The Iran and Israel Conflict Crisis: 4 Insights Relating to the U.S., Israel, and the Middle East

Iran and Israel Conflict Crisis and Regional Security

Iran nuclear threat: Does it pose a threat to the U.S., Israel, and the Middle East? What can we learn about the Iran and Israel conflict?

Many Americans might wonder why the president has focused so much attention on Iran. After all, it is a country 6,000 miles away in the Middle East. Some may also conclude that military action against Iranian leadership might not be warranted since the previous administration did not deploy troops or significant military hardware to the region.

Two years ago, however, the Biden administration considered action after more than 160 attacks on U.S. troops took place in Iraq, Syria, and Jordan. There were also about 40 clashes with the Houthis in the Red Sea. Iran funded many of these attacks, either directly or indirectly. They were part of a mounting proxy battle between the U.S. and Iran.

At the time, reporters asked what President Biden would do. Some argued that the U.S. and Iran have essentially been at war for decades. Even the Pentagon press secretary

acknowledged that this was true if one considers the larger conflict. To understand why reporters were asking this question, we need to review some history.

Modern History of Iran

The conflict between Iran and the United States can be traced back to 1953, when the U.S. cooperated in overthrowing Iranian Prime Minister Mohammad Mossadegh. Afterward, the Shah of Iran (Mohammad Reza Pahlavi) was placed in power.

The U.S. viewed the Shah as a key ally and a pillar of security in the Middle East. His pro-Western government advanced Western interests and served as a Cold War counterbalance to Soviet influence. The United States supported Iran through significant arms sales and strong economic ties, despite concerns about the Shah's authoritarian rule.

The turning point came in 1979 when the Shah was overthrown by radical Islamic clerics led by Ayatollah Khomeini. The Iranian Revolution transformed the U.S. from an ally into "The Great Satan" in the eyes of the new regime.

This hostility became clear when the Iranian Revolutionary Guard seized the U.S. Embassy and took 52 American diplomats hostage. They were not released until President Reagan was sworn in on January 20, 1981. This crisis marked the beginning of what many view as a half-century-long undeclared conflict between Iran and the United States.

The U.S. strategy had been to promote stability in the Middle East. That effort became increasingly difficult because of Iran's growing influence. Complicating matters further, Saudi Arabia supported anti-Western Islamic movements such as the Muslim Brotherhood, while Turkey—though a NATO member—began positioning itself as a leader of a renewed Islamic political

vision in the region.

Iran has engaged in a proxy war against the U.S. for decades. In April 1983, Iranian-backed Hezbollah forces bombed the U.S. Embassy in Beirut, killing 63 people. Later that year, Hezbollah bombed the U.S. Marine barracks in Beirut, killing 241 service members.

Despite these attacks, decisive retaliation never fully materialized. Iranian influence continued to expand through proxy groups across the region.

During the Iraq War following 9/11, evidence showed that Iran was supplying weapons and support that contributed to American casualties. While the U.S. was focused on Iraq as the primary enemy, Iranian operatives and Iranian-manufactured munitions were also responsible for attacks on U.S. troops.

Iran is often described as the chief sponsor of terrorism in the Middle East. It funds groups such as Hamas, Hezbollah, and the Houthis, which regularly target Israel and U.S. interests. Israeli and American responses to these groups are now reshaping the balance of power in the region.

Missiles and Nuclear Weapons

Iran possesses the largest stockpile of ballistic missiles in the Middle East. Many of these missiles have a range of up to 2,000 kilometers, allowing them to strike Israel and other countries throughout the region.

Iran has also demonstrated its long-term intentions toward Western nations. Earlier this century, it launched ballistic missiles from ships in the Caspian Sea. Although the test missile did not carry a nuclear warhead, it demonstrated how such a weapon could be deployed.

A missile detonated high in the atmosphere could create an

electromagnetic pulse (EMP), potentially destroying the U.S. electrical grid and causing catastrophic damage.

If Iran were to acquire nuclear weapons, it would destabilize the Middle East and surrounding regions. However, the latest assessment from Tulsi Gabbard suggests that Iran is not currently building a nuclear weapon and that its supreme leader has not authorized such a program since it was suspended in 2003. Some officials, however, dispute this assessment.

The Donald Trump administration resumed talks with Iran after withdrawing from the nuclear accord several years earlier. Initial negotiations produced few concrete results. Meanwhile, a United Nations nuclear watchdog reported that Iran violated nuclear nonproliferation agreements.

Iran maintains that its nuclear development is intended for civilian energy. However, the discovery of secret nuclear sites has raised concerns that the program may have military ambitions.

Tensions escalated when Iran launched a massive ballistic missile attack on Israel following Israeli strikes on Iranian targets.

In June 2025, Israel launched **Operation Rising Lion**, targeting key nuclear and military facilities, including an enrichment site. The strike lacked the bunker-busting capability needed to fully destroy the facility.

Soon afterward, the United States launched **Operation Midnight Hammer**, striking several Iranian nuclear locations. The administration announced that the sites had been "obliterated." Yet satellite imagery later suggested Iran had begun rebuilding portions of its nuclear infrastructure.

Diplomatic talks between the United States and Iran have produced few breakthroughs. Negotiations aim to limit uranium

enrichment, restrict missile development, and address human rights concerns within Iran.

Since diplomacy failed, the Trump administration began military endeavors. However, many Americans remain wary of another prolonged conflict in the Middle East. Limited strikes might damage nuclear facilities, but meaningful regime change would likely require a large-scale ground invasion.

Religious Component

Another reason Iran's nuclear ambitions raise concern is the religious worldview of its leadership.

Most Iranians are Shia Muslims, and a significant branch follows the tradition known as the **"Twelvers."** This sect recognizes twelve divinely appointed leaders known as Imams.

According to their belief system, the twelfth Imam—often called the Mahdi or messianic figure—is currently in hiding and will return during a time of global conflict.

Just as Christianity has an eschatology, or doctrine of the end times, Shia Islam also holds an apocalyptic worldview. However, its narrative is essentially the reverse of what Christians read in the book of Revelation.

Twelver theology teaches that global conflict may precede the arrival of the Mahdi. Some analysts fear that extremist interpretations of this belief could view large-scale conflict—including potential attacks on Israel or the United States—as a way to usher in that messianic era.

During the Cold War, the United States relied on the doctrine of **Mutually Assured Destruction (MAD)** to deter nuclear war. The Soviet Union would not launch nuclear weapons because retaliation would guarantee its destruction.

Critics argue that radical religious interpretations might weaken this deterrence model. Some Twelver believers might assume divine intervention would protect them from destruction.

Author Joel C. Rosenberg explored this scenario in his political thriller *The Twelfth Imam*.

Yet there is another side to this story. Reports indicate that Christianity is growing rapidly in Iran, with some describing the Iranian church as the fastest-growing Christian movement in the world.

Christians should continue praying for Iranian believers who often face persecution. We should also pray for U.S. leaders and their allies as they navigate these complex challenges.

The Persian people are an ancient civilization that deserves peace and freedom. Unfortunately, many Iranians suffer under economic sanctions and harsh authoritarian leadership.

They deserve both our prayers and our compassion.

[For more articles by Kerby Anderson follow here: https://probe.org/author/kerbyanderson/]

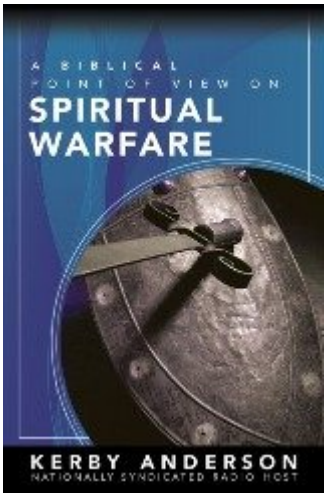
Spiritual Warfare – Applying A Biblical Worldview Perspective



Kerby Anderson provides a concise, biblical worldview perspective on the important topic of spiritual warfare. Every Christian needs to understand that our battle is against spiritual forces not against other humans, who need Christ. He gives us practical advice on understanding our spiritual weapons and applying them to take on the forces of Satan in this world.

Spiritual Warfare

Lots of books have been written about spiritual warfare. Most of them share anecdotes and experiences of the authors or the people they to whom they have ministered. In this article I merely want to answer the question, what is a biblical point of view on spiritual warfare? (For more information on this topic, see Kerby Anderson, *A Biblical Point of View on Spiritual Warfare* (Eugene, OR: Harvest House, 2009).



Spiritual warfare affects everyone. In fact, the day someone becomes a Christian, they are already involved in spiritual warfare. There is no place you can escape from this warfare. There are no “safe zones” or “secure bunkers” where you can hide.

Sadly, many Christians do not even know there is a spiritual war taking place around them. They may even become a spiritual casualty and never understand what has happened to them.

So many Christians have become mortally wounded in the spiritual conflict that takes place around them. They may be so emotionally spent or spiritually dead that they are essentially no longer of any use to God.

Others may have less serious wounds from this spiritual conflict, but are still affected by the battle. They still go about the Christian life but are not as effective as they could be because of the "battle scars" they carry with them.

Jesus never promised that the Christian life would be easy. In fact, He actually warned us of the opposite. He says in John 16:33 that "in this world you will have trouble."

Anyone who takes even a brief look at the history of Christianity knows that is true. Jesus was beaten and crucified. Most of the disciples died martyrs deaths. Millions of Christians were persecuted throughout history.

Christians today suffer persecution in many lands, and all of us wake up to a spiritual battle every day. That is why we need to be prepared for battle.

So where does this battle take place? Actually the Bible teaches that spiritual warfare takes place in various places in heaven and on earth.

First, we should remember that God dwells above in the heavens. Psalm 8:1 says that God has displayed His splendor above the heavens. Psalm 108:4-5 says God's lovingkindness is great above the heavens and that He is exalted above the heavens.

The Bible also talks about the battle in the heavens. When a passage in Scripture talks about heaven, it may be referring to one of three places: (1) The first heaven is what we would call the atmosphere, (2) The second heaven is where the angels fly and do battle (Revelation 12:4-12; 14:6-7), and (3) the third heaven is also called "Paradise" and is what Paul

describes in 2 Corinthians 12: 2-4:

> I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows—was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

Spiritual warfare also takes place below the heavens and on earth. This occurs on the face of the earth (Genesis 6:1; Acts 17:26) where Satan prowls like a roaring lion (1 Peter 5:8). And it will also take place in hell and the bottomless pit (Revelation 9:1-2; 20:1-3) and at the Lake of Fire (Revelation 19:20; 20:10-15) where final judgment will take place.

Spiritual Battles

Spiritual warfare is the spiritual battle that takes place in the unseen, supernatural dimension. Although it is unseen by humans, we can certainly feel its effects. And we are to battle against spiritual forces in a number of ways.

First, we need to realize that the weapons of this warfare are not human weapons fought in the flesh. Instead, they are spiritual weapons such as truth and righteousness that can tear down strongholds and philosophies that are in opposition to God.

> For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Corinthians 10:3-5).

Second, the nature of this battle is different from an earthly battle. In Ephesians 6:12, Paul talks about the nature of this spiritual battle: “For our struggle is not against flesh and blood, but against rulers, against the powers, against the world forces of this darkness of this world, against spiritual forces of wickedness in heavenly places.”

We can also have confidence because God “rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins” (Colossians 1:13).

Many Christians do not like the warfare imagery in the Bible, but that is how the spiritual life is described. We need to prepare for this spiritual battle even if we would like to ignore the battle for truth and error as well as the battle for life and death that is taking place around us.

Third, the Bible tells us that to prepare for battle. We must wear the right armor and have the right weapons, which include truth, righteousness, the gospel, faith, salvation, and prayer:

> Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. With all prayer and petition pray at all times in the Spirit (Ephesians 6:14-18a).

The Bible also calls upon us to be strong in the Lord. We should be steadfast in our resistance to the Devil. We do this by putting on the whole armor of God and resisting Satan. Ephesians 6:10-11 says, “Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, so

that you will be able to stand against the schemes of the devil.”

The Three Ws

One way to understand the nature of spiritual warfare is to consider the three Ws: our walk, our weapons, and our warfare.

First let’s consider our walk. Paul says, “For though we walk in the flesh, we do not war according to the flesh” (2 Corinthians 10:3). Our war is not an earthly one but a spiritual one. So even though we do walk in the flesh, our warfare is not fleshly.

We should understand that we didn’t start this war but it has been going on long before we came on the scene. For a war to exist, there must be threat from those intend to harm others.

For the battle to be successful, those who are threatened must be willing to stand up and fight. Many wars have been lost because good people refused to fight. And many Christians believe that the reason Satan has been so successful in the world is because either (1) Christians have been unwilling to fight, or (2) Christians have not even been aware that there is a spiritual battle.

The second W is our weapons. Paul also teaches, “for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses” (2 Corinthians 10:4). One of the most important weapons of our warfare is the Word of God. Paul calls it the “Sword of the Spirit” (Ephesians 6:17).

We are also instructed to wear armor before we go into battle (Ephesians 6). We are to gird our loins with truth (vs. 14a). That means we need to define the truth, defend the truth, and spread the truth. We are also to wear the breastplate of righteousness (vs. 14b). That means we are to rely on the

righteousness of Jesus and live holy and righteous lives. We are also to take up the shield of faith (vs. 16). When we have bold faith, we are able to extinguish all the flaming arrows of Satan. And we are to take the helmet of salvation (vs. 17). We need to be assured of our salvation and stand firm in that assurance.

The third W is our warfare. What is the goal of spiritual warfare? Paul says, “We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ” (2 Corinthians 10:5). We cannot fight this war with physical weapons because our targets are not physical. They are intellectual and spiritual. So we cannot fight them with guns or planes or bombs.

The word “speculations” (which is sometimes translated “imaginations”) refers to the mind. It includes our thoughts and our reflections. So we should challenge the false ideas that Satan has encouraged in the world by countering unbiblical speculations and proclaiming God’s truth.

The World, the Flesh, and the Devil

How does spiritual warfare affect us?

When the New Testament uses the term “world,” most of the time it is a translation from the word *kosmos*. Sometimes it can mean simply the planet earth (John 1:10; Acts 17:24). But when we talk about the influence of the world on our spiritual life and on our souls, we are talking about the worldly system in which we live. This world system involves culture and philosophy that is ultimately in opposition to God. That doesn’t mean that everyone is evil or that the world’s system is filled with nothing but error. But it does mean that the world can have a negative influence on our souls.

Paul warns not to be conformed to this world (Romans 12:1). He

also warns us not to let our hearts and minds be taken captive to these false ideas: “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” (Colossians 2:8).

The Bible teaches that many temptations come from the world’s system. We read in 1 John 2:15-16, “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.”

The second influence is the flesh. Like our previous term, the word flesh can have different meanings. Sometimes it merely refers to our body: our flesh and bones (Luke 24:39; Acts 2:26). In this context, however, flesh is a second area of temptation and thus an important instrument of sin. We see this in the fact that we are born with a sin nature (Romans 7:14-24; 8:5-9). It is part of our bodies (Romans 7:25; 1 John 1:8-10) even after we have accepted Jesus Christ. But the good news is that its power over us has been broken (Romans 6:1-14) so that we can have victory over sin (Romans 8:1-4).

A third influence is the Devil. The ruler and mastermind behind the world’s system is Satan. He can use the various distractions of the world’s system to draw us into sin, temptation, and worldliness. We read in 1 John 2:15 that “If any one loves the world, the love of the Father is not in him.” So the Devil can use the world to turn our affections from God to the world.

Satan can also attack us through our flesh. He can entice our flesh with various temptations. We read in 1 John 2:16 that “For all that is in the world, the lust of the flesh, the lust of the eyes, and the boastful pride of life, is not from the Father, but is from the world.” He can draw our attention away from God by manipulating the desires of the flesh.

Spiritual Weapons

The weapons of our warfare are spiritual because the battle we are fighting is spiritual. Paul clearly states this in Ephesians 6:12: “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” This is a spiritual battle that takes place in the heavenly places.

We should also realize that we are not warring against flesh and blood but against a spiritual enemy. So even though we might be tempted to think that people are our real enemy, our real enemy is Satan and his demons. People are merely pawns in the heavenly chess game being played out in our lives and in our world.

Paul tells us that “though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses” (2 Corinthians 10:3-4). So what are those weapons? It is interesting that Paul does not give a list to those who he is writing to in the church in Corinth. Therefore, we must assume that they were already aware of what those weapons are based on other letters Paul wrote to the various churches.

One obvious weapon is the weapon of truth. Believers are given insight into both the earthly realm and the heavenly realm because of what has been revealed in Scripture. We know what is behind the forces we wrestle with (Ephesians 6:12).

Another weapon is love. In fact, the Bible links truth with love (“speaking the truth in love” –Ephesians 4:15). Love is also a very powerful weapon in this spiritual warfare that we encounter. We should not approach people with anger or judgmentalism. But we must understand how important love is in dealing with others (1 Corinthians 13).

A third weapon is faith. Faith is defined as “the assurance of things hoped for, the conviction of things not seen” (Hebrews 11:1). Notice that faith is a conviction of things that are not seen. This is an important attribute since spiritual warfare is an invisible war. Faith is the recognition of this invisible world and the confidence that God is still in control.

And a very important weapon is prayer. We are told in 1 Thessalonians 5:17 to pray continually (some translations say to pray without ceasing). We are exhorted to pray about the circumstances we encounter and to use prayer as a weapon in our spiritual battle. When Paul talks about Christians putting on the armor to fight spiritual battles, he says that “with all prayer and petition” we are to “pray at all times in the Spirit” (Ephesians 6:18).

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“What’s the Difference Between Gambling and Investing?”

Can you explain the difference between gambling and investing? Thanks in advance.

Thank you for your e-mail and question about the differences between gambling and investing. There are a number of Christian authors who have addressed this issue (Norm Geisler, Tony Evans, Gary North, etc.).

Briefly let me say that there are some similarities, and there

are people who get addicted to high risk investing just like gambling. So I would acknowledge there are some similarities between the two.

But the key issue is that there are some striking differences. Investors research an investment with the goal of lowering the risks and making a wise investment. Gambling is all about risk and the odds cannot be lowered by further research (except for those who can modify the odds of blackjack by card counting or something like that).

The goal of investing is to build up a company and portfolio. Even if it's done selfishly, it still can have a positive effect on the company and the economy. Gambling takes money out of the capital economy. It doesn't contribute to job creation, etc. As I argue in my transcript on gambling, gambling actually hurts a local economy and increases social costs (abuse, neglect, bankruptcy).

Most investing is done with discretionary income and with certain limits (amount of stock that can be bought on margin, debt load allowed by a lender, etc.). Most gambling is not done with discretionary income. Money that should go for food, rent, clothing is often risked in a "get-rich-quick" scheme.

So while I would acknowledge that investing and gambling have some similarities, the differences make the difference. If you are interested, I would encourage you to read some additional material by some of the authors I mentioned.

Thanks for writing.

Kerby Anderson
Probe Ministries

“Do You Have More Information on School Discipline Problems?”

In the late 1940s teachers listed the worst problems they faced in school as chewing gum, running in the hall, etc. A few years ago teachers listed some violent crimes as the worst problems. Do you have more detail on this?

One example often used to demonstrate social decline is the list of discipline problems in the public schools. Usually the list contrasts school problems 50 years ago with those today.

Supposedly the top problems in the schools 50 years ago were: talking, chewing gum, running in the halls, making noise, getting out of line, violating the dress code, and littering. According to the survey, today’s school problems are: drugs, alcohol, pregnancy, suicide, rape, and robbery.

Unfortunately, the school discipline list is an invention. The lists are not the result of research or surveys. The first list (50 years ago) catalogues daily disturbances. The second list (today) is actually composed of items from a “Safe School” questionnaire. To read more about these school discipline lists, see Barry O’Neill, “The invention of the school discipline lists,” *School Administrator*, 51 (1994): 8-11. I would NOT recommend you use these lists to demonstrate social decline.

Perhaps the best way to illustrate social and moral decline in this country would be to cite many of the statistics in Bill Bennett’s book *Index of Leading Cultural Indicators* (New York: Simon & Schuster, 1994) or at the Empower America Web Site (www.empower.org). These show a dramatic change in social statistics from 1960 and use respected instruments of measurement.

Kerby Anderson
Probe Ministries

“Should Christians Give the Pledge of Allegiance?”

Should Christians give the pledge of allegiance?

Your question is an old one. First century Christians struggled with how much allegiance (if any) they were to give to Rome. The founders of this country struggled with it as well.

At one extreme you have the Jehovah’s Witnesses (who do not pledge because they believe it is idolatry). At the other extreme you have Christians with a mindset of “my country right or wrong.” A proper biblical response is somewhere in the middle.

Romans 13 tells us to obey those in authority. Other passages allow for civil disobedience (Acts 5:29, Daniel, etc.). Christians who live in a country with a godly government shouldn’t have much concern about a pledge of allegiance. However, Christians who lived in, say Nazi Germany, might legitimately have reservations about a pledge of allegiance in that country.

I believe that if a Christian feels that it would be wrong for him or her to pledge allegiance, then I believe he or she should refrain. But if Christians then concludes it is wrong for every other Christian to do so, they are mandating a standard of behavior that I do not believe can be found in Scripture. Obviously Jesus Christ deserves our total

allegiance, but I don't believe that a pledge of allegiance to a country undermines that.

Even though this issue doesn't necessarily involve the issue of civil disobedience, you might want to look at Civil Disobedience, my transcript on the topic, at the Probe web page (www.probe.org) as well as some of my other writings on Christians and government.

Thanks for writing. I hope this helps.

Kerby Anderson
Probe Ministries

"Does Capital Punishment Take Away a Person's Chance to Be Saved?"

I have a question concerning your article "Capital Punishment," in which you discussed the biblical perspective on the death punishment. My question is, does capital punishment take away a person's chance to be saved? Don't we all have the time to accept Christ until we die, and doesn't the death punishment cut short that chance? I'd appreciate your comment on that. I'm currently looking into the issue of capital punishment, and your article has helped a great deal. Thank you for your time and consideration.

Thank you for your e-mail about capital punishment.

I believe that the overriding concern with capital punishment is whether it is just, whether it is biblical, and whether it is a deterrent. I believe I addressed those issues in my

essay.

Your question is an interesting one, but maybe not central to a person's belief in or against capital punishment. However, let me address it, if I can.

I have heard some argue that the prospect of being put to death focuses a criminal's attention on what he or she did and how that might affect their eternal destiny. A person on death row usually knows when he or she will be put to death—something that the person they murdered didn't know. Perhaps that would cause them to accept Christ. I know of many examples of murderers on death row accepting Christ. I wonder how many of them would have done so if they weren't on death row.

The death penalty might cut short their life, but I don't think it would necessarily cut short their opportunity to accept Christ. In fact, it may actually force many criminals to make a decision they might have otherwise postponed.

Again, I don't think this would be a compelling argument against the death penalty. It's an interesting question, and I hope I helped you think through it a little bit better.

Thank you for writing.

Kerby Anderson
Probe Ministries

"Is a Raffle the Same as

Gambling?”

Is a raffle the same as gambling? For example, the church has an article and they ask the brethren to buy a ticket for two dollars, then they will pick one ticket and that person whose number they pull will get that article. What does the Bible say on the subject? Please help me. I think it is gambling but there are others who do not think so.

I know of many churches that sponsor various forms of gambling (Bingo games, raffles, etc.). So your question is not unique.

At the outset, let me acknowledge that there are some differences between gambling in secular arenas and inside the church. The goal of a church-sponsored event is fund-raising, often for a good cause. The goal is not so much to win a large prize but to contribute to a good cause with the possibility of winning something.

But that distinction is often lost on those affected by gambling. Because I have written on the subject of gambling, I have been in contact with many people whose lives have been shattered by an addiction to gambling. For them, the distinction between gambling outside of church and inside church is irrelevant. Their lives have been adversely affected by gambling.

Many Christians have been writing books in the last few years about gambling, calling for the church to provide help and counseling for gamblers and their families. But I would argue that a church loses it moral authority to help those struggling with gambling. How can you reach out to gamblers and their families devastated by casino gambling, racetrack gambling, or lottery gambling when your church sponsors Bingo games and raffles?

Moreover, a Bible-centered church should be a refuge from the world. People addicted to gambling need a safe place to escape

the temptations of the world. When we bring gambling into the church, it is no longer a place where an addict can escape from the world.

Norman Geisler in his book *Gambling: A Bad Bet* addresses the argument that gambling must be OK since "they do it in the church." He points out that churches do all sorts of things that can't be morally justified. Cults have promoted sexual orgies, "divine deception," and all sorts of corruption. That doesn't make it right. He and I would argue that even though gambling may help a church raise money for a good cause, we shouldn't use questionable means for a good end. The means and the ends must be moral. As one clergyman put it, "We don't need to use the devil's water to operate the Lord's mill."

Gambling is wrong wherever it takes place. I would encourage you to download my article on gambling. It provides a biblical perspective on this issue. I believe these biblical principles apply to gambling outside the church and inside the church. Thank you for writing.

Kerby Anderson
Probe Ministries

"Why Do Christians Have to Bash Pop Psychology?"

Dear Mr. Anderson,

I was just browsing the Probe Ministries website and read parts of your article about Pop Psychology Myths.

Honestly, I just don't get it. Well, I should tell you I come from a strong Christian background, involved in Campus

Crusade, youth groups, church ministries etc. But sometime during my senior year of college I just about HAD IT with Christian culture and all their myths.

Why is it wrong to have self-esteem? I hid behind the Bible for years to make me feel good about myself, but I was never convinced. My personal calling isn't to humble myself to meekness, never thinking for myself, in order to be "godly." I feel better, accomplish more, and fulfill the talents God has given my when I act in ways to help my self esteem, like taking good care of myself, being assertive in my writing career and not letting people walk all over me, like I used to do, when I was a walking sin-o-meter… Why is it so important to make rules and laws and lists of myths when the whole essence of Christianity is Grace and Love? Doesn't this fear of the world seem somewhat legalistic?

I really don't know where I am going with this, I am just so frustrated with Christians who spend all their time worrying about the "world's ways" when things just AREN'T so black and white. There is wisdom in pop psychology—some of it is just plain nonsense, but there is some wisdom, just as there is some wisdom in Taoism. For goodness sakes, a great deal of it parallels scripture.

Anyway, something to chew on. I very much respect your degrees and figured you may be open to some discussion on the subject.

Thanks for writing. I thought the book by Chris Thurman (*Self-Help or Self-Destruction*) that was a basis of my week of radio programs was very well written and discerning. Perhaps I should do another week of programs on the other five myths of pop psychology mentioned in the book so that the analysis would be more complete.

I don't think that my transcript (nor the book) denies that there is any wisdom in pop psychology. But I do think we should be more discerning, and that's what we were trying to

convey in the program. Anyway, thanks for your opinion.

Kerby Anderson
Probe Ministries

Do We Need a "Hate Crimes" Law?

April 4, 2007

Congress is once again weighing the possibility of passing a hate crimes bill that would give special federal protection based upon race, religion, gender, and sexual orientation. Representative Sheila Jackson-Lee (D-TX) introduced the David Ray Hate Crimes Prevention Act of 2007 (HR 254) in January. Many believe that if the bill is passed, it could open the door to prohibit any opposition to homosexuality whether in the church or the society at large.

It is quite possible that hate crimes legislation might even be used to define biblical language as hate speech. For example, city officials have already had a billboard removed in Long Island, NY, because it was classified as hate speech. The billboard read: If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination. (Leviticus 20:13)

Consider how hate crimes legislation in Philadelphia was used against Christians. In 2004, six men and five women were arrested in Philadelphia while preaching and speaking during a public homosexual celebration known as OutFest. These Christians (later known as the Philadelphia Eleven) walked into the gathering singing hymns and carrying signs

encouraging homosexuals to repent. They were immediately confronted by a militant group of gay activists known as the Pink Angels. These activists blew loud whistles and carried large pink signs in front of the Christians in order to block their message and access to the event. Many of the gay activists screamed obscenities at the Christians.

Those arrested ranged in age from a 17-year-old girl to a 72-year-old grandmother. After spending twenty-one hours in jail, the Philadelphia District Attorneys office charged five of them with various felonies and misdemeanors stemming from Pennsylvanias hate crimes law. If the Philadelphia Eleven were convicted of these charges, they would have faced forty-seven years in prison and $90,000 in fines each.

Even though a video clearly showed that no criminal activity took place, the prosecution refused to withdraw the charges, and characterized the groups views in court as hate speech. The judge for the Philadelphia County Court of Common Pleas Judge finally dismissed the charges, saying that she found no basis whatsoever for any of them.{1}

But even apart from the concerns about how a hate crimes law could be used to promote the homosexual agenda are deeper concerns about hate crimes legislation in general. For example, there is a major question whether hate crimes are really the problem the popular press makes them out to be. The FBI annually publishes Hate Crime Statistics. The most recent report shows that hate crimes reached an eight-year low in the last reporting period. A study by the Family Research Council found that there are significant discrepancies between hate crimes reported by law enforcement and the media.{2}

Hate crimes laws also rest on the flawed assumption that enhanced penalties deter crimes. First, there is no evidence of this. Most of these crimes are crimes of passion and are not likely to be influenced by greater criminal penalties. Second, the argument for greater deterrence usually comes from

those who argue that the death penalty has no deterrent effect. Do they really believe that a hate crime law deters a criminal simply because he or she might spend a few extra months in jail?

A final objection to these laws is that they criminalize thought rather than conduct. Hate crimes laws essentially punish thought crimes. They punish people because of their point of view. Criminal prosecutions delve into more than the defendant's intent; they inquire into the opinions about his or her victim. And trying to distinguish between opinions and prejudice is often difficult.

Justice Oliver Wendell Holmes said, "If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate."{3}

We may not like what some people think, but we should not have laws on the books to punish thought crimes. We already have laws on the books to punish what a person does. Those laws are sufficient to punish those who commit crimes of hate.

Notes

1. "Judge drops all charges against Philly Christians," *WorldNetDaily*, 17 February 2005, www.worldnetdaily.com/news/article.asp?ARTICLE_ID=42905.
2. Leah Farish, "Hate Crimes: Beyond Virtual Reality," Family Research Council, www.frc.org/get.cfm?i=IS03K01.
3. Oliver Wendell Holmes, *United States v. Schwimmer* 279 U.S. 644 (1929).

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Fertility and Voting Patterns

November 1, 2007

Does fertility affect voting patterns? Apparently it does much more than we realize. And this has been a topic of discussion for both liberals and conservatives, Democrats and Republicans.

Arthur Brooks wrote a significant op-ed on the "Fertility Gap" last year in the *Wall Street Journal*. He said: "Simply put, liberals have a big baby problem: They're not having enough of them . . . and their pool of potential new voters is suffering as a result."

He noted that "if you picked 100 unrelated politically liberal adults at random, you would find that they had, between them, 147 children. If you picked 100 conservatives, you would find 208 kids." That is a "fertility gap" of 41 percent.

We know that about 80 percent of people with an identifiable party preference grow up to vote essentially the same way as their parents. This "fertility gap" translates into lots more little Republicans than little Democrats who will vote in future elections.

So what could this mean for future presidential elections? Consider the key swing state of Ohio which is currently split 50-50 between left and right. If current patterns continue, Brooks estimates that Ohio will swing to the right and by 2012 will be 54 percent to 46 percent. By 2020, it will be solidly conservative by a margin of 59 percent to 41 percent.

Now look at the state of California that tilts in favor of liberals by 55 percent to 45 percent. By the year 2020, it will be swing conservative by a percentage of 54 percent to 46 percent. The reason is due to the "fertility gap."

Of course most people vote for politicians, personalities, and issues not parties. But the general trend of the “fertility gap” cannot be ignored especially if Democrats continue to appeal to liberals and Republicans to conservatives.

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