

# Go to the Movies. . . But Don't Turn Off Your Brain!

*Feb. 12, 2010*

How many of you have seen one movie in the past month (on TV or at the theater)? Two movies? Three? Ten? How many of you, like me, see so many movies on a regular basis it's too hard to count? Do you know how many movies are made on average per year in Hollywood? Over the last ten years or so, Hollywood puts out an average of six hundred movies each year. That's almost two a day—many many more if you include Bollywood. Movies are everywhere! They show up in abundance in our culture and in our lives. On that level alone movies are important to think about and discuss in our Christian communities as we try to help one another live more like Christ.

But movies aren't only important because they're prevalent. Movies are important because they communicate ideas about what is true. We've always used art as a way of expressing our beliefs about and experiences of reality: what is true about life and what it means to be a person, why is there evil and how can we be saved from it... "Man has always and will continue to express his hope and excitement, as well as his fears and reservations, about life and what it means to be human through the arts. He will seek to express his world through any and all available mediums, and presently that includes film."[\[1\]](#)

So movies are important not just because they're everywhere, but because they tell us about life and what it means to be human. Normally, in church, when we talk about where our ideas about life and what it means to be a person and how we should live, where do we say those ideas come from? Right, the Bible.

And that's true! But God has given us art too. And we need art

and science and nature and each other and the Bible to interpret what is real, what is true. We need all of these things together to help us make sense of life; because life can sometimes be a mess. When your friend betrays you and you don't know why. When your parents divorce. When life isn't bad just uncertain, or confusing... or complicated because two boys like you at the same time or you're not exactly sure where you want to go to college... Now, the Scriptures come first among all informers of reality; but we'll come back to that.

I have to thank my friend and colleague [Todd Kappelman](#); he works with me at Probe and he is a professor of philosophy at [Dallas Baptist University](#). I'll be pulling a lot from his lecture "Perspectives on Film: What's in a movie?" Let me quote Todd:

*"A film is able to convey an enormous range of human experience and emotions. A good film maker, script writer, director, producer, or actor can take us to places that we might never be able to see through our everyday experiences."*

Can you think of some examples? *Avatar*. *Lord of the Rings*. Even movies like *Saving Private Ryan* or *Braveheart*. And because movies are able to involve us in situations that are outside of our everyday experiences, but that we can relate to, "[movies] may also show us things about our world that would otherwise remain hidden to the untrained eye." For example, *Wall-E*. How many of you have seen *Wall-E*? So basically humanity destroys all oxygen-producing plant life and has to ship civilization out into outer space. Everyone's on a giant cruise ship in space, lounging in these mobile recliners that take them wherever they want to go and they have these screens that pop up and they can order whatever food they want, and it comes right to them. And they've been living like this in space for years so everyone is super fat. There are a couple of underlying messages in this movie; they're pretty obvious, right? Take care of the Earth our home

and discipline yourself in this world of modern convenience. But because these messages are communicated to us, not directly in the world in which we live, but indirectly through a world with robots and space cruise ships, it's a message that's easier to swallow.

The underlying messages of *Wall-E* are pretty obvious; however, many movies have messages which are much more subtle. And unless we know what to look for and how to look for it we will miss it. We will miss what the movie is really saying behind the special effects and witty dialogue. Often movies communicate ideas about life and reality through symbols; it's like code. The movies don't often just come out and say, "This is the message about life from this movie." So we need to learn how to interpret the code.

Movies have ideas and those ideas come from the women and men who make them. Duh. Right, I know. But we don't always think about it. Every person has a [worldview](#) and that worldview is always in a person's art.

My colleague Todd gives us five basic questions to ask when watching movies:

*1. How important is life to the director/writers, etc? Are tough issues dealt with or avoided? "Christian" movies come to mind when I think of this question. Sometimes these movies are really bad about candy-coating life—everything ends nice and neatly and all the bad stuff about life is kind of skipped over or neatly dealt with. This is a disservice because it isn't true to life.*

*2. Is there a discernible philosophical position in the film? If so, what is it, and can a case be made for your interpretation? How many of you saw Avatar? I saw it twice. It was awesome in 3D. I hear it's even cooler in XD. I'll let you in on a not-so-secret secret. Hollywood's favorite and most popular worldview right now is pantheism. Think about*

Avatar and look at your chart (under Cosmic Humanism). See anything that rings familiar from the movie?

**3. Is the subject matter of the film portrayed truthfully?** Here the goal is to determine if the subject matter is being dealt with in a way that is in agreement with or contrary to the experiences of daily reality. Let me think here... what comes to mind? Um... romantic comedies. Don't get me wrong, I like many romantic comedies, but I also go to those movies with my brain turned on, watching the screen through my biblical worldview lenses. And it's important we do that because those movies aren't just fun-loving and warm-fuzzy, they also communicate ideas about romance and marriage and dating and sex. And if we go into these movies with our brains turned off, we will begin to subconsciously absorb these false ideas. If I'm not filtering the film with my biblical worldview, I can easily begin to expect my love life to be like the movies, which when I say it out loud like that sounds ridiculous. But it happens in subtle ways and more often than we think.

**4. Is there a discernible hostility toward particular values and beliefs? Does the film seek to be offensive for the sake of sensationalism alone?** I think a case can be made that The DaVinci Code fits into this category. But you know, hostility toward Christianity is all over, not just movies, but TV too. When Christians are portrayed on the show Criminal Minds for example, they're often extreme fundamentalists who hate gays and repress women. And you know, that's a legitimate complaint against some who call themselves Christians. But when those are the only types of Christians shown time and time again on TV and in the movies, the whole picture isn't being shown. It's being distorted.

**5. Is the film technically well made, written, produced and acted?** I confess, Transformers II was a major disappointment. It was technically well done; I mean, the special effects were awesome. But the writing... I felt like I was getting

dumber sitting there listening to that dialogue. Even the plot had some holes in it, which was disappointing because I like action flicks.

Now as Christian interpreters, we have three more questions to ask ourselves:

**1. Does the interpretation of reality in this work conform to or fail to conform to Christian doctrine or ethics?** Sometimes a movie will match up pretty solidly with the Creation-Fall-Redemption narrative of Scripture. Sometimes a movie will represent the complete opposite ideas about what life is like and what it means to be human. But most of the time, movies present to us ideas that partly conform to Christian doctrine or ethics. Because movies come out of the ideas in the heart and minds of the women and men who create them, and Romans 2 tells us that God has written his truth on the hearts of all people.

**2. If some of the ideas and values are Christian, are they inclusively or exclusively Christian? That is, do these ideas encompass Christianity and other religions or philosophic viewpoints, or do they exclude Christianity from other viewpoints?** The case could be made that *The Book of Eli* presents Christian values in an inclusive way. It's subtle, and if you blinked you might have missed it. The movie isn't about preserving the Word of God. It's about preserving the religious books of the world. And it is no mistake that the Bible was placed right next to the Koran in the library at the end.

**3. If some of the ideas and values in a work are Christian, are they a relatively complete version of the Christian view, or are they a relatively rudimentary version of Christian belief on a given topic? (Like *Criminal Minds*.)**

Finally, a few cautions:

1. Just because a movie depicts unChristian ethics or values doesn't mean it's bad art. Likewise, just because a movie depicts Christian values doesn't mean it's good art.

2. Be careful not to allow your personal perspective to dominate the description of a particular work. Try to understand as many other perspectives as you can.

3. Do not expect a non-Christian to agree with you, arrive at the same conclusions, or completely understand your perspective. At best we can hope to offer a clear and coherent insight into a work and thereby gain an opportunity for a Christian voice to be heard.

Okay. So movies are important. And so is the need for Christian interpretation. So if you like movies as much as I do, I hope you will go to the movies and keep your brain turned on because movies communicate messages about life and what it means to be human. And if we don't turn *on* our brains, we will unknowingly begin to believe untruths about life and what it means to be human. Movies are also important because they provide a good, nonthreatening way to talk about truth and worldview—ideas about life and what it means to be human—with our friends.

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1. Kappelman, Todd, Film and the Christian, [bit.ly/LvfUe1](http://bit.ly/LvfUe1)

This blog post originally appeared at  
[reneamac.com/2010/02/12/go-to-the-movies-but-dont-turn-off-your-brain/](http://reneamac.com/2010/02/12/go-to-the-movies-but-dont-turn-off-your-brain/)

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# Exponential Times – Applying Christian Discernment

*Kerby Anderson discusses some of the trends in our rapidly changing world, calling for Christians to “understand the times” with discernment.*

You may have seen the YouTube video asking, “Did you know”? Sometimes it has the title “We are living in exponential times.” I want to look at some of the trends that illustrate the fact that we live in exponential times. While I will use the video as a starting point, I will also be citing other authors and commentators as well.

The video begins by talking about population. How often we forget that there are countries like China and India that have a billion people. For example, the video says that if you are one in a million in China, there are thirteen hundred other people just like you. That is because there are over a billion people in China.

The video also points out that twenty-five percent of India’s population with the highest IQs is actually greater than the total population of America. Put another way, India has more honors kids than America has kids.

This reminds me of a statement in *The World Is Flat* by Thomas Friedman. He says that when he was growing up his parents would tell him “Finish your dinner. People in China and India are starving.” Today he tells his daughters, “Girls, finish your homework—people in China and India are starving for your jobs.”[\[1\]](#)

Consider the population explosion. There were one billion people in 1800. We did not reach two billion until 1930. The planet had three billion people in 1960 and four billion in 1975. We reached five billion people in 1987 and six billion

people in 1999. It is estimated that the planet will hold seven billion people in 2012.

Of course, life expectancy has been going up, and this is changing the demographic of various countries. Many more people are living to age 100 and beyond. For example, there were only two hundred centenarians in France in 1950. The number is projected to reach a hundred fifty thousand by year 2050. That is a seven-hundred-fifty-fold increase in one hundred years.[\[2\]](#)

Or consider the United States population increase in this demographic group. In 1990, there were approximately, thirty thousand centenarians. Some believe that estimate may be a bit too high, but it provides an approximate baseline. The U.S. Census Bureau estimates there will be two hundred sixty-five thousand centenarians by 2050.[\[3\]](#)

One last trend is that world population growth is slowing down as populations are aging. Demographers tell us that we need 2.1 children per woman to replace a population. Back in the 1950s, the average number of babies per woman of child-bearing age was 5.0 but has been dropping ever since. It will most likely reach 2.3 in 2025.[\[4\]](#)

In the developing world, fertility is already moderately low at 2.58 children per woman and is expected to decline further to 1.92 children per woman by mid-century.[\[5\]](#) While only three countries were below the population replacement level of 2.1 babies in 1955, there will be one hundred and two such countries by 2025.[\[6\]](#)

## Exponential Growth

What is the impact of exponential growth on society? Richard Swenson argues in his book *Margin* that this has created unprecedented problems for us:



*One major reason our problems today are unprecedented is because the mathematics are different. Many of the linear lines that in the past described our lives well have now disappeared. Replacing them are lines that slope upward exponentially.*[\[7\]](#)

Exponential growth is very different from arithmetic growth. We live our lives in a linear way. We live day-to-day, week-to-week, month-to-month. But the changes taking place around us are increasing not in a linear way but in an exponential way.

Exponential growth is not something that we would consider intuitive. Scott Armstrong demonstrated that when he asked a graduate class of business students the following question. If you folded a piece of paper in half forty times, how thick would it be? Most of the students guessed it would be less than a foot. A few guessed it would be greater than a foot but less than a mile. Two students guessed it would be great than a mile but less than two thousand miles. The correct answer is that the paper would be thick enough to reach from here to the moon.[\[8\]](#)

This is the challenge of living in exponential times. If the graph is linear, we have a fairly good grasp of what that will mean for us in the future. When the graph curves upward exponentially, we have a difficult time comprehending its impact.

But will the graph continue to trend upward? It will until it reaches some limit. Eventually there is an upper limit to most of the trends we are seeing. Objective things (people, government buildings, and organizations) have limits. Subjective things (relationships, creativity, and spirituality) also have limits.

At this point the curve changes from a J-curve to an S-curve. The exponential slope begins to flatten and reach a new

equilibrium. Eventually there is a turning point at which the upward curve no longer grows exponentially. Finally, the curve levels as growth and limits reach an equilibrium.

One of the challenges of living in exponential times is that the various trends are at different points on the curve. The amount of new information seems to be exploding exponentially and looks like a J-curve. The number of e-mails you receive might not be growing exponentially like it did a few years ago but may still be increasing. Population in many developing countries has been leveling off (and often decreasing), and so the graph looks more like the S-curve. All of these trends are at different parts of the curve and are happening simultaneously. Thus, it is often difficult for us to comprehend what this means to us personally.

Futurists who are trying to understand what will happen in the future are faced with an even more daunting task. If they look at each trend in isolation, they can begin to get an idea of what might happen. But as soon as someone tries to integrate all of these trends into a comprehensive whole, the future becomes blurred.

Trying to integrate all the various trends (many growing exponentially) creates a challenge for anyone trying to accurately predict the future. We might know the individual trends, but trying to integrate hundreds of trends into a comprehensive picture is difficult, if not impossible.

## **Warnings About Exponential Growth**

In the past, a number of authors have warned about the dangers of exponential growth. And because their predictions did not come to pass, the concept of exponentiality and its impact have faded from current discussion.

In the early nineteenth century, Thomas Malthus wrote his famous *Essay on the Principle of Population* in which he argued

that population growth would outstrip food production. He reasoned that population would grow exponentially while food production would merely grow arithmetically. Thus, he predicted a future crisis due to this exponential growth.

In 1968, Stanford biologist Paul Ehrlich published his controversial best-seller, *The Population Bomb*. He also noted that population was growing exponentially and made numerous predictions about catastrophes that would befall the human race in the 1970s and 1980s.

Dennis Meadows and others with a group known as The Club of Rome published their report in the book *The Limits to Growth*. The authors used a computer simulation to consider the interaction of five variables (world population, industrialization, pollution, food production and resource depletion). By changing the various assumptions about population and resources, they predicted various dire scenarios for the future.

Of course these doomsday predictions never came to pass. So it was inevitable that discussion and warning about exponential growth were no longer published on the front pages of newspapers and newsmagazines.

Another reason we have ignored the potential impact of exponential growth is due to the remarkable technological achievements of the twentieth century. Automobile manufacturers have been able to significantly increase gas mileage in cars. Petroleum engineers have been able to find more effective and efficient ways to pull oil from the ground. Farmers and scientists have essentially tripled global food production since World War II, thereby outpacing even population growth.

Nevertheless, there are indeed limits to growth. If we understand what those limits are and work within them, then the future will be bright. If we ignore them, the human race

could be in for some rough times. Harvard biologist E.O. Wilson expressed this dichotomy when he asked, "Are we racing to the brink of an abyss, or are we just gathering speed for a takeoff to a wonderful future? The crystal ball is clouded; the human condition baffles all the more because it is both unprecedented and bizarre, almost beyond understanding."[\[9\]](#)

Columnist Tom Harper is more pessimistic: "Currently we are behaving like insane passengers on a jet plane who are busy taking all the rivets and bolts out of the craft as it flies along."[\[10\]](#)

Whatever our future, it is certain that it will be more complex than ever before. And it will be a world in which information has exploded exponentially.

## Information Explosion

One aspect of exponential times is the information explosion. The YouTube video by the same title reminds us that information is exploding exponentially. For example, it points out that there are thirty-one billion searches on Google every month. The best estimate is now there are about thirty-six billion searches on Google each month. In 2006, it was 2.7 billion. That's a thirteen-fold increase in just three years.

In order to keep up with this information explosion, engineers have been working at a breakneck pace to increase the efficiency and capacity of computers and other devices that process and store information. Every year, fifty quadrillion transistors are produced. That is more than six million for every human on the planet.[\[11\]](#)

Look at the exponential growth of Internet devices. In 1984, there were a thousand. By 1992, there were one million. By 2008, there were one billion and the number is about to exceed two billion. Some experts believe that there will be fifteen billion Intelligent Connected Devices by the year 2015.[\[12\]](#)

The YouTube video estimates that a week's worth of *The New York Times* contains more information than a person was likely to come across in a lifetime in the eighteenth century. This figure is more difficult to quantify even though it, or variations of it, is cited all the time.

In fact, this may be our biggest challenge in the twenty-first century. There is so much information that most of us are having a difficult time trying to make sense of all the data. Facts, figures, and statistics are coming at us at an accelerating rate. That is why we need to evaluate everything we see, read, and hear from a Christian worldview in order to make sense of the world around us.

One last point is that most of this information is still in the English language. The YouTube video says that there are about 540,000 words in the English language. And this is five times as many words as in the time of Shakespeare.

It turns out that these estimates may be a bit off. Part of the problem is deciding what constitutes a word. After all, we have so many derivatives of a word and we have many words that have multiple meanings. Do you count the word or the various meanings of a word?

Let's start with the English vocabulary at the time of Shakespeare. We know how many words he used. If you count all the words in his plays and sonnets there are 884,647 of them. The estimate for the number of different words he used varies from eighteen to twenty-five thousand. I might also mention that it appears that Shakespeare coined or invented about fifteen hundred new words. Even so, it seems like the estimate that there were a hundred thousand English words in Shakespeare's time might be too high.

Do we have over five hundred thousand words in the English language today? Again, it depends how you count words. The largest English dictionary has about four hundred thousand

entries. A more realistic number is around two hundred thousand. The latest edition of the *Oxford English Dictionary* contains entries for 171,476 words in current use, and 47,156 obsolete words.

Nevertheless, English has become the language of choice for the world. Approximately three hundred seventy-five million people speak English as their first language. Another seven hundred million speak English as a foreign language. English is also the language most often studied as a foreign language in the European Union. English is more widely spoken and written than any other language.

English is the medium for eighty percent of information stored in the world's computers. English is the most common language used in the sciences as well as on the Internet. Not only have the number of English words expanded since Shakespeare's time, its influence has expanded as well.

## **Exponential Times and a Biblical Worldview**

The Bible tells us that we are to understand the times in which we are living. First Chronicles 12:32 says that the sons of Issachar were "men who understood the times, with knowledge of what Israel should do." Likewise we need to understand our times with knowledge of what we as Christians should do.

We have also been looking to the future by trying to plot trends from today into tomorrow. The Bible also tells us that we should plan for the future. Isaiah 32:8 says that "the noble man devises noble plans, and by noble plans he stands." Proverbs 16:9 says "the mind of man plans his way, but the Lord directs his steps." So we should not only plan for the future, but commit those plans to the Lord and be sensitive to His leading in our lives.

When you live in a world that is increasing exponentially, you have to be ready for change. In fact, it is probably true that most of us now expect change rather than stability in our world. Not so long ago, there were those telling us that change would shock our senses and disorient us.

As commentator Mark Steyn points out, we developed a whole intellectual class of worriers. He says:

*The Western world has delivered more wealth and more comfort to more of its citizens than any other civilization in history, and in return we've developed a great cult of worrying. You know the classics of the genre: In 1968, in his bestselling book *The Population Bomb*, the eminent scientist Paul Ehrlich declared: "In the 1970s the world will undergo famines—hundreds of millions of people are going to starve to death." In 1972, in their landmark study *The Limits to Growth*, the Club of Rome announced that the world would run out of gold by 1981, of mercury by 1985, tin by 1987, zinc by 1990, petroleum by 1992, and copper, lead and gas by 1993.* [\*{13}\*](#)

Obviously none of that happened. But we shouldn't dismiss the potential impact of exponential growth, but learn to be more careful in our predictions.

*I believe one of the greatest challenges for Christians will come from the information explosion. Not only are we inundated with facts, figures, and statistics, but we must also confront various philosophies, worldviews, and religions. It is absolutely essential that Christians develop discernment. We must work to evaluate everything we see, read, and hear from a Christian worldview.*

This is one of the foundational goals of Probe Ministries. We are dedicated to helping you to think biblically about every area of life. I would encourage you to visit the Probe website

([www.probe.org](http://www.probe.org)) to read other articles. You can also get a podcast of this program or any other program, and even sign up for the *Probe Alert*.

Kerby Anderson discusses some of the trends in our rapidly changing world, and calls for Christians to 'understand the times' with discernment. We live in a world of change. And as I have discussed above, many of these changes are not linear but exponential. May all of us be found faithful in speaking biblical truth to a culture in the midst of change.

## Notes

1. Thomas Friedman, *The World is Flat: A Brief History of the Twenty-First Century* (New York: Farrar, Straus and Giroux, 2005), 237.
2. "50 Facts: Global health situation and trends," World Health Organization, 1998.
3. "Centenarians in the United States," U.S. Census Bureau, 1999.
4. "50 Facts: Global health situation and trends."
5. "World population to increase by 2.6 billion over next 45 years," World Population Prospects, 24 February 2005.
6. "50 Facts: Global health situation and trends."
7. Richard Swenson, *Margin: How to Create the Emotional, Physical, Financial, and Time Reserves You Need* (Colorado Springs: NavPress, 1992), 44.
8. Scott Armstrong, *Long-Range Forecasting: From Crystal Ball to Computer* (NY: Wiley, 1985), 102.
9. E.O Wilson, "Is Humanity Suicidal?" *The New York Times Magazine*, 30 May 1993, 27.
10. Tom Harper, quoted by William Goetz, *Apocalypse Next: The*



*End of Civilization as We Know It?* (Camp Hill, PA: Horizon Books, 1996), 15.

11. George Gilder, "Happy Birthday Wired: It's Been a Weird Five Years," *Wired*, January 1998, 40.

12. "15 Billion Connected Devices – Powered by the Embedded Internet," Small Forms Factors Blog, 28 April 2009.

13. Mark Steyn, "It's the Demography Stupid," *Wall Street Journal*, 4 January 2006.

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## Augustine on Popular Culture: Ancient Take on a Modern Problem

In his recent book, *The Blackwell Guide to Theology and Popular Culture*[\[1\]](#), theologian Kelton Cobb observes that in our day, "a great number of people are finding solace in popular culture, solace they find lacking in organized religion."[\[2\]](#) This is just one important reason why Christians must give careful thought and analysis (discernment) to the issue of popular culture. As members of the body of Christ, who desire to see others brought into loving fellowship with Him, it behooves us to understand why it is that many people claim to find greater consolation in popular culture than they do in the church of Jesus Christ.

But there's another reason why today's Christians must give some attention to popular culture, namely, for better or worse, we are all swimming in it. As Cobb reminds us, "whole

generations in the West have had their basic conceptions of the world formed by popular culture.”[{3}](#) Just think for a moment about how much we are daily influenced by various artifacts of popular culture—things like television, movies, music, magazines, comic books, video games, sports, and advertising (just to name a few). How should the believer relate to popular culture? Should he shun it, embrace it, seek to transform it? Or should he rather do all of the above, depending on what particular item of popular culture is in view? As one can see, these are difficult questions. Not surprisingly, therefore, thoughtful Christians have answered these questions rather differently. But instead of trying to review all their answers here,[{4}](#) I will briefly discuss just one view which, I believe, still merits our careful consideration.

Augustine is considered by many to be the greatest theologian of the early church. Born on November 13, 354 A.D., to a pagan father and a Christian mother, he pursued his studies for a time in Carthage, the North African capital. According to Cobb, “Carthage was an epicenter of popular entertainment in the [Roman] empire, famous for its circus, amphitheater and gladiatorial shows—a fourth-century Las Vegas.”[{5}](#) Cast into this environment as a passionate young pagan, Augustine indulged both his appetite for sex and his love for the theater. These early experiences led the later, Christian Augustine, to a unique appreciation for the almost irresistible draw that the artifacts of popular culture can have on us. In spite of this, however, he did not conclude (as the earlier church father Tertullian had largely done) that there is nothing of redeeming value in popular culture. Indeed even the pagan theater, which by his own admission had been partly responsible for stirring up his youthful lusts, is not entirely consigned to the garbage bin of useless “worldly” entertainment. Instead, Augustine took the intriguing position “that aspects of pagan culture ought to be preserved and put into the service of the church.”[{6}](#)

In his monumental work, the *City of God*, Augustine postulated the existence of two cities—the city of man and the city of God. Although these two cities will eventually be separated at the last judgment, for the moment they are “mingled together” in the world, with the result that the inhabitants of both cities participate in many of the same social and cultural activities. So what differentiates the inhabitants of one city from those of another? According to Augustine it is the “quality of their love,” along with the nature of their attachment to the things of this world. Cobb comments on Augustine’s view as follows: “We are citizens of the earthly city to the extent that we love the earthly city as an end in itself; we are citizens of the heavenly city to the extent that we make use of the earthly city—including its astonishing arts and cultural attainments—as a way of loving God.”[\[7\]](#)

In other words, Augustine is suggesting the following principle for evaluating various cultural activities from a Christian perspective: Does the activity (in some form or fashion) inspire a greater love of God or one’s neighbor? If so, then there is something of genuine value to be had from participating in that activity. On the other hand, if the activity leads one to think less of God or one’s neighbor, then it’s probably suspect from a Christian perspective. “Thus,” writes Cobb, “Augustine offers a strategy for the appropriation of pagan religious symbols and all varieties of popular art. They may be appropriated if they can be pressed into the service of charity, into the journey of the soul to God, as a *means* of devotion rather than as *objects* of devotion . . . .”[\[8\]](#)

Of course, Augustine was aware that there are other principles which can (and should) be used in evaluating whether or not to participate in some cultural activity. For example, he taught that “Wherever we may find truth, it is the Lord’s.”[\[9\]](#) And truth is intrinsically valuable and good. So if a particular cultural activity helps you toward a greater understanding and

appreciation of God, or the things which God has made—and if it's not contrary to some moral precept in the Bible—then this, too, is probably something valuable and appropriate for Christian participation.

As one considers Augustine's principles, one can't help but be impressed by their wisdom. Not only are these principles extremely practical, they are also thoroughly biblical. Indeed, they remind one of the way in which Paul interacted with the cultural artifacts of *his* day. You can scarcely study the life of this great missionary/theologian without being impressed by the way he took pains to genuinely understand something of the Gentile culture to which he had been called to minister. Thus, in Acts 17 we not only see him conversing with some of the Stoic and Epicurean philosophers (v. 18), but we also learn that he had taken time to familiarize himself with the religious beliefs of Athens (vv. 22-23). Moreover, when he describes the nature of God and man to the members of the Areopagus he cites, *with approval*, the statements of two pagan poets (vv. 28-29). Finally, as we study his letters we also see repeated references and allusions to the athletic games of his day (e.g. 1 Corinthians 9:24-27; Philippians. 3:14; 2 Timothy 2:5; etc.). Clearly Paul was attuned to the cultural concerns and activities of the people he sought to reach for Christ.

In light of all this, Paul's words to the Philippians are especially significant, particularly as we reflect on the ever-persistent question of how *we*, as believers, should relate to our *own* culture: "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you." (Philippians 4:8-9).

## Notes

1. I am particularly indebted to the discussion of Augustine and popular culture found in Kelton Cobb, *The Blackwell Guide to Theology and Popular Culture* (Malden, Mass.: Blackwell Pub., 2005), 80-86.
2. Cobb, *The Blackwell Guide*, 6.
3. Ibid., 7.
4. The interested reader can find more information in texts like Cobb's (mentioned above) and H. Richard Niebuhr's classic, *Christ and Culture*.
5. Cobb, *The Blackwell Guide*, 80.
6. Ibid., 83.
7. Ibid.
8. Ibid., 86.
9. Augustine, *On Christian Doctrine*, trans. D.W. Robertson, Jr (Indianapolis: Bobbs-Merrill, 1958), II/18; cited in Cobb, *The Blackwell Guide*, 84.

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## **“How Do You Determine Your Spiritual Gift?”**

**How do people determine their spiritual gift? Is it through prayer? Or does the Lord reveal it to them in some way?**

There are several ways. Praying for guidance about your spiritual gift(s) is the first step, certainly. Also important is educating yourself to find out what the gifts are and what

they look like in operation. And ask the people around you what they think your gifts are, if the people around you know anything about spiritual gifts! (They are found in 1 Corinthians 12:7, 11; Romans 12:4-8; Ephesians 4:7; and 1 Peter 4:10.)

I have discovered that when you're operating in an area of supernatural gifting, it's like getting on the moving sidewalks at airports—you can get where you're going twice as fast as the people walking next to you who *aren't* on the people mover, and there's energy and power and a spring in your step. It's FUN! When you're using your spiritual gifts, you are aware of operating in God's power and strength instead of your own. . . and the Spirit-led response is humility instead of pride.

After studying spiritual gifts, my husband Ray and I compiled a spiritual gifts inventory that some have found helpful. I hope you do too. (These are limited to the ministry gifts and do not include the foundational gifts of apostleship or prophet, nor the sign gifts of tongues, interpretation of tongues, healings or miracles.)

## **Spiritual Gifts Evaluation**

**Teaching** – *The supernatural ability to explain clearly and apply effectively the truth of the Word of God.*

- Do you love the Body of Christ and desire that others know more about Scripture and how to apply it?
- Do you love studying the Word of God?
- Do you have a passion for sharing the insights and principles you have learned from the Word?
- Do you find it a challenge to make complicated truths simple and understandable?

**Pastor/Teacher** – *One who is supernaturally equipped to shepherd and feed the flock of God with the result of their*

*growth and maturity.*

- Do you deeply love the people of God?
- Do you feel a yearning to model the principles of Scripture and mentor others so that they can follow Christ also?
- Do you feel God's calling to shepherd His people, tenderly nurturing and nourishing them?

**Evangelism** – *The supernatural capacity to present the gospel message with exceptional clarity and an overwhelming burden for those who don't know Christ.*

- Do you find yourself in situations where the topics of Christ and salvation come up?
- Do you gravitate toward relationships with non-Christians?
- When others hear you explain the gospel, do they respond by trusting Christ?
- Do you have a passion for the lost?

**Word of Knowledge** – *The supernatural ability to receive information and truth directly from God without natural means. To know without knowing how you know.*

- Do you find yourself "knowing" something you did not learn, and unable to explain how you know it?
- If you feel that God has given you a message to give to another Christian, is it confirmed by that person's response as truly coming from God?

**Word of Wisdom** – *The supernatural ability to have insight concerning God's perspective and relay this insight succinctly to others. "Deep insight with handles."*

- Do you experience flashes of insight on spiritual things, unusual in their clarity?
- Are you able to express this wisdom in ways that minister to people?
- Do you recognize wisdom in others when you hear it?

- Do people consider you unusually wise, and trust your judgment?
- Do you find yourself being quoted, and you recognize the quote as “a God thing”?

**Faith** – *The supernatural ability to believe God for the impossible.*

- When diverging roads appear before you, are you able to see God’s path based on His word, in a way that others miss?
- Do you depend on God’s resources and guidance to an unusual degree?
- Are you able to firmly claim God’s presence in the midst of chaos?
- When God answers your prayers, is your response one of calm satisfaction rather than wonderment?

**Exhortation (Encouragement)** – *The supernatural ability to come alongside and help others by comforting, encouraging, challenging, and rebuking.*

- Are you especially sensitive to people?
- When you encourage someone, do they respond with grateful appreciation?
- Is the timing of your encouragements usually “perfect”?
- When you challenge or rebuke another believer, is it well received?

**Showing Mercy** – *The supernatural ability to minister compassionately and cheerfully to those who are difficult to minister to.*

- Do you have the ability to sense when a person is in need, even before they tell you?
- Are you drawn to people with emotional or physical pain, and to those society considers “unlovely”?
- Do you have an intuitive sense of when to be quiet and when to speak, or what to say and what not to say?
- Do people seek you out when they’re hurting? Do they enjoy



having you around?

**Giving** – *The supernatural ability to give of one's material goods to the work of the Lord consistently, generously, sacrificially, with wisdom and cheerfulness.*

- Are you enthusiastic when presented with an opportunity to give money to meet a need?
- Are you constantly looking for ways to give?
- Do you enjoy giving privately or anonymously?
- Do you REALLY think of money as God's, not yours?

**Leadership/Administration** – *The supernatural ability to organize and lead projects while handling people tactfully and providing the vision to keep them at the task.*

- Do you enjoy taking a disorganized situation and straightening it out?
- Are you able to motivate others to complete the project? Do people respond when you step in to give leadership?
- Do you enjoy planning and completing projects?
- Do you enjoy sorting out details, or do they frustrate you?

**Service** – *The supernatural ability to serve faithfully and joyfully behind the scenes, in practical ways, in long-term commitments to service.*

- Do you willingly volunteer to help with details?
- Do you prefer to work behind the scenes?
- Do you gain a sense of satisfaction when others succeed as a result of your behind-the-scenes work?
- Is faithfulness over the long term important to you?

**Helps** – *The supernatural ability to minister joyfully to God's people in short-term service with flexibility and sensitivity to what needs to be done.*

- Are you sensitive to specific and immediate needs?

- Are you flexible?
- Would you rather meet a one-time need than commit yourself to long-term service?

**Discernment of Spirits** – *A supernatural ability to distinguish between the spirit of truth and spirit of error, between holiness and evil. Can instantly sniff out when someone's a phony or lying.*

- Do you have an internal alarm that goes off when you encounter something phony or evil?
- Even when you're the only one who senses something wrong, is your "intuition" eventually validated?
- Do you (and others) consider yourself a good judge of character?

Hope this helps!

Sue Bohlin  
Probe Ministries

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## **"Am I a Prude for Refusing to Endorse the Movie "Ratatouille"?"**

**WARNING** – this email contains a movie "spoiler"... My husband and I saw the G-rated Pixar movie *Ratatouille*. As a conservative Christian, I was troubled and saddened that an important element of the movie reveals that the garbage boy Linguini is the illegitimate son of the recently deceased chef Gusteau, who doesn't even know he has a son. While the movie is otherwise entertaining and worthwhile, I cannot endorse

such a film. My husband, who is as devout as me, didn't think this was a big deal and that kids wouldn't put it together and neither would most adults. Am I being too prudish? Or do you think I should stand firm in my convictions that wrong is wrong...even if everybody does it?

One last thing, is there a Christian-based movie rating site?

First, concerning your question about Christian movie reviewing sites:

[www.pluggedinonline.com](http://www.pluggedinonline.com)

[www.movieguide.org](http://www.movieguide.org)

[www.christianitytoday.com/movies/](http://www.christianitytoday.com/movies/)

[christianity.about.com/od/christianmovies/Christian\\_Movies\\_and\\_Christian\\_Movie\\_Reviews.htm](http://christianity.about.com/od/christianmovies/Christian_Movies_and_Christian_Movie_Reviews.htm)

Secondly: while I haven't yet seen the movie (but plan to tomorrow!), I did read all the reviews at the above sites so I would have a better idea of what troubles you. I also discussed the movie with one of my Probe colleagues who took his family to see it. I fully appreciate your concern about illegitimate children, but is this part of the story lifted up as something to emulate and freely accept? Or is it a plot device that can be addressed in discussion with others after the movie? It sounds like a teachable moment to me, much like the wrong and sinful elements of Bible stories that are presented without comment by the biblical writers and invite us to interact with them wisely.

From what I read in the reviews (and in my conversation with the one who did see it), there are other wrongs in the movie such as stealing, throwing knives, arrogance, etc., which you did not indicate your objection to. Would you say you cannot endorse any movie that has anything wrong in it? I respectfully suggest that this kind of movie provides

audiences with the opportunity to develop discernment in how they process what's in it, and especially how they discuss it with their children and other viewers. Personally, I find it very helpful when someone with a developed Christian worldview sees a movie and tells me, "If you see this movie, look for \_\_\_\_\_ and \_\_\_\_\_ but watch out for \_\_\_\_\_."

Our philosophy here at Probe is that there is no such thing as sheer entertainment. All movies are made for a reason, with a viewpoint, and there is something the producers and directors want you to see or think, or a certain way in which they want you to respond. So Christians need to have their thinking caps on when seeing any movie, filtering everything through the lens of God's word and His values.

In that case, when a character is revealed to be illegitimate, our response would then be, "Oh, illegitimacy is so sad because sexual sin is sad and hurtful. God wants so much better for us, and that's why He calls us to purity. So the issue is not the presence of an illegitimate character, but whether or not our response to it is in alignment with what God has shown us in His word."

I would add that there are many movies that are so filled with moral filth and ungodliness that it's like trying to find something to eat in a compost heap. We're better off not going (or renting, or watching) them at all.

Thanks for writing.

Sue Bohlin

Addendum: I just returned from seeing the movie myself, and stand by everything I said. Excuse me, but I have an urge to go in the kitchen and cook up something *marvelous*! <grin>

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# Christian Discernment

*We are confronted with ethical choices and moral complexity. We must apply biblical principles to these social and political issues. And we must avoid the pitfalls and logical fallacies that so often accompany these issues.*



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

Turn on a television or open a newspaper. You are immediately presented with a myriad of ethical issues. Daily we are confronted with ethical choices and moral complexity. Society is awash in controversial issues: abortion, euthanasia, cloning, race, drug abuse, homosexuality, gambling, pornography, and capital punishment. Life may have been simpler in a previous age, but now the rise of technology and the fall of ethical consensus have brought us to a society full of moral dilemmas.

Never has society needed biblical perspectives more to evaluate contemporary moral issues. And yet Christians seem less equipped to address these topics from a biblical perspective. The Barna Research Group conducted a national survey of adults and concluded that only four percent of adults have a biblical worldview as the basis of their decision-making. The survey also discovered that nine percent of born again Christians have such a perspective on life.[\[1\]](#)

It is worth noting that what George Barna defines as a biblical worldview would be considered by most people to be basic Christian doctrine. It doesn't even include aspects of a biblical perspective on social and political issues.

Of even greater concern is the fact that most Christians do not base their beliefs on an absolute moral foundation.

Biblical ethics rests on the belief in absolute truth. Yet surveys show that a minority of born again adults (forty-four percent) and an even smaller proportion of born again teenagers (nine percent) are certain of the existence of absolute moral truth.<sup>{2}</sup> By a three-to-one margin adults say truth is always relative to the person and their situation. This perspective is even more lopsided among teenagers who overwhelmingly believe moral truth depends on the circumstances.<sup>{3}</sup>

Social scientists as well as pollsters have been warning that American society is becoming more and more dominated by moral anarchy. Writing in the early 1990s, James Patterson and Peter Kim said in *The Day America Told the Truth* that there was no moral authority in America. "We choose which laws of God we believe in. There is absolutely no moral consensus in this country as there was in the 1950s, when all our institutions commanded more respect."<sup>{4}</sup> Essentially we live in a world of moral anarchy.

So how do we begin to apply a Christian worldview to the complex social and political issues of the day? And how do we avoid falling for the latest fad or cultural trend that blows in the wind? The following are some key principles to apply and some dangerous pitfalls to avoid.

## **Biblical Principles**

A key biblical principle that applies to the area of bioethics is the sanctity of human life. Such verses as Psalm 139:13-16 show that God's care and concern extend to the womb. Other verses such as Jeremiah 1:5, Judges 13:7-8, Psalm 51:5 and Exodus 21:22-25 give additional perspective and framework to this principle. These principles can be applied to issues ranging from abortion to stem cell research to infanticide.

A related biblical principle involves the equality of human

beings. The Bible teaches that God has made “of one blood all nations of men” (Acts 17:26). The Bible also teaches that it is wrong for a Christian to have feelings of superiority (Philippians 2). Believers are told not to make class distinctions between various people (James 2). Paul teaches the spiritual equality of all people in Christ (Galatians 3:28; Colossians 3:11). These principles apply to racial relations and our view of government.

A third principle is a biblical perspective on marriage. Marriage is God’s plan and provides intimate companionship for life (Genesis 2:18). Marriage provides a context for the procreation and nurture of children (Ephesians 6:1-2). And finally, marriage provides a godly outlet for sexual desire (1 Corinthians 7:2). These principles can be applied to such diverse issues as artificial reproduction (which often introduces a third party into the pregnancy) and cohabitation (living together).

Another biblical principle involves sexual ethics. The Bible teaches that sex is to be within the bounds of marriage, as a man and the woman become one flesh (Ephesians 5:31). Paul teaches that we should “avoid sexual immorality” and learn to control our own body in a way that is “holy and honorable” (1 Thessalonians 4:3-5). He admonishes us to flee sexual immorality (1 Corinthians 6:18). These principles apply to such issues as premarital sex, adultery, and homosexuality.

A final principle concerns government and our obedience to civil authority. Government is ordained by God (Rom.13:1-7). We are to render service and obedience to the government (Matt. 22:21) and submit to civil authority (1 Pet. 2:13-17). Even though we are to obey government, there may be certain times when we might be forced to obey God rather than men (Acts 5:29). These principles apply to issues such as war, civil disobedience, politics, and government.

# Biblical Discernment

So how do we sort out what is true and what is false? This is a difficult proposition in a world awash in data. It underscores the need for Christians to develop discernment. This is a word that appears fairly often in the Bible (1 Samuel 25:32-33; 1 Kings 3:10-11; 4:29; Psalm 119:66; Proverbs 2:3; Daniel 2:14; Philippians 1:9 [NASB]). And with so many facts, claims, and opinions being tossed about, we all need to be able to sort through what is true and what is false.

Colossians 2:8 says, "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ." We need to develop discernment so that we are not taken captive by false ideas. Here are some things to watch for:

**1. Equivocation** – the use of vague terms. Someone can start off using language we think we understand and then veer off into a new meaning. Most of us are well aware of the fact that religious cults are often guilty of this. A cult member might say that he believes in salvation by grace. But what he really means is that you have to join his cult and work your way toward salvation. Make people define the vague terms they use.

This tactic is used frequently in bioethics. Proponents of embryonic stem cell research often will not acknowledge the distinction between adult stem cells and embryonic stem cells. Those trying to legalize cloning will refer to it as "somatic cell nuclear transfer." Unless you have a scientific background, you will not know that it is essentially the same thing.

**2. Card stacking** – the selective use of evidence. Don't jump on the latest bandwagon and intellectual fad without checking the evidence. Many advocates are guilty of listing all the points in their favor while ignoring the serious points



against it.

The major biology textbooks used in high school and college never provide students with evidence against evolution. Jonathan Wells, in his book *Icons of Evolution*, shows that the examples that are used in most textbooks are either wrong or misleading.<sup>[5]</sup> Some of the examples are known frauds (such as the Haeckel embryos) and continue to show up in textbooks decades after they were shown to be fraudulent.

Another example would be the Y2K fears. Anyone who was concerned about the potential catastrophe in 2000 need only read any of the technical computer journals in the 1990s to see that no computer expert was predicting what the Y2K fear mongers were predicting at the time.

**3. Appeal to authority** – relying on authority to the exclusion of logic and evidence. Just because an expert says it, that doesn't necessarily make it true. We live in a culture that worships experts, but not all experts are right. Hiram's Law says: "If you consult enough experts, you can confirm any opinion."

Those who argue that global warming is caused by human activity often say that "the debate in the scientific community is over." But an Internet search of critics of the theories behind global warming will show that there are many scientists with credentials in climatology or meteorology who have questions about the theory. It is not accurate to say that the debate is over when the debate still seems to be taking place.

**4. Ad hominem** – Latin for "against the man." People using this tactic attack the person instead of dealing with the validity of their argument. Often the soundness of an argument is inversely proportional to the amount of ad hominem rhetoric. If there is evidence for the position, proponents usually argue the merits of the position. When evidence is lacking,

they attack the critics.

Christians who want public libraries to filter pornography from minors are accused of censorship. Citizens who want to define marriage as between one man and one woman are called bigots. Scientists who criticize evolution are subjected to withering attacks on their character and scientific credentials. Scientists who question global warming are compared to holocaust deniers.

**5. Straw man argument** – making your opponent's argument seem so ridiculous that it is easy to attack and knock down. Liberal commentators say that evangelical Christians want to implement a religious theocracy in America. That's not true. But the hyperbole works to marginalize Christian activists who believe they have a responsibility to speak to social and political issues within society.

Those who stand for moral principles in the area of bioethics often see this tactic used against them. They hear from proponents of physician assisted suicide that pro-life advocates don't care about the suffering of the terminally ill. Proponents of embryonic stem cell research level the same charge by saying that pro-life people don't care that these new medical technologies could alleviate the suffering of many with intractable diseases. Nothing could be further from the truth.

**6. Sidestepping** – dodging the issue by changing the subject. Politicians do this in press conferences by not answering the question asked by the reporter, but instead answering a question they wish someone had asked. Professors sometimes do that when a student points out an inconsistency or a leap in logic.

Ask a proponent of abortion whether the fetus is human and you are likely to see this tactic in action. He or she might start talking about a woman's right to choose or the right of women

to control their own bodies. Perhaps you will hear a discourse on the need to tolerate various viewpoints in a pluralistic society. But you probably won't get a straight answer to an important question.

**7. Red herring** – going off on a tangent (from the practice of luring hunting dogs off the trail with the scent of a herring fish). Proponents of embryonic stem cell research rarely will talk about the morality of destroying human embryos. Instead they will go off on a tangent and talk about the various diseases that could be treated and the thousands of people who could be helped with the research.

Be on the alert when someone in a debate changes the subject. They may want to argue their points on more familiar ground, or they may know they cannot win their argument on the relevant issue at hand.

In conclusion, we have discussed some of the key biblical principles we should apply to our consideration and debate about social and political issues. We have talked about the sanctity of human life and the equality of human beings. We have discussed a biblical perspective on marriage and on sexual ethics. And we have also talked about a biblical perspective on government and civil authority.

We have also spent some time talking about the importance of developing biblical discernment and looked at many of the logical fallacies that are frequently used in arguing against a biblical perspective on many of the social and political issues of our day.

Every day, it seems, we are confronted with ethical choices and moral complexity. As Christians it is important to consider these biblical principles and consistently apply them to these issues. It is also important that we develop discernment and learn to recognize these tactics. We are called to develop discernment as we tear down false arguments

raised up against the knowledge of God. By doing this we will learn to take every thought captive to the obedience to Christ (2 Corinthians 10:4-5).

## Notes

1. "A Biblical Worldview Has a Radical Effect on a Person's Life," The Barna Update (Ventura, CA), 1 Dec. 2003.
2. "The Year's Most Intriguing Findings, From Barna Research Studies," The Barna Update (Ventura, CA), 12 Dec. 2000.
3. "Americans Are Most Likely to Base Truth on Feelings," The Barna Update (Ventura, CA), 12 Feb. 2002.
4. James Patterson and Peter Kim, *The Day America Told the Truth* (New York: Prentice Hall Press, 1991).
5. Jonathan Wells, *Icons of Evolution: Science or Myth?* (Washington: Regnery Publishing, 2000).

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# Media and Discernment

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

## Media Exposure

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

For example, more homes have TV sets (98 percent) than have indoor plumbing. In the average home the television set is on for more than six hours a day. Children spend more time watching television than in any other activity except

sleep.{1} Nearly half of elementary school children and 60 percent of adolescents have television sets in their bedrooms.{2}

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

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

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

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

In addition to concerns about the quantity of media input are even greater concerns about the quality of media input. For example, the average child will witness over 200,000 acts of violence on television, including 16,000 murders before he or she is 18 years old. And consider that the average child views 30,000 commercials each year.

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

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

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

## **Biblical Discernment**

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

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

Paul says in Colossians 3:8, "But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips." Now, does that mean you could never read something that has anger or rage or slander in it? No. After all, the Bible has stories of people who manifest those traits in their lives.

What Paul is saying is that we need to rid ourselves of such

things. If the input into our lives (such as through media) manifests these traits, then a wise and discerning Christian would re-evaluate what is an influence in his or her life.

Paul tells us in Philippians 4:8, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.” We should focus on what is positive and helpful to our Christian walk.

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

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

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

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

## **Worldview of the News Media**

Of all the forms of media, the news media have become a primary shaper of our perspective on the world. Also, the rules of journalism have changed in the last few decades. It used to be assumed that reporters or broadcasters would attempt to look at events through the eyes of the average reader or viewer. It was also assumed that they would not use their positions in the media to influence the thinking of the

nation but merely to report objectively the facts of an event. Things have changed dramatically in the news business.

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

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

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

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

Media personnel are also very secular in their outlook. The survey found that 86 percent of the media elite seldom or never attend religious services. In fact, 50 percent of them have no religious affiliation at all.

This bias is especially evident when the secular press tries to cover religious events or religious issues. Most of them do not attend church, nor do they even know people who do. Instead, they live in a secularized world and therefore tend



to underestimate the significance of religious values in American lives and to paint anyone with Christian convictions as a “fundamentalist.”

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

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

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

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

Another question they were asked was, “What is your current political affiliation?” Fifty percent said they were Democrats, 4 percent Republicans. In answer to the question, “How do you characterize your political orientation?” 61 percent said they were liberal or moderately liberal, and 9 percent were conservative or moderately conservative.

The reporters were also asked about their attitudes toward

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

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

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

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

## Dealing with the Media

Christians must address the influence of the media in society. It can be a dangerous influence that can conform us to the world (Rom. 12:2). Therefore we should do all we can to protect against its influence and to use the media for good.

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

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

Here are some suggestions for action.

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

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

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

Fourth, work to establish broadcaster guidelines. No TV or movie producer wants to unilaterally disarm all the actors on their screens for fear that viewers will watch other programs and movies. Yet many of these TV and movie producers would like to tone down the violence, even though they do not want

to be the first to do so. National standards would be able to achieve what individuals would not do by themselves in a competitive market.

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

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

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## **"Do You Know Why My Dreams Come True?"**

I have been searching for a long time for the answer to a very curious question. I'm a 15 yr old boy, and for a long time I have been having dreams that come true. I'm not sure why. I was wondering if you had any educated guesses. On more than one occasion these dreams have saved my hide, and have never led me away from God. On the contrary, they have strengthened my faith in Him. But the only thing they don't "shine a light on" is why. I remind myself every day to be humble, but I

can't help wondering if I'm "special." I was just wondering if you could give me some insight. I am SURE it's not Satan, dreams aren't my only specialty. If I concentrate—really hard—I can see through deception. I'm also an empath: I can feel other people's emotions. And finally, I can heal people, but not like they do on tv. It's different. It's more like I feel their pain and fix that, not their body. Anyways, if you have any ideas, please let me know.

**P.S.- I'm not crazy, promise.**

Hi \_\_\_\_\_,

First of all, I believe you. You are describing a supernatural kind of life where the power comes from God and not yourself, and that is the kind of "abundant life" that Jesus was talking about bringing to us.

*I have been having dreams that come true. I'm not sure why. I was wondering if you had any educated guesses. On more than one occasion these dreams have saved my hide, and have never led me away from God. On the contrary, they have strengthened my faith in Him. But the only thing they don't "shine a light on" is why.*

Concerning your dreams—I think that God communicates to us in dreams all the time, but most of us aren't listening. People in the Bible gave a great deal of weight to dreams, and God spoke to people through dreams fairly frequently. So your experience is within the boundaries of what is biblically valid. Others have written to me about the same thing, by the way. I think that as long as your dreams continue to draw you to God and strengthen your faith and relationship with Him, it's a gift for which you can give thanks and enjoy. The important thing is to continue to ask Him for HIS wisdom and interpretation.

*I remind myself every day to be humble, but I can't help*

*wondering if I'm "special."*

Are you special? Absolutely—in the same way that God makes all of us special, and gives us special gifts, abilities, talents and passions, so that we can be like stained glass windows for His light to shine through with special, unique beauty. Please remember that God gives gifts to serve Him by serving others and not for our own enjoyment, although the exercise of our gifts IS a blessing to us. So I encourage you to always be looking to see your gifts as a way to serve rather than to draw attention or glory to yourself.

*I was just wondering if you could give me some insight. I am SURE it's not Satan, dreams aren't my only specialty. If I concentrate—really hard—I can see through deception.*

That sounds like it might be the spiritual gift of discernment, the ability to distinguish between spirits (1 Cor. 12:10). People with that gift are able to spot phonies and liars, as well as to tell when there is evil present. This is an ability that the Holy Spirit gives, and is not a natural ability. The purpose of this gift is to function like an early warning system for the Body of Christ, so the rest of us—who don't have this gift—can be warned of unseen realities that would hurt us or trick us.

*I'm also an empath: I can feel other people's emotions. And finally, I can heal people, but not like they do on tv. It's different. It's more like I feel their pain and fix that, not their body. Anyways, if you have any ideas, please let me know.*

The gift of healings is also a spiritual gift (see 1 Cor. 12:9), and again, the purpose of this gift is to bless and serve others. It's entirely possible that God uses you as His channel of blessing to others to heal their emotional pain.

I do want to make sure, though, that you understand it is essential to be *excruciatingly* discerning about your dreams, exposing them and your interpretations of them to the light of Scripture. If God is speaking to you through your dreams, it will always—ALWAYS!—be consistent with what He has said in His Word, and never contradict either His Word or His character as revealed in His Word.

Let me know if this makes sense, and especially if these answers bring you peace. I do believe that God leads us and confirms things through the presence—and absence—of His peace.

In His grip,

Sue Bohlin  
Probe Ministries

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## **“What is the Spiritual Gift of Discernment?”**

I was reading some of Probe’s responses to e-mails and came across a message which touched on discernment as a spiritual gift ([“Do You Know Why My Dreams Come True?”](#)). Over the years I have noticed that I often get what I classify as a “gut reaction” to people, particularly in Christian settings. I seem to detect, almost immediately, whether a person is sincere or a phony. Amazingly, I am almost always correct in my initial reaction, though it sometimes takes years before that reaction is confirmed. However, rather than attribute such feelings to the Holy Spirit, I have always seen them as a prideful or fleshly response to some subconscious cue I get from the other person’s behavior. Could you elaborate on discernment as a spiritual gift? What exactly is it, how does



**it work and what is its purpose? And, most importantly, how can one determine whether they, in fact, have such a gift? Scripture references would be helpful.**

I'm delighted to hear from you! I thank the Lord every time I hear a believer recognizes they have the gift of discernment because the body of Christ desperately needs this "early warning system." Unfortunately, it's been my experience that many people dismiss any spiritual gifts they can't understand or grasp naturalistically—in other words, that are so supernatural in origin and manifestation they can't be explained any other way. So we lose out BIG when they are not encouraged or exercised.

The gift of discernment (1 Cor. 12:10) is a supernatural ability to distinguish between the spirit of truth and the spirit of error, between holiness and evil.

Just as counterfeit money experts can quickly distinguish phony money from the real thing, those with the gift of discernment can distinguish holy and unholy spirits and discern truth from lies. A person with this gift can spot a phony before others do. It's been my experience that they can also tell when someone is lying. When you ask them, "But how do you KNOW?" they just shrug and say, "I just know. I don't know how I know, it's just there in my spirit." Proof that it's the Holy Spirit's empowering is given when they are continuously validated in their assessment.

This is NOT the same thing as a "psychic ability." Deut. 18:10-14 sternly forbids any involvement with spiritism. Only believers in Jesus Christ have this supernatural ability from the Holy Spirit.

1 Tim. 4:1 says that in latter days, deceitful spirits and doctrines of demons will come, so the important role of the gift of discernment is to identify those spirits and doctrines.

A discerning spirit tests the spirits with this rule of scripture:

“By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God.”  
(1 John 4:2,3)

Leslie B. Flynn writes in his book *19 Gifts of the Spirit*, “Any relegating of Jesus Christ to an inferior spot less than the incarnate Son of God, the crucified and resurrected Savior, means that spirit is not of God.”

This is helpful to know when we are analyzing and evaluating things we hear and see in the spiritual domain (for example, when watching Oprah’s New Age friends on her show). But just as important, though, is the exercise of this gift in our everyday lives. Those who have the gift of discernment have told me it’s like an internal alarm bell going off. Some examples:

- Our church used to be located on a busy street where panhandlers often came by with a sob story about needing cash for their babies in the hospital or some other pretense. One of the people who worked in the office had the gift of discernment and, after spending just a couple of moments talking to these people, she could tell which ones really needed help and which ones were looking for money for booze. (If they were truly in need, there really would be a baby in the hospital, for example.)
- A friend took her 4-year-old son to see an art exhibit adjacent to art museum in Corpus Christi, Texas. The moment they entered the exhibits tent, her son stopped dead in his tracks. “Mommy, we can’t go in there. This place is bad.” Teri sensed the exact same presence of evil. They never saw a single piece of art before turning around and leaving. It turned out to be sponsored by a cult. Both mother and son later realized they have the gift of discernment.

- My husband Ray met a popular evangelical preacher at a dinner, but had a profoundly uncomfortable reaction to the man. (The word “slimeball” kept coming to mind.) There was no apparent reason, but it was a gut response. To be honest, this was before I realized he had the gift of discernment, and I dismissed his reaction as a critical spirit. The man was later removed from his pulpit for his unrepentant adulterous lifestyle.

We have found these questions helpful in determining if one has this gift:

- Do you have an internal alarm that goes off when you encounter something phony or evil?
- Even when you’re the only one who senses something wrong, is your “intuition” eventually validated?
- Do you (and others) consider yourself a good judge of character?

I hope this helps!

Sue Bohlin

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# **Titanic: A Critical Appraisal**

## ***Titanic* as Romance and History**

James Cameron’s epic film *Titanic*, the most expensive film in history, swept the 1998 Oscars and has been both praised and scorned by critics. The Christian community has been especially tough on Cameron and what they properly sense to be an overly romanticized and unnecessarily cheesy retelling of

the historic maiden voyage and untimely ending of the largest moving man-made object of its day. Many people who wanted to see a historic drama with special effects, realistic sets, and period costumes were surprised to learn that they would also have to endure a romantic love story, complete with frontal nudity, which celebrated an adulterous affair between a young third class steerage passenger and a wealthy first class socialite who is engaged to be married.

Although many of my initial suspicions were justified when I saw *Titanic*, I was also pleasantly surprised by how much I enjoyed the story. I would like to offer some guidelines that might assist those who are struggling with an interpretation, or who may be wondering if they too would enjoy this film.

First, I believe that one must realize that there are actually two stories within the film. The main story is not that of the *Titanic* itself but rather the romantic liaison between Jack Dawson, played by Leonardo DiCaprio, and Rose De Witt Bukatar, played by Kate Winslet. The second story, the one bearing the film's title, is the tale of one of the greatest disasters of the modern industrial age, the sinking of the *Titanic*. Unfortunately, it is the romantic story which most viewers will remember, and the one that is most celebrated. I say unfortunately because there are valuable historic and moral lessons to be learned from the retelling of this tragedy if one will take the time to sift through all of the romantic drivel which threatens to suffocate it.

There is the danger of going to see *Titanic* and forgetting that it is a story that has been retold for most of this century without much of the romanticism that Cameron and Hollywood include in their latest retelling. The real story of the *Titanic* is not about the celebration of heroic individualism and personal autonomy. It is about a single machine which has become a symbol in the twentieth century for man's technological brilliance, resourceful imagination, and inability to completely master his universe. The monuments and

personal testimonies include acts of cowardice and bravery, accounts of class conflict, and excessive celebrations of wealth that would make most people blush.

Rushing to hasty judgment about James Cameron's account of the *Titanic* is neither wise nor expedient. I believe that too often our tendency is to reject films, literature, and the arts in general because there are a few things we find objectionable. Francis Schaeffer always cautioned us against hasty judgment when evaluating the arts.<sup>(1)</sup> Schaeffer believed that the work of understanding a particular piece of art and the artist should always precede an evaluation. For many viewers, the romantic overshadowing of the historic event may prove to be overwhelming and, ultimately, the film will have to be rejected. Likewise, the careful viewer may find that the historic story and its moral lessons are preserved, managing to shine through the Hollywood commercialism and romantic sentimentality.

## ***Titanic*: Romance Hollywood Style**

Having introduced the dual nature of *Titanic*, a fictionalized romance and a factually inspired historic costume drama, I will now examine each aspect separately. By inserting the romantic plot into *Titanic*, Cameron presumes that a modern audience will not be interested in a historic costume drama, even one about the *Titanic*, without some form of entertainment to elevate the boredom of mere history. As his vehicle, Cameron chooses the love story between Jack Dawson (Leonardo DiCaprio), a young bachelor in third class and Rose De Witt Bukatar (Kate Winslet), a young socialite who is engaged to be married.

Jack wins his ticket on the *Titanic* in a last minute poker game and jumps from the gang plank just as the fated ship is pulling out of the harbor. He is the embodiment of the classic male adventurer. Jack has no ties to friends, family, or country. His days are occupied with whatever adventure he

chooses and he answers to no man. By contrast, Rose is a beautiful young woman who is accustomed to the finer things in life, a member of the upper class and a lady in every sense of the word. Her family has come to financial ruin, and the only means of rescuing their fortune is for her to marry back into wealth. Rose, distraught with her arranged marriage, is contemplating suicide by jumping overboard when Jack comes to her rescue.

Jack is an amateur artist specializing in portraiture and the human figure. Rose is impressed with Jack's talent and proposes that he paint her in the nude. Jack naturally complies with Rose's request and we see Kate Winslet in the film's only nude scenes. Jack and Rose fall in love, consummate their love out of wedlock, and Rose begins to scheme for a way out of her marital commitment. When the ship begins to sink, it is Jack who leads Rose through the maze of hazards, assists her after the ship sinks, and is finally responsible for her survival. Their love is portrayed as triumphing over natural disasters and societal constraints. They will not be denied by man or God.

We should not vicariously live sinful adventures through the lives of others, whether in film or literature.(2) When we applaud the sinful behavior of others, we participate in their sin and are thus guilty. Likewise, to remain silent is a sin.(3) Too often a film like *Titanic* inspires young people, Christian and non-Christian alike, to applaud sinful behavior. Young people frequently see romantic adventure and thrilling lifestyles in characters like Jack and Rose. What they often fail to realize is the sinful nature of the romance in the film and the direct contradiction of biblical principles. If young people are going to continue to watch films with mixed messages like those of *Titanic*, it is imperative that we discuss the philosophical and doctrinal content in an intelligent and reflective manner.

Men and women are born with a fallen nature and we should

expect to see this nature in fictional literature and film. What we should not do is celebrate this fallen nature and revel in wickedness. And too many people, especially young people, applaud *Titanic* on the basis of the romantic triumphs of Jack and Rose.

## **Humanistic Confidence and Technological Arrogance in *Titanic***

Having discussed the romantic aspect of *Titanic*, discussion of the historic nature of the film is at hand. In order to accomplish this more fully, one must begin with an understanding of the thinking prevalent when the *Titanic* was built and the place that its demise has held throughout the twentieth century.

Understanding the historical milieu of the beginning of this century is a prerequisite for grasping what the *Titanic* meant to those who lived at that time. Following the rebirth of classical studies in the Renaissance, the seventeenth and eighteenth centuries were characterized by a vigorous application of the scientific method to almost all aspects of life. The Enlightenment period was a time marked by some of the greatest discoveries of mankind, discoveries which have so impacted our lives that we cannot imagine our modern society without them.

The first and second Industrial Revolutions followed the Enlightenment period, and the modern world as we know it came into being. The confidence from the Enlightenment period, coupled with the obvious engineering and technical successes in the late eighteenth and nineteenth centuries, fostered a confidence in man's ability to master his universe that was unrivaled in any preceding period.

The *Titanic*, built during the early and formative years of this century, was truly a modern project in that it was built out of the confidence acquired by the western world during the

previous two centuries of progress. Designed by Thomas Andrews, and built by The White Star Line in England, the *Titanic* was completed in 1912 and weighed over 45,000 tons. It was the largest moving man-made object of its day, and eyewitness accounts of it were often marked by a daunting reverence for her sheer size and presence.

The *Titanic* was the pride of the White Star Line and became, for many, a symbol for man's ability to accomplish anything he endeavored. The designers, captain, and engineers claimed that she was the fastest and safest luxury liner on the ocean. We even hear the infamous boast that "God couldn't sink her." Rather than objecting to this type of statement, or assuming a posture of righteous indignation, Christians should understand that lines such as these accurately reflect the true spirit of the time. The *Titanic* may be understood as an overwhelming example of sinful pride on the part of many individuals in that era. She was able to inspire in many, from designers and builders to the hundreds of thousands of men and women who participated in her glory, a false estimation of man's control of the universe.

In 1985, 73 years after the *Titanic* sank, Eva Hart, the last living survivor who was old enough at the time to remember the actual events surrounding the fateful night, had many interesting things to say about the disaster. She said that the entire catastrophe could simply be attributed to man's arrogance and desire to demonstrate mastery over his universe. We now know that the *Titanic* was traveling too fast to react quickly to the report of icebergs ahead. Coupled with an arrogant over-confidence, this caused a disaster that need never have happened. James Cameron's *Titanic* provides a new opportunity to reconsider some of the lessons that many hold to be fundamental aspects of this tragic event.



# Class Conflict, Religion and Heroism in *Titanic*

I have discussed the technological arrogance which is usually cited in reference to the *Titanic* disaster and has been part of the story for most of this century. I now want to examine some additional aspects of the film which are valuable as moral lessons and interesting from historical perspectives.

First, and something that has caught many by surprise, is the glaring presence of class conflict in the movie. Men and women from every class of society and many ethnic origins were on the maiden voyage of the *Titanic*. The early part of this century was characterized by an extreme class consciousness. People were extremely conscious about their social and financial status, and upward mobility was very rare. In the film, as in real life at the time, the poor and the rich have little association with one another. On the occasions when their lives intersect, it is the rich who have all of the benefits and the poor who endure most of the pain and suffering. In *Titanic* we have an opportunity to see this class division from a unique perspective. We can find rich and poor characters with whom we genuinely sympathize, as well as those whom we despise. For the most part though, James Cameron portrays the rich as oppressive, rude, and arrogant. This may or may not be a true perspective of that time, but it does capture the distinction. In the film we are given the opportunity to attend one party for first class passengers and a separate celebration for third class passengers. The third class folks look like they are having every bit as much fun as the first class passengers, and possibly more.

The heroic aspect of the *Titanic* legend remains intact in Cameron's film. All of the historical facts are not perfect and there have been outcries from some about the portrayal of specific individuals in the film in a manner that is unflattering and factually false. However, the film is true to

the account that many people went down honorably and courageously with the ship. Many of the crew remained at their stations throughout the sinking. We witness Captain Edward John Smith's (Bernard Hill) disbelief at the sinking of the great ship, as well as his willingness to go down with her. The musicians who played while the ship was sinking in order to provide a calming background are portrayed as noble and of unflinching courage. There are scenes in which men of all classes step aside so that women and children from all classes can get to the life boats. There was not perfect equality, calm, or heroism. However, there were enough heroic and noble acts performed that night to merit respect for those individuals.

I also found the treatment of Christians to be fair and realistic in the brief scene dealing with the religious life of the passengers. Groups are seen in prayer as the ship sinks. Eva Hart also testified that the last song the band played as the *Titanic* went down was *Nearer My God To Thee*.<sup>(4)</sup>

## **The Problem of Pain and the Sovereignty of God**

To conclude this appraisal of *Titanic*, I will discuss the theological questions that are raised and offer some insights for discussion. Regardless of one's position on the film, the factual account of 1500 persons losing their lives in a disaster that did not have to happen raises some serious issues. Many Christians believe that God is in control and that, had He wished to do so, He could have intervened in the *Titanic* disaster. In this instance God did not intervene, and many innocent people perished, including women, children, and infants.

C. S. Lewis summarizes the problem of pain and suffering in this way. "If God were good, He would wish to make His creatures perfectly happy, and if God were almighty He would

be able to do what He wished. But the creatures are not happy. Therefore God lacks either goodness, or power, or both.”(5)

The first part of this problem, which pertains to God’s goodness, presupposes that the sinking of the *Titanic* was not good, and that God allowed an evil thing to take place. One response might be that He allowed this to take place to avoid a larger disaster, such as a collision involving two ocean liners. Or perhaps there was a plague or virus on the ship which would have stricken a large portion of the American population, and God prevented the *Titanic* from reaching its destination in order to save millions. While this is pure speculation, it does illustrate that we, being finite, do not have the same perspective as God in determining what is good or evil.

The second part of this problem questions God’s ability to intervene in human affairs. Here the argument would be that God saw the *Titanic* in danger, but was powerless to stop the disaster. Any Christian who believes the Scriptures knows that God has miraculously intervened in human affairs in the past, and could do so again at any time. The fact that He apparently did not act may be accounted for by supposing that God saw a greater good in allowing the *Titanic* to sink. Furthermore, He may have been instrumental in her sinking just as He was instrumental in stopping the Tower of Babel from being built.(6) Again, the point here is not to argue this position specifically, but to show that we do not completely understand how God works in every situation. In Isaiah 55:8-9 the prophet declares that God’s thoughts and ways are not man’s. His understanding is higher than ours. We should expect His actions to be higher also.

The presence of natural, moral, and gratuitous evil in the world is one of the greatest challenges to the consistency of Christian truth claims. *Titanic* is a wonderful opportunity for believers and non-believers to engage one another. When we remember that over 1500 people perished in the 1912 *Titanic*

disaster and thousands of friends and family members were also dramatically affected, the problem of pain and suffering should not be neglected. Very few, if any, of the passengers on board the *Titanic* that night thought it would be their last night on earth. Yet for many, it was just that. Though we can use film as an easy escape and a vehicle for vicarious living, we should both realize and maximize the potential for dialogue and the opportunity for contact with our culture afforded through a film like *Titanic*.

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