and reach out with the love of Jesus Christ.

Notes

1. J. C. Gutin, "End of the Rainbow," *Discover*, Nov. 1994, 71-75.
2. Bruce McConkie, "Apostle of the Mormon Council of 12," *Mormon Doctrine* (Salt Lake: Bookcraft, 1958), 554.
3. "The Golden Age," *The Watchtower*, 24 July 1929, 702.

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Athlete Ranks New Life Greater Than Olympic Gold

Suppose you had a chance to win a medal at the Athens Olympics. Could anything make you turn it down?

Olympic success can bring fame, lifetime honor and lucrative endorsement contracts. Olympic games usually bring many inspiring stories of victory through determination and achievement despite adversity. Stars are born and careers receive quantum boosts.

Consider British hurdler Tasha Danvers-Smith. She has been ranked sixth in the world in her event. Her Olympic prospects looked bright.

But her ticket to the Athens track was never punched. It wasn't injury or defeat that kept her from competing in the games. It was her personal choice.

Tasha Danvers married her coach, Darrell Smith, in November 2003. In early 2004, she was in excellent physical shape and keenly focused on her training. Then, as she told the Telegraph newspaper, she felt tired all the time, feeling flat for no reason.

In the spring, a home pregnancy test showed positive and she learned she was nine weeks pregnant. "I was in shock, reports Danvers-Smith. I only took the test because I wanted to stop myself worrying about it. Not for one minute did I think it would be positive. The couple had not planned to start a family until after the Olympics.

Having a baby in December would eliminate her chances of competing in Athens in August. It would increase their expenses and mean lean times. They did not own a home and were living with her husband's parents. She – through her athletic competition – was the main source of income.

As she put it, When my body is my business, then if my body is not functioning, there is no business.

Feeling devastated, the couple considered an abortion. It would seem a simple solution to an inconvenient problem, a comparatively easy way to eliminate an obstacle to the success and recognition she sought.

The thought [of an abortion] did cross our minds as an option," recalls Danvers-Smith. But this line from the Scriptures kept coming into my head: 'For what shall it profit a man, if he shall gain the whole world and lose his own soul?

She tried to convince herself that she should terminate her pregnancy but struggled through her tears with an alternative she could not accept: "For me, the whole wide world was the

Olympics. At the same time, I felt I would be losing my soul. It just wouldn't fit well. It would be a forced decision . . . something that wasn't going to make me happy at all.

Aiming now for the 2008 games, she seems happy with her choice and philosophical about her mixed metaphor situation: Life throws you curve balls and you just have to roll with the punches."

Abortion is, of course, one of today's most controversial issues. But regardless of one's views on this emotionally explosive topic, it seems appropriate to admire the dedication of a woman who wrestled with an agonizing decision and made her choice to bear her child and postpone possible future glory and fortune.

Regardless of what success eventually comes her way, might that choice become Danvers-Smith's lifetime golden moment?

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The Psychology of Prisoner Abuse

Those Awful Pictures

Do you remember how you felt as the Iraq prisoner abuse scandal began to unfold in spring 2004? Maybe you saw the

disturbing pictures when they were first aired on CBS television's *60 Minutes II*. Soon they were transmitted around the globe. They greeted you on the front page of your morning newspaper and on the evening news. The stream seemed endless.

You saw naked Iraqi prisoners in various stages of humiliation: hooded, naked men stacked in a pyramid; others lying on the floor or secured to a bed; one in a smock standing on a box with his arms outstretched and wires attached to him. In some of the photos, male and female American soldiers grinned and pointed. In one picture, a female soldier stood holding a leash around the neck of a naked male prisoner. In others, soldiers grinned over what appeared to be a corpse packed in ice.

What feelings did you experience? Shock? Anger? Rage? Disgust? Maybe you felt embarrassed or ashamed. "How could they do such degrading things to other human beings?" you might have wondered. Perhaps you feared how the growing storm might affect the life of your friend or family member serving in Iraq. Or wrestled with how to explain the abuse to your children.

Finger pointing began almost as soon as the story broke. High-ranking military and government officials announced that these were aberrations carried out by a few unprincipled prison guards. Accused military police claimed they were merely following orders of military intelligence officials to soften prisoners up for interrogation. Others insisted soldiers had a moral obligation to disobey orders to do wrong. The accused countered that the harsh techniques were in place before they arrived for duty at the prison. Ethical arguments surfaced that the war on terror demanded tough methods to help prevent another 9/11.

What factors prompt people to abuse others in such degrading ways? What goes on inside the minds of the abusers? Are there special social forces at work? While this article won't

attempt to analyze specific cases in the Iraq prison scandal, it will consider some fascinating psychological experiments that reveal clues to the roots of such behavior. The results - - and their implications -- may disturb you. A biblical perspective will also offer some insight.

The Stanford Prison Experiment

CBS News correspondent Andy Rooney said the Iraq prisoner abuse is “a black mark that will be in the history books in a hundred languages for as long as there are history books.”[{1}](#)

Stanford University psychologist Philip Zimbardo was not surprised by the Abu Ghraib prison abuse. He had observed similar behavior in his famous 1971 experiment involving a mock prison in the basement of the Stanford psychology building.[{2}](#) The experiment showed that otherwise normal people can behave in surprisingly outrageous ways.

Zimbardo and his colleagues selected twenty-four young men considered from interviews and psychological tests to be normal and healthy. Volunteers were randomly assigned to be either “prisoners” or “guards.” Guards wore uniforms and were told to maintain control of the prison and not to use violence.

On the second day, prisoners rebelled, asserting their independence with barricades, taunting and cursing. Guards suppressed the rebellion. Zimbardo reports that the guards then “steadily increased their coercive aggression tactics, humiliation and dehumanization of the prisoners.”[{3}](#) He says the worst abuse came at night when guards thought no psychology staff were observing.[{4}](#) Zimbardo remembers that the guards “began to use the prisoners as playthings for their amusement... They would get them to simulate sodomy. They also stripped prisoners naked for various offenses and put them in solitary for excessive periods.”[{5}](#) They dressed them in smocks, chained them together at the ankles, blindfolded them

with paper bags on their heads, and herded them along in a group.[{6}](#) Sound familiar?

It was Berkeley professor Christina Maslach, Zimbardo's then romantic interest whom he later married, who jolted him back to reality. On Day Five, she entered the prison to preview the experiment in preparation for some subject interviews she had agreed to conduct the next day. Shocked by what she saw, she challenged Zimbardo's ethics later that evening – screaming and yelling in quite a fight, she recalls. That night, Zimbardo decided to halt the experiment.[{7}](#)

Zimbardo feels that prisons are ripe for abuse without firm measures to check guards' lower impulses.[{8}](#) He recommends “clear rules, a staff that is well trained in those rules and tight management that includes punishment for violations.”[{9}](#)

An old Jewish proverb says, “Like a roaring lion or a charging bear is a wicked man ruling over a helpless people.”[{10}](#) Unfettered prison officials -- or most anyone -- can yield to their baser natures when tempted by power inequalities.

The Perils of Obedience

What about those who say they were only obeying authority? How far will people go to inflict harm under orders? In the 1960s, Yale psychologist Stanley Milgram conducted classic experiments on obedience.[{11}](#) (Ironically, Milgram and Stanford psychologist Philip Zimbardo were high school classmates.[{12}](#))

At Yale, Milgram set up a series of experiments “to test how much pain an ordinary citizen would inflict on another person simply because he was ordered to by an experimental scientist.” He writes, “Stark authority was pitted against the subjects' strongest moral imperatives against hurting others, and, with the subjects' ears ringing with the screams of the victims, authority won more often than not.”[{13}](#)

Milgram's basic design involved a volunteer "teacher" and a "learner." The learner was actually an actor who was in on the deception. The learner was strapped to "a kind of miniature electric chair" with an electrode on his wrist. The teacher sat before an impressive-looking "shock generator" with switches indicating voltages from 15-450 volts. [{14}](#)

The teacher asked test questions of the learner and was instructed to administer increasingly large shocks for each incorrect answer. (You say you've known some teachers like that?) The machine here was a fake -- no learner received shocks -- but the teacher thought it was real.

In the initial experiment, over 60 percent of teachers obeyed the experimenter's orders to the end and punished the victim with the maximum 450 volts. Milgram found similarly disturbing levels of obedience across various socioeconomic levels. His conclusions after hundreds of experiments were chilling:

...Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear, and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority. [{15}](#)

Why did they obey? Milgram offers several possibilities. Fears of appearing rude, desires to please an authority, aspirations to do one's best, and lack of direct accountability can all cloud judgment. But could there be something deeper, something in human nature that influences abuse? A famous novel illustrates how the dark side of human nature can affect group behavior.

Lord of the Flies

Prisoner abuse shows what can happen when power inequalities

and inappropriate devotion to authority distort one's moral compass. Nobel laureate William Golding's short novel, *Lord of the Flies*,[{16}](#) illustrates through a fictional story how similar flaws can manifest in society. A film version of the book helped inspire the popular television series *Survivor*.[{17}](#)

Lord of the Flies opens on a remote, uninhabited island on which some British schoolboys, ages six to twelve, find themselves after an airplane crash. An atomic war has begun, and apparently the plane was evacuating the boys when it was shot down. The island has fresh water, fruit, and other food. The setting seems idyllic. Best of all, the boys discover, there are no grownups (the plane and its crew presumably have washed into the sea).

Four central characters soon emerge. Ralph is elected leader. Piggy, an overweight asthmatic and champion of reason, becomes Ralph's friend. Simon is a quiet lad with keen discernment. Jack becomes a hunter.

At first, the boys get along without much conflict. Soon, though, fears envelop them, and they debate whether an evil beast might inhabit the island. Jack and his followers kill a wild pig and, in frenzied blood lust, dance to chants of "*Kill the pig! Cut her throat! Bash her in!*"[{18}](#) When Ralph criticizes Jack for breaking some tribal rules, Jack replies, "Who cares?" His hunting prowess will rule.[{19}](#)

One night, some boys see a dead parachutist, which they mistake for the "evil beast" and flee. Jack posts a pig's head onto a stick in the ground as a gift for the beast. The decaying, fly-covered pig's head soon becomes for Simon the "Lord of the Flies," a sort of personification of evil.[{20}](#) Later, Simon discovers that the feared "beast" is only a human corpse. Running to tell the group this good news, he encounters their mock pig-killing ritual. The crazed boys attack Simon and kill him. Nearly all the boys follow Jack

and, acting like savages with painted bodies and spears, kill Piggy and hunt down Ralph. Only the surprise appearance of a British naval officer, drawn by the smoke from a fire, halts the mad pursuit. Ralph and the boys dissolve in tears. Ralph weeps, as Golding writes, “for the end of innocence, the darkness of man’s heart...”[{21}](#)

Lord of the Flies is filled with symbolism, both biblical and from Greek tragedy. But Golding’s stated purpose was “to trace the defects of society back to the defects of human nature.”[{22}](#) Could his point that darkness lurks in the human heart help explain the prisoner abuse?

Animal House Meets Lord of the Flies

Prisoner abuse is a sad reality in the U.S. and abroad.[{23}](#) The Iraq prisoner abuse scandal smacks of fraternity hazing on steroids, *Animal House* meets *Lord of the Flies*. Consider from this sad episode some lessons for both prison reform and society in general:

- *Establish clear rules for prison staff; train them well and punish them for violations*, as Stanford psychologist Philip Zimbardo recommends.
- *Educate against blind conformity*. Some of Milgram’s experimental subjects found the strength to resist abusive authority.[{24}](#) Some psychologists feel that strong moral values and experience with conformity can strengthen moral courage.[{25}](#)
- *Involve external observers and critics*. Often outsiders, not emotionally swept up in a project or event, can through their psychological distance more clearly assess ethical issues. For example, Christina Maslach, Philip Zimbardo’s friend and colleague who challenged the ethics of his prison experiment, credits her late arrival on the scene with facilitating her concern. The experimenters who had planned and had been conducting

the experiment for five days were less likely to be startled by the developing misconduct, she maintained. {26}

- *Realistically appraise human nature's dark side.* Again, Golding said *Lord of the Flies* was “an attempt to trace the defects of society back to the defects of human nature.” {27} Jesus of Nazareth was, of course, quite clear on this point. He said, “From within, out of a person’s heart, come evil thoughts, sexual immorality, theft, murder, adultery, greed, wickedness, deceit, eagerness for lustful pleasure, envy, slander, pride, and foolishness. All these vile things come from within...” {28}

Some dismiss as simplistic any analyses of human suffering that begin with alleged defects in human nature. They would rather focus on changing social structures and political systems. While many structures and political systems need changing, may I suggest that a careful analysis of the human heart is not simplistic? Rather it is fundamental.

Perhaps that’s why Paul, a leader who agreed with Jesus’ assessment of human nature, {29} focused on changing hearts. Paul was a former persecutor of Jesus’ followers who zealously imprisoned them {30} but later joined them and became a prisoner himself. {31} Paul eventually claimed that when people place their faith in Jesus as he had, they “become new persons. They are not the same anymore, for the old life is gone. A new life has begun!” {32} Could this diagnosis and prescription have something to say to us amidst today’s prisoner abuse scandals?

Notes

1. Andy Rooney, “Our Darkest Days are Here,” CBS 60 Minutes, May 23, 2004, <http://www.cbsnews.com/stories/2004/05/20/60minutes/rooney/main618783.shtml>.

2. Kathleen O'Toole, "The Stanford Prison Experiment: Still powerful after all these years," Stanford University News Service, January 8, 1997, <http://www.stanford.edu/dept/news/pr/97/970108prisonexp.html>. A slideshow presentation of the experiment is at www.prisonexp.org. See also W. Lawrence Neuman, *Social Research Methods: Qualitative and Quantitative Approaches*, Third Edition (Boston: Allyn and Bacon, 1997), 447; Claudia Wallis, "Why Did They Do It?" TIME.com, posted May 9, 2004 (from TIME magazine, cover date May 17, 2004), <http://www.time.com/time/covers/1101040517/wtorturers.html>; John Schwartz, "Simulated Prison in '71 Showed a Fine Line Between 'Normal' and 'Monster'," *New York Times*, May 6, 2004, <http://www.nytimes.com/2004/05/06/international/middleeast/06PSYC.html?pagewanted=print&position=>.
3. O'Toole, loc. cit.
4. Ibid.
5. Wallis, loc. cit.
6. O'Toole, loc. cit.
7. Ibid.
8. Schwartz, loc. cit.
9. Wallis, loc. cit. The words are Wallis'.
10. Proverbs 28:15 NIV.
11. Stanley Milgram, "The Perils of Obedience," *Harper's*, December 1973, 62-66, 75-77. (The article is adapted from Milgram's book, *Obedience to Authority* [Harper and Row, 1974]). See also Neuman, loc. cit.; O'Toole, loc. cit.; Schwartz, loc. cit.; Wallis, loc. cit.; Anahad O'Connor, "Pressure to Go Along With Abuse Is Strong, but Some Soldiers Find Strength to Refuse," *New York Times*, May 14, 2004, <http://www.nytimes.com/2004/05/14/international/14RESI.html?ei>

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12. O'Toole, loc. cit.

13. Milgram 1973, op. cit., 62.

14. Ibid., 62-63.

15. Ibid., 75- 76.

16. William Golding, *Lord of the Flies* (New York: Perigee, 1988). This "Casebook Edition" includes the 1954 novel plus notes and criticism edited by James R. Baker and Arthur P. Ziegler, Jr.

17.

<http://www.cbs.com/primetime/survivor8/show/episode14/s8story3.shtml>.

18. Golding, op. cit., 69; emphasis Golding's.

19. Ibid., 84.

20. Many have noted that the phrase "lord of the flies" translates the word "Beelzebub." See, for instance, E.L. Epstein, "Notes on Lord of the Flies," in Golding, op. cit., 279: "'The lord of the flies' is, of course, a translation of the Hebrew Ba'alzevuv (Beelzebub in Greek) which means literally 'lord of insects.'" Theologian Louis A. Barbieri, Jr., commenting on Matthew 10:24 ff. says, "Beelzebub (the Gr. has Beezeboul) was a name for Satan, the prince of the demons, perhaps derived from Baal-Zebub, god of the Philistine city of Ekron (2 Kings 1:2). 'Beelzebub' means 'lord of the flies,' and 'Beezeboul' or 'Beelzeboul' means 'lord of the high place.'" (In "Matthew," John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary* [Wheaton, Illinois: Scripture Press Publications, Inc., 1983, 1985], Logos Research Systems digital version.) Biblical references to Beelzebub include

Matthew 12:24, 27; Mark 3:22; Luke 11:15, 18, 19. In a 1962 interview, Golding himself referred to “the pig’s head on the stick” as “Beelzebub, or Satan, the devil, whatever you’d like to call it...” (James Keating, “Interview with William Golding,” in Golding, op. cit., 192.)

21. Golding, op. cit., 186-187.

22. Epstein, op. cit., 277-278. The words are Golding’s.

23. For example, see “Missouri ‘Rain’ Leads to Toilet Duty,” *Inside Journal: The Hometown Newspaper of America’s Prisoners*, 14:7, November/December 2003, 5. Inside Journal publisher Prison Fellowship, www.pfm.org, and its affiliates seek to help rehabilitate prisoners and promote restorative justice.

24. Milgram 1973, op. cit., 63-64.

25. O’Connor, loc. cit.

26. O’Toole, loc. cit.

27. Epstein, loc. cit.

28. Mark 7:21-23 NLT.

29. For detailed information on Jesus and evidence to support His claims, see www.WhoIsJesus-Really.com.

30. Acts 8:3; 22:3-5 ff.

31. E.g., Acts 16:19-40.

32. 2 Corinthians 5:17 NLT.

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Five Films from 2002 – A Christian Critic's Review

2002 was a fantastic year for the cinema, so let's review a few notable features.

Lord of the Rings

J.R.R. Tolkien's *Lord of the Rings* trilogy continues with the second installment, *The Two Towers*, directed by Peter Jackson. The trilogy as a whole follows the struggle for possession of the One Ring created by the Dark Lord Sauron, which, if returned, will enable him to enslave the entire world.

The first film ended with the apparent death of Gandalf who was assisting the hobbits in their quest to destroy the ring. Another key figure, Boromir, who was assisting the hobbits, also died, compromising the strength of the fellowship which then splintered into three groups. In *The Two Towers*, Frodo and Samwise are in possession of the ring and are on the way to Mordor, while Aragorn, Gimli, and Legolas is attempting to save Merry and Pippen as the elves wrestle with the question of whether they should intervene on behalf of mankind or leave them to suffer whatever fate should befall them. An additional character, Gollum, a loathsome creature (created as a completely digital character) who made only a brief appearance in the first film, becomes the most prominent feature of the second as an antagonist who vacillates between his conviction to help the hobbits and his urge to kill them and take the ring to fulfill his own selfish desires.

The film as a whole is a masterpiece of technical genius and creativity. One should not, however, get lost in the digital effects and panoramic landscapes and forget that at the heart of the story is an epic struggle between good and evil. Tolkien, a devout Christian, believed in the power of epic

narrative to stir the soul to a greater understanding of life and man's place in the universe. The *Rings* trilogy is not a close allegory of the Christian narrative, but plays on the tension of the great cosmic battle taking place in all men which is being fought with high stakes and eternal consequences.

In one scene, Sam pleads with Frodo to continue their mission and destroy the ring in order to save man from a terrible fate. He says, "There is good in the world, and it is worth fighting for." This is a reminder to all, especially the devout followers of Tolkien, that we too are in the midst of a great battle and everyone must do his part or evil will triumph.

One of the great values of the *Lord of the Rings* trilogy can best be understood in light of Tolkien's understanding of the fairy tale.

"The realm of the fairy-story is wide and deep and high and filled with so many things: all manner of beasts and birds are found there; shoreless seas and stars uncounted; beauty that is an enchantment, and ever present peril; both joy and sorrow as sharp as swords."[\[1\]](#)

The *Rings* trilogy is not a "fairy-story" in this sense, however it does contain a fairy-story in the background (*The Hobbit*) that challenges the reader to suspend his or her disbelief and entertain ideas of magic, miracle, and unseen powers and forces. In doing this, one is indirectly prepared to entertain the gospels which are filled with accounts of beings who come down and intervene in the affairs of men (angels), a virgin birth, nature miracles, resurrections from the dead, and ascensions back to heavenly realms.

The Two Towers concludes with a cliffhanger that should be resolved in the third and final installment, *The Return of the King*, next year. In the meantime it is advisable to read the

Lord of the Rings trilogy in order to better understand the true grandeur of Tolkien's visionary masterpiece.

Far From Heaven

Todd Haynes' *Far From Heaven* portrays the lives of a typical, upper-class Caucasian family of the 1950s that by all outward appearances have a life made in heaven. Upon closer view we see that, in reality, their lives are far from paradise. This story is not intended as entertainment for the masses. Everything does not work out well and no one lives happily ever after. In modern American culture we often tend to idealize past times and places, remembering them the way we wish they had been, and forgetting the darker currents that made up that particular era. *Far from Heaven* is stylistically a tribute and homage to the Technicolor films of the fifties with a serious examination of post-war American life with all of its blemishes in which Haynes accurately creates a picture of a culture turning away from tradition, family, and church.

Cathy Whitaker (played by Julianne Moore) is a classic "June Cleaver" housewife and mother of two in the mid-fifties with a seemingly typical husband, Frank (played by Dennis Quaid), who may be compared with Thomas Wrath, the character played by Gregory Peck in *The Man in the Grey Flannel Suit*. Neither is quite comfortable in his job, home, or marriage to an idyllic fifties housewife. However, while Wrath returns in the end to family, tradition and home, Frank begins to exercise his latent homosexual tendencies and is caught by his wife in a passionate embrace with another man. Frank agrees to attend counseling, but continues to engage in this adulterous affair and in the end leaves his family. The film tragically concludes with a scene of Frank at peace with himself and his male lover in a hotel room.

When Cathy, who is a Caucasian American, cannot confide in her daiquiri-drinking, bridge-playing socialite friends about her homosexual husband, she seeks solace in her gardener Raymond

(played by Dennis Haysbert) who is African-American and a single parent. Soon Cathy and Raymond are seen walking together in public, and on one occasion dancing and drinking in an exclusively black bar in a town that will tolerate a discreet affair, but not inter-racial relationships or homosexual adultery. Meanwhile the children fade into the background, cast aside like so many unused lifestyle accessories that, while once cherished, now seem more of an inconvenience.

As the film concludes, the lights go down on a family and a community in the early postwar decades that would soon become more promiscuous and sinful. *Far From Heaven* should be viewed as a kind of history lesson, a reminder of the far-reaching consequences of the moral decline of the last half of the twentieth century.

A Walk To Remember

A welcomed surprise in our list of notable films for 2002 is *A Walk to Remember*, based on the novel by Nicholas Sparks and directed by Adam Shankman. The film begins with a painfully stock set of characters, but moves beyond the formulaic to create a story that is not only a pleasant surprise, but is truly inspirational. Landon Carter (played by Shane West) is the obligatory renegade cool guy at his school. When he participates with friends in a prank that results in the serious injury and near death of another student he is sentenced to tutor younger students at the school on Saturdays and act in the annual school play.

As Landon is no Laurence Olivier as an actor, he reluctantly but desperately enlists the help of Jamie Sullivan (played by pop singer Mandy Moore), a conservative and rather plain-looking girl who seems to be the antithesis of what he and his friends consider to be cool. She lives quietly with her widowed father, the town minister. Jamie, who wears plain clothes and the same drab sweater every day, is immune to the

taunts of her peers and rides the school bus with her Bible in her lap. Her confidence is drawn from a very mature faith in God, and from wisdom gained from facing some very adult situations early in life.

Despite Jamie's warning, Landon falls in love with both her simple charm and the strange confidence she possesses. His friends, who seem to be opposed to any form of spiritual pursuits, shun him for his association with someone who so fearlessly lives a Christian life. Reverend Sullivan, Jamie's father (Treat Williams), is not impressed with his would-be son-in-law. He sees the union between Jamie and Landon as impulsive and non-scriptural. Landon's mother (Daryl Hannah) is also doubtful about her son's relationship, but appears to lack the spiritual depth to understand or guide him. When Landon confronts his estranged father who has remarried the conflict grows to the point of crisis. This misguided young man can find no one to support or direct him.

Before wedding bells can ring, Jamie must reveal a secret that will change the course of everyone's lives. Even after Jamie's devastating revelation, Landon decides he cannot pass up a once in a lifetime opportunity to marry this remarkable Christian girl and discover a spiritual side to himself he did not know existed. In the end, her influence challenges and alters his life in a miraculous way as her source of strength becomes his. Landon finds healing for relationships and hope for a future that he had previously been unable to conceive.

A Walk to Remember offers a positive portrayal of Christians and well developed characters that struggle with very mature issues.

My Big Fat Greek Wedding

My Big Fat Greek Wedding, the low budget independent film directed by Joel Zwick that celebrates all things Greek, crossed over into the main-stream movie market and became a

favorite of both critics and audiences in America. Toula Portokalos (played by the film's writer Nia Vardalos) is the film's central character: a 30-year-old Greek woman who feels that she is at least ten years past the date for meeting her family's matrimonial expectations, and with no prospects on the horizon. The family will not let her forget that Greek women are on the earth for three things: to find a Greek husband, to have Greek children, and to feed everyone until the day they die. This light-hearted comedy tells the story of Toula's quest for a husband and her transformation from a rather drab old maid into a truly beautiful bride.

As the film opens, we meet Toula, a "seating hostess" (which she insists should not be confused with a mere waitress) at the family restaurant that is appropriately called *Dancing Zorbas*. One day Ian Miller (played by John Corbett), a kind of hipster vegetarian, sees Toula, and there is a natural mutual attraction that soon leads to full blown love and one very big fat Greek culture shock for Ian and his family. Before her family will bless the marriage, though, there is a last ditch effort to match Toula with a genuine Greek man that results in one of the most hilarious parade of fools ever assembled. Having done their best to preserve the purity of their Greek bloodline, the family gives in and begins to warm up to Ian.

Ian watches in amazement as his soon-to-be father-in-law, Gus (Michael Constantine), uses Windex to cure everything from minor cuts and burns to arthritis and sore ligaments. Another Greek custom that is extremely foreign is the practice of spitting on a bride for good luck, an act that disgusts the middle class parents of the groom. When Ian's parents bring a bundt cake to a family party, the Greeks cannot understand why someone would make a cake with a hole in the center. The cake reappears later with a potted plant in the center for presentation. Misunderstandings between two very different families are the driving force behind hilarious cultural awakenings. However, their desire to understanding one another

makes the characters both endearing and truly human. *My Big Fat Greek Wedding* is a great example of how the differences we have with one another can be overcome by true love and a recognition of the greater number of similarities we share as human beings.

Kandahar

Kandahar is a hybrid of documentary, historical, and biographical narrative, that is based on the real-life situation of Nelofer Pazira who plays Nafas, the lead character in the story. Mohsen Makhmalbaf (best known for *Gabbe* and *The Apple*), directs the film that was shot just prior to September 11 without professional actors and literally in the minefields of the Iran-Afghanistan border. Makhmalbaf has been directing films for almost twenty years, and *Kandahar* is his best work to date.

Nafas is a female Canadian journalist who is returning to Afghanistan because the sister she left there was maimed by a land mine and is threatening to commit suicide during the final solar eclipse of the twentieth century. The film simultaneously navigates through themes of the oppression of women, widespread poverty and hunger, and the ever-present realities of landmines in one of the most war-torn regions of the world.

It is not exactly clear on which of these themes Makhmalbaf would have the viewer concentrate, but this becomes a strength rather than a weakness. *Kandahar* is a kind of slow walk through the unseen side of Afghanistan before the West knew very much about it, and before it had been labeled an "evil empire" by those who only learned about it after September 11th. The Afghanistan we see in the film is the one where someone has died every five minutes in the past twenty-five years from land-mines, wars, famine or draught. It is a region in which young girls must be trained not to pick up the dolls that have been placed over the mines as bait for young

children.

Nafas's effort to return behind the Muslim Iron Curtain takes her through a land of refugee camps that are populated almost exclusively by amputees. In one of the many surreal scenes, hoards of one-legged men run a foot race across the desert to retrieve prosthetic legs that are parachuting from the sky. The limbs, referred to simply as "legs," are coveted items that had been ordered a year earlier; such items rarely find their way back to the originally intended patients. This scene and many others remind the viewer of what daily life in a war-torn third world country is like.

America is now winding down a war with a middle eastern people that few of us understand with great clarity, and many view with nothing but bewilderment. Many people believe that we will be rebuilding Iraq soon, and that there may also be opportunities to participate in a dialogue with them concerning spiritual values, worldviews, and religion. *Kandahar* is a film that offers us an opportunity to understand people who have vastly different worldviews. Before we can presume to minister to a people, or to criticize them, we should look at the world from their perspective and at least make some effort to understand their plight. Many countries throughout the world have welcomed the liberation and freedoms that followed American intervention and occupation. *Kandahar* allows us to see the plight of people who need someone to hear their cries and identify with their pain; a people desperately in need of help.

Nafas serves as a kind of poster-child for the millions of women who live in exile behind the veil of the burka—a symbol now used world wide to plead the case of oppressed women. *Kandahar* may serve as a valuable lesson for many who would like a different look at the problems of Afghanistan.

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Christianity and Racism – Was Jesus a Racist?

Rusty Wright takes a hard look at this question: does Christianity promote racism? He looks at the lives and teachings of Jesus and Paul to see if they taught equality of all races or promoted racism. He finds that it is not the teachings of Christianity that promote racism. A biblical worldview will create a love for all people and a desire to help them develop personal faith.

Does Christianity Promote Racism?

Thirty years after the heyday of the Civil Rights movement, racial issues in the US remain sensitive. Racial quotas in the workplace and academia continue to be controversial. Prominent corporations are accused of racist practices. Certain supremacy groups promote the Bible, God and the white race. Race and politics interact in ways that carry both national and international significance.

A few years back, the Southern Baptist Convention made headlines for renouncing racism, condemning slavery and apologizing for the church's intolerant past. That laudable contrition raised a deeper question: Why would Christianity ever be associated with racial oppression in the first place? How did the faith whose founder told people to "love one

another" ever become linked with human bondage and social apartheid?

African-American theologian James Cone notes that "In the old slavery days, the Church preached that slavery was a divine decree, and it used the Bible as the basis of its authority."[{1}](#)

"Not only did Christianity fail to offer the ... [Black] hope of freedom in the world, but the manner in which Christianity was communicated to him tended to degrade him. The ... [Black] was taught that his enslavement was due to the fact that he had been cursed by God. ... Parts of the Bible were carefully selected to prove that God had intended that the...[Black] should be the servant of the white man...."[{2}](#)

As a white baby boomer growing up in the South, I experienced segregated schools, restrooms, drinking fountains and beaches. My parents taught and modeled equality, so the injustice I saw saddened me deeply. I was appalled that the Ku Klux Klan used the Bible and the cross in its rituals.

During college, a friend brought an African-American student to a church I attended in North Carolina. The next Sunday, the pastor announced that because of "last week's racial incident" (the attendance of a Black), church leaders had voted to maintain their longstanding policy of racial segregation. Thereafter, any Blacks attending would be handed a note explaining the policy and asking that they not return. I was outraged and left the church. (Postscript: A few years ago I learned that that white church had folded and that an African-American church came to use the same facility. Maybe God has a sense of humor.)

Does Christianity promote racism? Is it mainly a faith for whites? This article will examine these two burning questions.

Was Jesus Racist?

Does the Christian faith promote racism? Is it mainly for whites? Certain extremists think so. Some slavery-era ministers wrote books justifying slavery. George D. Armstrong wrote in *The Christian Doctrine of Slavery*, "It may be... that Christian slavery is God's solution of the problem [relation of labor and capital] about which the wisest statesmen of Europe confess themselves at fault."[{3}](#)

Consider another book, *Slavery Ordained of God*. In it, Fred A. Ross wrote, "Slavery is ordained of God, ... to continue for the good of the slave, the good of the master, the good of the whole American family, until another and better destiny may be unfolded."[{4}](#)

Those words seem quite different from the biblical injunction to "love your neighbor as yourself," a statement with equally poignant historical roots.

In first-century Palestine, the Jews and Samaritans were locked in a blood feud. Divided by geography, religion and race, the two groups spewed venom. Each had its own turf. Jews considered the Samaritans to be racial "half-breeds." The two groups disputed which followed the Bible better and on whose land proper worship should occur.

The Samaritans were often inhospitable to[{5}](#) and hostile toward the Jews. Many Jewish pilgrims deliberately lengthened their journeys to bypass Samaria. Jews publicly cursed Samaritans in their synagogues, would not allow Samaritan testimony in Jewish courts, and generally considered Samaritans excluded from eternal life.[{6}](#)

Once a Jewish lawyer asked Jesus of Nazareth, "Who is my neighbor?"[{7}](#) Jesus, who as Jew surprised people by mixing freely with Samaritans, told him a now famous story. Robbers attacked a Jewish traveler, beating him and leaving him half-

dead. Two Jewish religious leaders ignored the injured man as they passed by. But a Samaritan felt compassion for the Jewish victim – his cultural enemy – and bandaged his wounds, transported him to an inn and provided for his care. Jesus' point? This "Good Samaritan" was an example of how we should relate to those with whom we differ.

The founder of the Christian faith was no racist. He told people to get along. What about a chief expositor of the Christian faith? And why is eleven o'clock Sunday morning often the most segregated hour of the week? Let's turn now to these important questions.

Was A Chief Expositor of the Faith A Racist?

Does Christianity promote racism? As we have seen, Jesus of Nazareth was no racist. Living in a culturally and racially diverse society that was in many ways analogous to ours, He promoted harmony by His example and His words. What about Paul, one of the chief expositors of faith in Christ?

Paul often had to counsel members of the communities he advised about diversity issues. Some in the groups with which he consulted were Jews, some were non-Jews or "Gentiles." Some were slaves and some were free. Some were men and some were women. The mix was potentially explosive.

From prison, Paul wrote to a friend whose slave had run away, had met Paul, and had come to faith. Paul appealed to his friend on the basis of their relationship to welcome the slave back not as a slave but as a brother. He offered to repay any loss from his own pocket. The letter survives in the New Testament as the book of "Philemon" and is a touching example of a dedicated believer seeking to internally motivate a slaveholder to change his attitudes and behavior.[\[8\]](#)

Paul felt that the faith he had once persecuted could unify

people. He wrote to one group of believers that because of their common spiritual commitment, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one..."[{9}](#) Paul, a Jew by birth, wrote to some non-Jewish believers that "Christ himself has made peace between us Jews and you Gentiles by making us all one people. He has broken down the wall of hostility that used to separate us."[{10}](#)

Paul exhorted another group of believers to live in harmony. He wrote, "Since God chose you to be the holy people whom he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. You must make allowance for each other's faults and forgive the person who offends you. Remember, the Lord forgave you, so you must forgive others. And the most important piece of clothing you must wear is love. Love is what binds us all together in perfect harmony."[{11}](#)

Paul promoted harmony, not discord. If the founder of the faith and its chief expositor were not racists, why is eleven o'clock Sunday morning often the most segregated hour of the week?

True Followers?

Why is Christianity often associated with racism? The short answer is that some that claim to be followers of Jesus are not really following Him. They may have the label "Christian," but perhaps they never have established a personal friendship with Christ. They may be like I was for many years: a church member, seemingly devoted, but who had never accepted Christ's pardon based on His death and resurrection for me. Or they may have genuine faith, but haven't allowed God into the driver's seat of their life. I've been there, too.

I shall always remember Norton and Bo. Norton was a leader of the Georgia Black Student Movement in the 1970s. Bo was a racially prejudiced white Christian. Once during an Atlanta

civil rights demonstration, Bo and some of his cronies beat Norton up. The animosity ran deep.

Norton later discovered that Christianity was not a religion of oppressive rules, but a relationship with God. As his faith sprouted and grew, his anger mellowed while his desire for social justice deepened. Meanwhile, Bo rejected his hypocrisy and began to follow his faith with God in control. Three years after the beating, the two unexpectedly met again at a Christian conference. Initial tension melted into friendship as they forgave each other, reconciled and treated each other like brothers.

Of course not all disobedient Christians are racists. Nor is everyone not aligned with Jesus a racist. But faith in Christ can give enemies motivation to reconcile, to replace hatred with love.

Historical examples abound of true faith opposing racism. John Newton, an 18th-century British slave trader, came to faith, renounced his old ways, became a pastor, and wrote the famous hymn, "Amazing Grace." Newton encouraged his Christian friend, William Wilberforce, who faced scorn and ridicule in leading a long but successful battle in Parliament to abolish the slave trade.

Does Christianity promote racism? No, true Christianity seeks to eliminate racism by changing people's hearts.

After I had spoken on this theme in a sociology class at North Carolina State University, a young African-American woman told me, "All my life I've been taught that white Christians were responsible for the oppression of my people. Now I realize those oppressors were not really following Christ."

Is Christianity just for whites? Norton, the Black activist, certainly did not think so. Let's look further at the faith that crosses racial divides.

The Heart of the Matter

Is Christianity just for whites? Jesus and Paul said anyone who believed would be plugged into God forever. Africa has millions who follow Jesus. Koreans send missionaries to the US. And don't we need them!

In Cape Town, South Africa, Saint James Church has been a beacon of diversity and social concern with its white, Black, Asian and biracial members. One Sunday evening, radical Black terrorists sprayed the multiracial congregation with automatic gunfire and grenades. Eleven died and 53 were wounded, some horribly maimed. The world press was astounded by the members' reaction.

Lorenzo Smith, who is biracial, saw his wife, Myrtle, die from shrapnel that pierced her heart as he tried to shield her. Yet he forgave the killers. "I prayed for those that committed the crime," he told me, "so they, too, can come to meet [the Lord]."

The president of the West African nation of Benin came to the US a few years back with a message for African American leaders: His compatriots were sorry for their ancestors' complicity in the slave trade. An often-overlooked component of slavery's historical stain is that Black Africans sold other Black Africans into slavery. When rival tribes made war, the victors took prisoners and made them indentured servants, often selling them to white slave merchants.

Benin's President Kerekou, who in recent years had made his own commitment to Christ, invited political and church leaders to his nation so his tribal leaders could seek reconciliation with African Americans.

Brian Johnson, an African-American organizer, said the realization that Blacks sold other Blacks into slavery has been difficult for many African Americans to handle. "This

made it difficult to hold the White man responsible,” he explained as we spoke. “This creates some problems in our own psyche. We have to deal with another angle to this.... It’s not merely a Black-White thing.”

The problem is in human hearts, Johnson believes. “All have sinned,” he claims, quoting the New Testament.^{12} “All of us need to confess our wrong and appeal to [God] for forgiveness.”

Russian novelist Leo Tolstoy lamented that “Everybody thinks of changing humanity, but nobody thinks of changing himself.”^{13} True Christianity is not just for whites, and it does not promote racism but seeks to eliminate it. Changing corrupt institutions is very important. An ultimate solution to racism involves changing individual hearts.

Notes

1. James Cone, *Black Theology and Black Power* (Maryknoll, NY: Orbis, 1997), p. 74.
2. E. Franklin Frazier, *Black Bourgeoisie* (New York: Collier Books, 1965), p.115. Quoted in *ibid.* Bracketed words are mine.
3. Quoted in Frazier, *loc. cit.*; quoted in Cone *loc. cit.* Neither emphasis nor bracketed words are mine. Emphasis is likely Frazier’s or Armstrong’s. Bracketed words could be either Frazier’s or Cone’s.
4. Quoted in Frazier, *loc. cit.*; quoted in Cone *loc. cit.*
5. Luke 9:52-53.
6. Merrill F. Unger, *Unger’s Bible Dictionary* (Chicago: Moody Press, 1957, 1961, 1966), pp. 958-960. See also John 4:1-45.
7. Luke 10:29 ff.
8. Philemon 1-25.

9. Galatians 3:28 NIV.
 10. Ephesians 2:14 NLT.
 11. Colossians 3: 12-14 NLT.
 12. Romans 3:23 NIV.
 13. *World Christian magazine* (February 1989), p. U8.
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Feminism: A Christian Perspective

Sue Bohlin provides a Christian view on feminism. How does this prevalent view of women measure up from a biblical perspective?

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

The worldview of feminism has permeated just about every aspect of American life, education and culture. We see it in the way men are portrayed as lovable but stupid buffoons on TV sitcoms. We see it in the way boys are punished and marginalized in school for not being enough like girls. We see it in politically correct speech that attempts to change the way people think by harassing them for their choice of words.

The anger and frustration that drove feminism's history is legitimate; women have been devalued and dishonored ever since the fall of man. Very real, harmful inequities needed to be addressed, and it's important to honor some of the success of feminist activists. But at the same time, we need to examine

and expose the worldview that fuels much of feminist thought.

Modern-day feminism got its major start when Betty Friedan wrote her landmark book *The Feminine Mystique*, in which she coined the phrase “The Housewife Blahs” to describe millions of unfulfilled women. There are many reasons that women can feel unfulfilled and dishonored, but from a Christian perspective I would suggest that this is what life feels like when we are disconnected from God and disconnected from living out *His* purpose for our lives. As Augustine said, “We are restless, O God, until we find our rest in Thee.”

Betty Friedan looked at unhappy, unfulfilled women and diagnosed the problem as *patriarchy*, which means a male-dominated society. If women are unhappy, the reason is that men are in charge.

The early feminists decided that women are oppressed because bearing and raising children is a severe limitation and liability. What makes women *different* from men equals *weakness*. The next step, then, was to overcome that difference so that women could be just like men. The invention of the birth control pill helped fuel that illusion.

Out of the consciousness-raising groups in the '70s came a shift in the view of women's differences. Instead of seeing those differences as weakness, they now saw those differences as a source of pride and confidence. It was now a good thing to be a woman.

The next step in feminist thought was that women were not just *equal* to men, they were *better* than men. This spawned famous quotes like Gloria Steinem's comment that “A woman without a man is like a fish without a bicycle.”^{1} Male-bashing became the sport of the '90s.

Feminism says, “The problem is patriarchy—male dominated society.” The problem is actually the sin of people within a God-ordained hierarchy. In a fallen world, there are going to

be problems between men and women, and especially abuses of power. We must not confuse the abuses of the structure with the structure itself. {2}

Feminism and the Church

Feminism has so permeated our culture that we should not be surprised that it has impacted the church as well. Religious feminists uncovered the “Church Women Blahs.” People became aware that for the most part, women were relegated to service positions like making coffee and rocking babies. If a woman had gifts in teaching, shepherding, administration or evangelism, she was out of luck.

The *Magna Carta* for Christian feminists is Galatians 3:28: “In Christ there is no male or female.” However, the context of this verse is not about equal rights, but that all believers have the same position of humility at the foot of the Cross. The issue is not capability, but God-ordained positions within a God-ordained authority structure of male leadership. Other biblical passages that go into detail about gender-dependent roles show that Galatians 3:28 cannot mean the obliteration of those roles.

There are two main areas where religious feminists seek to change gender roles: the role of women in the church, and the role of women in marriage. The discussion has produced two camps: egalitarians and complementarians.

Egalitarians are the feminist camp, with an emphasis on equality of *roles*, not just *value*. They believe that hierarchy produces inequality, and that different means unequal. The solution, therefore, is to get rid of the differences between men’s and women’s roles. Women should be ordained, allowed to occupy the office of pastor and elder, and exercise authority over others in the church. Instead of differences in the roles of husband and wife, both spouses are called to mutual submission.

Egalitarians are reacting against a very real problem in the church. But the problem of authoritarian men, and women relegated to minor serving positions, is due to an abuse and distortion of the hierarchy God designed. Egalitarians reject the male authority structure along with the abuse of that structure.

Complementarians believe that God has ordained a hierarchy of authority in the church and within the family that reflects the hierarchy of authority within the Trinity. And just as there is equality in the Trinity, there is equality in the church and in marriage because we are all made in the image of God. Women are just as gifted as men, but there are biblical restrictions on the exercise of some of those gifts, such as not teaching men from a position of authority, and not occupying the office of pastor or elder. In marriage, wives are called to submit to their husbands. Mutual submission in marriage is no more appropriate than submission of parents to children.

Christian feminists did not evaluate whether the structures or hierarchies of leadership were there because God designed them that way. They just demanded wholesale change. But some things are worth keeping!

Feminism on Campus

As with the family and the church, feminism has had an impact on our college campuses. Abraham Lincoln once warned, "The philosophy of the school room in one generation will become the philosophy of government in the next." What happens on college campuses eventually affects the rest of the culture, and nowhere is feminism's pervasiveness more evident than in our colleges.

A new discipline of Women's Studies has arisen in many universities. These courses usually stress women's literature, treating with contempt anything written by "dead white

European males.” They often incorporate women’s religions in the curricula, especially the Goddess worship of Wicca on campus. The main tenet of this pagan religion is that the worshipper is in harmony with Mother Earth and with all life. They worship the Goddess, which is described as “the immanent life force, . . . Mother Nature, the Earth, the Cosmos, the interconnectedness of all life.”[\[3\]](#) Many witches (followers of Wicca, not Satanists) and pagans are involved in women’s studies programs because, as one Wiccan Web site put it, “Many feminists have turned to Wicca and the role of priestess for healing and strength after the patriarchal oppression and lack of voice for women in the major world religions.”[\[4\]](#)

Christianity is often portrayed on college campuses, and especially within Women’s Studies, as an abusive religion. There are several reasons. First, because Christianity is hierarchical, teaching differentiation of roles and that some are to submit to and follow others. Second, their skewed view of the Bible is that Christianity teaches that women are inferior to men. Third, Christ was male, so he is insufficient as a role model for women and can’t possibly understand what it means to be a woman. And fourth, since the language of the Bible is male-oriented and patriarchal (both of which are evil), it must be dismissed or changed.

Feminism impacts dating relationships on campus. Heterosexual dating is often colored by an attempt to persuade women that all men are potential rapists and cannot be trusted. Even a remark meant to compliment a woman is taken as sexist and unacceptable. One woman, wearing a short skirt on campus, heard someone whistle appreciatively. She strode into the women’s study center complaining, “I’ve just been raped!”

Angry feminists convey a hatred and fear of men as part of the feminist ideology. When it comes to dating, for a number of feminists, lesbianism is considered the only appropriate option. If men are brutes and idiots, why would anyone want to have an intimate relationship with one? In fact, there’s a new

acronym on campus, GUG: "Gay until graduation." But the fact is, most women really like men; that's always been a problem for feminists. Let's consider more problems that result from feminism.

The Problematic Legacy of Feminism

Feminists started from a reasonable point in recognizing a most unhappy aspect of life in a fallen world: women tend to be dishonored, disrespected, and devalued by many men. This is as true in religious systems as it is in society and political systems. Feminists started out trying to rectify this problem first by trying to prove that women were as good as men. Then they decided that women were better than men. They ended up trying to erase the lines of distinction between men and women altogether. This has resulted in tremendous confusion about what it means to be a woman, as well as what it means to be a man. And naturally, it has produced a lot of confusion in relationships as well. This confusion ranges from men who are afraid to open doors for women for fear of receiving a rude tongue-lashing, to women who are baffled in the workplace because the men they compete against at work won't ask them out on a date.

Radical feminist thought despised much of what it means to be a woman—to be receptive and responsive and relational, to treasure marriage and family. Only masculine traits and behaviors and jobs were deemed valuable. Nonetheless, many young women are confused by the messages they are getting from the culture: that an education and a job are the only worthwhile pursuits, and the social capital of marriage and family is no longer valued. However, these same women feel guilty and confused for finding themselves still longing for marriage and family when they're supposed to be content without them. One college student said, "I've taken all the women's studies courses—I know that marriage and motherhood are traps—but I still want to do both."[\[5\]](#)

The legacy of feminism is the refusal of the God-given role of men to be initiator, protector and provider. And the God-given role of women to be responder, nurturer and helper is equally disdained. The consequence of this rebellion is relational confusion, especially in the home. Dads aren't communicating to their sons why it's a blessing to be male, because frankly, they're not sure that it is. The message of feminism is that being male is a joke or a curse. Moms aren't teaching their daughters the basic skill sets that homemakers need because they're too busy at their jobs and besides, haven't we been taught that being a homemaker is demeaning? As a mentoring Mom to mothers of preschoolers, I see how many young women are totally clueless about how to be a wife and mother because those essential skills just weren't considered important by their mothers. Radical feminism hates family and families, and we all suffer as a result.

Feminism says, "The problem is patriarchy—male dominated society." The problem is actually the sin of people within a God-ordained hierarchy. The heart of feminism is a rebellion against the abuses of this God-ordained hierarchy, but it's also a rebellion against God's plan itself. This is a perfect example of throwing the baby out with the bathwater. Feminists believe they have the right to reinvent reality and to change the rules to suit them. This rebellious belief system has had some disastrous effects on our culture and society.

For example, one of feminism's biggest achievements was the legalization of abortion. *Keeping* it legal is one of feminism's biggest goals: see, if women are to be truly free, then they must be free to decide whether or not to carry a pregnancy to term. A woman's ability to conceive, give birth, and nurture babies is seen as weakness and vulnerability, because women can be forced to be impregnated and to bear unwanted babies. Removing the consequence of sexual activity, and getting rid of unwanted pregnancy to cancel out a woman's so-called "weakness," is important to many feminists. So,

since 1973, there have been over 40 million abortions in the U.S.{6}. But that only tells part of the story; “while some women report relatively little trauma following abortion, for many, the experience is devastating, causing severe and long-lasting emotional, psychological and spiritual trauma.”{7} I have the privilege of helping post-abortal women grieve the loss of their babies and receive God’s forgiveness for their sin. They know that feminism’s insistence that abortion is every woman’s right is a lie.

Another impact of feminism is seen in the feminization of American schools. Feminism’s disrespect for men and boys has shaped schools and educational policy around values and methods that favor girls over boys. Competition, a natural state of being for many boys, is considered harmful and evil, to be replaced with girl-friendly cooperative, relational activities. “Schools are denying the very behavior that makes little boys boys. In Southern California, a mother was stunned to find out that her son was disciplined for running and jumping over a bench at recess.”{8} My colleague Don Closson wrote, “Gender crusaders believe that if they can influence little boys early enough, they can make them more like little girls.”{9}

To despise the glory of masculinity is to reject the very image of God. To despise the treasure of femininity is to reject what the Bible calls the glory of man.{10} That’s the problem with feminism: it is a rejection of what God has called good. It has gone too far in addressing the inequities of living in a fallen world. It’s a rebellion against God’s right to be God and our responsibility to submit joyfully to Him.

Notes

1. Actually, I have discovered, it wasn’t original with Ms. Steinem. She had this to say in a letter she wrote to *Time*

magazine in autumn 2000: "In your note on my new and happy marital partnership with David Bale, you credit me with the witticism 'A woman needs a man like a fish needs a bicycle.' In fact, Irina Dunn, a distinguished Australian educator, journalist and politician, coined the phrase back in 1970 when she was a student at the University of Sydney." Irina Dunn has confirmed this story, in an e-mail of January 28, 2002: "Yes, indeed, I am the one Gloria referred to. I was paraphrasing from a phrase I read in a philosophical text I was reading for my Honours year in English Literature and Language in 1970. It was "A man needs God like a fish needs a bicycle." My inspiration arose from being involved in the nascent women's movement at the time, and from being a bit of a smart-arse. I scribbled the phrase on the backs of two toilet doors, would you believe, one at Sydney University where I was a student, and the other at Soren's Wine Bar at Woolloomooloo, a seedy suburb in south Sydney. The doors, I have to add, were already favoured graffiti sites."

www.phrases.org.uk/meanings/414150.html

2. I am indebted to the wisdom and insight of Mary Kassian as expressed in her excellent book *The Feminist Gospel* (Wheaton, IL: Crossway Books, 1992).

3. www.cog.org/wicca/about.html

4. Ibid.

5. Quoted by Barbara DeFoe Whitehead, *Mars Hill Audio Journal* No. 61, Mar./Apr. 2003.

6. www.nrlc.org/abortion/aboramt.html

7. www.hopeafterabortion.com/aftermath/

8. William Pollack, *Real Boys: Rescuing Our Sons from the Myths of Boyhood*, (New York: Henry Holt and Company, 1998),

94. The entire quote is from Don Closson, "[The Feminization of American Schools](#)".

9. Ibid.

10. 1 Cor. 11:7

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We Are Television

Todd Kappelman makes a powerful argument for the elimination of TV from an industry insider's perspective.



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

In 1977 Jerry Mander wrote *Four Arguments for the Elimination of Television*, a work that has since gained a cult following. It is a voice for all of those who know that something has gone terribly wrong, and that the television is a major part of the problem. It is not, as one might suppose, the ramblings of a Luddite or lunatic, but the careful considerations of an economics major who spent fifteen years as a partner at the prestigious advertising firm Freeman, Mander & Gossage in San Francisco. He has an insider's perspective on the advertising business and how it relates to television and the culture at large.[\[1\]](#)

Mander says that according to statistics in the 1970's ninety-nine percent of homes in the country already had at least one television set. On an average evening more than eighty million people would be watching television and thirty million of those would be viewing the same program. During special events approximately 100 million viewers would simultaneously be tuned in to the same broadcast.

These millions of individuals believe they have blissfully escaped into their own unique ideal world in the comforts of their living rooms, isolated from interaction with the rest of society. Mander claims that this notion is an illusion manufactured by the television industry. In reality, each individual has been manipulated into a group activity mechanically lured into the same identical viewing experience

of their peers, yet isolated from all spheres of influence outside of the staged television performance. He believes that this phenomenon, which he calls the unification of experience, is a strategic tactic created and skillfully used by the advertising industry to maneuver people into a controlled environment where they can be indoctrinated with the gospel of consumerism. The individual experience dissolves into the melting pot of the media's manufactured virtual world where they visually ingest their false idea of reality and accept it as the really real. A strategy this powerful and potentially destructive certainly merits our attention as our future individuality will be altered by our participation in or resistance to the media's attempt to dominate our minds.

In this article we will examine Mander's four arguments for the elimination of television to determine the relevance for our current culture and some possible responses. The first section considers how the media impacts our perceptions and interpretations of life experiences. The second and third arguments focus on the role of advertising in television programming and how it affects society and culture. The fourth and final arguments looks at the advertising industry's method for usurping our attention in order to dominate collective consciousness. The conclusion will challenge Christians to consider a fast or hiatus from television as an act of moral responsibility.

The Mediated Environment

In his first argument Mander asks us to examine the implications of the television viewing experience as man's removal from his natural environment to an artificial one. He holds that television programming inherently deprives man of his natural sensory experiences of taste, smell and touch, replacing them with an artificial visual and auditory experience capable of capturing our attention and altering our desires and self perceptions.

The medium of television is psychologically programmed to isolate the viewer into a kind of sensory deprivation chamber where the experience of nature is recreated into the pixel-points on our screens. For example, we “see” the grass moving but do not experience the sensations of the wind on our skin, the gentle rustling, the dampness of the ground or the scent of the blades and decomposing material underneath. Television facilitates only a visual experience that is a highly reinterpreted experience from an artificial perspective. This simulation becomes our own new reality. We abandon the natural world created by God in favor of the one recreated by man. Rather than turn off the virtual reality machine to return to the natural world and walk barefoot in the grass, we choose to return again and again to the artificially simulated sensory deprivation chamber. Outside influences are illuminated and our environment is strategically replaced by the new television world. It is not long before the only world we know is the television world. The television news becomes our source for information, the nature program our new environment, and the sit-com and serial dramas our entertainment. The knowledge we once gained through personal experience has been reformatted into outline form, psychologically modified, packaged and delivered with a smile by the most beautiful host the advertising dollar can buy. Mander’s sarcastic list of the things we learn from television will serve as an illustration of how absurd and horrible things have become.

“Mother’s milk is unsanitary. Mice like cheese. Mars has life on it. Technology will cure cancer. The stars do not have influence on us. A little X-ray is okay. Mother’s milk is healthy. Mars has no life on it. Technology will clean up pollution. Preservatives do not cause cancer. Swine flue vaccine is safe. Swine flu vaccine causes paralysis. Humans are the royalty of nature. We have the highest standard of living. Touching children is good for them. And so it goes.”[\[2\]](#) After sustained quantities of television viewing it

is very likely that we may find ourselves people who are blown about by every wind of doctrine and unable to distinguish fact from fiction.

Television and the Commodity Man

The television is extremely instrumental in our understanding of our natural environment. It frequently satisfies us with artificial experiences of our world and drives us to understand reality as it is spoon-fed to us through images. We know that mother's milk is good for infants not because we made our own comparisons, but because the lead story on the evening news has assured us of this fact based on the latest study from the most prominent universities and specialists.

If our understanding of the external world has been significantly altered we should also suspect that television is capable of altering our self-perspective. In *Four Arguments for the Elimination of Television* Jerry Mander argues that we have for some time treated the individual as a commodity, and now television allows this to be accomplished with an amazing efficiency.

Under a kind of spell, adults see people on television who are beautiful, driving fancy cars, live in magnificent homes, wear the best clothes, and live every imaginable life style in full autonomy and frequently without condemnation for any behavior. Adults and children both ingest media images that dictate what they should want, however it is the adults who have the power to go out and transform the world into a reality that will deliver the goods. Who it may be asked has the greater responsibility here? Television is used by the advertising agencies to create value by portraying human nature as something artificial and constructed rather than created by God. The natural state of man is characterized by those who would, or at least could, be reasonably satisfied with family, friends, and modest living accommodations. The unnatural man is a new standardized individual who wants the same cars,

homes, and clothing that everyone else wants. We not only want to keep up with the Joneses who live next door, we now want to keep up with the Joneses who “live” in the television world.

The only problem with this scenario is that the real family must earn a living and pay the bills, while the television family is provided with a new Ford, clothes from The Gap, and a beautiful home that they did not purchase. We literally cannot win against, or catch up with these people. The TV generation finds itself in a never-ending quest to be remade into the image it sees on the television screen. Although it is cliché to say that “we are what we eat,” it seems necessary to remind ourselves that we also are what we watch.

Man Made into a New Image

In the third argument Mander argues that the television media uses the power of the image to transform an individual into a copy of what he or she watches on television.

In a section titled *Imitating Media* Mander recounts an early experience on a first date when he kissed a girl. Having witnessed very little real life kissing, and using the television as his only guide he imitated what he had seen.^{3} The media kiss became the primary model for the real. The result is that the imitation and mastery of television behavior becomes the standard by which we can judge success and failure. If a man can kiss a woman like Tom Cruise, or shoot a gun like John Wayne then he has passed the test for what a real man is according to television standards.

Like the child, the adult sees people on television who are beautiful, drive fancy cars, live in magnificent homes, wear the best clothes, and again the list continues. Adults and children ingest media images that dictate what they should want, however it is the adult that has the greatest moral responsibility and the power to initiate change.

The desire for all of these possessions is bought at a price far greater than the mere dollars used to purchase them. Parents frequently work long hard hours at jobs they dislike in order to provide such luxuries while they drown in massive consumer debt. This workaholic syndrome leads to strained family relationships and divorce. The failure to achieve the kind of computerized synthesized beauty found in the television world is viewed as a tragedy so profound that young and old alike resort to eating disorders, develop neurosis, and practice self-medication in order to cope.

As children watch television they become products of an image factory that tells them how to behave toward their parents and peers. They are also told what to want, what to ask for, what to expect, and even what to demand from others. It is no wonder that young people have such a profound sense of entitlement. They have come to believe the world should give them many luxuries as a birthright, that parents should pay for cars, clothes, and college, that only the latest fashion is really fashionable, that the beautiful people are inherently more valuable than the average, that a good Christian really can look and act like Britney Spears, Tom Cruise, or "gangsta" rappers without any moral dilemma, that junk food is the primary food group for most people, or that a happy meal will make you happy.

Television Biases and the Culture of Death

Mander's thesis throughout the book is that television is basically an irredeemable medium, and the belief that this particular technology is neutral (an idea popularized by the late Marshall McLuhan) is erroneous.[{4}](#) We realize this is extreme, and would like to acknowledge that television can be used in a variety of ways that are believed to be good and profitable. However, Mander points out that in the thousands of books he consulted regarding television, he only found one

that actually advocated abandoning the medium altogether. His thesis is a minority opinion but worthy of attention.

Mander's background is in advertising, and while working on a campaign to promote awareness of the redwoods that were being cut down in California he noticed something that we all seem to be aware of, but are not certain why. Death is the world's number one bestseller. This conclusion was drawn from the fact that when television pictures of redwood forests were shown in an effort to promote awareness of the problem and gain sympathy for the cause, few people responded. However, when pictures of acres and acres of stumps from a clear cutting were shown people wanted to know more. The same sympathy resulted with respect to the civil rights movement and Vietnam. Insiders in the media have characterized this phenomenon with the phrase: "if it bleeds, it leads."

Businessmen, television executives, and advertising people learned a valuable lesson; death sells. Negative emotions, violence, and carnage get the viewer's attention faster and hold it longer than the positive, the peaceful, or the beautiful. When we add to this the fact that the corporate structure behind television exists to make money through selling advertising space, we see that it is only a secondary concern, if it is a concern at all, that the viewers become enlightened about the humanities, the natural environment or religion. The purpose of the advertising is not to pay for the programming, as we are led to believe. The purpose of the programming is to isolate people in their living rooms in order to show them commercials in the hope that consumers will rush out to buy the products they have seen.

The conclusion of this examination should lead Christians, and all people, to seriously consider the cost benefit ratio of the medium. Mander may be correct in thinking that the elimination of television will have only beneficial effects.[\[5\]](#) We could do little harm by calling for something along the lines of a television fast, remembering that the

purpose of fasting is to mortify the desires of the flesh.

Notes

1. Jerry Mander, *Four Arguments for The Elimination Of Television*, (New York, N.Y.: Quill Press, 1978), 13-28.
2. Ibid., 85.
3. Ibid., 236.
4. Ibid., 347-357.
5. Ibid., 356.