

The Technological Simulacra: On the Edge of Reality and Illusion

Dr. Lawrence Terlizzese says that our addiction to technology is heading toward the opposite of the life we want.

What Saccharine is to Sugar, or The Technological Simulacra: On the Edge of Reality and Illusion

"Anyone wishing to save humanity today must first of all save the word."[\[1\]](#) – Jacques Ellul

Simulacra

Aerosmith sings a familiar tune:

*"There's something wrong with the world today,
I don't know what it is,
there's something wrong with our eyes,
we're seeing things in a different way
and God knows it ain't [isn't] his;
there's melt down in the sky. We're living on the edge."*[\[2\]](#)

What saccharine is to sugar, so the technological simulacra is to nature or reality—a technological replacement, purporting itself to be better than the original, more real than reality, sweeter than sugar: hypersugar.



This
article
without
footnotes

Simulacra, (*Simulacrum*, Latin, pl., *likeness, image, to simulate*): or simulation, the term, was adapted by French social philosopher Jean Baudrillard (1929-2007) to express his critical interpretation of the technological transformation of reality into hyperreality. Baudrillard's social critique provided the premise for the movie *The Matrix* (1999). However, he was made famous for declaring that the Gulf War never happened; TV wars are not a reflection of reality but projections (recreations) of the TV medium.[\[3\]](#)

Simulacra reduces reality to its lowest point or one-dimension and then recreates reality through attributing the highest qualities to it, like snapshots from family vacation. When primitive people refuse to have their picture taken because they are afraid that the camera steals their souls, they are resisting simulacra. The camera snaps a picture and recreates the image on paper or a digital medium; it then goes to a photo album or a profile page. Video highlights amount to the same thing in moving images; from three dimensions, the camera reduces its object to soulless one-dimensional fabrication.[\[4\]](#)

Simulacra does not end with the apparent benign pleasures of family vacation and media, although media represents its most recent stage.[\[5\]](#) Simulacra includes the entire technological environment or complex, its infrastructure, which acts as a false "second nature"[\[6\]](#) superimposed over the natural world, replacing it with a hyperreal one, marvelously illustrated in the movie *Terminator 2: Judgment Day* (1991). As liquid metal conforms itself to everything it touches, it destroys the original.[\[7\]](#)

Humanity gradually replaces itself through recreation of human nature by technological enhancements, making the human race more adaptable to machine existence, ultimately for the purpose of space exploration. Transhumanists believe that through the advancements in genetic engineering, neuropharmaceuticals (experimental drugs), bionics, and

artificial intelligence it will redesign the human condition in order to achieve immortality. "Humanity+," as Transhumanists say, will usher humanity into a higher state of being, a technological stairway to heaven, "glorification," "divinization" or "ascendency" in theological terms.{8}

God made man in his own image and now mankind remakes himself in the image of his greatest creation (image), the computer. If God's perfection is represented by the number seven and man's imperfection by the number six, then the Cyborg will be a five according to the descending order of being; the creature is never equal or greater than the creator but always a little lower.{9}

Glorious Reduction!{10}

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Hyperreality

An old tape recording commercial used to say, "Is it real or is it Memorex?" By championing the superiority of recording to live performance the commercial creates hyperreality, a reproduction of an original that appears more real than reality, a replacement for reality with a reconstructed one, purported to be better than the original.

Disneyland serves as an excellent example by creating a copy of reality remade in order to substitute for reality; it confuses reality with an illusion that appears real, "more real than real." {11} Disney anesthetizes the imagination, numbing it against reality, leaving spectators with a false or fake impression. Main Street plays off an idealized past. The technological reconstruction leads us to believe that the illusion "can give us more reality than nature can." {12}

Hyperreality reflects a media dominated society where "signs

and symbols" no longer reflect reality but are manipulated by their users to mean *whatever*. Signs recreate reality to achieve the opposite effect (metastasis){13}; for example, in Dallas I must travel west on Mockingbird Lane in order to go to East Mockingbird Lane. Or, Facebook invites social participation when no actual face to face conversation takes place.{14}

Hyperreality creates a false perception of reality, the glorification of reduction that confuses fantasy for reality, a proxy reality that imitates the lives of movie and TV characters for real life. When reel life in media becomes real life outside media we have entered the high definition, misty region—the Netherlands of concrete imagination—hyperreality!{15}

Hyperreality goes beyond escapism or simply "just entertainment." If that was all there was to it, there would be no deception or confusion, at best a trivial waste of time and money. Hyperreality is getting lost in the pleasures of escapism and confusing the fantasy world for the real one, believing that fantasy is real or even better than reality. Hyperreality results in the total inversion of society through technological sleight of hand, a cunning trick, a sorcerer's illusion transforming the world into a negative of itself, into its opposite, then calling it progress.

Hyperreality plays a trick on the mind, a self-induced hypnotism on a mass scale, duping us by our technological recreation into accepting a false reality as truth. Like Cypher from the movie *The Matrix* who chose the easy and pleasant simulated reality over the harsh conditions of the "desert of the real" in humanity's fictional war against the computer, he chose to believe a lie instead of the truth.{16}

The Devil is a Liar

A lie plays a trick on the mind, skillfully crafted to deceive through partial omission or concealment of the truth. The lie is the devil's (devil means liar) only weapon, always made from a position of inferiority and weakness (Revelation 20:3, 8). A lie never stands on its own terms as equal to truth; it does not exist apart from twisting (recreating) truth. A lie never contradicts the truth by standing in opposition to it.

A lie is not a negative (no) or a positive (yes), but obscures one or the other. It adds by revealing what is not there—it subtracts by concealing what is there. A lie appears to be what is not and hides what it really is. “Satan disguises himself as an angel of light” (2 Corinthians 11:14).

A lie does not negate (contradict) or affirm truth. Negation (No) establishes affirmation (Yes). Biblically speaking, the no comes before the yes—the cross then the resurrection; law first, grace second. The Law is no to sin (disobedience); the Gospel is yes to faith (obedience). Truth is always a synthesis or combination between God's no in judgment on sin and His yes in grace through faith in Jesus Christ. “For the Law was given through Moses; grace and truth were realized through Jesus Christ” (John 1:17). Law without grace is legalism; grace without law is license.{17}

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The devil's lie adds doubt to the promise of God; “Indeed, has God said, ‘you shall not eat from any tree of the garden?’”(Genesis 3:1 NASB) It hides the promise of certain death; “You surely will not die” (Genesis 3:4). The serpent twists knowledge into doubt by turning God's imperative, “Don't eat!” into a satanic question “Don't eat?”{18}

But it is Eve who recreates the lie in her own imagination.

“When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate” (Genesis 3:6).[{19}](#)

Sight incites desire. We want what we see (temptation). Eve was tempted by “the lust of the eyes” (1 John 2:16) after seeing the fruit, then believed the false promise that it would make her wise. “She sees; she no longer hears a word to know what is good, bad or true.”[{20}](#) Eve fell victim to her own idolatrous faith in hyperreality that departed from the simple trust in God’s word.[{21}](#)

The Void Machine

Media (television, cell phone, internet, telecommunications) is a void machine.[{22}](#) In the presence of a traditional social milieu, such as family, church or school, it will destroy its host, and then reconstruct it in its own hyperreal image (Simulacra). Telecommunication technology is a Trojan Horse for all traditional institutions that accept it as pivotal to their “progress,” except prison or jail.[{23}](#) The purpose of all institutions is the promotion of values or social norms, impossible through the online medium.

Media at first appears beneficial, but this technology transforms the institution and user into a glorified version of itself. The personal computer, for example, imparts values not consistent with the mission of church or school, which is to bring people together in mutual support around a common goal or belief for learning and spiritual growth (community). This is done primarily through making friends and forming meaningful relationships, quite simply by people talking to each other. Values and social norms are only as good as the people we learn them from. Values must be embodied in order to be transmitted to the next generation.[{24}](#)

Talking as the major form of personal communication is disappearing. Professor of Communications John L. Locke noted that "Intimate talking, the social call of humans, is on the endangered species list."[\[25\]](#) People prefer to text, or phone.[\[26\]](#) Regrettably, educational institutions such as high schools and universities are rapidly losing their relevance as traditional socializing agents where young people would find a potential partner through like interests or learn a worldview from a mentor. What may be gained in convenience, accessibility or data acquisition for the online student is lost in terms of the social bonds necessary for personal ownership of knowledge, discipline and character development.[\[27\]](#)

An electronic community is not a traditional community of persons who meet face to face, in person, in the flesh where they establish personal presence. Modern communication technologies positively destroy human presence. What philosopher Martin Heidegger called *Dasein*, "being there," (embodiment or incarnation) is absent.[\[28\]](#) As Woody Allen put it, "90 percent of life is showing up."[\[29\]](#) The presence of absence marks the use of all electronic communication technology. Ellul argued, "The simple fact that I carry a camera [cell phone] prevents me from grasping everything in an overall perception."[\[30\]](#) The camera like the cell phone preoccupies its users, creating distance between himself and friends. The cellphone robs the soul from its users, who must exchange personal presence for absence; the body is there tapping away, but not the soul! The cell phone user has become a void![\[31\]](#)

The Power of Negative Thinking

According to popular American motivational speakers, the key to unlimited worldly wealth, success and happiness is in the power of positive thinking that unleashes our full potential; however, according to obscure French social critics the key to

a meaningful life, lived in freedom, hope and individual dignity is in the power of negative thinking that brings limits, boundaries, direction and purpose.

Negativity gives birth to freedom, expanding our spiritual horizons with possibilities and wise choices, which grounds faith, hope and love in absolute truth, giving us self-definition greater than our circumstances, greater than reality of the senses. To freely choose in love one's own path, identity and destiny is the essence of individual dignity.

According to French social critics Jacques Ellul and Herbert Marcuse, freedom is only established in negation that provides limits and boundaries, which tells us who we are. Technological hyperreality removes all natural and traditional limits in the recreation of humanity in the image of the cyborg. The transhuman transformation promises limitless potential at the expense of individual freedom, personal identity and ultimately human dignity and survival.

www.probe.org/into-the-void-the-coming-transhuman-transformation/

All limitless behavior ends in self-destruction. Human extinction looms over the technological future, like the Sword of Damocles, threatening humanity's attempt to refit itself for immortality in a grand explosion (nuclear war), a slow poisoning (ecocide) or suicidal regressive technological replacement. Stephen Hawking noted recently that technological progress threatens humanity's survival with nuclear war, global warming, artificial intelligence and genetic engineering over the course of the next 100 years. Hawking stated, "We are not going to stop making progress, or reverse it, so we must [recognize] the dangers and control them." [\[32\]](#)

In asserting "NO!" to unlimited technological advance and establishing personal and communal limits to our use of all

technology, especially the cell phone, computer and TV, we free ourselves from the technological necessity darkening our future through paralyzing the will to resist.{33}

After we “JUST SAY NO!”{34} to our technological addictions, for instance, after a sabbatical fast on Sunday when the whole family turns off their electronic devices, and get reacquainted, a new birth of freedom will open before us teeming with possibilities. We will face unmediated reality in ourselves and family with a renewed hope that by changing our personal worlds for one day simply by pushing the off button on media technology we can change the future. Through a weekly media fast (negation) we will grow faith in the power of self-control by proving that we can live more abundant lives without what we once feared absolute necessity, inevitable and irresistible. “All things are possible with God” (Mark 10: 27). When we exchange our fear of idols for faith in the Living God the impossible becomes possible and our unlimited potential is released that will change the world forever!{35}

I see trees of green, red roses, too,
I see them bloom, for me and you
And I think to myself
What a wonderful world.

I see skies of blue, and clouds of white,
The bright blessed day, the dark sacred night
And I think to myself
What a wonderful world.

The colors of the rainbow, so pretty in the sky,
Are also on the faces of people going by.
I see friends shaking hands, sayin', “How do you do?”
They're really sayin', “I love you.”

I hear babies cryin'. I watch them grow.
They'll learn much more than I'll ever know
And I think to myself

What a wonderful world.{36}

"[I]f man does not pull himself together and assert himself . . . then things will go the way I describe [cyborg condition]." – Jacques Ellul{37}

Notes

1. Jacques Ellul, *The Humiliation of the Word* (Grand Rapids: Eerdmans, 1985), vii.

2. Aerosmith, *Eat the Rich*, "Livin' on the Edge," Sony, 1993.

3. The same is true of the game last night—I caught the highlights on ESPN—no difference really—it never happened! The Presidential debates, my Facebook page, 911, televangelism, the online (electric) church: all reproductions, all exist at the level of Santa Claus in a dreamy, surreal world not really real: hyperreal, really!

4. French social critic Herbert Marcuse (1898-1979) described dimensional reduction in human nature through the process of "mimesis" very similar to Baudrillard's conception of *simulacra* (technological simulation) and Ellul's *la technique* (technological order). *Mimesis* eradicates all protest and opposition to the prevailing technological normalcy and silences all conscientious objections to the obvious or self-evident benefits (taken for granted) and blessings of technological progress. Like a frontal lobotomy when a section of the brain is removed that leaves all necessary automatic biological functions but removes the capacity to higher critical thinking, effectively silencing all differences, removing unique personality, individuality, and private space. The person is reduced to *one dimension* without the critical higher thought process or skills. *Mimesis* or mimicry transcends the adjustment phase to new technology known as *Future Shock* and brings the population into a direct and immediate relationship with the technological environment comparable to prehistoric and primitive cultures in their

relationship to their natural milieus, climates and habitats. Mimesis replaces the traditional social environment with a technological one, an imitation or mimicry (simulacra). Mimesis removes the ability to feel alienation. Through reduction of the individual to a cell (atomization) in the social body, one never feels out of place, discomfort or disease, etc., because there is no longer any sense of individuality or difference. Anesthetizing the soul kills the pain of maladjustment to modernity leaving all feelings alike; joy is indistinguishable from hate. What do people feel after a lobotomy? They feel nothing, *comfortably numb* describes postmodern sentimentality.

Mimesis reduces the population to impulsive consumers. Material goods tie us to the system. "People recognize themselves in their commodities; they find their soul in their automobile, hi-fi set, split-level home, kitchen equipment. The very mechanism which ties the individual to his society has changed and social control is anchored in the new needs it has produced" (Herbert Marcuse, *One-Dimensional Man: Studies in Advanced Industrial Society* [Boston: Beacon Press, 1964], 9). People are in love with their technology. Consumer objects express passion and spirituality; "For example, cars are not simply neutral transportation objects but beloved expressions of soul." Their self-image is locked in the kind of cars they drive, houses they live in: "From teen dreaming about a hot set of wheels to the self-imagined sophisticate, it is image that dictates our purchase . . . Most of us can't imagine why anyone would buy a Hummer except to flaunt his financial ability to conspicuously consume Anyone who doubts the role of image needs only drive a rust bucket" (Lee Worth Bailey, *The Enchantments of Technology* [Chicago: University of Illinois Press, 2005], 7). "Image is everything!" Modern technological materialism has become the antithesis of the Christian way of life. Jesus said, "A man's life does not consist in the abundance of his possessions" (Luke 12:15).

5. Orders of Simulacra:

Renaissance: Copies of Original

Industrial: Mass Production of Original

Hyperreality: Recreation of Original

Metastasis: Reverse effects of the hyperreal stage of simulacra proliferate, comparable to the spread of cancerous tissue. "Metastasis: the transfer of disease from one organ or part to another not directly connected with it" (Benjamin F. Miller and Claire Brackman Keane *Encyclopedia and Dictionary of Medicine and Nursing* [Philadelphia: Saunders, 1972]). Hyperreality "more real than real" purports to be a technological improvement on nature and "the signs and symbols," (language) and institutions of traditional society, "better than real;" however, despite the apparent success of the hyperreal stage to deliver on its promise of improvement or "progress," opposite results threaten social stability. Disneyland gets boring. Media technology isolates people rather than bringing them together. Social media turns out to be anti-social. The automobile extends the commute to work. The computer increases the average work load and illiteracy, reduces jobs, depersonalizes individuals, kills privacy, creates universal surveillance, makes pornography and depictions of violence readily accessible to children. The cell phone is actually an excellent bomb detonating device. The computer atrophies human intelligence, logic, and thinking (creative and problem solving skills); through societal dependence on the computer people have forgotten how to think for themselves, and solve problems in any other way. The computer is not a simple tool used to organize knowledge, making it readily accessible, but as the centralizing technology through the digitalization process it recreates the world in its own image. Instead of happiness, the technological order is producing mass neurosis evident in the increase in depression, anxiety, attention deficit disorder,

anorexia, bulimia, suicide and the mass inability to differentiate between reality and illusion.

Metastasis in the Orders of Simulacra according to Baudrillard also reflects Jacques Ellul's critical technological analysis in his assertion of the law of diminishing returns (law of reverse effects), *The Technological Bluff* (Grand Rapids: Eerdmans, 1990). Once the threshold of reversal in technological progress is reached, a saturation point, beyond which any further advance is completely unnecessary (and thus further progress despite mass optimism) will produce reverse or opposite effects than intended. The technological threshold is reached when new technology is imposed on the population which was unnecessary prior to its invention. When necessity for a new technology appears after its invention the threshold of beneficial effects inverts and harmful consequences, side effects—intended or not—rapidly multiply. There is no use or felt needs for much of the technology developed in the 20th century; TV, computer, jet engine, rockets, atom bomb, cell phone, innumerable widgets and gadgets, so use is found and need artificially created. People have no felt need for a technology that does not yet exist. When useless technology is developed for its own sake (knowledge for knowledge's sake), rather than liberation it displaces *the good of mankind to the glory of God* as its object or *telos* and becomes an end in itself. The general population never asks for new technology; rather, technology is developed according to the technological imperative—whatever can be done should be done. Its beneficial use is unquestionably assumed and its use promoted through mass advertising and commercials (technological propaganda), and in short order a new necessity is added to the litany of technological requirements. As the list of “must haves” and “can't live without” grows in order to keep pace with the tempo of modern life, *users* voluntarily surrender their freedom for self-imposed technological necessity, blissfully unaware of any potential side-effects or untoward consequences.

The technological condition may be compared to generational slavery. Those born into servitude accept it as normal. The "happy slave" remains so through refusal to recognize his condition as "slave." He embraces the world as he finds it with all his material needs and appetites satiated. There is no reason to protest, compounded by the fact that he has no ability to do so. A slave will always remain a slave until he recognizes that he is a slave. And without an intellectual horizon to lift him above his condition as a real possibility he will forever remain a slave. The first step to freedom for the slave is to recognize his condition of slavery and the possibility of a different way of life through self-determination, but that is impossible without a degree of abstract analysis and a measure of critical reason. Comparatively, technological determinism imposes its frightful inescapable necessity as a natural order without a meaningful future beyond the present way of life. In stripping society of critical ability to reason and negate that order from a metaphysical view, humanity has lost its only absolute reference point outside its own limited existence and above its concrete situation from which to criticize technology and bring it under ethical control and moral limitation. God is greater than any technological idol made by human hands and provides an immovable ground from which humanity can reassert control, but mankind's Creator, Savior and Helper does him no good if he does not believe in his power or worse confuses it with the status quo, so that the apocalyptic power of God's confrontational judgment that leveled Babel (Genesis 11), Egypt (Exodus), Jerusalem and Rome is convoluted through blessing the technological utopia as *New Atlantis*.

The idolization of technology follows in the wake of modern science and rationalism but has a dehumanizing effect rather than amelioration. New technology brings new necessity and demands rather than freedom that exacts its price from humanity and nature, resulting in a much more complicated and dangerous world. The Apostle Paul stated that if we have food

and shelter we should be content (1 Timothy 6:8). The accumulation of material things beyond meeting basic needs becomes a new burden, an added necessity not there before, resulting in bondage not freedom. People are owned by their possessions, must work harder for their technology and have been reduced to cogs in the wheel of progress rather than individuals with inherent value made in the image of God. From electricity, to phones, appliances to automobiles to computers, cell phones, *ad infinitum*, *ad nauseam* each new technology begins with the promises of convenience and improving modern life by making it faster, then through habitual use it becomes necessary, eventually addictive. From the basic material needs of food and shelter modern life has added dishwashers, microwave ovens, vacuum cleaners, TVs, cars, computers and most recently the cell phone as necessary for life in modern times. The devaluation of human life pays for the technology that is developed for the sake of expanding the frontiers of knowledge and exploration rather than creating the condition of freedom. Human freedom is lost with each new artificial technical necessity, resulting in an increasingly nihilistic society; where power increases, choice is lost, resulting in increased meaninglessness. Nihilistic sentiment develops along with technological power; "*We know that power always destroys values and meaning . . . Where power augments indefinitely there is less and less meaning*" (Jacques Ellul, *Perspectives on Our Age* [New York: Seabury, 1981], 45). Technological necessity proliferates along with technological power over nature, reducing the scope of available choices, options or way of life that differs from those ensnared in the modern mechanized mainstream. What possibilities for a decent way of life are open to those who own neither car nor home, do not use a cell phone or computer, or possess at least a college degree? How *successful* will any corporate organization, church, school or business be if it does not use modern communication technology, radio, TV, computer or advertising techniques (propaganda) to promote its cause or product? As the world conforms itself to

technological necessity, “you must get a cell phone and use a computer or risk getting left behind,” it loses touch with the reality outside these devices, which is reduced and recreated online. For example, the traditional “church service” where believers join together in the unity of faith around the communion table as community and family becomes the embarrassing forgery of a lone spectator in front of a one dimensional monitor.

6. Paul Tillich, *The Spiritual Situation in Our Technical Society* (Macon, GA: University Press, 1988), 7. “Tillich describes the creation of a ‘second nature’ that results from science’s attempt to control nature. Second nature in turn subjects man to the same domination he wishes to exert over nature, making himself subject to the very thing he had created to liberate him” (Lawrence J. Terlizze, *Trajectory of the 21st Century: Essays on Theology and Technology* [Eugene, OR: Resource Publications, 2009, 155]).

7. Baudrillard’s description of Simulacra is reminiscence of Herbert Marcuse’s depiction of “Mimesis” in *One-Dimensional Man*. Mimesis: the total identification of the individual with technological environment that mimics, apes or imitates historical social conditions, for example the city replaces nature, the automobile replaces the horse and carriage, TV replaces the family hearth, social media substitutes for personal relationships. [Muk-bang](#) replaces family members at the dinner table, traditional institutions that requires a personal presence, school and church, are rapidly transferring to the online medium. Likewise Jacques Ellul in *The Technological Society* describes technological advancement or “la technique” as creating a new environment, one that overlays both the natural and historical social environments with an urban/industrial/digital one.

8. Braden Allenby and Daniel Sarewitz, *The Techno-Human Condition* (Cambridge, MA: MIT Press, 2011), 1-13; *Humans Need Not Apply*, CGP Grey, 2014. The Transhuman Transformation is

the ultimate in works salvation that lifts humanity to the next stage in evolutionary development through technological immortality or digitalized godhood that replaces all his physical corruptions with artificial replacements in the simulated heaven of a computer server. The computer does not dominate the will of humanity, enforcing universal peace through fear of annihilation as in the movie *Colossus: The Forbin Project* (1970), but assimilates humanity digitally and recreates it in its own image or highest ideal. The robots are not taking over, rather humanity is surrendering its will and decisions to the computer in tired resignation of life which has become too difficult by its own design.

9. "O LORD . . . What is man that you are mindful of him or the son of man that you visit him? For you have made him a little lower than the angels and crowned him with glory and honor" (Psalm 8:4, 5). "Angels," Elohim (God) in Psalm 8:5 refers to the divine visitation (theophany) mentioned in verse 4, the Angel of The LORD, i.e., Genesis 18; 19; 22:15; 32:24-32; Exodus 12:12, 13. Humanity was made highest in God's created order, below the creator and above the angelic host in the chain of being; "Don't you know you will judge angels?" (1 Corinthians 6:3). Angels are "ministering spirits sent to minister to the heirs of salvation" (Hebrews 1:14).

10. We are not saying one cannot reduce a complicated argument, book, movie etc., to its main points in outline form. We are saying that reduction does not replace the original, as somehow "better." A well-done outline does not alleviate the audience's responsibility to discover for itself, to pick up and read, but will inspire the audience to do so. Reading Calvin's *Institutes*, or Augustine's *City of God* or Thomas' *Summa Theologica* in PowerPoint or Cliff Notes is comparable to watching the Super Bowl in highlights instead of in its entirety from kickoff.

The proliferation of the digital camera as appendage to the cell phone has created the absurd phenomenon of reduction of

reduction in the class room. As the PowerPoint slide has allowed professors to reduce all learning to three pertinent bullet points per slide, so students have followed their cue in picturing the text (taking a picture of the slide). Instead of suffering the laborious and tedious task of jotting down a simple outline in a note book, a helpful mnemonic practice, they take a picture of it, reducing the slide to digital acknowledgement and temporary storage before deletion, in order to make room for the pictures of tomorrow night's Harry Potter costume gala. Education isn't what it used to be, it just isn't!

11. Jean Baudrillard, *Simulacra and Simulation*, 166 ff.

12. Umberto Eco, *Travels in Hyperreality* (New York: HBJ, 1986), 43.

13. The projections of visual media may have their origins in "the desert of the real" as Baudrillard puts it, but what the spectator sees on his screen, monitor or photograph should not be confused with "reality," but recreated reality mediated through an electronic medium. Marshall McLuhan's famous maxim for media analysis, "The medium is the message," undergirds this critical understanding of media technology. Any fan of live entertainment or sports knows immediately that TV broadcast of a live venue is an entirely different event than being there live behind home plate or on the fifty yard line. Preference for the surreal, sterilized, cartoonish, Apollonian images on TV and in film, rather than seeing the actual blots, blemishes and facial scars of people, perspiring athletes or hearing the crack of the bat is not the central moral issue, which does not come down to preferences, which are already conditioned by excessive media exposure at an early age. The failure to distinguish between reality and hyperreality constitutes the greatest dangers of the technological simulacra. When the general audience mistakes or confuses the hyperreal for reality, it allows itself to be deceived. When it believes what it sees on TV to be the literal unbiased

truth, when in fact TV broadcasts a highly opinionated reconstructed version designed to transport its audience to a dream-like existence, the audience loses touch with reality and becomes immune to moral conscience, guilt and remorse for its actions—for example, war, ecological destruction, racism, etc. Group deception and delusion is rooted in personal inability to distinguish fact and fantasy, reality and illusion creating a strange self-hypnotic mass psychosis, easily persuaded by the predominate image projected into its thinking. “Brainwashing” or “mind control” are not the best choice of words, yet the terms still resonate for many people in describing the immediate effects of visual media on the audience. Electronic media bypass the rational process and speaks directly to the emotional or subconscious. Media effects the shaping of behavior through mass appeal of image, a reproduction of reality framed in drama and grounded in the erotic (sex appeal), moving the mass to do something (doing is being), buy, give, join, fight, etc., without the ballast of critical reflection that will spare a people from rushing headlong into disaster. The irrational nature of the emotional appeal was the cause for Plato’s expulsion of artists, musicians and dramatists from his fictional utopia *The Republic*. By allowing irrational appeal free reign, the public loses the appeal to critical reason as the measure of truth and the people become prone to deception and mass manipulation by a tyrant. Likewise Jesus urges all to pause in rational reflection, “to count the cost” like a king going to war or building a tower, before deciding to follow him (Luke 14:25-33).

The failure to discern the difference between reality and illusion in mass and social media is due to the intoxicating effects of hyperreality and the loss of critical reason in the public’s media consumption. Electronic media numbs awareness to reality and allows escape to fantasy, as the universal *soma* (perfect drug from Huxley’s fictional tale *Brave New World*). The condition of intoxication or “drunkardness” is one of

self-induced madness, so the self-hypnotic condition of electronic media creates a similar neurosis. Karl Marx criticized religion as "the opiate of the people," accurate for the masses living in the industrial conditions of the 19th century, but obsolete as a description of the masses since the invention of television, which has replaced religion as the opiate of the people.

When image dominates a societal mindset and learning, emotional (sex) appeal moves the population in mass conformity or group behavior that ousts critical reason in herd mentality, subject to the whims of the image makers, propagandists, clergy, advertisers, etc. Ellul noted two orders of thinking determined by the means of learning: image and language. Image learning presents knowledge as a totality, each image is a world, complete and ready-made, certain of its own truthfulness, imparting its information instantly so long as we occupy the same space as the image. "The image conveys to me information belonging to the category of evidence, which convinces me without any prior criticism" (Ellul, *The Humiliation of the Word*, 36). The image impresses itself on the character of the learner through unconscious acceptance that does not follow the logical sequence of language from start to finish, beginning to end but produces a haphazard collage of contradicting light totalities that appeal immediately to the moment (instant gratification). Image based learning produces a monolithic mentality or stereotypical thinking and prescribed behavior. Critical reason is never allowed to assert differences; extremes are normalized so that everything is accepted. This is very apparent in the current PC orthodoxy widely accepted in the Millennial generation, the first generation raised on the computer, that stupidly pontificates that any assertion of difference between sexes, races, religion, etc., etc., amounts to "hate-crime." For example, the gay lifestyle is no longer an acceptable alternative to monogamy but now has legal sanction as part of the mainstream establishment, despite its irrational and

unnatural character. Islam is accepted as a religion of peace and compatible with Western democracies, yet no proof is ever offered to support this claim from the history of Islam. And the universal inanity of technological neutrality that provides the false sense of individual control over technological use, rapidly degenerates to technological necessity and inevitability of technological progress in actual daily behavior. Technology cannot be both neutral in its character under control of human choices and necessary or not under control of human choices, but autonomous (developing according to its own inner logic) at the same time; yet this inherent contradiction is completely ignored by all advocates of unlimited technological progress, Transhumanists, Futurists or simply all those who feel invested in the latest innovation: intellectuals, preachers, writers, professors, technogeeks, technognostics and technophiles. The smartest people in society appear completely oblivious to the contradiction of believing that technology is neutral in its essence yet necessary in application, rationalizing its rapid acceleration, not because they are bad people but because their thinking is dominated by the image of unlimited progress and human perfectibility projected onto them from the computer, rather than a rational way of thinking growing out of the book and lecture. Computerization of all human life creates the cardinal value of speed for its own sake (faster is better), which necessarily leads to nonlinear or irrational (emotional) learning through images because it is easy, instant, and unconscious, producing stereotypical categories and behavior. The word expressed in speech and writing produces opposition to image domination of the computer because it is slower, linear and critical.

The second order of thinking Ellul says comes from language or the spoken and written word which must follow an arduous task of connecting letters, words, sentences and thoughts to each other through the process of speaking, reading and writing which follows the contours of logical sequence in step by step

growth in knowledge and reason. Language learning does not begin with the self-asserting certainty of the totalitarian image, but develops progressively from "the unknown to uncertain and then from the uncertain to the known." (Ellul, *The Humiliation of the Word*, 36); dialectically including doubt, objection, protest or difference in the attainment of knowledge. Language is rational, self-aware or conscious, certain of what it knows but never exhaustive in its claim to absolute total knowledge, therefore it remains critical or open to differences of opinion and further learning; there is always something new to learn, discover and explore. Language allows for personal identity through individual choices that are free but never absolute or final beyond correction or criticism. In the total world imposed by the image, knowledge is absolute with nothing new possible, therefore it must be accepted uncritically.

Because language is rational it also produces the highest standards in ethics and morality-rooted individual values and beliefs. Rationalism always produces the greatest moralism. In the ancient world the rational school of philosophy (Stoicism) based on their belief in logos (universal reason) was also the most ethical in their practice of universal peace, and equality. In world religions Buddhism stands as the most rational in its beliefs of simple universal truths leading to practical moral behavior (Four Noble Truths: life is suffering, suffering is caused by selfish desire, suffering is alleviated by limiting selfish desire, curb selfish desire through the practical application of the Eightfold Path). Modern Rationalism culminating in the 19th century was also one of the profoundest in moral character in all strata of society, education, politics, economics and religion. The ethic of love rooted in the Fatherhood of God and Brotherhood of Man was considered the essence of Christianity in the 19th century (Harnack, *What is Christianity?*). The Jewish rabbinical approach to learning through language is legendary for its rationalism and strict legalism as well as its Islamic

counterpart in the Muslim devotion to the Koran, Sharia Law and iconoclasm.

In the second order of language, ethics are grounded in personal choices as a product of rational criticism, which allows for meaningful differences of opinion and the free creation of values. In the first order of image learning, all views are standard and all behavior an expression of group conformity. "The image tends . . . to produce conformity, to make us join a collective tendency" (Ellul, *The Humiliation of the Word*, 35). Thus the two orders of thinking are opposed to each other. The first order in totalitarian fashion is in the process of eradicating the second order through purging critical reason from the mindset of the population like a mass spiritual lobotomy that removes part of the brain that contains the higher function of reason and abstract thought process. The image overwhelms the word through reduction and then removal and remaps the collective mind to think accordingly, freedom of thought is left open as possibility only because most people cannot think for themselves but are programmed through media saturation. Note the drift in social media from glorified email responses on Facebook to the forced shrinkage of the word to 120 characters on Twitter, to finally pictures only on Tumblr, and Instagram. The second order in critical toleration of the image does not want to eradicate it, but put image in its place, not as an expression of truth or reality but a simple illustration in service of the word and higher critical function of human nature through which humanity creates its self-definition, limits and significance. The second order of language thinking does not separate rational discourse in philosophy from a dramatic presentation in literature, or the arts, film or TV, etc. The Twentieth Century French Existentialists demonstrated the compatibility of rational discourse through abstract prose and exposition and the concrete embodiment of their ideas in dramatic forms such as plays, novels and movie illustrations. Jean Paul Sartre, Albert Camus, Gabriel Marcel wrote the most

penetrating philosophical analysis of the modern condition of alienation as well as the greatest poetic description of modern despair and hope, for example, compare Sartre's tome *Being and Nothingness* with his play "No Exit" or Camus' essay on *The Myth of Sisyphus* to his novel *The Stranger*. Theologian Paul Tillich argued likewise that art serves as the spiritual barometer of culture. Through rational analysis of art, literature and drama the church will gain a better read on the spiritual climate of the society it hopes to evangelize and better tailor its message of the gospel to the concrete situation expressed through peoples felt needs. Even Jacques Ellul the leading social critic of visual media and advocate of word over image adopted a similar method of point and counter point as the existentialists by pairing the most penetrating sociological analysis of technology, raising the question how to limit autonomous technique and answering it with an allegorical interpretative method of the biblical text under the respectable umbrella of Barthian theology through his ethic of limits or nonpower. Compare *The Technological Society* to his biblical exposition of Genesis in *The Meaning of the City*.

14. On Facebook, friends can number into the thousands. New friends are just a click away; you don't even have to know them or even meet them to be friends. Aristotle said that friends are the people we eat with every day. Simple enough to grasp, but what does an ancient Greek philosopher know compared to the moguls of social media?

15. Baudrillard and Eco validated Gasset's thesis in *Revolt of the Masses* that science and technology sows the seeds of its own demise by elevating the mass of humanity through its values of discovery, invention and discipline, yet the mass revolt against those values that brought them to dominance. This is the same basic thesis that argues we are the victims of our own success as applied to capitalism and the accumulation of wealth. One generation works to achieve a

level of wealth that the next generation inherits with all the benefits of wealth but none of the sacrifice of the previous generation. Therefore it squanders it not knowing the value of wealth not having to work for it and being raised in privilege.

Gay Marriage is another recent example of simulacra. The hyperreal replaces the real with a copy made in our own image. Contemporary society is under a spell, thinking it can remake the institution of marriage founded in the Bible between one man and one woman (Genesis 2 and Matthew 19) to include its opposite or whatever the courts deem acceptable; eventually the courts will accept the union of people and their pets. Already the Disney Corporation has changed the name of The Family Channel to Free Form, an ominous precursor to the dissolution of meaning to the sacred word family in American popular culture and its reprobate legal system.

16. Reality and Truth are not coequal or synonymous terms, but signify different metaphysical orders. Ellul noted that the unity of reality and truth expresses "the unity of being" (Ellul, *Humiliation of the Word*, 96), or the right relationship between the Creator and his creation. Truth belongs to God's essence alone, as the One Eternal Absolute. Reality expresses the multifaceted finite human concrete situation. When our reality aligns with God's truth we experience the peace of redemption that passes understanding, harmonious being. Reality is the realm of sight that leads us away from the truth of the invisible God who cannot be seen and is found only through the word (speech, talk, conversation, discourse, lecture, song). The visible is the realm of false idols incarnated as very real visible powers (gods): Money, the State, and Technology (Ellul, *The Humiliation of the Word*, 94, 95). The order of reality is the order of human life which Nietzsche argued may include error. "Life no argument—We have fixed up a world for ourselves in which we can live—assuming bodies, lines, planes, causes and

effects, motion and rest, form and content: without these articles of faith, nobody now would endure life. But that does not mean that they have been proved. Life is no argument; the conditions of life could include error." (Friedrich Nietzsche, *The Gay Science* (New York: Vintage, 1974), 177 [121]). Iconoclasm then becomes the mission of the church as it proclaims the gospel and demolishes spiritual strong holds which is the battle for the mind "destroying speculations . . . raised up against the knowledge of God" (2 Corinthians 10:3-6); "iconoclasm is always essential to the degree that other gods and other representations are manifested . . . Today reality triumphs, has swept everything away and monopolizes all our energy and projects. The image is everywhere, but now we bestow dignity, authenticity and spiritual truth on it. We enclose within the image everything that belongs to the order of truth" (Ellul, *The Humiliation of the Word*, 94, 95).

17. In terms of an ethic of technology biblical truth translates as limit before use or law before license. For example, When adults set time limits on media use for their children anywhere from twenty minutes to an hour of screen time be it TV, computer or cell phone, they are practicing an ethic of technology.

Social critic Jacques Ellul stated; "The 'yes' makes no sense unless there is also the 'no' . . . the no comes first, death before resurrection. If the 'No!' is not lived in its reality the yes is a nice pleasantry, a comfort one adds to one's material comfort, and as Barth has conclusively shown the No is included in the gospel" Quoted in Lawrence J. Terlizze, *Hope in the Thought of Jacques Ellul* (Cascade: Eugene, OR, 2005), 127; Jacques Ellul, *False Presence of the Kingdom*, 25.

18. Original Divine Command: "From any tree of the Garden you may eat freely, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die" (Genesis 2:16, 17 NASB).

Satanic Recreation of the original command: "Indeed, has God said, 'You shall not eat from any tree of the garden'"(Genesis 3:1 NASB).

Imperative turns into question through a simple shift in voice emphasis, "Don't eat!" to "Don't eat?", inciting disobedience instead of obedience as its effect, confusing the knowledge of good and evil.

19. The hyperreal replaces the real with a copy made in our own image. A copy is never greater than the original and to believe that a glorified reduction, a snap shot somehow surpasses the original shows just how far along the popular delusion has advanced. Simulacra is portent to antichrist: "The one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. For this reason God will send upon them a deluding influence so that they will believe what is false in order that they all may be judged who did not believe the truth, but took pleasure in wickedness"(2 Thessalonians 2:9-12). Mass media qualifies as "a deluding influence": remaking the image of God in the image of an image. "Language is unobtrusive in that it never asserts itself on its own. When it [mass media] uses a loudspeaker and crushes others with its powerful equipment, when the television set speaks, the word is no longer involved, since no dialogue is possible. What we have in these cases is machines that use language as a way of asserting themselves. Their power is magnified, but language is reduced to a useless series of sounds which inspires only reflexes and animal instincts" (Jacques Ellul, *The Humiliation of the Word*, 23).

The first commandment teaches that "You shall not make any graven images . . . you shall not bow down to them nor worship them (Exodus 20:4, 5). The construction of image is always a reduction from an original and imperfectly copies what it claims to represent; presenting a false image of God, an idol.

The idol transforms its worshipers into its own image. All those who worship idols become like them (Psalms 115).

By worshiping the creature humanity dehumanizes itself by bowing down to the created order lower than itself. The prohibition against worshiping idols is meant to spare God's people from corrupting God's glory by reducing the invisible Creator to the visible creation and enslaving themselves to the works of their own hands. Idolatry exchanges "the glory of the incorruptible God for an image in the form of corruptible man . . ." (Romans 1:23). The idol is the construction of man, representing his ideal of God (image) in his own image, which in turn recreates man as slave in the image of the idol. Here we see perfectly in the biblical model of idolatry, the same Transhumanists enterprise of constructing an ideal image (cyborg) in the image (mankind) of an image (the computer), leading not to human ascendance or godhood but dehumanization or slavery by placing humanity lower than its own creation (the cyborg condition). Man builds an idol he thinks represents God which in truth is a reduction of the glory of God into the image of the creature and lowers himself through worship of the false image of God making himself a slave to a thing that appears real but really does not exist outside of humanity's faith in its own self-projection.

The first commandment prohibits "graven images" the invisible God cannot be seen in the works of human hands (Acts 17). All images of God are an affront to his holiness and danger to his children. Idols reduce God to the false image which then further reduces worshipers.

Iconoclasm is the central liberation mission of the church in its declaration of the gospel.

"No one can see God and live" (Exodus 33:20). "Images are incapable of expressing anything about God. In daily life as well, the word remains the expression God Chooses. Images are in a completely different domain—the domain that is not God

and can never become God on any grounds" (Ellul, *The Humiliation of the Word*, 91).

20. Ellul, *The Humiliation of the Word*, 96.

21. God's revelation comes only through the spoken word received by faith never through sight, which must remain subservient to the oral, spoken invisible message. "Faith comes from hearing and hearing by the word of Christ" (Romans 10:17). "We look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal" (2 Corinthians 4:18). "We walk by faith, not by sight (2 Corinthians 5:7). "Faith is the assurance of things hoped for, conviction of things not seen . . . By faith we understand . . . Without faith it is impossible to please God" (Hebrews 11). "The righteousness of God is revealed from faith to faith, as it is written; 'The righteous live by faith'" (Romans 1:17). "Set your mind on things above [the invisible Christ, "the way, the truth and the life"], not on the things that are on earth [the visible, material, tangible, concrete reality of the present world]." "Fixing our eyes on Jesus the author and perfecter of faith" (Hebrews 12:2). The aural, auditory sense or put simply the ear is the organ of perception and faith never the eyes. Sight brings only doubt; despite popular opinion seeing is not believing, but unbelief. The desire to see the truth is rooted in doubt and unbelief; "Unless I see . . ." doubting Thomas said, ". . . I will not believe" (John 20:25). "Blessed are they who have not seen and yet believe" (John 20:29). "Sight played an enormous role in the Fall and caused all of humanity and language to swing to its side. Under these circumstances, it is understandable that the Bible so often relates sight to sin. Sight is seen as the source of sin, and the eye becomes the link between reality and the flesh. The eye is seen as the focusing lens of the body (but only of the body). The Bible speaks of the lust of the eye and of the eye as the source and means of coveting. Now we know

that covetousness is the crux of the whole affair, since sin always depends on it. "You shall not covet" (Ex. 20: 17) is the last of the commandments because it summarizes everything—all the other sins" (Ellul, *The Humiliation of the Word*, 100, 101). Because Eve looked upon the fruit, she lusted after wisdom, the knowledge of good and evil, a possession she desired but did not work for or earn that did not belong to her. "Eve coveted equality with God . . . She coveted autonomy of decision" (Ellul, *The Humiliation of the Word*, 101). Lust is born from sight of the material possession. The Tenth Commandment lists a prohibition of desire on what does not belong to us but is rightfully our neighbor's: his wife, house, domesticated animals and servants, all must first be seen before desired. Today we call these possessions status symbols, spouse, house, cars, money, etc., etc., all the objects of consumer desire that dominate our visual horizon through advertising, commercials and the all-pervasive world of image, which fills us with materialistic greed.

22. Technological convergence brings TV, computer, cell phone, video game (telecommunications) together as one medium. Professor of Philosophy Andy Clark notes that the cell phone is the gateway to the cyborg condition: "The cell phone is, indeed, a prime, if entry-level cyborg technology" (Andy Clark, *Natural-Born Cyborgs: Minds, Technologies, and the Future of Human Intelligence* [New York: Oxford University Press, 2003], 27). The cell phone has evolved from a clumsy mobile phone into a sleek microcomputer that puts the full resources of the internet at the fingertips of the user.

The computer medium heralds the absolute closing of the human mind and cultural diversity by subverting all ends to its means it creates the condition necessary for total domination of the human spirit. All total systems subvert ends to means in their revolutionary beginning, such as the Napoleonic empire, fascism and communism. "By any means necessary," or "for the good of the cause" becomes the motto of the radical

on the road to totalitarian paradise (Serfdom). The computer coopts all nontechnical areas; in the form of "technical aid and support" subverting their ends by overbearing means. As the absolute single point of convergence for all humanity the computer fixes its own organizational categories on every person, discipline (field) or organization that uses it. The passage of admission to digital utopia is technical conformity (surrender). All nontech people and fields must soon learn the ways of the computer, if they expect to survive in the new universal cyber regime (the technological order). Liberal Arts, for instance no longer exists as a separate track or discipline in a dialectical counter balance to Science. Beholden to the computer for success it has sold its spiritual birth right as moral conscience through cultural critic or prophet to the rational establishment. By way of apt analogy, in the past when churches received State support through official recognition as the established religion they became in effect the court prophets, chaplain's to the king. They "sold out" to the powers that be, forfeiting their divisive voice. Dissent is never allowed in any total system by definition, otherwise it would not be total. Those who profit from the system are not in a position to disagree with its direction without mortal endangerment. The old maxim "never bite the hand that feeds you" was rigorously applied by the official religions in the past. Likewise, rarely is a critical voice heard today through the prodigious production of liberal arts in media, except for science fiction film. The old dichotomy of art and technology embodied in the Intellectual verses the City model has resolved itself in the computer. Chilton Williamson, Jr. noted the subtle reeducation the older generation of writers must endure in order to practice their craft using the computer. "Writing ought to be, technically speaking, among the simplest and natural of human actions. The computer makes it one of the most complex and unnatural ones. It is nothing less than a crime against humanity, and against art, that a writer should be required to learn how to master a machine of any kind whatsoever in order to write a single

sentence. But no writer today can succeed in his craft if he does not learn to become a more or less skillful machine operator first." ("Digital Enthusiasm" in *Chronicles* [June 2014, 38.6], 33). The end or goal of writing (to be read by others) has been subverted by means of the computer (Subversion: to corrupt an alien system for different ends from within, for example; primitive Christianity was subverted by the political forces of the later Roman Empire, creating Christendom). Computer subversion of humanity has been repeated simultaneously with writing since the digital revolution in the 1990's.

By giving children at the earliest age possible a computer to play with and master, turning work into play, the technological oligarchy has guaranteed that they will grow to become computer technicians in some degree and has successfully circumvented the nasty reeducation process necessary to all revolutions in the past. As the product of the digital revolution the Millennial generation has inherited the onerous responsibility of being the first generation raised on the computer as their defining characteristic. They are the first non-national generation, identifiable by digital acuity, video game addiction and the cell phone, rather than by race, gender or creed. The world that they create will ultimately prove their humanity or not.

One machine that can do everything controls everyone, even now as I write an unsolicited advertisement appears on my computer screen telling me that "Technical support is designed to monitor your system for issues." Positively Orwellian! No greater insidious subtlety to seduce the human spirit than the emerging global technological order has appeared since the Tower of Babel!

All total systems are inherently corrupt and eventually self-destruct.

23. Philosopher Michael Foucault builds on Jeremy Bentham's

purposed panoptic system theory by arguing that Bentham's proposed universal prison surveillance system that kept prisoners under constant watch has been extended to contemporary society through media saturation. Law Professor Jerry Rosen argues that through social media society has entered a condition he describes as "Omniopticon" where we are all watching each other (*The Naked Crowd*); Ellul, *The Humiliation of the Word*, 152; Reg Whitaker *The End of Privacy: How Total Surveillance Is Becoming a Reality* (New York: New Press, 1999).

24. Hyperreal communities, churches, schools, dating sites do not allow for individual charisma, personal persona, flamboyancy, speech impediments, warts, blemishes, ugliness, beauty, intelligence, everything thing that makes an individual unique disappears behind the brilliance of a cartoon reality.

The modern socialization process once reserved for family, church and community in traditional society has been usurped by media and the State. Socialization is the rather sensitive and all important process through which values are imprinted on youth. Socialization is everything! Society receives its understanding of right and wrong, good and evil in a word normalcy through socialization. In the mission of the church socialization is equal to evangelism. If the church successfully evangelizes a society, converting everyone to the Christian faith, it must then pass those values to the next generation, if it fails to do so it must then start the whole evangelization process over. Regrettably, the American church is learning this lesson the hard way, after surrendering the socialization process of Christian youth to media, and public schools. The most media saturated and technologically adapt generation in human history is rapidly becoming the most nihilistic since late antiquity.

Media transmits collective values directly to the social body by passing the individual consciousness. Mass media transmits

its own values of consumption and materialism that traditional family, church and community as social agents cannot compete with according to social critic Herbert Marcuse. Media transmits the values of "efficiency, dream, and romance." "With this education, the family can no longer compete." The father's authority is the first traditional value to fall.(Herbert Marcuse, *Eros and Civilization: A Philosophical Inquiry to Freud* (New York: Vintage 1955, 88).

25. John L. Locke, *The De-Voicing of Society: Why We Don't Talk to Each Other Anymore* (New York: Simon & Schuster, 1998), 19.

26. The only reason people give as to why they use media technology is because of its convenience, it is easier to send an email or text than write a letter and use a postage stamp. However, ease of use and convenience shows lack of understanding as well as accountability. "I use it because it is easy" is hardly a thought-out moral defense for one's action! And here is where the trap lies for all of us. The history of technology demonstrates that convenient and pervasive use over time slowly turns into necessity. What was once done because it was so easy to do, eventually must be done. TV, computer and most recently the cell phone, these technologies never appeared as necessities but convenience, but now they are irresistible necessities. Convenience turns into necessity because it was so easy to send a text, or email, we have forgotten how to communicate in any other way, or refuse to relearn those old ways. Convenience dulls the spirit and numbs the mind, producing stupidity and apathy by removing all other practices from our intellectual horizon. Beware of anything thing that looks so easy, it is nothing more than a hook to necessity. The old saying, "If it sounds too good to be true it probably is," applies to technology as well. "Whatever appears to make your life easier right now in the long run may make it more difficult." Convenience turns into habit, habit turns into need, need turns into addiction.

27. The friendships forged in traditional institutions create the social support network for an individual throughout his professional career. As an online professor I did not know how to write a letter of recommendation for a student I have never met in person. Education has become so dominated by technical learning, all students in essence are studying to be engineers in their field whether teachers, medical practitioners, social workers etc.; they are taught efficient methods as administrators or managers of large groups of people.

28. Martin Heidegger, *Being and Time* (San Francisco: Harper and Row, 1962).

29. Quoted in Locke, *The De-Voicing of Society*, 43.

30. Ellul, *The Humiliation of the Word*, 122. "Even more, it [the camera] keeps me from proceeding to cultural assimilation, because these two steps can be taken only in a state of availability and lack of preoccupation with other matters – a state of "being there." (Ibid).

31. In line with Baudrillard thesis on the orders of simulacra, popular cell phone use, namely texting, demonstrates regressive effects of the latter stage of simulacra: metastasis or reversal of effects. It is quite common to see people texting and even preferring texting to any other mode of communication, especially phone calling, when it is obviously easier to call and talk than it is to text, time wise and in terms of context and amount of content necessary for successful conversation, yet texting is preferred because of its impersonal nature; people prefer the harder task of texting because it is impersonal, however, impersonal communication is less effective to the point of communication.

32. *Radio Times* (January 2016). Hawking said bluntly, "I think the development of full artificial intelligence could spell the end of the human race." Quoted in "Rise of the Machines"

in the *Dallas Morning News* Sunday, February 14, 2016, 1P. Recognizing and controlling the dangers of progress is a call for limits and boundaries to technological acceleration possible only through negation.

33. The fear of living without the necessity that controls us reveals the modern condition of technological determinism. In confronting determinism we must appeal to “the individual’s sense of responsibility . . . the first act of freedom, is to become aware of the necessity” (Ellul, *The Technological Society*, xxxiii).

Necessity (whatever we fear we cannot live without) is always a limitation placed on human nature, such as the basic biological needs to eat and sleep. Necessity limits freedom and therefore power and ability. Death is also a necessity, without which new life and growth cannot take place. However, death is the last enemy, which is defeated finally in the resurrection of the saints (1 Corinthians 15:50-58). To believe as Transhumanists do that death can be overcome through technological enhancement can only result in abomination. Professor of Computer Science Matthew Dickerson prophetically asks, what if the Transhuman “transformation is based on something that is not true? What will we be transformed into?” (*The Mind and the Machine: What it Means to be Human and Why it Matters*, Grand Rapids, MI: Brazos Press, 2011), xiv.

34. A campaign to “JUST SAY NO!” to further technological advance that threatens human existence, such as artificial intelligence, must be a collective effort for the entire human race, but begins with our own personal individual choices in limiting technological use, i.e. TV, computer, cell phone, and automobiles, and set boundaries to consumption on all consumer products. Resist the digitalization of traditional life through technological transfer of community to the online medium. Despite the convenience of a total online education it is unconscionable and detrimental if online students never

encounter a real college classroom, talk face to face with a professor and argue in group discussion with peers. Likewise, the church cannot remain the Body of Christ by shunting its responsibilities to parishioners, new members and seekers by declaring online and televised services equal to a live one. "Do not forsake the assembly of yourselves together" (Hebrews 10:25) prohibits a total digitalization of Christian worship and community. Christ said, "Where two or three have gathered in my name, I am there in the midst of them" (Matthew 18:20). The bodily presence necessary for community conveyed in these passages must not be allegorized by techno-gnostics who equate physical isolation in front of an electric screen to be "just as good" as being there.

35. We are enslaved to what we fear we cannot live without whether it be money, sex or technology. The rich young ruler did not follow Christ because he could not imagine life without his wealth, the security, comfort and power it bestowed was greater than the promise of eternal life through Jesus Christ. "Children, how hard it is for those who trust in riches to enter the kingdom of God" (Mark 10:24). The disciples were in shock at Jesus' utter intolerance to devotion to anything other than God: "You cannot serve God and money [technology, power]" (Matthew 6:24). Knowing their own attachment to wealth, they despaired, "Who then can be saved?" (Mark 10:26). It appears impossible to give up what we fear we cannot live without. "What shall we eat? What shall we drink? What shall we wear?" (Matthew 6:25); the perennial anxiety and pursuit of the faithless and fearful enslaved to material (bodily) necessity; "Is not life more than food and the body more than clothing [enhancement]?" (Matthew 6:25). "For after all these things the Gentiles [unregenerate] seek" (Matthew 6:32). "But Lord Jesus, we cannot live without cell phones and computers, any more than we can live without money! Get real, be reasonable—Lord you are asking the impossible of mortal sinners." And Jesus agrees, "With people it is impossible, but not with God; for all things are possible with God" (Mark

10:27).

36. Louis Armstrong – *What A Wonderful World* Lyrics | MetroLyrics

37. Ellul, *The Technological Society*, xxxi.

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3 Life Hacks That Will Revolutionize Your Relationships

Ever hear of “life hacks”? Little tips and tricks to make your life easier, like running a sticky note between your keyboard keys to collect crumbs and computer lint. Here are three life hacks that will act like relational lubricant.

“When you said/did X, I felt Y. Did you mean to communicate that?”

Instead of assuming we know someone’s motives and thinking, we need to clarify that we understand what they intend. Sometimes things just come out wrong, not at all what is meant, and it’s easily misinterpreted.

“When you gave me permission to take comp time after I worked all weekend, I sensed you were giving it begrudgingly and you weren’t happy about it at all, like I had broken an unwritten rule or expectation. Did I read you right?”

“When I asked you about _____, it seemed that you got really quiet and shut down. It felt like you were shutting me out. Is that accurate, or am I missing something?”

“When I asked you to unload the dishwasher, you rolled your eyes and sighed. It’s the only thing I’ve asked in two days, but it sounded to me like you were upset. As if it were an unfair burden to place on you. Is that what you meant to communicate?”

The other person might respond with, “Yeah, I was upset and felt put-upon, but really I have no right to be. I’m sorry for reacting so badly.” Or they might say, “I did? I don’t remember tha—oh wait, you know what? I had just heard such-and-so on TV and it disgusted me. My body language was in response to what was going on in the other room. Sorry, I didn’t hear you at all.”

It’s always a good idea to clarify what’s going on. And not assume you can read the other person’s mind. Only God can do that.

Own the Plank in Your Eye

Whenever there is a conflict, it’s the result of clashing perspectives or motives or interpretations. According to Jesus’ teaching in Matthew 7:3, the first step to resolving conflict is to take responsibility for our part in it. It’s amazing how hostilities can de-escalate when someone steps up to the plate and takes responsibility for their contribution to a problem.

Even if our part is only 5%, we’re 100% responsible for that 5%. And even if we’re sure we haven’t done anything wrong, we can acknowledge the possibility that we may have said or did

something that was misinterpreted, and we can own that.

It's natural to expect the other person to then take responsibility for their part in the conflict, but alas, very often that doesn't happen. They will just let you take the blame/credit all by yourself even though you know perfectly well the other person was at fault at well. That's okay. When you live for an Audience of One, it's always right to do the right thing, trusting God to work out the justice part. Guilty parties never get away with it forever.

It's not just a life hack, it's supernatural, divine direction from the One who designed people and intended us to be in relationship. Own your part in a conflict—and watch the tension deflate like letting air out of a balloon.

How to Apologize

The specifics on this life hack came from [one of the best blog posts](#) in the history of the internet. There are four parts:

1) I'm sorry for _____. . .: Be specific. Show the person you're apologizing to that you really understand what they are upset about.

Wrong: *I'm sorry for being mean.*

Right: *I'm sorry for being unkind when I said you were fat and ugly.*

2) This is wrong because _____: This might take some more thinking, but this is one of the most important parts. Until you understand why it was wrong or how it hurt someone's feelings, it's unlikely you will change. This is also

important to show the person you hurt that you really understand how they feel. I can't tell you how much of a difference this makes! Sometimes, people want to feel understood more than they want an apology. Sometimes just showing understanding- even without an apology- is enough to make them feel better!

Wrong: *This is wrong because you are hyper-sensitive.*

Right: *This is wrong because I hurt your feelings and made you feel bad about yourself.*

3) In the future, I will _____: Use positive language, and tell me what you WILL do, not what you won't do.

Wrong: *In the future, I will not say that.*

Right: *In the future, I will keep unkind words in my head.*

4) Will you forgive me? This is important to try to restore your friendship. Now, there is no rule that the other person has to forgive you. Sometimes, they won't. That's their decision. Hopefully, you will all try to be the kind of friends who will forgive easily, but that's not something you automatically get just because you apologized. But you should at least ask for it.

I love these four steps, and I would add eye contact to the mix.

These four steps to apologizing are powerful because they are biblical.

1. "I'm sorry for" means you are confessing, or agreeing with

the other person, that you did something wrong. Biblical prayers of confession are very specific in naming the sins committed, such as idolatry, adultery, and murder. Apologizing to another person needs to be just as specific.

2. “This is wrong because” reveals that you understand of why it’s a problem. David prayed for that kind of self-awareness in Ps. 139:23-24, “Search me, O God, and know my heart; Try me and know my anxious thoughts; And see if there be any hurtful way in me, And lead me in the everlasting way.”

3. “In the future, I will” is a commitment to repent and choose a better, more righteous behavior than the one being renounced and forsaken. Zaccheus gave an example of this in Luke 19:8-“Zaccheus stopped and said to the Lord, ‘Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.’”

4. “Will you forgive me?” is a humbling, difficult question to ask. Putting ourselves in the “one-down position” of asking for forgiveness risks exposure and shame-after all, the other person may say no-but forgiveness was extraordinarily important to Jesus. “For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions.” (Matt. 6:14-15)

Apologizing the right way is probably the most powerful way to restore a strained or broken relationship.

God created us for relationships and for community. These three life hacks can go a long way toward make them run more smoothly.

This blog post originally appeared at
blogs.bible.org/engage/sue_bohlin/3_life_hacks_that_will_revolutionize_your_relationships/

The Technological Simulacra [no footnotes]

What Saccharine is to Sugar, or The Technological Simulacra: On the Edge of Reality and Illusion

“Anyone wishing to save humanity today must first of all save the word.” – Jacques Ellul

Simulacra

Aerosmith sings a familiar tune:

*“There’s something wrong with the world today,
I don’t know what it is,
there’s something wrong with our eyes,
we’re seeing things in a different way
and God knows it ain’t [isn’t] his;
there’s melt down in the sky. We’re living on the edge.”*

What saccharine is to sugar, so the technological simulacra is to nature or reality—a technological replacement, purporting itself to be better than the original, more real than reality, sweeter than sugar: hypersugar.



This
article
with
footnotes

Simulacra, (*Simulacrum*, Latin, pl., *likeness, image, to simulate*): or simulation, the term, was adapted by French social philosopher Jean Baudrillard (1929-2007) to express his critical interpretation of the technological transformation of reality into hyperreality. Baudrillard's social critique provided the premise for the movie *The Matrix* (1999). However, he was made famous for declaring that the Gulf War never happened; TV wars are not a reflection of reality but projections (recreations) of the TV medium.

Simulacra reduces reality to its lowest point or one-dimension and then recreates reality through attributing the highest qualities to it, like snapshots from family vacation. When primitive people refuse to have their picture taken because they are afraid that the camera steals their souls, they are resisting simulacra. The camera snaps a picture and recreates the image on paper or a digital medium; it then goes to a photo album or a profile page. Video highlights amount to the same thing in moving images; from three dimensions, the camera reduces its object to soulless one-dimensional fabrication.

Simulacra does not end with the apparent benign pleasures of family vacation and media, although media represents its most recent stage. Simulacra includes the entire technological environment or complex, its infrastructure, which acts as a false "second nature" superimposed over the natural world, replacing it with a hyperreal one, marvelously illustrated in the movie *Terminator 2: Judgment Day* (1991). As liquid metal conforms itself to everything it touches, it destroys the original.

Humanity gradually replaces itself through recreation of human nature by technological enhancements, making the human race more adaptable to machine existence, ultimately for the purpose of space exploration. Transhumanists believe that through the advancements in genetic engineering,

neuropharmaceuticals (experimental drugs), bionics, and artificial intelligence it will redesign the human condition in order to achieve immortality. "Humanity+," as Transhumanists say, will usher humanity into a higher state of being, a technological stairway to heaven, "glorification," "divinization" or "ascendency" in theological terms.

God made man in his own image and now mankind remakes himself in the image of his greatest creation (image), the computer. If God's

perfection is represented by the number seven and man's imperfection by the number six, then the Cyborg will be a five according to the descending order of being; the creature is never equal or greater than the creator but always a little lower.[\[9\]](#)

Glorious Reduction!

www.probe.org/machinehead-from-1984-to-the-brave-new-world-order-and-beyond/

Hyperreality

An old tape recording commercial used to say, "Is it real or is it Memorex?" By championing the superiority of recording to live

performance the commercial creates hyperreality, a reproduction of an original that appears more real than reality, a replacement for reality with a reconstructed one, purported to be better than the original.

Disneyland serves as an excellent example by creating a copy of reality remade in order to substitute for reality; it confuses reality

with an illusion that appears real, "more real than real." Disney anesthetizes the imagination, numbing it against reality, leaving spectators with a false or fake impression.

Main Street plays off an idealized past. The technological reconstruction leads us to believe that the illusion “can give us more reality than nature can.”

Hyperreality reflects a media dominated society where “signs and symbols” no longer reflect reality but are manipulated by their

users to mean *whatever*. Signs recreate reality to achieve the opposite effect (metastasis); for example, in Dallas I must travel west on Mockingbird Lane in order to go to East Mockingbird Lane. Or, Facebook invites social participation when no actual face to face conversation takes place.

Hyperreality creates a false perception of reality, the glorification of reduction that confuses fantasy for reality, a proxy reality

that imitates the lives of movie and TV characters for real life. When reel life in media becomes real life outside media we have entered the high definition, misty region—the Netherlands of concrete imagination—hyperreality!

Hyperreality goes beyond escapism or simply “just entertainment.” If that was all there was to it, there would be no deception or

confusion, at best a trivial waste of time and money. Hyperreality is getting lost in the pleasures of escapism and confusing the fantasy world for the real one, believing that fantasy is real or even better than reality. Hyperreality results in the total inversion of society through technological sleight of hand, a cunning trick, a sorcerer’s illusion transforming the world into a negative of itself, into its opposite, then calling it progress.

Hyperreality plays a trick on the mind, a self-induced hypnotism on a mass scale, duping us by our technological recreation into

accepting a false reality as truth. Like Cypher from the movie *The Matrix* who chose the easy and pleasant simulated reality

over the harsh conditions of the “desert of the real” in humanity’s fictional war against the computer, he chose to believe a lie instead of the truth.

The Devil is a Liar

A lie plays a trick on the mind, skillfully crafted to deceive through partial omission or concealment of the truth. The lie is the

devil’s (devil means liar) only weapon, always made from a position of inferiority and weakness (Revelation 20:3, 8). A lie never stands on its own terms as equal to truth; it does not exist apart from twisting (recreating) truth. A lie never contradicts the truth by standing in opposition to it.

A lie is not a negative (no) or a positive (yes), but obscures one or the other. It adds by revealing what is not there—it subtracts by concealing what is there. A lie appears to be what is not and hides what it really is. “Satan disguises himself as an angel of light” (2 Corinthians 11:14).

A lie does not negate (contradict) or affirm truth. Negation (No) establishes affirmation (Yes). Biblically speaking, the no comes

before the yes—the cross then the resurrection; law first, grace second. The Law is no to sin (disobedience); the Gospel is yes to faith (obedience). Truth is always a synthesis or combination between God’s no in judgment on sin and His yes in grace through faith in Jesus Christ. “For the Law was given through Moses; grace and truth were realized through Jesus Christ” (John 1:17). Law without grace is legalism; grace without law is license.

www.probe.org/law-and-grace-combating-the-american-heresy-of-pelagianism/

The devil’s lie adds doubt to the promise of God; “Indeed, has

God said, 'you shall not eat from any tree of the garden'?"(Genesis 3:1 NASB) It hides the promise of certain death; "You surely will not die" (Genesis 3:4). The serpent twists knowledge into doubt by turning God's imperative, "Don't eat!" into a satanic question "Don't eat?"

But it is Eve who recreates the lie in her own imagination. "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate" (Genesis 3:6).

Sight incites desire. We want what we see (temptation). Eve was tempted by "the lust of the eyes" (1 John 2:16) after seeing the fruit, then believed the false promise that it would make her wise. "She sees; she no longer hears a word to know what is good, bad or true." Eve fell victim to her own idolatrous faith in hyperreality that departed from the simple trust in God's word.

The Void Machine

Media (television, cell phone, internet, telecommunications) is a void machine. In the presence of a traditional social milieu, such as family, church or school, it will destroy its host, and then reconstruct it in its own hyperreal image (Simulacra). Telecommunication technology is a Trojan Horse for all traditional institutions that accept it as pivotal to their "progress," except prison or jail. The purpose of all institutions is the promotion of values or social norms, impossible through the online medium.

Media at first appears beneficial, but this technology transforms the institution and user into a glorified version of itself. The personal computer, for example, imparts values not consistent with the mission of church or school, which is

to bring people together in mutual support around a common goal or belief for learning and spiritual growth (community). This is done primarily through making friends and forming meaningful relationships, quite simply by people talking to each other. Values and social norms are only as good as the people we learn them from. Values must be embodied in order to be transmitted to the next generation.

Talking as the major form of personal communication is disappearing. Professor of Communications John L. Locke noted that "Intimate talking, the social call of humans, is on the endangered species list." People prefer to text, or phone. Regrettably, educational institutions such as high schools and universities are rapidly losing their relevance as traditional socializing agents where young people would find a potential partner through like interests or learn a worldview from a mentor. What may be gained in convenience, accessibility or data acquisition for the online student is lost in terms of the social bonds necessary for personal ownership of knowledge, discipline and character development.

An electronic community is not a traditional community of persons who meet face to face, in person, in the flesh where they establish personal presence. Modern communication technologies positively destroy human presence. What philosopher Martin Heidegger called *Dasein*, "being there," (embodiment or incarnation) is absent. As Woody Allen put it, "90 percent of life is showing up." The presence of absence marks the use of all electronic communication technology. Ellul argued, "The simple fact that I carry a camera [cell phone] prevents me from grasping everything in an overall perception." The camera like the cell phone preoccupies its users, creating distance between himself and friends. The cellphone robs the soul from its users, who must exchange personal presence for absence; the body is there tapping away, but not the soul! The cell

phone user has become a void!

The Power of Negative Thinking

According to popular American motivational speakers, the key to unlimited worldly wealth, success and happiness is in the power of

positive thinking that unleashes our full potential; however, according to obscure French social critics the key to a meaningful life, lived in freedom, hope and individual dignity is in the power of negative thinking that brings limits, boundaries, direction and purpose.

Negativity gives birth to freedom, expanding our spiritual horizons with possibilities and wise choices, which grounds faith, hope and

love in absolute truth, giving us self-definition greater than our circumstances, greater than reality of the senses. To freely choose in love one's own path, identity and destiny is the essence of individual dignity.

According to French social critics Jacques Ellul and Herbert Marcuse, freedom is only established in negation that provides limits

and boundaries, which tells us who we are. Technological hyperreality removes all natural and traditional limits in the recreation of humanity in the image of the cyborg. The transhuman transformation promises limitless potential at the expense of individual freedom, personal identity and ultimately human dignity and survival.

www.probe.org/into-the-void-the-coming-transhuman-transformation/

All limitless behavior ends in self-destruction. Human extinction looms over the technological future, like the Sword of Damocles,

threatening humanity's attempt to refit itself for immortality

in a grand explosion (nuclear war), a slow poisoning (ecocide) or suicidal regressive technological replacement. Stephen Hawking noted recently that technological progress threatens humanity's survival with nuclear war, global warming, artificial intelligence and genetic engineering over the course of the next 100 years. Hawking stated, "We are not going to stop making progress, or reverse it, so we must [recognize] the dangers and control them."

In asserting "NO!" to unlimited technological advance and establishing personal and communal limits to our use of all technology, especially the cell phone, computer and TV, we free ourselves from the technological necessity darkening our future through paralyzing the will to resist.

After we "JUST SAY NO!" to our technological addictions, for instance, after a sabbatical fast on Sunday when the whole family turns off their electronic devices, and get reacquainted, a new birth of freedom will open before us teeming with possibilities. We will face unmediated reality in ourselves and family with a renewed hope that by changing our personal worlds for one day simply by pushing the off button on media technology we can change the future. Through a weekly media fast (negation) we will grow faith in the power of self-control by proving that we can live more abundant lives without what we once feared absolute necessity, inevitable and irresistible. "All things are possible with God" (Mark 10: 27). When we exchange our fear of idols for faith in the Living God the impossible becomes possible and our unlimited potential is released that will change the world forever!

I see trees of green, red roses, too,
I see them bloom, for me and you
And I think to myself
What a wonderful world.

I see skies of blue, and clouds of white,

The bright blessed day, the dark sacred night
And I think to myself
What a wonderful world.

The colors of the rainbow, so pretty in the sky,
Are also on the faces of people going by.
I see friends shaking hands, sayin', "How do you do?"
They're really sayin', "I love you."

I hear babies cryin'. I watch them grow.
They'll learn much more than I'll ever know
And I think to myself
What a wonderful world.

"[I]f man does not pull himself together and assert himself .
. . then things will go the way I describe [cyborg
condition]." – Jacques Ellul

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35 Years and Counting

Yesterday (August 3, 2009), Ray and I celebrated 35 years of marriage. My good friend and fellow Engage blogger Gwynne Johnsons wrote on my Facebook, "Congratulations . . . got you beat by 15 years :) ☐ ...Good guys are the BEST of God's gifts . . ." Amen to that!

We've been privileged to walk through almost all those years with our dear friends and fellow Probe Ministries staff Kerby and Susanne Anderson (whom you may recognize from the national radio show Point of View), who were married the same day. Last night, as we visited together, I asked the Andersons and Ray what they had learned over our 35 years, and we were all in agreement about the basics.

The non-negotiable part of a successful marriage is to continually love, accept and forgive the other. That starts with the absolute commitment to mean and to live out our wedding vows. It's a covenant, a "promise on steroids," that goes far beyond "I promise to be here as long as love shall last."

I've been thinking about what I've learned for sure over 35 years.

As one of our pastors once said, "The AIDS of marriage is justified self-centeredness." Selfishness is a oneness-killer. God intends to use our spouse to shape us and mold us and give us daily opportunities to crucify our flesh, our self-centeredness, as He forms us into the people He intends us to be.

It's helpful to see marriage as two "forgiven forgivers." Extending forgiveness as we have received it from God, as quickly as possible, keeps the oneness and intimacy flowing.

We need to keep a balance between what we overlook and let go from a heart of grace, and what we need to address because it is big enough to cause us to withdraw from the other. [Godly conflict resolution](#) is essential for living well with another sinner.

Cultivating an "attitude of gratitude" and verbally expressing gratitude for the small things the other does to serve and love us, goes a long way.

There is no substitute for creating habits of kindness toward our spouse. And we are just as pleasant and courteous to each others as we are to strangers, which is simply a habit as well as a character issue.

Learning about communication skills truly enhances the marriage relationship. The most powerful tools I've ever come across, and which we have made a part of how we live with each

other, are:

1. Don't interrupt the other person.
2. Tell the other what you heard to make sure you understood them right.
3. Avoid being a [WENI](#) (sounds like "weenie"): **W**ithdrawing, **E**scalating when arguing, **N**egatively interpreting what the other is saying, and **I**nvalidating the other.

God has been good, and we thank Him for His blessing of a great friendship and relationship with each other!

This blog post originally appeared at
blogs.bible.org/engage/sue_bohlin/35_years_and_counting

Cool Stuff About Love and Sex

Hey, kids. Want to read some cool stuff about love and sex that you might never hear from your folks? Hey, parents. Want to learn how to communicate with your kids about these important topics? Read on!

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



Cool Stuff

Psst! Hey, kids! Want to hear some really cool stuff about love and sex that you might never hear from your parents? Listen up! (But . . . how about closing your ears for the next few seconds?)

Hey, parents! Want to learn how to talk to your kids about sex in a way they will understand and relate to? Keep listening. [\[1\]](#)

OK, kids. You can listen again.

“A fulfilling love life. How can I have one? How can I get the most out of sex?” University students worldwide ask these questions. As I’ve spoken on their campuses, I’ve tried to offer some practical principles because I believe both pleasure and emotional fulfillment are important facets of sex. These principles relate to teens, too. Teens of all ages.

Sex is often on our minds. According to two psychologists at the universities of Vermont and South Carolina, 95% of people think about sex at least once each day.^{2} You might wonder, “You mean that 5% of the people *don’t*?”

Why does sex exist? One of the main purposes of sex is pleasure. Consider what one wise man named Solomon wrote. Writing sometimes in “PG” (but not “R-rated”) terms, he said:

Drink water from your own cistern
And fresh water from your own well.
Should your springs be dispersed abroad,
Streams of water in the streets?
Let them be yours alone
And not for strangers with you.
Let your fountain be blessed,
And rejoice in the wife of your youth.
As a loving hind and a graceful doe,
Let her breasts satisfy you at all times;
Be exhilarated always with her love.^{3}

Solomon’s ancient love sonnet, the “Song of Solomon,” is one of the best sex manuals ever written. It traces the beauty of a sexual relationship in marriage and is an openly frank description of marital sexual intimacy. You might want to read it yourself. (Would it surprise you to know that it’s in the Bible? You can dog-ear the good parts.)

Another purpose of sex is to develop oneness or unity. Fifteen hundred years before Christ, Moses, the great Israeli liberator, wrote, “For this reason a man shall leave his

father and his mother, and be joined to his wife; and they shall become one flesh.”[\[4\]](#) When two people unite sexually, they “become one flesh.”

A third purpose for sex is procreation. That, of course, is how we all got here. You learn that in first year biology, right?

OK, so sex is for pleasure, unity, and procreation. But how can people get the most out of love and sex?

How to Have a Most Fulfilling Love Life

One way not to have a fulfilling love life in marriage is to concentrate solely on sexual technique. There is certainly nothing wrong with learning sexual technique—especially the basics—but technique by itself is not the answer.

The qualities that contribute to a successful sex life are the same ones that contribute to a successful interpersonal relationship. Qualities like love, commitment, and communication.

Consider love. As popular speaker and author Josh McDowell points out, those romantic words, “I love you,” can be interpreted several different ways. One meaning is “I love you *if*—If you go out with me . . . if you are lighthearted . . . if you sleep with me.” Another meaning is “I love you *because*—because you are attractive . . . strong . . . intelligent.” Both types of love must be earned.

The best kind of love is unconditional. It says, “I love you, *period*. I love you even if someone better looking comes along, even if you change, even if you have zoo breath in the morning. I place your needs above my own.”

One young engaged couple had popularity, intelligence, good looks, and athletic success that seemed to portend a bright future. Then the young woman suffered a skiing accident that

left her paralyzed for life. Her fiancé deserted her.

This true story—portrayed in the popular film, “The Other Side of the Mountain”—was certainly complex. But was his love for her “love, period”? Or was it love “if” or love “because”? Unconditional love (or “less-conditional”, because none of us is perfect) is an essential building block for a lasting relationship.

Unconditional love with caring and acceptance can help a sexual relationship in a marriage. Sex, viewed in this manner, becomes not a self-centered performance but a significant expression of mutual love.

Commitment is also important for a strong relationship and fulfilling sex. Without mutual commitment, neither spouse will be able to have the maximum confidence that the relationship is secure.

Good communication is essential. If a problem arises, couples need to talk it out and forgive rather than stew in their juices. As one sociology professor expressed it, “Sexual foreplay involves the ‘round-the-clock relationship.’”[\[5\]](#)

Why Wait?

After I’d spoken in a human sexuality class at Arizona State University, one student said, “You’re talking about sex within marriage. What about premarital sex?” He was right. I was saying that sexual intercourse is designed to work best in a happy marriage and recommending waiting until marriage before experiencing sex.

This view is, of course, very controversial. You may agree with me. Or you may think I am from another planet, and I respect your right to feel that way. Here’s why I waited.

First is a moral reason. According to the perspective I

represent, the biblical God clearly says to wait.[{6}](#) Some people think that God wants to make them miserable. Actually, He loves us and wants our best. There are practical reasons for waiting.

Premarital sex can detract from a strong relationship and a fulfilling love life. Too often, it's merely a self-gratifying experience. After an intimate sexual encounter, one partner might be saying, "I love you" while the other is thinking, "I love it."

Very often premarital sex lacks total, permanent commitment. This can create insecurity. For instance, while the couple is unmarried, the nagging thought can persist, "If he or she has slept with me, whom else have they slept with?" After they marry, one might think, "If they were willing to break a standard with me before we married, will they with someone else after we marry?" Doubt can chip away at their relationship.

Premarital sex can also inhibit communication. Each might wonder, "How do I compare with my lover's other partners? Does he or she tell them how I perform in bed?" Each may become less open; communication can deteriorate and so can the relationship. Premarital sex can lessen people's chances to experience maximum oneness and pleasure. I'm not claiming that premarital sex eliminates your chances for great sex in marriage. But I am saying that it can introduce factors that can be difficult to overcome.

A recently married young woman told me her perspective after a lecture at Sydney University in Australia. She said, "I really like what you said about waiting. My fiancé and I had to make the decision and we decided to wait." (Each had been sexually active in other previous relationships.) She continued: "With all the other tensions, decisions and stress of engagement, sex would have been just another worry. Waiting 'till our marriage before we had sex was the best decision we ever

made.”

Wise words. I waited because God said to, because there were many practical advantages, and because none of the arguments I heard for not waiting were strong enough.[{7}](#)

The Vital Dimension

So far we’ve looked at “Why sex?”, “How to have a most fulfilling love life,” and “Why wait?”. Consider now the vital dimension in any relationship.

Powerful emotional factors can make it difficult for teens to wait until marriage for sexual intercourse or to stop having sex. A longing to be close to someone or a yearning to express love can generate intense desires for physical intimacy. Many singles today want to wait but lack the inner strength or self esteem. They may fear losing love if they postpone sex.

Often sex brings emptiness rather than the wholeness people seek through it. As one TV producer told me, “Frankly, I think the sexual revolution has backfired in our faces. It’s degrading to be treated like a piece of meat.” The previous night her lover had justified his decision to sleep around by telling her, “There’s plenty of me for everyone.” What I suspect he meant was, “There’s plenty of everyone for me.” She felt betrayed and alone.

I explained to her and to her TV audience that sexuality also involves the spiritual. One wise spiritual teacher understood our loneliness and longings for love. He recognized human emotional needs for esteem, acceptance, and wholeness and offered a plan to meet them. His plan has helped people to become brand “new persons” inside.[{8}](#) He promised unconditional love to all who ask.[{9}](#) Once we know we’re loved and accepted, we can have greater security to be vulnerable in relationships and new inner strength to make wise choices for safe living.[{10}](#)

This teacher said, “You will know the truth, and the truth will make you free.”[{11}](#) Millions attest to the safety and security He can provide in relationships. His name, of course, is Jesus of Nazareth. Though I had been a skeptic, I placed my faith in Him personally my freshman year in college. Through a simple heart attitude, I said, “Jesus, I believe you died and rose again for me. I ask you to enter my life, forgive me, and give me the new life you promised.” He forgave all my flaws—and there were (and are) many of those. He said His own death and resurrection—once I accepted His pardon—erased my guilt.[{12}](#) That was great news!

Marriage with Jesus involved can be like triangle with God at the apex and the two spouses at the bottom corners. As each partner grows closer to God, they also grow closer to each other. Life doesn’t become perfect, but God’s friendship can bring a vital dimension to any relationship.

Parents and Kids

A nationwide survey of teens asked the question, “When it comes to your decisions about sex, who is most influential?” Forty-nine percent of teens responding said it was their parents. The next closest response was “Friends” (16 percent). Eleven percent said the media influenced their decisions about sex the most. Only 5 percent said it was their romantic partner.[{13}](#) Kids, lots of your peers think that it is important to consider how their parents feel about sex.

And teens feel that talking with their parents about sex can make important sexual decisions easier. In a subsequent national survey, teens overwhelmingly expressed that they could more easily postpone sexual activity and avoid getting pregnant if they could only talk about these matters more openly with their folks.[{14}](#)

But there’s a problem. Too many parents are unaware how important what they think about sex is to their teens. Parents

often think that their teenagers' friends are the strongest influence on their teen's decisions about sex. Yet teens don't consider their friends as being nearly as influential as parents think they are.[{15}](#)

And mom, you are really, really important!

A major report based on two University of Minnesota studies involving national data found that teens having close relationships with their mothers are more likely than teens lacking close relationships with their mothers to delay first intercourse. The report authors note, "previous studies have shown that mothers tend to have a greater influence than fathers on teens' sexual decision-making."[{16}](#)

What can a parent do to help their teens develop positive, healthy sexual attitudes and behavior? Here are some ideas:

- Develop close, loving relationships with your kids from the time they are young.
- Model the types of behavior and attitudes you wish them to emulate.
- Listen to them and treat them with respect.
- Talk about sex, your own values, and why you hold them.
- Help your teen think through their life goals, including education, and how teenage sexual activity might affect their dreams.
- Discuss what types of media are appropriate for your son or daughter to consume.

Making sexual decisions can be hard for teens today. Parents and teens can help each other by becoming close friends and by communicating. It's not always easy, but the rewards can be significant.

Notes

1. Parts of this article are adapted from Rusty Wright, ["Dynamic Sex: Unlocking the Secret to Love,"](#) Every Student's

- Choice, 1996 and Rusty Wright, [“Safe Sex?”](#), Cross & Crescent LXXXI:4, Winter 1994-95, pp. 19-21.
2. Kathleen Kelleher, “Entertaining Fantasies? Don’t Worry, Everyone’s Doing It,” *Los Angeles Times*, August 15, 1995, E1. She cites Harold Leitenberg of the University of Vermont and Kris Henning, “now at the University of South Carolina Medical School”.
3. Proverbs 5:15-19 NASB.
4. Genesis 2:24 NASB.
5. Emily Dale, Ph.D., Department of Sociology and Anthropology, Illinois Wesleyan University, Bloomington, Illinois, 1975.
6. 1 Corinthians 6:18; 1 Thessalonians 4:3.
7. For a summary of arguments for premarital sex, with responses, see Wright, “Dynamic Sex: Unlocking the Secret to Love,” op. cit.
8. 2 Corinthians 5:17 NLT.
9. John 3:16; 13:34-35; 17:20, 23, 26; 1 John 4:7-21, 5:14-15.
10. Acts 1:8; Ephesians 5:18; Galatians 5:16-24; 1 Corinthians 6:18-20.
11. John 8:32 NASB.
12. Luke 24:44-47; Colossians 2:12-14.
13. “Faithful Nation: What American Adults and Teens Think About Faith, Morals, Religion, and Teen Pregnancy,” The National Campaign to Prevent Teen Pregnancy, September 2001, p. 5;
<http://www.teenpregnancy.org/resources/data/pdf/keeping.pdf>.
14. “With One Voice 2002: America’s Adults and Teens Sound Off About Teen Pregnancy,” The National Campaign to Prevent Teen Pregnancy, December 2002, pp. 2, 26, 27;
http://www.teenpregnancy.org/resources/data/pdf/WOV2002_fulltext.pdf.
15. Ibid., pp. 2, 22-23.
16. “Teens’ Closeness With Their Mothers Linked to Delay in Initiation of Sexual Activity, Study Says,” Kaiser Daily Reproductive Health Report, September 5, 2002,
http://www.kaisernetwork.org/daily_reports/print_report.cfm?DR

[_ID=13275&dr_cat=2](#). The words quoted are those of the Kaiser Report summary of what the University of Minnesota research authors communicated.

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Marriage Reminders

Numerous books, essays, magazine articles, radio and television commentaries, and sermons have been dedicated to the subject of Christian marriage. In light of the tragic divorce rate and the continuing struggles that are experienced by many couples, this is not surprising. Marriage is a subject that has immediate application to a large portion of the population. The comments that are offered in this essay are not necessarily intended to provide new perspectives. They are intended to serve as reminders to all of us, no matter what our marital state may be. After all, few of us can stay "on track" at all times. We sometimes need a gentle or not-so-gentle nudge to return to what God intends for His creation: marriage.

Foundational Truths About Marriage

The first reminder focuses on what we will call "foundational truths." These truths are found in two passages in the first two chapters of Genesis.

The first passage is Genesis 1:26-28. It states that both the man and woman were created in God's image. Among many results

of such a statement, this affirms the dignity of both sexes among all mankind. Human beings are the zenith of creation; men and women are blessed uniquely by God.

The second passage is Genesis 2:18-25 which asserts several truths that are applicable to the marriage union. First, the woman was fashioned from the fiber of the man, and she was created as an equal but opposite helper for him. Upon observing the newly created woman, the man reacted in a way that indicates he recognized her very special significance. We can only imagine his joy and excitement when he first caught a glimpse of her. Second, God affirms the marital union by commanding that couples are to leave their parents. The priorities are changed; a new family is to be formed. Third, the couple is to cleave together and become one flesh, an affirmation of the sexual union in marriage.

But it is to be much more than simply a sexual union; it is to be a holistic union, a union of the total person, both material and immaterial, a "oneness."

These two passages from Genesis should spur us to better appreciate how highly God values marriage and how we should as well. The fact that we are made in God's image means we should "reverence" and "respect" each other. If it is true that my spouse is made in God's image, that should prompt me to treat her with great respect and honor. She is not an accidental being; she is specially related to the Creator of the universe. When I treat her with reverence I am paying homage to God.

Second, God's foundational instructions should lead us to live with our spouses with a sense of commitment that transcends any other earthly relationship. If we are to leave our parents, if we are to cleave to our spouses, and if we are to be one flesh, then we must remember that such concepts are unique. Thus I am giving myself to the most important person in my life. I don't think of returning to my parents

physically or emotionally; I don't cleave to anyone else the way I cleave to my wife; I am not one flesh with anyone other than her. And the beauty of all this is that God has related these commands for our good. They constitute the first steps to marital fulfillment.

Biblical Symbiosis

Our second marriage reminder centers on what we call "biblical symbiosis." An illustration of symbiosis from the animal kingdom may be helpful here. There is, for example, a particular species of fish that spends its life in close proximity to the mouth of a shark. In fact, it eats from the shark's teeth. (This keeps the shark from making too many visits to the dentist.) This is an illustration of symbiosis, or "two different organisms living in close association or union, especially where such an arrangement is advantageous to both." On the other hand, most of us have had to deal with the irritating results of a mosquito's attack. The mosquito is an example of parasitism, "a relationship in which one organism lives off another and derives sustenance and protection from it without making compensation."

Which of these two illustrations should serve as an example of Christian marriage? Surely most of us would reply that symbiosis, not parasitism, should be the correct model. Unfortunately, this model is not always lived out among spouses. The results of a parasitic relationship are devastating, to which many can testify.

The Bible, of course, provides insights that remind us of how the proper model for marriage should be constructed. First, Galatians 3:28 asserts that there is "neither male nor female" and all are "one in Christ Jesus." And 1 Peter 3:7 states that the husband should treat his wife as "a fellow-heir of the grace of life." Thus Christian couples should remember that they are spiritual equals with sexual differences.

Second, we should follow Christ's model. The Lord put Himself in subjection to His earthly parents (Luke 2:51-52) as well as the heavenly Father. He adapted Himself to earthly orders. Even though He was total deity, He humbled Himself for our benefit (Phil. 2:1- 11). In addition, 1 Corinthians 11:3 indicates that Christ modeled the concept of "necessary headship" in that "God is the head of Christ."

Third, we need to be reminded that all things are subjected to Christ (Eph. 1:22-23). This includes His body, the church, of which the Christian couple is a part. Thus a proper view of authority and subjection begins with our allegiance to Christ, the head of the church.

Several thoughts come to mind in regard to these Biblical perspectives, and all of them revolve around the attitude and character of Christ Himself.

Wouldn't it be odd to think that Christ views us based upon whether we are male or female? He didn't die for males before females, or vice-versa. In our relationship to Him there is no sexual distinction. The Christian couple should take this to heart; there is not to be a "lording over" each other; there is to be no spiritual pride.

It is clear that both spouses are to remember that subjection is the responsibility of all Christians. The Lord has demonstrated this most perfectly. The couple begins with this foundation; then they discover how to combine subjection with a proper view of authority within the family, a concept we will discuss in the next portion of this essay.

Let's return to our definition of symbiosis: "Two different organisms living in close association or union, especially where such an arrangement is advantageous to both." Christian marriage should be composed of two different people in a loving union that is based upon subjection first to Christ and then one another. And surely such an arrangement will prove to

be advantageous to both.

Responsibilities

What's a wife to do? What's a husband to do? Does the Bible provide specific guidelines for each? The answer is a resounding, "Yes!" Our continuing review of "Marriage Reminders" brings us to the third reminder, which we will simply call "responsibilities."

The wife's responsibility is most succinctly stated in Ephesians 5:22-24. The term "subjection" is the summary word for her. She is to submit to her husband. Before we continue, though, it is important to note that the verb for subjection is found in verse 21; then it is implied in verse 22. And verse 21 states that all Christians are to "be subject to one another in the fear of Christ." As we stressed earlier, subjection applies to all of us. But verse 22 does stress that the wife is to have a particular attitude toward her husband.

There is another very important element of this verse that is not stressed often enough. We cannot honestly approach this verse without emphasizing the latter part of it: "as to the Lord." The wife's subjection is first of all to the Lord, then to her husband, because this is the Lord's pragmatic plan for marriage. She is to respect the headship of her husband because this is God's idea, not her husband's. This is not demeaning. It is Godly. Her self-esteem is not based upon her husband; it is based upon her place in the sight of God. There is an important analogy here. She is to recognize that her husband is said to be her head "as Christ also is the head of the church" (verse 23). The wife should recognize this analogy and realize that her husband has been compared to the compassionate and perfect Christ. He has a grave responsibility, and she needs to encourage him by following God's design for her.

Compared to the wife's responsibility, the husband has a

sobering and challenging one. His role is also outlined in Ephesians, verses 5:25-33. The most important aspect of this role can be found in the Greek term “agape” (love), which is used to describe how a husband is to respond to his wife. It is important to note that the word is used in the imperative mood. Thus it is a strong command which involves action, not just “feeling.” This love is demonstrated, just as God demonstrated His love by giving His son (John 3:16). Also, a humbling analogy is given. The husband is to “agape” his wife as Christ “loved the church and gave Himself up for her.” This entails action and sacrifice. The husband is to show his wife that he loves her because she is worth sacrificing himself on her behalf. What an awesome responsibility—a responsibility that should be humbling for those husbands who would use their authority as head of the home to treat their wives in a tyrannical manner. This does not imply that the husband’s authority is weakened. The husband is still in a position of headship, but that headship should be used to treat his wife as a “fellow-heir of the grace of life” (1 Peter 3:7). As with the wife’s role, the husband’s role demonstrates God’s pragmatic plan for marital life.

So the responsibilities are clear: the wife is to submit “as to the Lord;” the husband is to love as Christ loved.

Communication

Most married couples are in need of another very important reminder. That is, their relationship requires communication. The joy of marriage stems from a commitment that is communicated. This vital principle can be related in many ways. We will share three of them.

First, the couple must learn to talk with one another. Perhaps that sounds simple, but don’t let its simplicity fool you. Actually too many couples have experienced and are experiencing a deteriorating relationship because they have lost their ability to relate verbally. In my many years of

experience in the ministry it has become obvious that one of the major flaws in Christian marriages is a lack of conversation involving anything beyond the absolute necessities. Too many couples don't really know each other. They are often total strangers.

Each spouse has a need to express the deepest longings of the heart and soul with his or her lifetime companion. Sometimes this requires a great deal of effort and courage, especially for a partner who is not accustomed to being vulnerable. But the effort required offers wonderful results. Sharing words that contain a spouse's thoughts, ideas, complaints, doubts, fears, expectations, plans, dreams, joys, and even frustrations can lead to a deepening bond that in turn leads to a stronger marriage.

This type of communication requires concentration. It should be done without interference. Each spouse should give undivided attention to the other. If one is talking, the other must listen. That's the only way this form of communication can be successful.

Second, couples need to be reminded to communicate better sexually. God has given us the freedom to experience the joy of expressing marital commitment by "becoming one flesh." This rich phrase is certainly meant to refer to sex in marriage, but we cannot forget that the type of sex that we are designed to experience involves more than just a physical act. It also involves the most intimate form of human communication. The Song of Solomon, for example, is full of expressions that indicate the beauty of communication that include, but also transcend the physical. Proverbs 5:15-19 contains many expressions of intimacy, such as forms of the words "rejoice," "satisfaction," and "exhilaration" which emphasize both the physical and non-physical aspects of sexual intimacy. 1

Thessalonians 4:4 states that a spouse is "to possess his own vessel in sanctification and honor," words that entail

something beyond the physical. It would be difficult, for example, for a man to honor his wife sexually without communicating love, appreciation, patience, compassion, and many other attitudes that are much-needed by his spouse.

Third, most marriages can benefit from communication that is unspoken and nonsexual. Meaningful glances, unexpected flowers, cards sent for no reason other than as an expression of love, a gentle touch; these are the ways of communicating that can sometimes mean the most. They are the types of things that are stored in a couple's memory bank to be withdrawn again and again.

It is helpful to note that nonverbal communication often leads to or reinforces verbal and sexual communication. A certain glance can be very romantic to some; an unexpected flower can remind one of a very special day; a card can spur significant verbal communication.

The couple that learns to communicate verbally, sexually, and nonverbally will experience the joy of marriage.

Little Things Mean a Lot

"Little things mean a lot" is a maxim with a lot of meaning for marriage. Most husbands and wives can benefit from being reminded of this. The following lists include some of those "little things." They are offered with the hope that they will encourage you to consider which of them could be helpful in your marriage. Wives, in particular, are usually deeply touched and encouraged through such things. And husbands can certainly be positively affected when their wives take the time to do the little things that mean so much.

We begin with suggestions for wives.

- *Pray for your husband daily.*
- *Show him you love him unconditionally.*

- *Tell him you think he's the greatest.*
- *Show him you believe in him.*
- *Don't talk negatively to him or about him.*
- *Tell him daily that you love him.*
- *Give him adoring looks.*
- *Show him that you enjoy being with him.*
- *Listen to him when he talks with you.*
- *Hug him often.*
- *Kiss him tenderly and romantically at times.*
- *Show him that you enjoy the thought of sex.*
- *Show him you enjoy meeting his sexual needs.*
- *Take the sexual initiative at times.*
- *Express interest in his interests.*
- *Fix his favorite meal at an unexpected time.*
- *Demonstrate your dedication to him in public.*
- *Do things for him he doesn't expect.*
- *Show others you are proud to be his wife.*
- *Rub his back, legs, and feet.*
- *Stress his strengths, not his weaknesses.*
- *Don't try to mold him into someone else.*
- *Revel in his joys; share his disappointments.*
- *Show him your favorite times are with him.*
- *Show him you respect him more than anyone.*
- *Don't give him reason to doubt your love.*
- *Leave "I love you" notes in unexpected places.*
- *Give him your undivided attention often.*
- *Tell him he is your "greatest claim to fame."*
- *Let him hear you thank God for him.*

Now here are suggestions for husbands.

- *Say "I love you" several times a day.*
- *Tell her she is beautiful often.*
- *Kiss her several times a day.*
- *Hug her several times a day.*
- *Put your arm around her often.*

- *Hold her hand while walking.*
- *Come up behind her and hug her.*
- *Always sit by her when possible.*
- *Rub her feet occasionally.*
- *Give her a massage occasionally.*
- *Always open doors for her.*
- *Always help her with chairs, etc.*
- *Ask her opinion when making decisions.*
- *Show interest in what she does.*
- *Take her flowers unexpectedly.*
- *Plan a surprise night out.*
- *Ask if there are things you can do for her.*
- *Communicate with her sexually.*
- *Show affection in public places.*
- *Serve her breakfast in bed.*
- *Train yourself to think of her first.*
- *Show her you are proud to be her husband.*
- *Train yourself to be romantic.*
- *Write a love note on the bathroom mirror.*
- *Call during the day to say "I love you."*
- *Always call and tell her if you will be late.*
- *Let her catch you staring lovingly at her.*
- *Praise her in front of others.*
- *Tell her she is your "greatest claim to fame."*
- *Let her hear you thank God for her.*

Of course these lists are not exhaustive. The number of things that can be done to build up a marriage may be limitless. When our imaginations are active, we can discover exciting and uplifting ways to experience the wonder of marriage.

In summary, we have seen that marriage needs to be built on God's foundational truths, that marriage should be a relationship that blesses each partner, that specific responsibilities are given to the wife and husband, that communication is one of the important building blocks of a strong marriage, and lastly we have been reminded that "little

things mean a lot.”

May God bless us as we strive to put these reminders into practice.

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