LIBERTY BAPTIST THEOLOGICAL SEMINARY

PORNOGRAPHY ADDICTION: A COGNITIVE APPROACH IN COMBATING THE LIES CHRISTIAN MALES BELIEVE

DOCTOR OF MINISTRY PROJECT

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

Farid Awad

Fayetteville, North Carolina

April, 2010

Copyright 2010 Farid Awad
All Rights Reserved

LIBERTY THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

_____
GRADE

_____
MENTOR

_____
READER

ABSTRACT

PORNOGRAPHY ADDICTION: A COGNITIVE APPROACH IN COMBATING THE LIES CHRISTIAN MALES BELIEVE

Farid Awad

Liberty Baptist Theological Seminary, 2010

Mentor: Dr. Charlie Davidson

Pornography addiction has grown in epidemic numbers. Its bondage is evident within and outside the church walls. While sex and sexually explicit images saturate our daily lives, God continues to call His people to be holy as He is holy. Freedom from pornography addiction can be achieved only through intimate relationship with Jesus Christ and by accepting the atoning work of His cross for all believers. This thesis will redefine pornography through the lens of the Scripture and primarily focus on cognitive lies regarding oneself and others, which are crippling and ensnaring men into the trap of pornography. This study seeks to expose and correct such lies through God's Word. This inward/outward approach provides the premises for a lifelong genuine change.

Abstract length: 121 words

CONTENTS

INTRODUCTION……..... 1

CHAPTER ONE: CHALLENGES OF PORNOGRAPHY……...… 12

Search for Definition……..… 13

Historical Perspective and Current Severity……... 22

Biblical Perspective……. 33

CHAPTER TWO: UNDERSTANDING ADDICTION……...…. 44

From Casual to Bondage……...…….. 44

Beyond Addiction……..……...…... 57

CHAPTER THREE: STEP ONE TO RECOVERY – INWARD HEALING…..... 67

Holy Dissatisfaction and Repentance.……...….. 67

Walk in the Spirit – Holy Sex……...…... 80

CHAPTER FOUR: STEP TWO TO SUSTAIN RECOVERY – DEFENSE FROM OUTWARD HOSTILITY……..……... 89

Fortifying the walls – Action Steps: Accountability Software, Group, and Counseling……..... 89

Spouse Support……...…… 99

APPENDIX (1): INTERNET AND PORNOGRAPHY ADDICTION SURVEY.... 102

BIBLIOGRAPHY..... 105

VITA..... 114

INTRODUCTION

On October 11, 2008, a pastor from First Baptist Oswegatchie New York was arrested for pornography misconduct. Tragically, the theme of pastors struggling with pornography is common in the media. A 2001 *Christianity Today* survey revealed 51% of pastors said cyber-porn was a possible temptation and 37% said it was a current struggle. As goes the shepherd, so goes the sheep. An estimate of 50% of Christian men and 20% of Christian women are addicted to pornography. In essence, half of America's male congregation attend Sunday morning worship, lead Bible studies, assist in youth and children ministries, and become deacons and leaders while the bondage of lust grips their hearts and eyes like a deadly python. Since the Spirit of the living God refuses fellowship with darkness, one must assume that our churches are void of God's Spirit solely due to men dappling in their lust. If the Church of the living God is to experience another revival, Christian ministers on every level must seriously address the issue of pornography.

The phrase "sex sells" has gained a new meaning encompassing the big screen as well as television screens, computer screens, numerous magazines, console and computer games. Our world is saturated with sex and sexually stimulating visuals to advertise any and all products. Semi-nude bodies are no longer confined to strip clubs but are the casual scene of everyday life, as women's clothing conceals less and less and exposes their sexuality. Today's average heterosexual male is bombarded with sexually explicit visuals with every turn of the eye. Casual pornography watching leads many into a natural consequence of addiction. The easily accessed Internet provides sexual fantasies and satisfaction beyond anyone's imagination. No area is taboo, and no desire is rejected. All

are welcomed in the chat rooms and websites of promiscuous women and whoremongers. Sexual addiction and bondage transcends all socioeconomic, racial, and ethnic groups. Christians are not exempt of this sexual-addiction epidemic, yet God's Word commands us to be holy as He is holy. The Church and its spiritual leaders must define pornography addiction and provide a place and methodology for dealing with, and finding healing for, the lust of the eyes. This research will focus on Christian, heterosexual males whose lives are disrupted by their addiction to pornography and who are seeking freedom.

The thesis will venture to define, diagnose, and prescribe remedy through cognitive therapy based on God's Word so that every man can present his body as a living sacrifice that is pleasing to the Lord. This author's ultimate goal and desire is to equip pastors and Christian counselors in making their way alongside those entrapped in their addiction in order to navigate the trenches to walk out into sexual purity. As an Army military chaplain and having previously served in a pastoral role, this writer met and continues to meet godly men who struggle silently with their addiction while fighting daily to maintain the mask of perfection demanded by their church, family, and others. While discussing the issue of lust may understandably not come easy to many pastors, this intellectual approach through cognitive beliefs will provide a tangible perspective whereby ministers can unveil and correct deceptive lies that are destroying the lives of many.

An online survey was conducted during the months of December 2009 and February 2010 whereby potential participants were invited to participate through popular

websites such as Facebook and Myspace.[1] The researcher collected data on Internet pornography addiction in an effort to discover correlations between foundational beliefs concerning self and others and their potential association concerning the issue of pornography addiction. The survey was limited to males 18 years or older who were willing to be honest and open concerning their beliefs, faith, relationship styles, and their pornography use. The first five questions inquired general information such as age, marital status, religious affiliation, education, and military status. Based on their answer concerning their military or civilian status, the survey directed military members to military-specific questions concerning branch, active duty status, current separation from spouse due to deployment or overseas assignments, and their time of separation from spouse over the past three years. This specific portion of the survey intended to observe the potential influence of spousal separation and pornography use.

The remainder of the survey was completed by all participants, civilian and military, concerning their pornography use during the past six months and their self-perception as Christians. In answering their self-consideration of belonging to Christ, the survey specifically asked the bases for their conclusion. While many may consider themselves Christian, I desired to acknowledge and distinguish between the nominal

---

[1] The survey was conducted through Surveymonkey.com ©. The method of collection was accomplished through sending an invitation to participate in the survey through www.facebook.com and www.myspace.com where 250 individuals were personally invited and were encouraged to forward the invitations to all their male friends who were 18 years or older. Surveymonkey.com is a great resource that for 20 dollars a month allows researchers to construct their survey through a user-friendly process with multiple types of questions and options for answering. The researcher can ask an unlimited number of questions and receive up to 1,000 participants. Its greatest benefit, however, is its ability to analyze responses with various custom-made variables that allow the user to view more than 1,000 responses in chart and graph forms in seconds.

Christians[2] and genuine Christians[3] in order to avoid an inflation of Christian responses who, for the purpose of this research, are not genuine disciples of Christ. The following question included ten statements, to which the participant answered 'yes' or 'no.' Those statements are included in "From Casual to Bondage" in order to filter those who are addicted versus those who casually stumble into the sin of pornography. Those responding 'yes' to five or more questions were considered to potentially suffer from addiction. The following question asked the participants to 'strongly agree,' 'agree,' state 'neutral,' 'disagree,' or 'strongly disagree' with 10 statements that expose their cognitive convictions concerning the nature of viewing pornography, sacredness of sex, and perception of women.[4]

Thirty men responded to the survey. Their answers reflect the opinion echoed by Christian males elsewhere. As indicated by the survey, Christian men are deceived into constructing their worldview concerning sex and sexuality through a secular perspective rather than biblical truth. While 80% (21 men) of men taking the survey identified themselves as Christians, over two-thirds agreed or strongly agreed with the statement, "Viewing pornography is normal and hurts no one." About 45% of men agreed or strongly agreed that viewing pornography is a sin and 60% disagreed or strongly disagreed with the statement, "A married man watching pornography is guilty of

---

[2] For the purpose of this research, nominal Christians are those who base their Christianity upon anything other than a personal confession and acceptance of Jesus Christ as their personal Lord and Savior. The survey selected some cultural beliefs that many adopt as bases for their Christian status such as: attending church services, being raised by Christian parents, or through their own works. All of the mentioned reasons for one's Christian status are considered as cultural Christianity.

[3] Genuine Christians, for the purpose of this research, are those who base their faith upon their personal relationship with Jesus and their personal acceptance of such reality. The purpose of forcing the individual participant to choose the bases of their belief is to maintain the integrity of the survey so that correlation of addicted genuine Christians is not inflated.

[4] For full details of the survey, please refer to Appendix 1.

adultery." Our society has produced Christian men who build their worldview upon secularism and not upon the Word of God. A Christian counselor who is attempting to come alongside and navigate through the trenches of pornography addiction with his client must expose and correct such lies.

This author's pastoral experience and the research indicate the obliviousness of men concerning the abusive lives endured by women employed by the adult entertainment. Some 50% of men answered neutral regarding the statement, "The women participating in pornographic movies enjoy their job," while 35% agreed or strongly agreed and only 15% disagreed or strongly disagreed. Ironically, 92% agreed or strongly agreed concerning the statement, "Women should be treated with dignity and respect." The dichotomy between respecting women and dehumanizing them as sexual objects is a culturally imposed challenge for ministers and counselors. Unfortunately, pornography creates a perversion whereby men simultaneously believe they should respect women while supporting an industry that objectives women into body parts to be used for immediate sexual gratification before logging off the computer.

The first delimitation was that the research was selective in sexual orientation. Homosexual men dealing with pornography addiction were not considered during conducting this research. Secondly, while the males surveyed in the research present a wide variety of backgrounds, culture, and ethnicity, they are military men who possess unique characteristics, which will be identified in the research, that are different from the civilian population. Thirdly, the research addresses men who profess, or are willing to profess, Christ as their Lord and Savior and who desire spiritual freedom from sexual sin. Therefore, men who are un-submissive to Christ's authority and His atoning work on the

cross will find little to no aid in the thesis. Finally, wives were not interviewed or surveyed during the research.

The tension between psychology and Christianity inevitably arises when discussing therapy. While some psychologists believe that pastors are inadequate in counseling people, Christian counselors argue that psychiatrists and psychologists have usurped the work of preachers.[5] Psychology is a highly complex field of study dealing with both human and animal behavior.[6] Scientific psychology developed thorough research tools for studying human behavior and professional journals for sharing the findings. It simply provides a means whereby the Christian counselor can assess, identify, and employ psychoanalysis and psychotherapy treatments founded upon God's unchanging Word. While such methods adequately address the psychological dimension of a client, God's Word deals with the spiritual element. Incorporating psychological methods in Christian counseling equips the counselor to comprehensively deal with the client's struggles. Integrating reliable psychological findings does not demean the Scripture; on the contrary, the field empowers the Christian counselor by providing means whereby holistic therapy is incorporated into every session. Collins states, "Let us accept the fact that psychology can be of great help to the Christian counselor."[7]

In defining the root foundations of Christian counseling, Clinton and Ohlschlager incorporate theological, spiritual, biological, and psychosocial components. Neglecting one dimension of the individual will result in inadequate counseling. Theology is simply the study of God that "encompasses what we believe about God and his existence, his

---

[5] Gary R. Collins, *Christian Counseling: A Comprehensive Guide.* (Dallas, TX: Word Publishing, 1988), 22.

[6] Ibid., 21.

[7] Ibid., 23.

nature, his attributes, his influence, and his involvement in our lives."[8] The spiritual root of an individual lies within the disciplines of abstinence and engagement. It encompasses inward, outward, and corporate disciplines.[9] The spiritual dynamic of individuals enables them to resist temptation, engage in edifying disciplines, and grow in their knowledge of God. The powerful influence of nature, genetic heritage, and biomedical forces that shape a client's life cannot be ignored.[10] A Christian counselor, therefore, must also incorporate and address the biological needs of their clients. While some may view biological traits as destiny, Christian counselors must affirm that, while critically important, they are not destiny. Biology is simply a vehicle of treatment that can "contribute to the growth and development of persons."[11] While biology addresses nature, psychosocial analysis looks at the nurture side of our "nature-nurture-spirit quest."[12] It is in this area of nurture that cognitive therapy finds its roots. What a Christian holds true about self, others, sex, self-worth, God, and a host of other perceived realities shapes his or her decisions and behaviors. This thesis will examine how psychosocially professed truths influence the pornographically entangled Christian males, while providing truth in the theological and spiritual roots through God's Word.

In the literature surveyed, many authors have defined the issue, but little is said about setting men free. There are numerous sexual addiction therapies in existence; yet, the secular world does not necessarily view pornography as a sexually inappropriate behavior. On the contrary, pornography is an acceptable form of sexual relief and

---

[8] Tim Clinton and George Ohlschlager, eds., *Competent Christian Counseling*. (Colorado Springs, CO: WaterBrook Press, 2002), 93.
[9] Ibid., 120.
[10] Ibid., 156.
[11] Ibid., 140.
[12] Ibid., 156.

excitement in marriages. While maintaining scriptural integrity, the research will utilize cognitive therapy in order to address the mind, soul, and spirit of the client while examining present beliefs that are contrary to God's Word.

Mark R. Laaser's literary writings have contributed greatly to this project. Specifically *Healing the Wounds of Sexual Addiction* and *The Pornography Trap* interpret sexual addiction through scriptural lens, thus providing godly counsel regarding setting individuals free from sexual bondage. Through personal experience, extensive educational training, and numerous years of counseling experience, Laaser conveys a comprehensive understanding of sexual addiction. *Healing the Wounds of Sexual Addiction* provides insight concerning the downward spiral of addiction and various family dynamics influencing the process. The author exposes various lies adopted by Christian males that enable their addiction.

While Laaser addresses the spiritual Christian male from a predominately psychological perspective, Neil T. Anderson focuses on spiritual warfare. His two books, *Freedom from Addiction* and *The Bondage Breaker* provide ample evidence of spiritual warfare concerning the soul of the addict when the latter is attempting to break the bondage of addiction. What this writer appreciates about both authors is their respect and high esteem of the Scripture. They suggest two vital ingredients in providing deliverance and healing for men wrestling with pornography addiction. While Laaser focuses his attention on the psychological and personal dynamics of an individual, Anderson addresses the spiritual conflict that can be won only through Christ, who is our spiritual commander and chief. Combining the two dramatically increases the effort of setting sexual addicts free. This project will venture to engage both the cognitive and the

spiritual dynamics of an individual in providing biblical answers for those struggling with the lust of the eyes.

Both Gary Thomas's and Gardener Allan Tim's books, *Sacred Marriage* and *Sacred Sex*, have greatly contributed to redefining sex and sexuality within godly marriages. Christian community, by and large, has the impression that sex is bad, dirty, and something to be avoided. At best, it is a necessary evil that is kept in secret. The phenomenon of preaching and teaching regarding the subject of sexuality, or celebrating it as a heavenly gift for marital relationship, is far removed from most churches. Because most pastors and Christian leaders are uncomfortable with their own sexuality, their congregations receive extremely limited biblical instructions concerning a topic that seems to saturate our daily lives and causes countless marital unions and divorces. Both authors, while not bashful, candidly discuss the biblical teaching concerning sex and sexuality. Their revolutionary and honest presentation encourages husbands to seek the love and affection they desire from their wives. It re-beautifies the marital sexual experience and deems its context as the only means by which a man can satisfy his sexual desires. In other words, their books encourage the husband's sexual desires and fantasies to focus upon their godly designed target—his wife.

The first chapter, "Challenges of Pornography," defines pornography through the lens of the Scripture while unveiling the horrific reality and impact of porn. Linguistic considerations, theological perspective, and contemporary terminologies such as sin vs. disease, adultery vs. lust will be examined. The "Historical Perspective and Current Severity" will provide a brief history of sexually explicit materials and their influence on both culture and people. The research will review the digression and relaxed morals of

television over the past 50 years, the effect of modern technology, and availability of the high-speed Internet and the consequences of all that. A portion of the research will delve into the current epidemic of pornography both in and outside the Church. The "Biblical Perspectives" section will examine what the Scripture teaches about sexuality and lust. It will reorient the Christian male into correct understanding of God's Word concerning his actions and the consequences thereof.

The second chapter examines the digression of addiction and surveys various beliefs that lead men into sexual traps. "From Casual to Bondage" will paint a portrait of the downward spiral of men who refuse to walk in light of God's truth and the price they pay for following the lust of their eyes. While no man desires to be ensnared in the relentless trap of porn, almost every male this author has counseled echoed the same phrase, "I have no idea how I ended up like this." The next section, "Beyond Addiction," will examine common lies that men believe that may aid in their addiction. A survey has been conducted through *surveymonkey.com* where men answered questions concerning their basic beliefs about their sexuality in order to determine the correlation between unbiblical beliefs and their role in pornography addiction.

The inside-outside approach is described in Chapter Three where a sexually struggling male will begin his journey to freedom through genuine internal desire for change. "Holy Dissatisfaction and Repentance" will begin the journey of healing through one's discontentment with his current spiritual bondage and the godly desire necessary for change. "Walking in the Spirit – Holy Sex" will provide practical spiritual actions for Christian men to grow spiritually and commune with their holy God without the sin of lust encompassing every waking moment of their lives.

While taking actions for internal change begins the healing process, other variables play a vital role in the individual success of recovery or their relapse. Chapter Four discusses ways to protect the inward change though outward safeguards to ensure maximum results. “Fortify the Wall” will empower men through tools such as accountability, support groups, and computer filters that will strengthen their spiritual wall in the arena of sexuality. Finally, spouse support is vital in reassuring and encouraging the husband in breaking the chains of pornography. While the task is difficult, the thesis will equip the wives with various helping tools to encourage and uplift their husbands as the latter reclaim their freedom in Christ and reestablish priesthood in their homes.

CHAPTER ONE:
CHALLENGES OF PORNOGRAPHY

For the Christian counselor, pastor, or chaplain to adequately navigate through the trenches alongside their counselee, parishioner, or military member, the addiction must be clearly identified and its parameters defined. While many use the word "pornography" as a predefined term, Thornburgh affirms vagueness of its definition. What the public considers "pornographic" and "non-pornographic" widely varies. Supreme Court Justice Potter Stewart acknowledged the complexity of its definition during the Jacobellis vs. Ohio case in 1964 by stating, "I shall not today attempt further to define the kinds of material I understand to be embraced within that shorthand description [hard-core pornography]; and perhaps I could never succeed in intelligibly doing so. But I know it when I see it, and the motion picture involved in this case is not that."[13] The term has certainly evolved since 1964, and what once was considered improper and pornographic is now acceptable and embraced. Hollywood movie ratings, for example, demonstrate such reality. In many cases, motion pictures that 20 years ago would have been rated 'R' are now considered 'PG 13.'

Historically, "pornography" has been labeled with various terms to excuse or misrepresent its true identity. In its infancy stage, pornography was packaged under the umbrella of art and artistic expression. The same issues of higher criticism in literary writings are forced upon the so-called artistic expression in pornography. The familiar discussions are carried out in English scholastic classes, whereby the reader attempts to resolve the issue of understanding is echoed in the interpretation of pornography. Does

---

[13] Dick Thornburgh and Herbert S. Lin, *Youth, Pornography and the Internet* (Washington D.C.: National Academy Press, 2002), 21.

one interpret a classical poem, for example, from one's perspective, or does the author's intent trump whatever interpretation is experienced by the reader? Likewise, many claim that nude pictures and sculpture were designed with an artistic intent in mind, not to sexually arouse the viewer. Therefore, they claim, such artistic forms are not pornographic in nature, but rather an artistic expression of their creator.

Today, what pornography depicts seems to depend, to a large extent, on the gender, political, cultural, and religious orientation of those who use the expression. The term seems to largely fall into one of three spheres of interpretations: depictions that elicit or are intended to elicit sexual arousal; materials that include degrading and dehumanizing images of women; and depictions that are violent in nature.[14] Historically, the terms "obscenity" and "pornography" were used interchangeably. Starting about 20 years ago, the term "pornography" began to be used by feminist scholars to refer to a concept quite distinct from the legal concept of "obscenity"; this feminist concept focused specifically on sexually explicit material harmful to women.[15]

Search for Definition

The etymology of the word stems from "description of prostitutes," from Fr. *pornographie,* from Gk. *pornographos* "(one) writing of prostitutes." The root of the Greek word comes from *porne* "prostitute," originally "bought, purchased" (with an original notion, probably of "female slave sold for prostitution," related to *pernanai* "to sell," from PIE root *per-* "to traffic in, to sell," cf. L. *pretium* "price") + *graphein* "to write." Originally used for classical art and writing, the modern application of this term

---

[14] Antony S. R. Manstead and Miles Hewstone, *The Blackwell Encyclopedia of Social Psychology* (Oxford, UK: Blackwell Publishing, 1995), 447.
[15] Thornburgh and Lin, *Youth, Pornography and the Internet,* 86-87.

began in the 1880s. The main modern meaning "salacious writing or pictures" represents a slight shift from the etymology, though classical depictions of prostitution usually had this quality. "Pornographer" is earliest form of the word, attested from 1850. "Pornocracy" is "the dominating influence of harlots," used specifically of the government of Rome during the first half of the 10th century by Theodora and her daughters.[16]

"Sexually explicit material" means various things to various peoples and cultures. The infamous *National Geographic* pictures of naked women casually walking through the dirt-filled streets of Africa illustrates the different perspective the Western world seems to have concerning nudity compared with their far neighboring primitive African tribes. The Middle East, on the other hand, represents the opposite extreme, where the sheer visibility of a woman's hair is forbidden because it is construed as a possible seduction. While cultural upbringing and desensitization will certainly shape one's interpretation of sexually explicit material, one's newly acquired heavenly citizenship trumps all other opinions and culturally acquired behaviors. In other words, an individual's salvation experience introduces biblically founded worldview, whereby previously learned behaviors are examined in light of the newly gained revelation. In his letter to the Romans, Paul challenges believers to stop conforming to this world and be transformed by the renewing of their mind (Chapter 12).

If the Church of Jesus Christ will effectively deal with the issue of pornography, we must clearly identify what is pornographic based on God's Word, rather than the opinion of depraved people who pervert the truth for their own satisfaction. Paul clearly

---

[16] *Etymonline*, s.v. "pornography."

warns against any addictive behavior, whereby any believer would enter into bondage being controlled by such thought or action. Clinton and Hawkins state, "Pornography promises 'sex without consequences' and self-gratification."[17]

Interestingly, this author counseled a married woman and her husband a few years ago who were dealing with a unique situation that might clearly illustrate the various forms of pornography pending the individual's sexual makeup. This middle-age couple was struggling with their intimacy with no obvious culprits responsible for their current state. Upon investigation, the wife revealed she daily spent numerous hours reading romantic novels containing provocative scenarios where vivid images are painted with the author's pen depicting words as real as live videos. Upon pondering the situation, this writer arrived at an interesting conclusion. Since men are enticed by sight, they seek visual images to stimulate their sexual desires. Women, on the other hand, are aroused by feelings and tender words; therefore, this particular wife, while not participating in what may traditionally be labeled pornography, was robbing her marriage and husband from intimacy restricted for their union through emotional involvement in provocative literature. Since one's sexual makeup is as diverse as our DNA, pornography, therefore, may simply be defined as any avenue whereby one is obtaining sexual gratification aside from that which is ordained by God as holy. Sexual appetite can and should only be satisfied in the confinements of marriage; thus, any other form of satisfaction deprives and insults that marriage and sets one's affection on things below, rather than things above.

---

[17] Timothy E. Clinton and Ronald E. Hawkins, *Biblical Counseling Quick Reference Guide: Personal & Emotional Issues*. (Forest, VA: AACC Press, 2007), 190.

The pornography epidemic has brought into question the very definition of adultery. The Merriam-Webster dictionary defines adultery as "voluntary sexual intercourse between married man and someone other than his wife or between a married woman and someone other than her husband."[18] The viewing of hardcore pornography whereby others are engaging in sexual acts have challenged and divided people over what constitutes adultery. The distinction between fantasy versus reality and pixels versus flesh are ever growing blurry as men spend more time seeking sexual pleasure from their favorite porn star and less time enticing, romancing, and communicating with their own wives. Men are spending more money on their cyber mistress than on dating their wives and anniversary gifts. In his article "Is Pornography Adultery?" Ross Douthat writes, "The whole point of a centerfold is her un-attainability, but with hard-core porn, it's precisely the reverse: the star isn't just attainable, she is already being attained, and the user gets to be in on the action."[19] On the other hand, men like Dan Savage respond to women's concern over their husband's porn habits as follow:

> All men look at porn…The handful of men who claim they don't look at porn are liars or castrates. Tearful discussion about your insecurities or your feminist principles will not stop a man from looking at porn. That's why the best advice for straight women is this: Get over it. If you don't want to be with someone who looks at porn, get a woman, get a dog, or get a blind guy…Telling women that the porn "problem" can be resolved through good communication, couples counseling, or a chat with your pastor is neither helpful nor realistic.[20]

---

[18] *Merriam-Webster's*, s.v. "adultery."
[19] Ross Douthat, "Is Pornography Adultery?" *Atlantic Monthly*, October 2008: 83.
[20] Dan Savage, "Savage Love," *The Stranger*, September 25, 2003, http://www.thestranger.com/seattle/SavageLove?oid=15715 (accessed October 21, 2009).

Questioned concerning the issue of adultery, Jesus raised the religious bar of the Pharisees by declaring lustful thoughts equal to adultery. Since the heart produces one's thoughts, meditations, affections, and actions, Jesus introduces adultery of the heart as equivalent to physical adultery. Realistically, the sheer glance at a passing seductive woman does not constitute pornography, rather, the meditation and sexual desires aroused from such experience are deemed pornographic since they lead one to adultery of the heart.

A 2003 survey of a broad population of women conducted by three psychology professors at Illinois State University substantiates the normality of pornography amongst contemporary women.[21] While one-fourth of the women viewed porn usage by their loved ones as a form of betrayal and infidelity, the majority of women were neutral and unaffected. Responses like, "I do not mind my partner's pornography use" or "My partner's pornography use is perfectly normal" may illustrate how mainstream and acceptable pornography has become in our society. Yet, many women interpret their husband's indulgences in porn as adultery. While their husbands never met nor touched another woman, wives wrestle with feeling ashamed, isolated, and betrayed. The same research depicts the broken heart of women over their husbands' unfaithful behaviors. Those who interpreted their husbands' Internet indulgences as infidelity felt they lost their partner to the images. Forty-two percent of participants indicated that their partner's use of pornography made them feel insecure. Their discovery brought an adverse effects

---

[21] A. J. Bridges, R. M. Bergner, and M. Hesson-McInnis, "Romantic Partners' Use of Pornography: Its Significance for Women," *Journal of Sex & Marital Therapy 29* (2003): 1-14.

on their sense of being a couple (29%), negative effects on their relationship (39%), feeling more like a sexual objects (30%), and felling less attractive (41%).[22]

In their research, Jill Manning and Wendy Watson found confirming evidences. More than 68% of the women whose husbands were sexually addictive or compulsive referred to being isolated or isolating themselves because of the secrecy and embarrassment associated with the issue.[23] As many as 13.64% of the women interviewed contemplated suicide as the ultimate form of isolation. Their attitude resembles a reaction to adultery, not a normal behavior. Debra Laaser, who experienced the shock of a lifetime 15 years into her marriage after her husband had been fired for initiating sex with several female clients, describes her experience in a book titled *Shattered Vows: Hope and Healing for Women Who Have Been Sexually Betrayed*. If the title does not convey the broken heart of a broken marriage, her questions certainly do, "Will I ever feel like letting him touch me again? Will I ever be able to trust him again? What do I tell the three kids? Have I been exposed to sexually transmitted diseases? Do I really know everything that happened?"[24] A biblical perspective will be discussed later in the dissertation; for now, it suffices to acknowledge that while viewing porn is not identical to having physical intercourse outside of marriage, its results can be devastating to one's relationship and will manifest in similar issues of mistrust and betrayal equivalent to the consequences of adultery.

---

[22] A. J. Bridges, R. M. Bergner, and M. Hesson-McInnis, "Use of pornography," *AACC.net*, December, 6, 2005, http://www.aacc.net/2005/12/06/use-of-pornography/ (accessed October 21, 2009).

[23] Jill C. Manning and Wendy L. Watson, "Common Factors in Christian Women's Preferences for Support When Dealing with a Spouse's Sexually Addictive or Compulsive Behaviors: The C.A.V.E.D. Theory," *Sexual Addiction & Compulsivity* 15 (2008): 241.

[24] John W. Kennedy, "Help for the Sexually Desperate," Christianity Today, March 2008: 34.

The debate over sin versus disease has long been argued over among theologians/Christian counselors and psychologists. Traditionally, major theorists and founders of psychology have ignored or undermined the spiritual aspect of humanity, resting the weight of the problem upon addiction, chemical imbalance, unhealthy family origin, or circumstances.[25] While Freud overemphasized the role of sexuality in human life, he viewed religion as weak, infantile, and an obsessional neurosis.[26] He interpreted all human psychological issues through the lenses of sexuality. He wrote, "The most immediate and, for all practical purposes, the most significant causes of every case of neurotic illness are to be found in factors arising from sexual life."[27] Christian counselors, on the other hand, define the root of human psychosis through a biblical perspective, whereby sin stands as the cause. Ever since Adam and Eve rebelled against God and ate of the forbidden fruit, sin has entered into the world causing man to continue in his fallen state by continually disobeying the creator and fallowing after the flesh and its desires.

The *Merriam-Webster* dictionary defines sin as "an offense against religious or moral law, an action that is or is felt to be highly reprehensible, an often serious shortcoming, transgression of the law of God, or a vitiated state of human nature in which the self is estranged from God."[28] The *Easton's Bible Dictionary* defines sin as:

> Any want of conformity unto or transgression of the law of God" (1 John 3:4; Rom 4:15), in the inward state and habit of the soul, as well as in the outward conduct of the life, whether by omission or commission (Rom 6:12–17; 7:5–24). It is "not a mere violation of the law of our constitution,

---

[25] M. R. McMinn, *Psychology, Theology, and Spirituality in Christian Counseling*, (Wheaton, IL: Tyndale House Publishers, Inc., 1996), 131.

[26] Sigmund Freud, *The Future of an Illusion*. In J. Strachey (Ed. and Trans.), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*. (London: Hogarth Press, 1961).

[27] Sigmund Freud, *Sexuality in the Aetiology of the Neuroses*, vol. 3. In *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, (London: The Hogarth Press and the Institute of Psycho-Analysis, 1905), 263.

[28] *Merriam-Webster's*, s.v. "sin."

> nor of the system of things, but an offence against a personal lawgiver and moral governor who vindicates his law with penalties. The soul that sins is always conscious that his sin is (1) intrinsically vile and polluting, and (2) that it justly deserves punishment, and calls down the righteous wrath of God. Hence sin carries with it two inalienable characters, (1) ill-desert, guilt; and (2) pollution."[29]

There are nine different Greek words in the New Testament which present sin in its various aspects, *hamartia, hamartema, parakoe, anomia, paranomia, parabasis, paraptoma, agnoema* (ἁμαρτια, ἁμαρτεμα, παρακοε, ἀνομια, παρανομια, παραβασις, παραπτομα, ἀγνοεμα), and *hettema* (ἑττεμα).[30] Of the nine, *hamartia* (ἁμαρτια) is most frequently used. The pagan Greek used the word of a warrior who launches his spear and misses the mark. It is used of a traveler losing his way. In the moral sphere, it had the idea of missing the right and of going wrong. Its classical usages of dominating significance carried the idea of missing what is right and going wrong was brought over into the New Testament.[31] Similarly, the Old Testament, with very rare exceptions, translated the word sin from the derivative Hebrew word *Chatha* (אטח), which originally signifies "to miss the mark." Both words depict failure, or coming short of the aim that God intended for His people.[32] In other words, when a professing Christian male, whose purpose and target in life is to glorify God and be Christ's example on earth as the salt and light of the world, entangles himself in pornography, the Bible would emphatically label his actions sinful.

---

[29] M. G. Easton, *Easton's Bible Dictionary* (Oak Harbor, WA: Logos Research Systems, Inc., 1996, c1897), s.v. "sin."

[30] Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids, MI: Eerdmans, 1997, c1984), 95.

[31] Ibid.

[32] Robert Baker Girdlestone, *Synonyms of the Old Testament: Their Bearing on Christian Doctrine.* (Oak Harbor, WA: Logos Research Systems, Inc., 1998), 77.

Deciding which aisle one stands on concerning the issue of pornography addiction will determine their preconceived notion, course of treatment, and their perception concerning relapse. If the counselor perceives the client as a sinner, they presumptuously assume his or her ability and will to repent and change their behavior. If, on the other hand, the therapist interprets the addiction as illness, all control is removed from the will of the client.[33] While the latter option relieves the addict from his responsibilities, the former may overwhelm the client with guilt and shame, rendering him helpless and despondent.

Sexual addiction is both sin and disease. Both sexual addiction and disease inherently contain observable symptoms and natural digression whereby, if left untreated, they will deteriorate and eventually cause death. Dr. Laaser defines sexual addiction as a disease consistent with the definition of sin: Sin has a cause—man's depravation; sin has symptoms—mistrusting God and poor judgment; sinfulness is a degenerative process—the Scripture clearly teaches the digression and deviations inherently accompany continuous sin.[34]

Undoubtedly, one cannot divorce the sinful act from its psychological and biological impact. Allowing lustful images into one's soul is sinful; however, they carry greater consequences upon the individual than merely their soul. Therefore, while engaging in lustful images is deemed a sin, this author does not ignore its ripple effects.

---

[33] Natasha P. Levert, "A Comparison of Christian and Non-Christian Males, Authoritarianism, and their Relationship to Internet Pornography Addiction/Compulsion." (Ph.D. diss., New Orleans Baptist Theological Seminary, 2005), 23.

[34] Mark R. Laaser, *Healing the Sexual Wounds of Sexual Addiction*. (Grand Rapids, MI: Zondervan, 2004), 24-25.

The fifth chapter, "Beyond Addiction," will examine the biological and psychological impact upon pornographically addicted men and incorporate them in the healing process.

Historical Perspective and Current Severity

While most computer users enjoy the luxury of their small and compact laptops or desktops, many forget the first programmable computer of 1945, which weighted 30 tons, had 18,000 vacuum tubes and occupied 1,800 square feet of space. The computer became the most important technological development in history, even more significant than the printing press of the late 1400s.[35] Likewise, the television screen has come a long way since its very large structure with only a few black and white channels that operated for hardly any hours a day. Apple© has recently released its smallest laptop ever, weighing a few ounces, and the television industry is introducing thinner, wider, and higher-definition screens for home entertainment. Technology has certainly evolved at an unbelievable rate begging the question, "What is next?" With great technology come great responsibilities. While manufacturers are constantly researching, producing, and marketing new technology, they never accompanied their product with a moral manual to assist their customers in setting boundaries while utilizing the highly advanced technology.

The great King David, who slaughtered the mighty Goliath in his youth and led God's people, Israel, as king, fell into adultery because the lust of his eyes. His story with Bathsheba is recorded in the Second Book of Samuel and provides godly insight into man's weakness of the eyes and the catastrophic consequences thereof. Interestingly, the Holy Spirit does not void David's adultery with Bathsheba in order to portray a perfect

---

[35] Levert, "A Comparison of Christian and Non-Christian Males," 23.

man whom God labeled, “A man after my own heart.” God’s Word also demonstrates vulnerability of any man who fails to guard his eyes and the inevitable consequence of sin that leads into the trap of sexual bondage. David’s problems began in the spring after the rains ended and it was customary to resume military activities. The Bible is careful to point out it was the time for kings to “go out to the battle” (2 Sam 11:1).[36] David, however, perhaps growing complacent or rejoicing in his accomplishments, decided to send Joab and his servants with him, and all of Israel. The writer of Samuel sought to underscore this fact so emphatically that he mentioned twice in the opening verse of Chapter 11 that while the king should have been with his army, “David remained at Jerusalem” (2 Sam 11:1). David’s complacency cost him dearly. His bored eyes found entertainment on the roof as they lusted after a bathing woman named Bathsheba. After abusing his power as king and coursing her into his chambers, David made Bathsheba pregnant. Much like those who fall into the downward spiral of lust, David found himself leaping from one sin to the next to conceal the previous one. Before it was over, the king lusted, committed adultery, lied, deceived, killed, and severed his relationship with God for an entire year before Nathan the prophet confronted his sin.[37]

It is imperative for Christians to comprehend the danger of complacency. The inspired Word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim 3:16). Had David placed himself in the place where God ordained him to be during the time of battle, temptation would not have consumed his wondering eyes as he casually strolled on the rooftop. As we examine the historical moral

---

[36] Unless otherwise indicated, all Scripture quotations are from The Holy Bible, New King James Version, copyright © Thomas Nelson Publisher: Nashville 1982. Used by permission. All rights reserved.

[37] The story of David’s adultery with Bathsheba is found in 2 Samuel 11 and his restoration is recorded in chapter 12.

deterioration and continuous declination of standards outside as well as inside the Church, we cannot ascribe the entire problem of pornography to a singular cause, but rather a laissez-faire attitude that ignores the subtle assaults of our enemy. Men who dapple with Victoria's Secret magazines or are entertained by some lustful and inappropriate television shows are tap-dancing with sin and are risking being caught in the strong tide of lust.

Television, in particular, has lured many eyes into the world of seduction and enticed the sexual appetite to hunger for more. In his book *Media Sex*, Barrie Gunter investigates the sharp increase in sexual images portrayed by the media on television screens beginning 1970 until today. Franzbalu, Sprafkin, and Rubinstein analyzed 61 prime-time U.S. network programs from one full week in October 1975, where they examined 13 categories of physical intimacy ranging from intimate behaviors (sexual intercourse) to more casual behaviors (embracing). The behaviors that appeared most often were kissing, embracing, aggressive touching, and non-aggressive touching. The most controversial acts, such as intercourse, rape, and homosexual behavior, had virtually no behavioral appearance.[38] Within five short years from 1980 to 1985, sexual content on prime television increased by 103%. The study estimated the average adolescent American viewer in 1985 was exposed to between 1,900 and 2,400 sexual references on television.[39]

In a more contemporary study, Dr. Dale Kunkel of the Department of Communications, University of California at Santa Barbara, compared the depiction of

---

[38] Barrie Gunter, *Media Sex What Are the Issues?* In *LEA's communication series*. (Mahwah, NJ: Erlbaum, 2002), 22.
[39] Ibid., 23.

sex in American Family Hour television in 1996 with figures for 1986. Such comparison can only be possible for the three longest-established television networks, ABC, CBS, and NBC. Analyzing 128 network family-hour programs in 1996 from 8 p.m. to 9 p.m., Kunkel found that "talk about sex" increased by 59%, "sexual behavior" increased by 61%, while shows with no sexual depictions decreased by 75%.[40] Interestingly, male actors were depicted as the aggressors in contrast to their passive female partners.[41] Consequently, the effects are tragic and overwhelming. Young people are fashioned after lustful gods who mature into apathetic men oblivious to Satan's enticements. Their eyes have been trained to overlook the lustful images, which they find themselves bombarded with. The numbness of their eyes inevitably oozes its way into the heart, infecting the entire person: mind, body, and, most tragic of all, spirit.

Today, innuendoes are coming through the television screens under the guise of what used to be called family hour, targeting young minds in order to twist and diverge any holistic idea of sexual purity. According to Nielsen rating, ABC's *Desperate Housewives* is the most popular broadcast-network television show with children aged 9-12. In 2004 Super Bowl, according to Nielsen, 6.6 million children, ages 2-11, were watching at about the time of CBS's little halftime fiasco when Justin Timberlake ripped off a piece of Jackson's bodice, exposing her right breast to a nationwide audience. Another 7.3 million teens, 12-17, were tuned in at that time, as well.[42]

Our society's lustful appetites are unquenchable, and many people are willing to spend their hard-earned money satisfying their hungry beast. In 1996, Americans spent

---

[40] Ibid., 24-31.
[41] Ibid., 34.
[42] *Parents TV*, "Media Facts." http://www.parentstv.org/ptc/facts/mediafacts.asp (accessed April 14, 2008).

more than eight billion dollars on hard-core videos, peep shows, live sex acts, adult cable programming, sexual devices, computer porn, and sex magazines—an amount much larger than Hollywood's domestic box office receipts and larger than all the revenues generated by rock and country music recordings. Americans now spend more money at strip clubs than at Broadway, off-Broadway, regional and nonprofit theaters, at the opera, the ballet, and jazz and classical music performances combined.[43] Sex seems to be everywhere. Historically, acquiring pornographic materials required planning and included high risk. One would have to travel to a video store and enter behind a curtain into a small room filled with filthy movies or visit a pornography shop, risking the embarrassment and others' discovery of his sexual habits. Today, one has to travel no further than the living room and take the minimum risk of self-disclosure to diverge into insurmountable amount of sexually explicit material that falsely promises to fulfill their every desire. In 1996, Americans spent more than 150 million dollars ordering adult movies on pay-per-view[44] from their living rooms, virtually taking no risk and indulging in their lustful appetite from the very home God has employed them as high priests.

While the temptation maybe old, the technology is certainly new. The high-speed Internet has opened a new world of pornographic endlessness and ease. Cyber-porn is giving rise to a new form of sexual compulsiveness. As of 2003, there were 1.3 million pornographic websites with over 260 million pages. The industry's revenue, as of 2003, spiked from its previous 8 billion dollars in 1996 to 13.3 billion dollars in the United States and 97 billion worldwide. More than 70% of 18- to 34-year-old men visit a

---

[43] Eric Schlosser, "The Business of Pornography," *US News and World Report*, February 10, 1997.

[44] Ibid.

pornographic site in a typical month. *Playboy*'s website, which offers free glimpses of its playmates, now averages about five million hits a day.[45] The faceless community of the Internet's chat rooms and cybersex has become the playground for escape, fantasy, stimulation, and pleasure.

Twice, the wisest man to ever live, King Solomon, warns against lifestyles that seem profitable but end in destruction. The Book of Proverbs clearly states, "There is a way that seems profitable to a man, but its end is the way of destruction" (Prov 14:12, 16:25). Yet, men continue to seek that which is right in their own eyes, and, consequently, the humanity suffers, as the Internet has become the crack cocaine of sexual addiction. Pornography addiction affects not only the individual involved, but also encompasses their personal life, professional life, family, and children. The following are statistics depicting the consequence of humanity's disregard for God's Word and people's uncontrollable lust of the eye: 15% of online-porn habitué's develop sexual behavior that disrupts their lives. A study by Nielsen Media Research indicated heavy traffic into the *Penthouse* website from corporate networks. Use of this website did not taper off at all during office hours. In just one month, employees from IBM, Apple, and AT&T visited the site 12,823 times. Compaq Computer dismissed approximately 20 employees, each of whom had accessed sex-related websites more than 1,000 times.[46] At a 2003 meeting of the American Academy of Matrimonial Lawyers, two-thirds of the 350 divorce lawyers who attended said the Internet played a significant role in the divorces in the past year, with excessive interest in online porn contributing to more than half such

---

[45] *Safe Families*, "Statistics." http://www.safefamilies.org/sfStats.php (accessed May 11, 2008).
[46] Schlosser, "The Business of Pornography."

cases. Pornography had an almost non-existent role in divorces just seven or eight years ago.[47]

Tragically, the temptation and influence of pornography did not spare the elect who know and preach God's Word. Christians and pastors have chomped at the bait of sexually explicit images, rendering themselves slaves to the harsh master of pornography addiction and void of God's anointment to accomplish their task of bringing freedom to the captive. Pure Life Ministries, a ministry helping Christians with pornography addiction for the past 22 years, estimate that 50% of Christian men are addicted to porn, 20% of Christian women struggle with pornography, and 47% of Christian families said that pornography is a problem in the homes.[48] A 1996 Promise Keepers survey at one of their stadium events revealed that over 50% of the men in attendance were involved with pornography within one week of attending the event. Also, 51% of pastors say cyber-porn is a possible temptation and 37% say it is a current struggle (Christianity Today, Leadership Survey, 12/2001). Over half of evangelical pastors admitted viewing pornography last year. Roger Charman, of Focus on the Family's Pastoral Ministries, reports that approximately 20% of the calls received on their Pastoral Care Line are for help with issues such as pornography and compulsive sexual behavior. In a 2000 Christianity Today survey, 33% of clergy admitted to having visited a sexually explicit website. Of those who had visited a porn site, 53% had visited such sites "a few times" in the past year, and 18% visit sexually explicit sites between a couple of times a month and

---

[47] *Divorce Wizards.* http://www.divorcewizards.com/divorcestats_porn.html (accessed April 20, 2008).

[48] *Pure Life Ministries.* http://www.purelifeministries.org/index.cfm (accessed May 10, 2008).

more than once a week. Moreover, 29% of born again adults in the U.S. feel it is morally acceptable to view movies with explicit sexual behavior (The Barna Group).[49]

In his dissertation, Dr. Robert Baird examines clergy's motivation in cybersex involvement. He defines catharsis as "clergyperson's use of cyber-sexual behavior as an alternative or inhibiting mechanism to discourage the violation of relational/sexual boundaries in 'real' life."[50] He contributes their motive to emotional safety whereby a "sense of security in anonymously discussing sexual thoughts and desires without fear of embarrassment, shame, or relationship threat."[51] Overworked, underpaid, and often unappreciated, ministers feel entitled to some pleasure and escape found through the Internet. Rather than seeking God for fresh anointing, today ministers are more frequently ensnared in the trap of pornography, searching for joy and satisfaction, which can only be found in the presence of God who called them into the ministry.

The "Triple A" model simplifies the current overwhelming threat of Internet pornography addiction: accessibility, affordability, and anonymity, otherwise known as "Triple A Engine."[52] Accessibility refers to the ease with which one can attain sexual images from anywhere. Almost every home in America has at least one computer and many resemble an Internet café with a wireless router and multiple laptops throughout the house. Affordability through creativity has allowed men to chat and request sexual videos from others for virtually no cost. Most pornographically designated sites offer a free tour of their picture and movies. Anonymity is perhaps the "Triple A" engine's most powerful

---

[49] *Safe Families.*

[50] Robert J. Baird, "Clergy and Cybersex: A Motivational Study" (Ph.D. diss., Union Institute & University Graduate College, 2004), 7.

[51] Ibid.

[52] A. Cooper, "Sexuality and the Internet: Surfing into the New Millennium," *Cyber Psychology and Behavior* 1 (2000): 181-87.

cylinder. Christian men and ministers who would never consider entering x-rated establishments can easily access the material without the fear and embarrassment of their secret being found out.

This author's previous four years as an enlisted air force airman with two deployments and a current position as an army chaplain on eight of twelve months deployment in Afghanistan have motivated the research to address the issue of pornography use among Christian males. A great deal of any army chaplain's role is to counsel his soldiers on various issues dealing with their wellbeing. With no exception, this writer has counseled and discovered the prevalence of x-rated material among deployed military members and the impact on their already strained relationships. The discovery was surprising, overwhelming, and provoked a righteous anger regarding the impact of lustful entanglement upon the member and their families. Some men have downloaded as much as two thousand gigabytes of pornography on their external hard-drives! While we recognize the hardship placed upon military members, as couples are separated by war for twelve months or more, one cannot escape the influence of the constant eye-saturation of pornography. Oftentimes, upon returning home these men find their wives unattractive and undesirable. Any soldier, sailor, airman or marine who is entertained by watching porn stars for an entire year's deployment will inevitably be disappointed upon his reunion with his wife. In creation, before seeing his bride Eve, Adam has never seen a woman because none has been formed by God's hands. Adam has thus only seen aardvarks, sea bass, lions, and other animals, but never a woman. Eve may or may not have been beautiful, but for Adam, she was glorious. Beauty, therefore, is not to be objectified, but rather it is simply to be one's wife. In other words, every husband

should find his wife as the glorious counterpart whom God created for him. Mark Driscoll writes, "Pornographic lust exists to elicit coveting and dissatisfaction that no woman can satisfy because she cannot be tall and short, endowed and waifish, black and white, young and old, like the harem laid out in pornography."[53]

Pornography has devastated marriages and ruined relationships. Women who stumble upon their husbands' extramarital cyber affairs find their world traumatically altered by surgically enhanced women whom they could never compete with. Essential to every romance are key ingredients that embody the relationship: Respect, commitment, and exclusivity top the list. In other words, a person who believes they are being loved and accepted by another presumes the existence of certain characteristics in their relationship. They entrust their partner to place them in a position of exclusivity. When their partner's secret lives, such as pornography addiction, are unveiled, the relationship greatly suffers.

Doctors Raymond Bergner and Ana Bridges conducted a research involving hundreds of letters from women whose romantic partners are heavy users of pornography. In every case, the user had been either unable or unwilling to cease his use except temporarily in some instances. These women further reported their partner's usage interfered significantly with their relationship and work. In marital relationships, for example, the user had become sexually disinterested and emotionally withdrawn.[54] The research discovered that women feel their relationship has been violated. Exclusivity

---

[53] Mark Driscoll, *Porn-Again Christian: A Frank Discussion on Pornography & Masturbation*. (Seattle, WA: Mars Hill Church, 2009), 115.

[54] Raymond M. Bergner and Ana J. Bridges, "The Significance of Heavy Pornography Involvement for Romantic Partner: Research and Clinical Implication," *Journal of Sex & Marital Therapy* 28 (2002): 194.

vanishes as the majority of women use words such as “betrayal,” “cheating,” and “affair” to describe their partner’s behaviors. Sexual intimacy is crippled as their husband’s fascination with porn stars disinterests their sexual appetite with their soul mate or leads into sexual overdrive. As a result, the women describe themselves in the process of lovemaking as, “No longer a sexual person or partner to him, but a sexual object. He is not really with me, not really making love to me when we have intercourse. He seems to be thinking about something or someone else… He is just using me as a warm body.”[55] The wife no longer feels special and unique regarding her husband’s sexuality, but infiltration has occurred as she discovers websites, images, videos, and even personalized messages from strange women who have invaded her restricted sexual space.

Unconditional acceptance through the absence of shame is what Dr. Tim Gardner attributes for “soul-touching” sexual union.[56] The damage accomplished through pornography affairs in the arena of shame and self-worth is unprecedented. Uncovering a husband’s Internet secrets confirms the wife’s insecurities and bona-fide her apprehensions about her capacity to sexually satisfy her husband. Doctors Bergner and Bridges discovered an overwhelming majority of women in their research reported that their partners’ preference for pornography left them feeling sexually undesirable and perceiving themselves as “fat,” “ugly,” “old,” and “repulsive.”[57] Women also thought of themselves as worthless, weak, and stupid.

---

[55] Ibid.
[56] Allan Tim Gardener, *Sacred Sex*. (Colorado Springs, CO: WaterBrook Press, 2002), 77.
[57] Bergner and Bridges, “Significance of Heavy Pornography,” 198.

Jennifer Saul affirms the objectification of women whereby people are treated as things subsequent to pornography use.[58] Sexual intercourse becomes a means to an end. Instrumentalizing occurs when one treats something instrumentally, as a mere means to their own ends without due respect to the thing's own end. While such behavior is perfectly acceptable with objects, it is unacceptable concerning those whom one claims to love. Using a vehicle to reach a desired destination without any concern for the vehicle's own end, as vehicles lack ends and intrinsic value, is acceptable, but it is offensive with people since people have their own ends and intrinsic value. A man objectifies his wife whenever he fails to take into account her own needs and desires, treating her as a mere means to his own sexual gratification.[59] If a Christian husband claims the Scripture authority within his home, he must respect the wife whom God has entrusted him with. Exploiting her sexuality as a means to gratify his sexual deviances is unbiblical and stands in contrast to godly sexual union as prescribed by God. Restoring the sacredness of sex within marriage will be discussed in the third chapter, for now it suffices to illustrate the wounds afflicted because of pornography upon marital union.

Biblical Perspective

Recovery from pornography addiction is impossible without reframing our worldview and perspective through the Scriptures. Our world's bombardments of lustful images have fashioned men who are oblivious to the sexual temptation lurking at every corner. Men's hearts have become callous and rediscovering God's Word concerning the issue is of vital importance if healing should occur. Hosea the prophet attests that God's

---

[58] Jennifer M. Saul, "On Treating Things as People: Objectification, Pornography, and the History of the Vibrator," *Hypatia* 21 (2006): 45.

[59] Ibid., 47.

people are perishing because of their lack of knowledge (Hos 4:6). Today, numerous men are perishing because they lack the knowledge of God's Word concerning pornography while allowing the world to dictate and shape their convictions concerning their sexual appetite and ways to satisfy it.

The existing issues of undermining and revising God's instructions are anything but contemporary. The issue is as old as the fall of God's first children. The Bible begins with the creation account recorded in the Book of Genesis. After creating all things through His spoken word,[60] God fashioned Adam in divine likeness and breathed into his nostrils the breath of life (Gen 2:7). While God ended every day's work of His creation with the same phrase, "It was good,"[61] there was an issue in the Garden—man was without companionship. Although God previously noted the issue, "And the Lord God said, 'it is not good that man should be alone; I will make him a helper comparable to him'" (Gen 2:18), He waited for Adam to recognize his personal need for a companion. After Eve's creation from Adam's side, the Garden was faultless. The newlyweds were in perfect fellowship with one another and with their creator. Yet with all the perfection of creation surrounding the couple, the tempter found a way into their home.

The temptation and fall of man illustrates the danger of adding or subtracting from God's instruction for living and transcends time, culture, class, race, or condition. Granted the privilege of free will, humanity possessed the ability to obey and disobey God's commandments. Adam and Eve's decision to remain in obedience to their Creator's mandate concerning God's forbearance of partaking of the tree of the

---

[60] While God spoke all things into existence (Gen 1:3, 6, 11, 14, 20, 24, and 26), only man deserved God's special attention and details whereby God used His hands to form Adam from the dust of the ground and the unique breath of God into his nostrils (Gen 2:7).

[61] Gen 1:10, 12, 18, 21, 25, 31.

knowledge of good and evil rested upon a daily self-conscious decision. James Smith explains, "Plants have unconscious life, and animals have conscious life; but man alone possesses self-conscious life. He thus is superior to all other life forms created by God."[62] Likewise, every male who claims Christ as their Lord and Savior inherently possesses the ability to walk in purity or walk after their lustful desires. Daily crucifying the flesh and its desires become vital in winning the war of holiness. Accomplishing this imperative task will be discussed in later chapters.

The tempter, introduced in Genesis 3, is clearly described throughout the Scripture as that supernatural and evil creature known as Satan, the adversary.[63] His first temptation and victory provides those struggling with pornography vital intelligence and insight into the enemy's tactical assault upon humanity. Among his arsenal, Satan attacked when Eve was alone, handpicked the battlefield waiting until the woman was in full view of the tree, employed ambiguous and obscure language, and he pretended to be seeking the best for his victim.[64] Most notably, Satan brought into doubt what God has commanded His firstborns. The serpent did not question what God said; instead, he questioned what God meant. He interrogated the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'" (Gen 3:1). He blatantly contradicted God's decree, "You will not surely die" (Gen 3:4), and deceived Eve into thinking that God was withholding a blessing, "For God knows that in the day you eat of it your eyes will be opened and you will be like God, knowing good and evil" (Gen 3:5).

---

[62] James E. Smith, *The Pentateuch*, 2nd ed. (Joplin, MO: College Press Pub. Co., 1993), and Gen 2:28-30.

[63] Rev 12:9, 15; 20:2; 2 Cor 11:3; Matt 12:29; John 8:44; Acts 10:38.

[64] Smith, *Pentateuch*; Gen 3:1-5.

Today, the fruit offered is different, but the tactics employed to win his cause are indistinguishable. Satan's plague of lustful images upon godly men accompanies similar tactics. When a Christian, for example, reads Jesus' commandment to not lust after the opposite sex, Satan is quick to deceive the individual and romanticize the mandate into an unattainable goal that cannot be reached on this side of heaven. Again, when God's Word instructs men to holiness as their Father in heaven is holy, Satan releases his ancient venom, bringing the Christian into doubting and questioning God's clear and simple demand. Satan whispers, "God understands" or, "You are only human, God does not expect you to be perfect." As a result, humanity continues to suffer and pay the consequence for disobedience. According to a *Reuters* report from Stockholm, Sweden has long ago arrived at complete sexual freedom and liberty. Old-fashioned fornication is quite accepted by parents as normal for their youngsters. It is reported that only 5% of the girls and 2% of the boys go with their purity to the marriage altar. Their moral deterioration is perhaps reflected in their suicide rate as Sweden continues to have the highest percentage of any country in the world.[65]

While the serpent was deducting from God's Word, Eve was busy augmenting the truth by adding her own commandments, "And the woman said to the serpent, 'We may eat the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, *nor shall you touch it*, lest you die'" (Gen 3:2,3). While God prohibited the eating of the fruit, He never restricted its touching. Conceivably, after Eve having to touch the tree in order to retrieve the fruit and seeing no

---

[65] Paul Lee Tan, *Encyclopedia of 7700 Illustrations : A Treasury of Illustrations, Anecdotes, Facts and Quotations for Pastors, Teachers and Christian Workers.* (Garland TX: Bible Communications, 1996, c1979).

consequences, she was willing to partake of the fruit. Likewise, Jesus' contemporary religious leaders, the Pharisees, continued to add to God's Law, making the commandments of God unbearable for the people. Men whose home training included a hefty dose of guilt and shame concerning sex and their sexuality have developed a 'don't touch' attitude, where they are uncomfortable with the topic. Confused and ashamed, they satisfy their desires in the secrecy of the worldwide web. The truth of the matter is, God created man's sexual makeup to procreate and enjoy in the context of marriage. Tragically, now, as then, humanity believes Satan's lies about what God meant, while fabricating their own version of the truth, pretending to finish God's incomplete standards.

God, on the other hand, clearly warns against such behavior. Through wisdom, and perhaps personal experience, King Solomon predicts the end result of a lustful life. Instructing his son to wisdom concerning the seductive woman, he writes, "For the lips of an immoral woman drip honey, and her mouth is smoother than oil: But in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell; lest you ponder her path of life: Her ways are unstable; you do not know them" (Prov 5:3-6). Notice that the author does not simply disregard the appeal of a seductive woman, but rather, informs the hearer of an unforeseeable end—death! Lust satisfies the eyes for a season, but the inevitable destruction comes. While the sin of pornography may feel like honey and oil for a season, its conclusion is bitter, predictable, and fatal.

Samson, the mighty judge of Israel, forfeited his strength and anointing for the fleeting lust of Delilah. The bizarre accounts of Samson's life were adequately described

by Warren Wiersbe as, "A riddle wrapped up in a mystery inside an enigma."[66] The four chapters dedicated to recounting Samson's history serve as warning and reminder to men whom God has redeemed, sanctified, called, and empowered for His kingdom but who nevertheless continue to dapple in pornography. Because of their evil, the children of Israel were oppressed by the Philistines for forty years; God judging His people is a prevalent notion throughout the Book of Judges.[67] Manoah and his wife were Danites, from the tribe of Dan, who originally settled at their assigned land, adjacent to Judah and Benjamin, extending to the Mediterranean Sea according to God's division of the land in Joshua Chapter 19. Their bareness and location, for Zorah is about fifteen miles from Jerusalem in the foothill country near the border of Philistia,[68] made them the perfect candidates for a child who would deliver Israel from the bondage of the Philistines. Samson was consecrated from birth with a Nazirite vow in accordance with God's commandments in the Book of Numbers Chapter 6. The vow included abstaining from wine or other intoxicating drinks, refraining from cutting the hair, and refusing to touch dead bodies. Samson was instrumental in judging Israel for twenty years during the Philistines' oppression. When the Spirit of the Lord came mightily upon him, Samson's strength was rivaled by superman and comic heroes.[69] He tore a lion apart with his bare hands and killed a thousand Philistines with a fresh jawbone of a donkey.

Solomon wrote, "The end of a matter is better than its beginning" (Ecc 7:8). The American poet Henry Wadsworth Longfellow echoed Solomon's wisdom by writing,

---

[66] Warren W. Wiersbe, *Be Available, An Old Testament Study*. (Wheaton, IL: Victor Books, 1996, c1994), 103.
[67] Judges 3:7, 12: 4:1-2: 6:1, 10:6-7.
[68] Wiersbe, *Be Available*, 103.
[69] Judges 14:6, 19; 15:14, 16:28.

"Great is the art of beginning, but greater is the art of ending." With all the strength and anointing of God encompassing Samson's life, lust seeped its way through his eyes and took root in his heart. Samson was lust-driven because he was a double-minded man who is unstable in all his ways. Samson was bold before men yet weak before women. He maxed the bench-press competition but was bankrupt in character. Called to war against the Philistines, he fraternized with the enemy, entangling himself with their women. After narrowly escaping his first affair with the woman from Timnah, Samson fornicated with harlots in Gaza and ended up in the Valley of Sorek and fell in love with a woman named Delilah. Interestingly, Fayetteville's, North Carolina, frequently visited strip club, Delilah's Den, commemorates her destruction of Samson in the past as it continues to draw fresh blood into its establishment, making men forfeit their godly strength and inheritance for the sensual pleasers that never satisfies. Her story is recorded in the Book of Judges Chapter 16 where, after her pestering and harassing, she extracted the secret of Samson's strength as he told of his hair and his vow. While Delilah was blinded by greed, Samson was blinded by lust, and it eventually caused him physical blindness. He fought the Lord's battles by day and disobeyed the Lord's commandments by night. Ironically, his name, which means "sunny," Samson ended his life in darkness, being conquered and blinded by the very enemy he was called to subjugate.[70] As the heart of God breaks over Samson's flickering light that lust extinguished and the loss of potential, He mourns over His men today who, rather than walking in victory and integrity, are entangled in the worst of ways.

---

[70] Wiersbe, *Be Available*, 105.

Samson's death forewarns godly men who continue to entangle themselves with their Internet addiction. Through his downfall, the Israeli judge brought great shame upon himself and, more tragically, disgraced the name of Yahweh among the gentiles. Upon seeing their enemy disempowered and humiliated, the Philistines lords offered a great sacrifice to the Dragon their god and rejoiced. The people joined in the celebration praising, "Our god has delivered into our hands our enemy" (Judg 16:23-24). Likewise, today the media salivates as they expose ministers caught in the trap of pornography. The name of Christ is profaned among the unbelievers because of the poor decisions of Christians who, like Samson, exchanged the indwelling of the Holy Spirit for their lust. Blinded, powerless, and bound, Samson became a mockery for the Philistines. Samson, however, pleaded with God for one last filling of the Spirit in order to destroy his enemy. Fascinatingly, Samson killed at his death more Philistines than he had killed his entire lifetime (Judg 16:30). One cannot but remember Christ's Sermon on the Mount as He taught, "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell" (Matt 5:29). Samson's handicap was his spiritual darkness, not his physical blindness. He accomplished more with his physical handicap than with his previous spiritual insufficiency. With his sight removed, so was his spiritual stumbling block and he finally was able accomplish God's plan for his life.

Imparting wisdom concerning the issue of adultery, Solomon warns against the lust of the heart as a foundation for further action. He writes, "Do not lust after her beauty in your heart, nor let her allure you with her eyelids" (Prov 6:25). Remarkably, this concept of the eye and heart connection is repeated throughout the Scripture. While

presenting His manifesto for Heaven's citizenship, Jesus connects the dots previously laid out in the Scripture. While Solomon ambiguously draws the connection between lust of the heart and adultery, Jesus clearly states, "Your have heard that it was said to those of old, 'You shall not commit adultery,' but I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart" (Matt 5:27-28). Many mistakenly perceive watching sexually explicit material as 'innocent'; Jesus equates adultery of the heart with adultery of the flesh. Consequently, a Christian stands without excuse of ignorance; indulging in sexually provocative images has clearly been identified by God's Word as sin that tarnishes the image of God in the believer and quenches God's Spirit operating. This, in turn, renders the believer spiritually impotent. Therefore, in answering our previous question concerning the issue of considering pornography as adultery, Jesus would answer with an emphatic YES!

While the world preaches the harmlessness of pornography, godly wisdom commands men, "Let your fountain be blessed, and rejoice in the wife of your youth…be intoxicated always in her love" (Prov 5:18-19). A man who constantly entertains images of other women in his mind will never find satisfaction with his wife. A Christian man must desire his wife, and his wife only. She, and she alone, must command all his sexual desires and fantasies. Lust is never satisfied. Solomon writes, "Hell and destruction are never full; so the eyes of man are never satisfied" (Prov 27:20). A man who chases after sexual gratifications from his computer screen will never find genuine satisfaction that can only be discovered in his marital relationship. His godly wife should be prized and protected above gold and silver, "Who can find a virtuous wife? For her worth is far above rubies…Charm is deceitful and beauty is passing, but a woman who fears the Lord,

she shall be praised" (Prov 30:1, 30). In essence, God highly values marriage and marital sex. The author of Hebrews writes, "Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous" (13:4). Men must reconstruct their core values concerning the issue of marriage and marital sex from God's perspective. The deadly element of Internet pornography introduces ungodly ingredients into the marriage, which spoils God's desire for men and women to be fully satisfied in their marital relationships in every facet.

Aside from the righteousness deterioration caused by pornography, there are basic logistic losses when one is consumed in the habit of pornography watching. First and foremost, involvement in pornography deprives the individual of his or her personal time with God. The average 5 to 10 hours spend weekly on the Internet are the hours missed from devotion, Bible reading, praying, and seeking intimacy with the Lord. Secondary to one's relationship loss with the Svior, one begins to experience a similar deterioration in their most intimate relationships with spouse and children. Sexual fulfillments are almost impossible with one's spouse in contrast to the endless filth and unrealistic fantasies engaged by the individual through non-committed whoremongers. Thirdly, the Christian is ineffective in ministering to the body of Christ. Whatever gift or talent was given to such an individual, it is temporary out-of-order and does not build and edify others.

Scott, a successful youth pastor, shared the tragic outcome of an ongoing entanglement with pornography and the personal consequences endured by his family and ministry. His struggles began at a Christian liberal college where he and his friends stumbled upon a box full of adult magazines. Although they threw the box in the trash, they each returned that night to sneak a second peek. The issue seemed history until his

long hours as a youth pastor took their toll on his marriage. At their second visit with a Christian counselor, they received the diagnosis for their marital issues—poor sex life. Along with their diagnosis they received a deadly prescription. The counselor gave the couple a sex video to spice up their intimacy. Rather than repairing the marriage, the video reignited Scott's lustful passions and awakened a sleeping giant. Within a year, Scott was addicted to porn, risking everything for the sake of another glimpse. He would prepare his powerpoint for a sermon in the church's office and employ the same computer shortly after to view images of naked women for personal gratification. In justifying his actions he writes, "I rationalized. I made all the excuses: 'God, look at all these things I am doing for you, working with all of these teenagers. Look, I deserve to have this…because I have a wife who does not care.'"[71] Cyber-porn became Scott's safe haven, a place where he is always welcomed and never rejected. Describing his false euphoria, "It was a safe place. I was not going to be hurt. It was a place where I found fulfillment, where I never found fulfillment anywhere else."[72] False intimacy, false sense of acceptance, and false joy were the perfect ingredients for Scott's real awakening. When the visual enhancement lost their excitement, Scott found himself compulsively attracted to a young woman at a youth conference where he was the guest speaker. In a moment of privacy and weakness, Scott touched her inappropriately and she exposed him. Scott had to break the news to his wife and, in doing so, break her heart and, most importantly, the heart of God.

---

[71] Christian J. Gardner, "Tangled in the Worst of the Web," *Christianity Today*, March 5, 2001: 42-44.

[72] Ibid., 43.

CHAPTER TWO:
UNDERSTANDING ADDICTION

While any lustful activity ought to be addressed through repentance and correction, the following is an evaluation tool for deciphering those who are dealing with sin and those who are in bondage to sin. Unfortunately, the lust of the eyes is never satisfied (Prov 27:20) and its author, Satan, is not content with casual sinners, but longs to seek, search, and destroy. Like a roaring lion, he roams seeking believers who bare the image of God upon their souls in order to lure them from their first love into the arms of seductive images.

Griffiths has argued that the Internet functions as a means to an end. Those who excessively use the Internet are not Internet addicts but rather employ the Internet to satisfy their addiction.[73] Gambling addicts, for example, spend a great deal of time on the Internet, satisfying their gambling addictions. Likewise, men with sexual addictions have opened Pandora's Box through their laptops or desktops, and their addiction has found an endless source of fuel. The Internet has provided the means for their addiction that leads into bondage.

From Casual to Bondage

Perhaps the most dangerous aspect of pornography that leads to addiction is its ambiguity. The subtleness of pornography addiction is the most dangerous aspect contained within its arsenal on sexual purity within the Church. Many who fell, captivated by its empty promises, simultaneously echo, "I am not sure how it happened." Our world is saturated with sexually provocative images, designed to ensnare the eyes

---

[73] M. D. Griffiths, "Internet Addiction: Internet Fuels Other Addictions." *Student Brisith Meidical Journal*, 1999: 428-29.

and arouse the lust. It is a classic example of what C.S. Lewis calls a “slight downward slope to hell.” The enticement of seductive women overwhelms every webpage and is constantly luring the foolish while promising sexual gratification and delivering dissatisfaction, disappointment, and an unquenchable desire that could never be satisfied with cheap imitation. Unlike drugs or alcohol, the victim cannot directly observe the consequence of their sin. Like for a man who swallowed poison, the effect is immediate, but death is gradual. Since the victim cannot physically observe degradation of health, they mistakenly assume that all is well. It is only when death suddenly arrives that one recognizes the effect of previously swallowed poison, but it is, tragically, too late. Likewise, many have mistakenly justified their actions regarding them as ‘hurting no one’ or ‘satisfying natural urges.’

In his book *At the Altar of Sexual Idolatry*, Steve Gallagher describes the seven steps in downward spiral of pornography addiction. Utilizing Romans Chapter 1 as his premises, the author explains the downward spiral in his second chapter, titled “The Spiral of Degradation.” First, pornographic activity, like many sins, does not glorify God. Pornography, perhaps more than any other activity, seeks to gratify and glorify self, rather than the One who is worthy of glory and honor. Rather than remaining in their first love, pornography addicts long after other lovers and worship the created things rather than the creator. Secondly, an attitude of ungratefulness seeps its way into the heart of the believer. Like in the case of the Israelites in the desert, Egypt found its way back into their heart despite their physical separation from their slave-masters. One becomes ungrateful for the journey and loses sight of God’s promised land. Consequently, a darkened heart is born that can barely hear God’s voice and is conditioned to ignore His

beckoning to return. Fourthly, one suppresses the truth in order to continue their indulgences in sin. The author verbalizes such a heart with a familiar statement, "I'm walking with God. I just have this one little problem."[74] The author clearly states, "No one who is looking at pornography is walking with God! He is simply flattering his own ego and deceiving himself."[75]

Fifthly, the chains are tightened upon the mind and heart of the individual. As the person continues in pursuit of sexual fantasy, he finds that every lustful thought becomes the wrench by which Satan tightens the bondage of sin. Every pornography session dims the heart and deceives the mind. It discontents the participant driving him to seek greater levels of gratification. Like a person, who enters a dark room, may not be able to clearly see for a while at first, in time the eyes will acclimate allowing the person to discover another door leading to a darker room where the process can be continued and repeated, ultimately leading to total incomprehension of God's Word and inability to hear His voice.

The final two stages are the dreadful consequence of a life habitually surrendered to sinful desire. The most terrifying passages in the Scripture are those where the sinful reap what they were deceived into believing as being only harmless sin. After habitual disobedience and disregard to God's Word, God gives His people what they always longed for in their heart. He spoke, "You shall eat, not one day, nor two days, nor five days, neither ten days, nor twenty days, but a whole month, until it come out at your nostrils, and it be loathsome unto you; because you have despised Jehovah who is among

---

[74] Steve Gallagher, *At the Altar of Sexual Idolatry*. (Dry Ridge, KY: Pure Life Ministries, 2000), 39.

[75] Ibid., 39-40.

you, and have wept before him, saying, Why did we ever come up out of Egypt?" (Num 11:19-21). The Greek word *paradidomai* literally means to betray or give someone up. The picture being painted here is of a traitor being left to the enemy to fend for himself. They, having deserted the Lord, find themselves being the deserted ones.[76]

Finally, one finds himself filled with all unrighteousness, unable to even perceive his circumstances. The cup of iniquity is now full and judgment has taken fruition, rendering the word of Christ true, "Most assuredly, I say to you, whoever commits sin is a slave of sin (John 8:34). Nate Larkin, founder of the Samson Society, claims that addiction may start with a preoccupying sense of dissatisfaction, followed by a craving for relief. The individual begins to create a plan, followed by deception and then the compulsive sexual act itself.[77] As men continuously give themselves to lustful images, they forfeit their self-control, rendering themselves futile, and deem their impulsive ruler over their lives. They become men driven from one unfulfilled sexual passion hunt to the next, chasing their sexual fantasies yet never satisfied but full of shame and guilt.

In his first-century letter, John the Apostle, earmarks salvation by holy living. On the one hand, he acknowledges that all men have sinned and calls self-proclaimed and self-righteous men liars, "If we say that we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8). Nevertheless, John draws a clear distinction between those who sin and are seeking repentance and those who habitually sin without conviction. Those who habitually sin without repentance are enslaved, or addicted, to sin and do not belong to God. John writes, "We know that whoever is born of God does not sin" (5:18). This passage, as in 3:6-9, teaches that anyone whose is unrepentantly

---

[76] Ibid., 44.
[77] Kennedy, "Help for the Sexually Desperate," 30.

characterized by sin does not belong to the family of God. Following his acknowledgment of sin, sinners, and sinfulness, John declares a conditional clause, "If we confess our sins, He is faithful and just to forgive us our sins and to clean us from all unrighteousness" (1:9). Because of God's grace and mercy, repentance and restoration are always available for those who seek them.

Every Man's Battle is probably the most read book by Christian men over the past eight years. According to the Evangelical Christian Publishers Association, its biblical and honest approach to pornography helped sell over 500,000 copies only four years after its release. The overwhelming cry of many Christians who purchased the book clearly demonstrated the impact of sexual struggle on our culture. In advising their readers to determine if they are addicted, they provide a simple test that should be included in client intake.[78] After examining numerous online sex addiction counseling centers, there seems to be a similarity in determining the threshold whereby one crosses into bondage and addiction.[79] Obviously, any sexual thought taking root may become the foundation whereby other thoughts, meditation, and actions proceed; however, there are common denominators factoring in leading casual pornography viewers into addicts. When thoughts become action (purchasing pornography, visiting websites, or calling sex numbers), one has laid the foundation for addiction. Preoccupation, taking risk in spite of the possible consequence, repeatedly attempting to stop and failing, and continuing the

---

[78] Stephen Arterburn, et al., *Every Man's Battle*. (Colorado Springs, CO: WaterBrook Press, 2003), 26-27.

[79] The following are reviewed websites that provided the framework for this research sample questioner: http://www.sexhelp.com/sast.cfm; http://www.safefamilies.org/amiaddicted.php; http://www.medicinenet.com/script/main/art.asp?articlekey=50823; http://psychcentral.com/lib/2006/self-quiz-am-i-addicted-to-sex/; http://psychcentral.com/sexquiz.htm

behaviors with disregard to negative consequences are clear indications of the individual's heading toward destruction.

Daley defines addiction as a relationship with a substance or activity that is excessive or compulsive, causes problems in one or more areas of one's life, causes distress when not engaged, and often exerts a good deal of control over one's life.[80] In determining the threshold of sexual addiction, Goodman asserts that chemical and behavioral addictions can and should be conceptualized and treated similarly. Adopting from the DSM-IV criteria for gambling, Goodman substituted the word "behavior" for the term "substance" and "substance use."[81] Goodman's universal definition applies to all addictive behaviors and will therefore be employed for this study. Such behaviors are determined by:

> A maladaptive pattern of behavior, leading to clinically significant impairment or distress, as manifested by three (or more) of the following, occurring at any time in the same 12-month period:
>
> 1. Tolerance, as defined by either of the following:
> A. a need for markedly increased amount or intensity of the behavior to achieve the desired effect.
> B. markedly diminished effect with continued involvement in the behavior at the same level of intensity.
>
> 2. Withdrawal, as manifested by either of the following:
> A. characteristic psychophysiological withdrawal syndrome of physiologically described changes and/or psychologically described changes upon discontinuation of the behavior 12.
> B. the same (or a closely related) behavior is engaged in to relieve or avoid withdrawal symptoms.

---

[80] Dennis C. Daley. *Kicking Addictive Habits Once and for All: A Relapse-Prevention Guide*. (Lexington, MA: Lexington Books, 1991), 4-5.

[81] William Bryce Hagedorn, "The Identification of Sexual Addiction Counseling Competencies: A Study of Professional Addiction Clinicians" (PhD Diss., University of North Carolina, 2003), 11-12.

> 3. The behavior is often engaged in over a longer period, in greater quantity, or at a higher intensity than was intended.
>
> 4. There is a persistent desire or unsuccessful efforts to cut down or control the behavior.
>
> 5. A great deal of time spent in activities necessary to prepare for the behavior, to engage in the behavior, or to recover from its effects.
>
> 6. Important social, occupational, or recreational activities are given up or reduced because of the behavior.
>
> 7. The behavior continues despite knowledge of having a persistent or recurrent physical or psychological problem that is likely to have been caused or exacerbated by the behavior.[82]

The following fifteen questions can be used to assess clients potentially dealing with porn addiction. Answering yes to six or more questions does not guarantee their addictive state, but certainly paints a comprehensive picture of the client's struggle with porn and the risk they are willing to take to satisfy their urges.

Sample Questionnaire:

1. Have you used magazines, videos, or online pornography even when there was considerable risk of being caught by family members who would be upset by your behavior?
2. Do you feel bad about your sexual behaviors?
3. Do you feel that your sexual behavior is not normal?
4. Have you been sexually abused as a child?
5. Has your sexual behavior ever created problems for you and your family?

---

[82] A. Goodman, "What's in a Name? Tenninology for Designating a Syndrome of Driven Sexual Behavior," *Sexual Addiction & Compulsivity*, 195-96.

6. Has anyone been hurt emotionally because of your sexual behavior?
7. Are any of your sexual activities against the law?
8. Have you made efforts to quit a type of sexual activity and failed?
9. Do you hide some of your sexual behaviors from others?
10. Would your activity bring you shame if found out?
11. Do you feel controlled by your sexual desire?
12. Have important parts of your life (such as job, family, friends, leisure activities) been neglected because you were spending too much time on sex?
13. Do you ever think your sexual desire is stronger than you are?
14. Has sex (or romantic fantasies) been a way for you to escape your problems?
15. Have you engaged in unsafe or “risky” sex even though you knew it could cause you harm?

Social scientists at the University of Florida advice mental health professionals to use five-item simple checklist, abbreviated MOUSE, when dealing with potential facets of Internet compulsion:

More: Do you find yourself spending considerable amount of time online?

Other: Are you intentionally or unintentionally neglecting other responsibilities including significant others?

Unsuccessful: Do you find futile your attempts to reduce the amount of time you spend online?

Significant: Are you experiencing problems in your relationships with significant others?

Excessive: Are you overwhelmed with anxiety and preoccupied with unrealistic thoughts when you are online?[83]

In discussing the symptoms of addiction, Daley provides eight characteristics defining addiction: excessiveness or compulsiveness, engaging in that addictive behavior for longer than intended or using more of the addictive substance than intended, repeated attempts or desires to cut down or stop, obsession or preoccupation with the addictive substance or behavior, changes in tolerance, withdrawal, problems resulting from the use of an addictive substance or from an addictive behavior, continuing the behavior despite its problems, and finally the hallmark symptom of addiction—denial.[84]

Along with personal discernment, there are warning signs for spouses and others that help detect Internet problems: Change in sleep patterns, demand for privacy, household chores ignored, evidence of lying, personality change, loss of interest in sex, and declining investment in your relationship.[85] In their characteristics and behaviors of sexual compulsives who use the Internet for sexual purposes, doctors at Sweden have discovered the effect of time spent surfing and sexual addiction. Sexually compulsive individuals were three times more likely to spend 3-10 hours online per week or 13 times more likely to spend more than 15 hours online per week. Significant differences were found between those who spent more than 15 hours online per week regarding the online sexual activities they engaged in. Such individuals were primarily looking for a partner,

---

[83] Andreas G. Philaretou, Ahmed Y. Mahfouz, and Katherine R. Allen, "Use of Internet Pornography and Men's Well-Being," *International Journal of Men's Health* 4, no. 2 (2005): 150.

[84] Daley, *Kicking Addictive Habits*, 14-18.

[85] Levert, "A Comparison of Christian and Non-Christian Males," 37.

replying to sex ads, chatting with people with the same interest, buying sex products, and contacting prostitutes.[86]

Interestingly, those who previously consumed pornography offline had a greater probability of employing the Internet for their sexual gratification. Approximately 32% of the non-sexually compulsive respondents reported to never have read adult magazines and to never have viewed adult movies, while only 16% of the sexual compulsives have never viewed pornography offline.[87] Therefore, a Christian male who indulges in offline pornography must be cautious while utilizing the Internet, lest they find themselves indulging and satisfying their sexual sin by means of video streaming and picture loading.

Unpacking James' message to the Church, Bruce Wilkinson produced the seven stages of every temptation in his book, *Set Apart*.[88] James writes, "But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is fully grown, brings forth death" (James 1:14-15). The first stage, the look, opens the door into the land of temptation. James, following the lines of Judaism, borrows the words "drawn away" (ξελκόμενος) and "enticed" (δελεαζόμενος). Only here, in the New Testament, these two words are metaphors from fishing and hunting context, whereby a fish or an animal is lured from their place of safety into an area where traps have been set.[89] It begins with a simple look at an attractive female jogging or crossing the street that lures the man into an unsafe

---

[86] Kristian Daneback, "Characteristics and Behaviors of Sexual Compulsives Who Use the Internet for Sexual Purposes," *Sexual Addiction & Compulsivity*, 2006: 59-60.

[87] Ibid., 61.

[88] Bruce Wilkinson, *Set Apart: Discovering Personal Victory Through Holiness*. (Sisters, OR: Multnomah Publishers, 2003), 122-38.

[89] Marvin Richardson Vincent, *Word Studies in the New Testament*. (Bellingham, WA: Logos Research Systems, Inc., 2002, S. 1:729).

world of temptations. The client must recognize his individual triggers that lure him into seduction. Recognizing the triggers allows the individual the possibility of fleeing the situation and thereby never entering into the doorway of temptation.

The second stage is the lust. When the porn addict refuses to accept responsibility for his actions and blames his wife, for example, by claiming, "If my wife would lose a few pounds, I wouldn't have to look for satisfaction elsewhere," he must be reminded of James' truth, "Each one is tempted when he is drawn away *by his own* desires."[90] Mistakenly, many conclude that if their circumstances were different, their lustful desires would vanish. If someone, something, some place, or some thought would cease to nip at their heels, all would be solved. Mark Laaser believes anger and entitlement are the primary reasons Christian men commit sexual sin. He comments, "They are angry at God, angry at their spouse, angry at church…they feel abandoned."[91] Yet the Scripture clearly depicts one's heart as the source, rather than the external temptations, luring the individual into sin. Each one has *his own peculiar* lust, arising from his own temperament and habit. Lust flows from the original birth-sin in man, inherited from Adam.[92] The cause of sin is ourselves; even Satan's suggestions do not endanger us before they take root and become our own.

During the third stage of "lure," desires grow from a tiny spark to a burning flame. Proverbs 6:25 portrays a similar imagery. Solomon writes, "Do not lust after her beauty in your heart, nor let her allure you with her eyelids." Interestingly, Solomon warns against the internal lust of the heart as well as the external enticement of her

---

[90] Wilkinson, *Set Apart*, 123.
[91] Kennedy, "Help for the Sexually Desperate," 31.
[92] Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments*. (Oak Harbor, WA: Logos Research Systems, Inc., 1997, S. Jas 1:14).

beauty. Wilkinson well illustrates his point, "Stage three occurs as dry wood is thrown by others onto the smoldering fire of your desire…feeding the flames of desire until you don't care what it costs you to attain the object of your desire."[93] Addicts know well the overwhelming feeling that overtakes their desires, compelling them to focus their entire being in seeking and satisfying their craving.

First, the temptation draws away; then your desire responds; then enticement fans the flames of your desire. The fourth stage of conception occurs when one makes the decision to sin. When desire has completed its task, it conceived a choice. During this stage, the individual experiences relief from warring against the temptation by releasing the pressure and is now occupied with committing the sin. Self-talk digresses from statements such as, "I cannot view pornography; I am a child of God" to, "God understands. It has been a very trying week." Self-talk becomes the hinge on which the fourth stage rests. If self-pity and selfish desires overwhelm and consume the individual, sin is inevitable. Covenantal agreements can play a vital role in overcoming this stage. Job made a covenant with his eyes to not look upon a young woman (Job 31:1). Making covenants made before the Lord can persuade our hearts to obey the righteousness of God and reject the conception of deception that produces sin and, as James will conclude, death.

The next three stages are the natural consequences of a disobedient heart determined to embrace lustful desires and ignore godly conviction. The birth, growth of sin, and death occur inevitably like a snowball rolling down the side of the mountain. Between the conception and birth of the sinful act exists a very small incubation time for

---

[93] Wilkinson, *Set Apart*, 127.

the Holy Spirit to convince the believer to refrain from sin. God, the Holy Spirit, pleads with the sinner's heart to abort their sin and repent. Mercy and grace inundate the heart in a last attempt to entice the individual back to the Father's safety. Pornography addicts know the place of conviction well; yet they have mastered the art of silencing the Holy Spirit's. As He speaks, their desires scream for satisfaction. As He romances them into God's chambers, lust allures them into danger. As He invites the sinner into the holy of hollies, their heart's desire grows unquenchable, yearning for more. When conception comes to full-term and gives birth to sin, it ultimately grows, demanding more. Soft porn no longer satisfies, hard-core porn grows old, and sin's appetite grows requiring more than before to attain satisfaction. Wilkinson writes, "Every sin you commit digs your grave deeper…Every sin strengthens itself against you for the next time."[94]

James, the first-century church leader who was one of the three pillars of the Church,[95] issued a clear warning that is displayed through those who wrongfully assume that pornography is an exception and harmless. Sin can never find rest with simple dabbling, but rather seeks the life of its victim. Addiction simply begins when a constellation of unbiblical habits of thinking and acting becomes a lifestyle.[96] The following interview excerpts are intended to show the social psychological intricacies of cybersex compulsion as conceptualized and experienced by participants. The individual's self-disclosure illustrates the subtle entrapment of sin and the inevitable bondage resulting from dabbling in pornography. Evidently, the individual suffers from what the

---

[94] Ibid., 133-34.

[95] The passage clearly depicts James as a pillar in the first-century Church. Galatians 2:9, "And when James, Cephas, and John, *who seemed to be pillars*, perceived that grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised."

[96] Gallagher, *At the Altar of Sexual Idolatry*, 19.

Scripture describes as “double mindedness” (James 1:8). While he openly and unashamedly discusses his porn habits, his conscience convicts him concerning his marital unfaithfulness and the consequence if his wife would to discover his secret addiction.

Joe, age 30, married, white father of a two-year-old daughter:

> I work full-time and also take part-time courses at a nearby university. I consider myself happily married with a fairly decent sex life. Lately, though, I find myself increasingly addicted to online pornography, and even though the topic oftentimes brings embarrassment to most people, I don’t feel particularly ashamed talking about it. On a typical week, I spend about 8-12 hours surfing the pornographic sites. At first, I tell myself that I am just going to briefly look at a few porno pictures and then shut the connection down, but once I start, there is no stopping. The minutes turn into a couple, even several hours, and I find myself more and more sexually excited… It is very sexually arousing to cruise through the tons of porno pictures and movie clips that are out there. When I first log in, my heart starts pounding fast, and I can feel the sexual rush going through me. It is like getting high. Even though it temporarily relieves my anxiety and sexual tension, I tend to feel considerably guilty afterwards. What would my wife say if she catches me? What would my family or her family think of me if they knew about my compulsion?[97]

Beyond Addiction

Addictive behaviors are outward manifestations of an inward disease. An addictive personality suffers from an emotional dysfunction causing their addictive behavior. The mere fact that an individual is chemically or behaviorally addicted reveals their heart condition. Many pastors and Christian counselors become occupied with the manifested addiction, rather than addressing the heart of the problem. In other words, pornography addiction, drug addiction, alcohol addiction, etc. are the outward symptoms

---

[97] Philaretou, Mahfouz, and Allen, “Use of Internet Pornography,” 159.

of their "real" issue. Frank Pittman, the author of a book on infidelity, says, "Unfaithfulness is a sin of the heart as much as or even more than the body."[98] This thesis will examine lies about self and others which are crippling and ensnaring men into the trap of pornography and will seek to expose and correct such lies thorough God's Word. This inward focus to produce outward change approach is what Christ prescribes when dealing with religious Pharisees whose outward appearances reflected a form of godliness while their inner most parts were full of dead men's bones, death, and filth.

Inevitably, the issue of scriptural integrity and biblical authority will confront the client. While this dissertation will not attempt to resolve the ongoing discussion concerning the authority of the Scripture, it suffices to affirm the authority of God's Word as God breathed and God directed. There are plethora of books, articles, and dissertations tackling that very issue. A Christian counselor must acknowledge the authority of the Scripture as absolute truth lest one should fall into the ambiguity of relativism whereby all truth is subjective and absolute truth is non-existent. The entire concept of subjective truth would consequently annul the exposure of lies and upholding anything beyond one's own experiences. In essence, one must determine the benchmarks of life whereby all other truths are compared in light of those unmovable and unchanging fundamentals of one's faith. This research, and obviously this author, holds the Scripture in highest esteem whereby all other realities are contrasted in light of God's Word. Therefore, a Christian male who has adopted worldly perspective regarding his sexual behavior must denounce such perceived realities and renew his mind through God's unchanging Word.

---

[98] William Cutrer and Sandra Glahn. *Sexual Intimacy in Marriage*. (Grand Rapids, MI: Kregel, 2001), 170.

Currently, cognitive-behavioral therapy approach to addiction is considered among the most empirically studied, well defined, and widely used approaches.[99] Cognitive therapy assesses the development of one's beliefs about oneself, his or her early life experience, exposure to substances, development of substance related beliefs, and one's eventual reliance on the behavior. It assumes that behavioral addictions are in large part learned and can be modified by changing one's cognitive behavioral processes.[100] Jesus utilized cognitive therapy as He exposed the lies of Pharisees and others who believed to know truth, yet their learned truth contradicted God's Word and reflected worldly concepts and human philosophy. Jesus taught his disciples, "If you hold to my teaching…you will know the truth, and the truth will set you free" (John 8:31, 32).

A typical addictive cycle begins with one's beliefs activated whether anticipatory or relief-oriented, i.e. "I deserve to look at porn" or "It is better than cheating." This produces automatic thoughts, "Lust" and "Look at porn," resulting in urges and cravings.[101] When a Christian adopts lies within their core self, he grants permission to sin thus gratifying the lust of the flesh which demands more without satisfaction. Because each individual is distinct, understanding and unveiling the client's core beliefs is essential for the change of behavior to occur. Basic beliefs about self and others are imprinted from early life experiences through family, social, cultural, and financial circumstances. Such beliefs originated in childhood become stronger as one experiments and applies their acquired beliefs throughout everyday life.[102]

---

[99] Richard J. Frances, Sheldon I. Miller, and Avram H. Mack. *Clinical Textbook of Addictive Disorders*. (New York, NY: Guilford Press, 2005), 475.
[100] Ibid., 476.
[101] Ibid.
[102] Ibid., 477.

An entrapped Christian seeking freedom must confess and turn from lust, repent for believing that sexual lust can bring lasting satisfaction (Eph 4:22; 1 Pet 2:11) without earthly or heavenly consequences (Gal 6:7,8) while hearing God's word and disobeying Him (James 1:22). He must reaffirm that his name is written in the Lamb's Book of Life and announce his new covenant with Christ that supersedes all other desires. He must commit himself to know God through the Scripture and submit himself to the leading of God's Holy Spirit, who has sealed him with Christ. He must recognize his denial of reality and adaptation of ungodly worldviews. He must address his emotional insulation concerning his spouse and children whereby withdrawing from people and regressing back to less threatening circumstances where cheap intimacy is no longer a mouse-click away. Above all, he must accept responsibility and stop rationalizing his behavior by making everyone and everything the culprit for his conduct.[103]

In avoiding redundancy, the previous chapters have exposed numerous lies embraced by Christian males who ignore scriptural teaching. The following chapters will continue to unveil deceptive worldly propaganda that depicts pornography use as harmless while degrading woman and hardening the hearts of men to their Savior and their families. The Bible clearly teaches the inescapable fate of those who indulge in pornographic images, assuming that no harm is committed. Jesus clearly equates lustful thoughts with adultery, therefore rendering the act sinful. Every male participating in the survey agreed that men's watching pornography is a normal activity. And while men have embraced pornography as a norm, God's Word commands godly men to act not like

---

[103] Neil T. Anderson, *The Bondage Breaker*. (Eugene, OR: Harvest House Pub. 1995), 207-13.

the world. A Christian seeking freedom from the bondage of pornography must embrace God's truth and liberate his mind from worldly views.

Fortunately, the stigma of sexual sin is slowly departing and men are availed the opportunity to address their struggles in the spiritual hospital known as the Church. As reported in 2005, one of the growing trends in the Christian marketplace has been a greater transparency about sex-related problems such as pornography addiction, sexual abuse, and infidelity. Many books have been directed toward that very issue, attempting to provide men with godly tools in breaking their sexual bondage.[104] The following chapters will provide practical methods in achieving that very goal.

Laaser traces all forms of addiction, sexual and otherwise, to problems with intimacy. He categorizes men as "intimacy able" or "intimacy disabled."[105] In understanding intimacy through attachment styles from a Christian perspective, Tim Clinton and Gary Sibcy examine the underline reasoning behind the actions men and women take throughout their lives. They venture to answer an ageless question that bears the name of their book, *Why You Do the Things You Do?* Early stages of life lay the foundation whereby future healthy or unhealthy relationships styles are constructed. They firmly believe that mother-child relationships are vitally important to a child's development and their ability to be in healthy relationships.[106] An infant's relationship with his or her caregiver predetermines the manner in which they will perceive themselves and others in their adolescence and adult stages of life.

---

[104] Jana Riess, "Abstinence Makes the Heart Grow Fonder," *Publishers Weekly*, March 2007: 8.

[105] Mark R. Laaser and Ralph H. Earle, *The Pornography Trap.* (Missouri: Beacon Hill Press, 1984), 9.

[106] Timothy E. Clinton and Gary Sibcy, *Why You Do the Things You Do: The Secret to Healthy Relationships*. (Nashville, TN: Integrity Publishers, 2006), 16.

Utilizing psychiatrist John Bowlby's *Stages of Separations* (protest, despair, and detachment), the authors demonstrate the effect of child-parent separation in forming a child's later propensity for addiction. Interested in Bowlby's research, Mary Ainsworth utilizes four questions concerning one's belief about self and others in determining their relationship style. How an individual measures his or her self worth and their own ability to do what is necessary to receive love, and their perception of the reliability and willingness of others to meet their need, determines their placement in one of the four relationship styles (secure, avoidant, ambivalent, and disorganized). Many contemporary men dealing with pornography addiction tend to be avoidant. They find contentment and security in building relationships with inanimate objects rather than untrustworthy people who are unpredictable and unsafe. Rather than investing their energy in repairing the marriage or investing in their sexual union with their wives, men find pornography reliable, predictable, and easily accessed.

Wounds of the soul caused by those who promised to protect us produce disfigurements in our inner most parts. Such wounds foster unhealthy reactions and are mirrored in future relationships. One communicates through previous hurts and perception of others. Criticism, defensiveness, contempt, and stonewalling are examples of unhealthy communication that may occur as a result of soul wounds.[107] Once again, early childhood experiences, healthy or unhealthy, form the foundation from which one views self and others. The closeness and structure of families determine the outcome of wounds acquired by its members. Interestingly, those who have a healthy home recover quicker from their soul wounds than those who do not.

---

[107] Ibid., 41.

A 2008 survey concerning one's paternal closeness and its effect on married men's sexual behaviors, marital, and family satisfaction confirms the association of parental relationship and its inherited consequence. A total of 993, predominantly Protestant Christian men, completed a National Survey examining their father's closeness and its effect on adult marital and non-marital sexual behaviors, specifically for our research viewing of pornography. Results indicate that men reporting higher levels of father closeness engage in significantly fewer non-marital sexual behaviors and have significantly higher levels of marital and family satisfaction than those reporting lower levels of father closeness.[108]

Chris Prentiss proposes an interesting thought in his book *The Alcoholism and Addiction Cure*, which perceives all addictions as mere symptoms of underlying issues.[109] According to the author, most counselors and support groups seek to resolve the addiction rather than deal with the root problem causing the addiction. They are distracted by the symptoms rather than addressing the disease. He proposes four underlying causes for all addictions. Chemical imbalance may be the hidden cause for many who seek drugs or alcohol. Their slower metabolism, the author suggests, are the cause of their search for an upper or a downer. Some individuals cannot simply have a cup of coffee in the morning to get going, but rather need drug stimulation. On the other hand, some suffer from a high metabolism rate and cannot easily rest or relax, therefore, their bodies desire soothing drugs to accomplish what the body cannot naturally achieve.

---

[108] Ryan Hosley, Ken Canfield, Susan L. O'Donnell, and Gale Roid, "Father Closeness: Its Effect on Married Men's Sexual Behaviors, Marital, and Family Satisfaction," *Sexual Addiction & Compulsivity*, 2008: 59.

[109] Chris Prentiss, *The Alcoholism and Addiction Cure*, (Los Angeles, CA: Power Press, 2006).

Secondly, one's past can cause their addiction. Abuse, learned behavior, parent-child relationship are some of the many tools forming the soul of a person who is a potential addict. One's unresolved failures may also lie behind the addictive behavior of many. Disappointments and failure are common ingredients in the recipe of life. Not everyone, however, knows how to cope with life's displeasures. The failing student, the deteriorating career, the devastated divorcee husband or wife are a few of the numerous examples of those who deal with failures in various stages of life. Not able to handle their failures, life seems hopeless and without a cause. While many will never seek addictive behaviors in dealing with their failures, many more will find comfort in pornographic sites, sexual chat-rooms, and x-rated pay-per-view. Pornography, in particular, may be caused by a failing husband who cannot successfully excite his wife, who, in turn, after a long day of functioning as part mother/ part maid is disinterested in turning into his sexual fantasy. The frustrated husband soon discovers the labor required in sexually turning his wife on in contrast to the ease of seductive women awaiting only a mouse click away.

Finally, the author suggests lies believed to be true by the individual as breeding ground for addiction. Unfortunately, many recovery groups, such as Alcoholic Anonymous, preach 'once an addict, always an addict.' When members stand to speak during their meetings, they must begin the statement with, "My name is _____ and I am an alcoholic." Imagine, if you will, trying to treat a cancer patient who believes that HE is cancer, rather than that cancer cells are attacking his body. A person who believes that HE is an addict is stamped with hopelessness and an endless lifelong battle. Speaking from personal addiction, Mike Quarles testifies, "I had been sucked into the same lie that

plagues everyone who is in bondage: the answer to breaking free lies in changing one's behavior."[110]

The Bible, however, paints a drastically different portrait. God declares that a man is "the image and glory of God" (1 Cor 11:7). Rather than adopting the mentality of being the disease, one must declare, "I am not an animal, I am the glory of God. I am not a pervert; I am the glory of God. I am not an addict; I am the glory of God. I am not a victim; I am the glory of God. I am not a fool; I am the glory of God." As glory and image bearers of God, we must employ the grace of God which, "Brings salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright and godly lives in the present age" (Titus 2:11-12). Such immeasurable grace does not enable us to merely hide our sin, diminish our sin, justify our sin, or accept it as inevitable. Rather, God's grace enables us to put to death the old nature in which we were enslaved and to walk in the Spirit of our living God.[111]

Paul corrects the lie adopted by some believers in Corinth who mistakenly assume their old nature has accompanied their newly experienced conversion. He writes in his second letter, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Cor 5:17). The word "new" *kainos* is derived from the root *qen*, turn out fresh (cf. Lat. *recens*), and denotes that which is new in its own way. In secular usage *kainos* denotes that which is qualitatively new as compared with what has existed until now, and that which is better than the old.[112] The Greek word is used seven times in the Book of Revelation pertaining to God

---

[110] Neil T. Anderson and Julia Quarles, *Freedom from Addiction* (Ventura, CA: Gospel Light, 1997), 25.

[111] Mark, *Porn Again*, 28.

[112] *Dictionary of Old Testament Theology*, 1st ed. CD-ROM. (Zondervan, 1999), s.v. "kainos."

accomplishing something new.[113] It speaks of the *new* name written on the stone of believers, *new* Jerusalem, *new* song, and finally *new* heaven and earth which God will set on earth. The word in context, while maintaining linguistic integrity, does not indicate producing the new by refurbishing the old, but rather producing that which is new in essence. The new creature in Second Corinthians refers to a new man who is no longer bound to Satan's influences and control; rather, believers are given a new mind, heart, and spirit for empowerment in order to glorify God with their lives, as they mirror Christ in their words and deeds through love by the power of the Holy Spirit.

---

[113] Revelation 2:17; 3:12; 5:9; 14:3; 21:1, 2, 5.

CHAPTER THREE:
STEP ONE TO RECOVERY – INWARD HEALING

When it comes to addictive behaviors, most clients, in this writer's counseling experience, focus on ceasing the behavior by any means necessary. Considering the collateral damage caused by their behavior, one sympathetically understands the desire of the client to rid himself of the addiction. Biblically speaking, however, a man's heart is the culprit, not his actions. Jesus condemned the heart as the fountain of all evil. Addressing the masses, Christ states, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murder" (Matt 15:19 and Mark 7:21). Healing must begin at the innermost part of one's heart. The crevasses of the heart where secrets and darkness pollute the individual, causing his or her addictive behavior, must be exposed and addressed. This inward-outward approach is biblical and long-lasting. In this writer's counseling experience, individuals who approach their addiction from an outward-inward approach eventually replace one addictive behavior with another. In other words, rather than being addicted to pornography, one takes on work, drugs, or even church as another manifestation of their uncured inward disease.

Holy Dissatisfaction and Repentance

Holy Dissatisfaction is essential if one is to shatter the chains of pornography. A Christian must arrive at the spiritual 'fork in the road' where a decision must be made. Joshua, speaking on God's behalf, declared to Israel the goodness of God and drew a spiritual fork in their journey, "And if it seem evil unto you to serve Jehovah, choose you this day whom you will serve; whether the gods which your fathers served…but as for me and my house, we will serve Jehovah" (Josh 24:15). The first step toward healing is

self-identification and admission of the obviously existing problem. As an illustration, an infection must be found (identified) before antibiotics can be administered. An individual struggling with pornography must recognize the severity of the situation and genuinely seek help to rid himself of the heavy burden of its yoke.

Blame-shifting is a major cause of pornography intoxicated men redirecting the responsibilities of their actions upon whomever they can. One's problem becomes the cause of other's actions. "It's my father's fault" or "my wife does not satisfy me" are familiar statements echoed in attempts to ease the guilt and avoid the sinful heart of the individual. Until the individual is willing to accept responsibility, recovery is minimal to none. Addressing the problems in the treatment of addiction, Abate, Farrar, and Serritella place motivation first. However, a lethargic-apathetic style is characteristic of most addicts.[114] Addiction, by its very nature, breeds selfish and self-seeking individuals. To accept responsibility for one's action would mean having to come to grips with one's addiction and the events that led to his current state. While the authors suggest natural dissatisfaction such as imprisonment, divorce, or even death as means of facing reality,[115] this thesis offers the concept of a holy-dissatisfaction whereby the individual recognizes the height of God's standards in contrast to the depth they have fallen. Accepting responsibility is a difficult task; nevertheless, an essential ingredient in recovery.

While shifting the blame to anyone within their proximity, pornography watchers ignore the consequences of their behaviors concerning self, family, and others. The habitual isolationistic lifestyle breeds individualism whereby one's actions are divorced

---

[114] Luciano L'Abate, Jack E. Farrar, and Daniel A. Serritella, *Handbook of Differential Treatments for Addictions.* (Boston, MA: Allyn and Bacon, 1992), 11.

[115] Ibid., 13.

of consequences. Individualism has been thoughtfully defined as "an unhealthy independence and a blindness to the causes and effects that permeate our relationships. Those who are individualistic fall short of noticing the interconnectedness of humanity and the interdependence of the communities in which they live."[116] Inherently interwoven in the fabric of community and family are the ripple effects of one's behavior. Most notable in the Scripture is young Israel's only defeat in its seven-year campaign to acquire the Promised Land, recorded in the Book of Joshua. After defeating the mighty Jericho, Israel was defeated by a lightweight, Ai. While God's favor, protection, and direction brought down the walls of Jericho, one man's disobedience, that of Achan son of Carmi, brought defeat to the entire nation. Although God clearly defined His expectation concerning the plunder acquired through battle (Josh 6:18-19), Achan disobeyed God and concealed silver and gold (Josh 7:1-5).

Demonstrating the truth expressed by James 1:14-15, Achan saw, desired, and took. He saw the treasure and was attracted through the lust of his eyes, coveted and was overwhelmed with desire, and finally took what God had forbidden, bringing a great disaster upon himself and others. Before his tragic story concluded, Achan had caused demoralization to his nation, the death of 36 soldiers, and his own death along with his sons, daughters, and animals. Men who dapple in pornography and falsely assume there are no consequences are ignoring common sense and God's clearly communicated word. It has been accurately stated, "Sin will take you farther than you ever thought you would

---

[116] Jeffrey Miller, *Hazards of Being a Man: Overcoming 12 Challenges all Men Face*. (Illinois: Baker Books, 2007), 64.

stray. Leave you lost, you'll never find your way; keep you longer than you ever thought you would stay; and cost you more than you ever thought you would pay."[117]

While many men have adopted the worldly propaganda that depicts pornography as another form of innocent entertainment, consider the conclusion of Mark Laaser who ministered to hundreds of sex addicts and their families, developed treatment programs for a variety of hospitals, and authored numerous literature to combat the lustful epidemic: "Too many times the use of pornography, combined with masturbation, leads to acute depression and suicidal temptations."[118] Laaser writes as a wounded Christian who experienced sexual addiction and as a result lost his ministry in 1987. In describing her experience and the experience of other betrayed wives, Mrs. Debra Laaser admits, "Most women are hurt more by the deception than the infidelity."[119] In his book *Men's Secret Wars*, Patrick Means draws a correlation between the 64% of men struggling with sexual addiction or sexual compulsion that includes pornography and compulsive masturbation with the 25% of Christian males who admitted to having had sexual intercourse with someone other than their wife, while married, since becoming a Christian.[120]

Furthermore, studies clearly show the depravity of pornography, as it plays an important and deviant part in developing child molesters. A research of 341 convicted offenders revealed that 90% admitted to viewing non-deviant pornography while only 10% were involved in deviant images. According to recent investigations, the predictive utility of pornography is based on the interaction between various risk characteristics,

---

[117] Ibid., 70.
[118] Laaser and Earle, *The Pornography Trap*, 6.
[119] Kennedy, "Help for the Sexually Desperate," 34.
[120] Patrick Means, *Men's Secret Wars*. (Grand Rapids, MI: Fleming H. Revell, 1996), 132-33.

associated with aggression, and individuals who view sexually explicit material are more likely to offend and/or re-offend when they possess such characteristics.[121] The results of this study supported the utility of pornography as a predictor of aggression, when examined in confluence with other general and specific risk factors for aggression.[122] In 2000, statistics reported by Citizens from Community Values of San Diego revealed that 87% of molesters of girls and 77% of molesters of boys admitted to regular use of hard-core porn, and that a typical child molester will abuse an average of 360 children in a lifetime.[123]

If anyone questions the horrific consequences of pornography, one only needs to hear or read the chilling final interview of Ted Bundy shortly before his execution. The convicted mass-murderer was considered one of the nation's most notorious and feared serial killers for having beaten, raped, and then murdered at least 30 girls and women between the ages of 12 and 26.[124] His interview with Dr. James C. Dobson was conducted the day before his scheduled morning execution.[125] Although hundreds of reporters dreamed of interviewing Bundy, he asked for Dr. Dobson to warn the society concerning the influence of pornography in molding serial killers! Despite his normal upbringing, Bundy was exposed to soft porn at the age of 12 and progressively evolved into desiring hardcore pornography depicting sexual violence. The combination of violence and sex,

---

[121] Drew A. Kingston, Paul Fedoroff, Philip Firestone, Susan Curry, and John M. Bradford, "Pornography Use and Sexual Aggression: The Impact of Frequency and Type of Pornography Use on Recidivism Among Sexual Offenders," *Agressive Behavior* 34 (2008): 347.

[122] Ibid., 350.

[123] Samadhi C. Longo-Disse, "Sexaholism: A Perspective," *Sexual Addiction & Compulsivity*, 2006: 78.

[124] Mark, *Porn Again*, 35.

[125] The Ted Bundy transcript is found on PureIntimacy.org and is taken from the Focus on the Family Film Fatal Addiction: Ted Bundy's Final Interview. Copyright © 1989, Focus on the Family. All Rights Reserved International Copyright Secured.

Bundy says, “Brings out behavior that it too terrible to describe.” Bundy affirms the Federal Bureau of Investigation’s psychological profile on serial homicide; he says, “I’ve met a lot of men who were motivated to commit violence. Without exception, everyone of them was deeply involved in pornography- deeply consumed by the addiction.” Pornography addiction must be taken seriously. Christian males must be diligent and intentional in ridding self of such bondage lest one reaps a depraved mind where the very comprehension of God and truth is no longer a possibility.

Much of Israel’s bondage was a direct result of their disobedience of the clear laws and directions of God. Their 40-day joyful journey to the Promised Land was exchanged for 40 years of disobedience and death. While their feet may have departed from Egypt, their hearts were enmeshed with their previous idolatry. Likewise, their offspring disobeyed the Lord and consequently found themselves in foreigners’ bondage. Like the prodigal son who came to his senses, Israel experienced freedom when they lamented over their circumstances because of the sins committed. When their cries were heard by merciful God, their redemption and freedom arrived. Genuine repentance, in light of the great offense committed toward a Holy God, is the result of conviction and a holy dissatisfaction that makes one refuse to continue living in darkness and sin. In counseling, the question must be asked, “How bad do you want freedom from this bondage?” and the answer must be a resounding, “More than life itself.”

Since pornography objectives women, it is not surprising that most men are oblivious concerning the women who participate in pornography. Rather than viewing female in the porn industry as women whom Jesus loves and died for, they are simply the objects to be used for sexual gratification. Porn stars, like all of humanity, are image

bearers who deserve respect and dignity; instead, the sex industry preys on wounded women. According to Morality in Media, 60%-80% of the adult industry is composed of adult survivors of childhood sexual abuse.[126] One study found that 35% of strippers have multiple personality disorder, 55% have borderline personality disorder, and 60% have major depressive episodes.[127] One famous example of the ordinary nice girl-next-door, raised a good Catholic, was porn star Linda Lovelace. She describes in her book how she was drawn into a world of domestic violence and porn fame. Her longing for affection and approval, together with her belief that she was not quite good enough, fueled her own addiction to sex and co-dependence.[128]

Abuse, wounds, deception, and desperation continue to drive women who shamefully sell their bodies before video cameras while the unspeakable occurs—Christian men provide the cash! Pastor Mark Driscoll of Mars Hill Church in Seattle explains how women from the adult industry walk into his church and receive Christ as their Lord and Savior, yet they have difficulty forgoing the lucrative job of porn, purchased by those who share the pews. Christian men supporting the adult industry are crippling and preventing women from leaving the industry. Rather than uplifting our sisters in Christ, we enable them, by purchasing the sex-drug, to be sold.

Speaking to the crowd concerning the issue of adultery, Jesus, after equating adultery of the heart with physical adultery, says, "If your right eye causes you to sin, pluck it out, and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell" (Matt 5:29). While many

---

[126] Henry J. Rogers, *The Silent War: Ministering to those Trapped in the Deception of Pornography*. (Arizona: New Leaf Press, 2007), 188.

[127] Ibid.

[128] Longo-Disse, "Sexaholism," 77.

contemplate and wrestle with the meaning of His words, they simply display an utter holy dissatisfaction with self and sin so that physical pain of amputation would not compare to the pain of one's sorrowfulness over his shattered relationship with God. When one's sight is enlightened by the horrible price of their sin, they lament and weep over their current situation. When a man considers the price of his sin and addiction—when his relationship with God is severed, his intimacy with his wife vanishes, his time is robbed in adultery, his passion is lost, and self control is lacking—then, and only then, can healing be initiated and spiritual restoration begin.

Addressing the issue of lust, Jesus declares the eye as the window to one's soul and the lamp of one's body.[129] Christian males who are entangled in pornography and yet consider themselves full of God's Spirit are deceived according to the Scripture. Amazingly, the greatest vindication of the Scripture is the Scripture itself. Men who entertain pornographic images without repentance are sexually unsatisfied, sexually driven, crude in nature, and their eyes and body are darkened. What the Bible declares to be true is, in fact, found true from experience. The Word of God lacks internal and external contradiction. It has simply been weighted in the balance, tried, tested, and established validity.

The Scripture prescribes the duty of Christian husbands; even a shallow search portrays a clear outline of the responsibility ordained by God for men as they function as husbands and high priests of their homes.[130] The Scriptures depict a correlation between

---

[129] Matthew 6:22-23 and Luke 11:33-35 similarly declare, "The lamp of the body is the eye. If therefore your eye is good you whole body will be full of light. But if your eye is bad, your whole body will be full of darkness."

[130] "Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen 2:24). "Husbands love your wives and do not be bitter toward them" (Col 3:19).

one's vertical and horizontal relationships as they affect one another. A husband's relationship with God influences his relationship with his wife; likewise, the husband's relationship with his wife affects his relationship with God.[131] Christian husbands serve as heads and high priests of their homes. Naturally, if the head becomes disconnected from God because of habitual and unrepentant sin, the entire household suffers. Allowing pornographic images in one's mind and house walls hinders his relationship with God, spouse, and children. It disempowers the believer and disarms the husband in fulfilling his role as ordained by God.

In contrast to loving one's wife as Christ loves the Church, wives discovering their husband's pornography affair feel insecure, betrayed, and worthless.[132] The demotion or degradation of self is also projected toward her husband who has excluded and marginalized his wife as result of his preoccupation with pornography.[133] Rather than perceiving her husband as loving and caring, wives, according to the research, now perceive their husbands through the lens of their extra-marital pornography affairs. In her eyes, the husband becomes sexually degraded, a pervert or a sexual degenerate, a liar, untrustworthy and deceitful, unloving and selfish. She believes that her husband either has ceased loving or has never loved in the first place and that he is inadequate as a father and husband. Wives' perception is, further, that he has exposed his children to

---

"Husband, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of the word…So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself" (Eph 5:25-28). "Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered" (1 Pet 3:7).

[131] This fact is clearly stated in 1 Peter 3:7, where one's relationship with his wife hinders his prayers with God. Essentially, God does not hear the husband whose relationship with his wife is unbiblical.

[132] The issue of wives' self-perception upon discovering their husband's pornography usage is discussed in details in Chapter 1, "Search for Definition."

[133] Bergner and Bridges, "Significance of Heavy Pornography," 198.

pornography, damaged and deprived them by continually failing to be available, and has set a terrible example.[134]

Pornography's effect goes beyond the user and marital satisfaction, or lack thereof. Recent studies reveal the obvious perpetual downward spiral of fathers who neglect their children and its consequence in future sexual behaviors, marital and family satisfaction. A 2006 study noted the impact of Internet pornography consumption on marital relationships as potentially destabilizing economically, emotionally, and relationally.[135] Manning observed the correlation between Internet pornography usage and a decreased marital sexual satisfaction and intimacy, labeling the behavior as "incompatible with characteristics known to promote a stable and healthy marriage."[136] Consequently, children are affected by their father's non-marital sexual behaviors through "happenstances exposure to pornography, attitudes and actions that portray the objectification of women, and decreased father involvement due to lost time and lack of emotional energy."[137] The study also reveals the relationship between father and son closeness and its positive and negative effect upon children's future relationships. Simply stated, involved fathering produces grounded men who are secure in self and others and are able to establish and maintain healthy relationships. Uninvolved fathering is associated with childhood problems, insecurity in self and others, and poor adult relationships. The research concludes that father involvement in their sons' lives produces adult sons who have "greater skill and desire to engage in loving relationships…have an adequately developed conscience, and engage in fewer immoral

---

[134] Ibid., 199-200.
[135] Hosley et al., "Father Closeness," 64.
[136] Ibid., 64.
[137] Ibid., 65.

behaviors… participate in fewer non-marital sexual behaviors and experience higher level of marital and family satisfaction."[138]

Long before articles were released and research conducted, the Scripture clearly illustrated the consequence of addiction concerning the next generation. The Book of Kings contentiously speaks concerning various kings, "He walked in all the sins of his father which he had committed before him." Scriptural, sociological, psychological, and nurture evidence clearly indicate the capability of passing one's addiction. Next time a pornographer stares into the eyes of his son, he should ask himself, "Do I want him to receive from me a legacy of holiness or lust?"

For Christian fathers, these findings impose a far greater-reaching impact than their sociological and social consequence. A Christian father who spends an average of five hours a week entertaining pornography is robbing his children of intimacy and is an irresponsible steward of God's treasure. Children are perceived from the Scripture as a heritage and an inheritance from the Lord (Ps 127:3). Christ's stern warning toward those who harm children illustrates His seriousness concerning those who impact children, "But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a milestone were hung around his neck, and he were drowned in the depth of the sea" (Matt 18:6). Holy dissatisfaction occurs when the blinders have been removed and truth is exposed. One's pornography entanglement impacts not only himself but his children and children's children. Christian males must reprioritize their lives according to the Scripture. Placing anything above God is an idol, placing anything above your wife is adultery, placing anything above your children is devastating for generations to come.

---

[138] Ibid., 66.

Remorse without repentance is unprofitable. Recognizing and lamenting over one's current situation profits them nothing if genuine repentance does not occur. The Bible clearly depicts the difference between remorse and repentance through the contrast of King David and his predecessor King Saul. David and Saul sinned against God, yet one was rejected as king and the other was forgiven and restored. Why did God forgive one and not the other?

Saul was commanded by God to go and kill all of the Amalekites and all of their possessions (1 Sam 15:3). Saul disobeyed God's commands and did not destroy all the Amalekites. Besides past disobedience, this was the final act of defiance that removed him from his kingship. When he returned from battle with the Amalekites, he came to meet Samuel. The state of his greeting (15:13) was of the highest self-satisfaction and delight. His success blinded him to the imperfections of his obedience. He had, with his loose views of duty, preformed the commandment of the Lord.[139] When Samuel confronted Saul with his sin, Saul blamed the bringing of the oxen and sheep on the people, but credited the success to himself, "They have brought them from the Amalekites… and the rest we have utterly destroyed" (15:15, 20-21). Saul's response depicts a man whose concern for public image and maintaining the status quo overshadows his divine purpose and calling. Self-will is bad, but self-justification is worse.[140] When God's judgment was finally declared through Samuel (15:23), Saul was forced to confess his sin (15:24-26). In his repentance, however, Saul was without any true sense of ownership and responsibility. Saul looked upon his sin chiefly as it offended Samuel, not God. His confession was merely for the sake of securing the favor of Samuel

---

[139] Thomas Kirk, *Saul First King of Israel* (Edinburgh, 1896), 105.
[140] Ibid., 106-08.

and averting the dreaded consequences of his disobedience—his repentance needed to be repented of. Saul then turned to Samuel, and with a truly impatient spirit, he was ready to publicly worship God, "Turn again with me, that I may worship God" (15:25, 30).

Rather than humbling himself under the mighty hand of God, Saul professes to be pious. His desire to worship was to honor and fame himself as the conqueror of the Amalekites.[141] By seizing the edge of Samuel's garment, Saul placed cultural pressure in order to manipulate and coerce the prophet into granting his wishes. His entire actions perpetually portrayed an individual concerned with others while undermining his sin. While Saul's sense of remorse had no doubt been deepened, he lacked repentance. His reason for making the simple confession originated for the purpose of soothing the anger and earn the favor of men and Samuel, as he adds, "Yet honor me now, I pray thee, before the elders o my people and before Israel, and turn again with me, that I may worship the Lord your God" (1 Sam 15:30). At the conclusion of it all, Saul has lost his anointing, kingship and Samuel's friendship.

Similarly, David was also made king and anointed by Samuel. He, like Saul, sinned in the sight of the Lord.[142] About a year later, the prophet Nathan came to David with a story of an unjust rich man and a poor shepherd (12:1-5). When he heard the story, David screamed for justice and insisted that the guilty man must die until Nathan declared, "You are the man" (v.7). To a small degree David was made feel what God felt when David sinned, yet the Lord's anger and disappointment were magnified because He knew and loved both parties. His anger burned against the one who would steal another

---

[141] Ibid., 110-14.

[142] The story of David's sin with Bathsheba is discussed in greater detail in "Historical perspective and current severity."

man's wife; His heart broke at the thought that one He loved would commit such an act.[143] David's responses to the words of the prophet personify genuine repentance, "I have sinned against the Lord" (v.13). David recognized his actions, accepted responsibility, and appealed to God's mercy. Unlike Saul, David did not shift the blame nor attempted to justify himself. He simply recognized his weakness and his desperate need for forgiveness from God. David made political and moral mistakes but his perpetual humility made him strong enough to subject himself to the hand of God. This humility was based on the quality of his spiritual attitude toward God, which is demonstrated in his Psalms. A repentant heart seeks the approval of God; remorse, however, may recognize the problem without genuinely seeking mercy and restoration. It depicts a heart concerned with pleasing the world while grieving God.

In his book *The Silent War*, Henry Rogers lists 15 easily understood perils of pornography. Pornography distorts reality, destroys a wife's self-esteem, never satisfies and always leaves you empty wanting more, devalues sex, creates isolation, facilitates child molestation, is expensive, shapes attitudes and behaviors, feeds organized crimes, kills careers, can be passed to the next generation, destroys a testimony, destroys women in the sex industry, grieves the heart of God, and eventually gives Satan a stronghold in your life.[144] If you are currently struggling with pornography, may you become holy dissatisfied with your current situation, repent and begin to redeem the time.

Walk in the Spirit: Holy Sex

Mike Quarles echoes the desperate cry of many Christians dealing with addiction, "I resolved to do whatever it took to beat my problem. As a Christian, I belonged to the

---

[143] Mark A. Tabb, *Names of Heroes of the Faith*. (Chicago, IL: Moody Publishers, 1997), 139-41.
[144] Rogers, *The Silent War*, 177-92.

Lord. In the next five years, I tried everything I knew, everything anybody told me or I had read. My wife Julia says I earned a D.D.- a Doctorate in Drunkenness."[145] He proceeds to list the 30 different methods he attempted for five years, such as Christian counseling, secular counseling, support groups, spiritual discipline, treatment centers, Christian and secular psychologist, healing and baptism in the Holy Spirit sessions, accountability, and willpower, which all ended with the sad conclusion, "Nothing worked!"[146] Writing to the church in Galatia, Paul prescribes a conditional promise for those seeking deliverance from a life of habitual sin, "Walk in the Spirit and you will not fulfill the lust of the flesh" (Gal 5:16).

While engaging in counseling, support groups, and confession are positive steps toward sexual healing, one cannot maintain his sexual purity apart from connecting in Christ. Admonishing thieves, Paul does not simply command them to stop, he implores those who steal to "steal no longer, *but rather* let him labor, working with his hands what is good, that he may have something to give him who has needs" (Eph 4:28). Unhealthy learned sexual behavior must be replaced with healthy sexual understanding and habits. Indeed, Christ himself informed his disciples, "I am the true vine…Abide in Me, and I in you…I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit, for without me you can do nothing" (John 15:1-5). Walking in the Spirit is simply abiding in Christ and allowing the power of God's Spirit to renew one's mind. It is recognizing the sin and feeling guilt rather than shame. While convection is the

---

[145] Anderson, *Freedom from Addiction*, 66.
[146] Ibid., 67.

awareness that *I made a* mistake, shame is the feeling that *I am* a mistake.[147] Convection leads to repentance and change of behavior, shamefulness leads to despair and depression.

Paul's writings compare and contrast two ways of living that stand fundamentally contradictory to one another: the former heathen way of life ("In which you once walked according to the course of this world" Eph. 2:2; walking "according to the flesh," Rom 8:4; "For you are still carnal…are you not carnal and behaving like mere men?", 1 Cor 3:3) and the present walk in Christ ("Walk in Him," Col 2:6; walking "according to the Spirit," Rom 8:4; "in the Spirit," Gal 5:16; "guided by love," Rom 14:15; "in love," Eph 5:2; "as children of light" Eph 5:8).[148] A person is either walking in the Spirit, or walking in the flesh. A Christian is either pleasing God or pleasing self. One is either dead to sin or dead in sin.

It was the Lord himself who employed the term to engage his leaders in a relationship with Himself. In Leviticus 26:3-4, God proclaims, "If you *walk* in My statutes and keep My commandments so as to carry them out, then I shall give you rains in their season." Likewise, God spoke to Solomon, "And if you *walk* in My way, keeping My statutes and commandments, as your father David walked, then I will prolong your days" (1 Kings 3:14). Interestingly, Asaph illustrates the choices laid before God's people to walk after their lusts or their God. He writes, "So I gave them over to the stubbornness of their heart, to *walk* in their own devices. Oh that my people would listen to Me, that Israel would *walk* in My ways" (Ps 81:12, 13). Isaiah portrays the broken heart of God

---

[147] Mark Laaser and Debra Laaser, *The Seven Desires of Every Heart*. (Grand Rapids, MI: Zondervan, 2008), 26.

[148] *Dictionary of Old Testament Theology*, s.v. "walk."

that longs for His people as he penned his message, “I have spread out My hands all day long to rebellious people, who *walk* in the way which is not good, following their own thoughts” (Isa 65:2).

Walking in the Spirit is a daily decision that requires a mindset determined to fulfill the will of God. As a previous high school and college wrestler, this author comprehends the concept of ‘strengthening what you feed.’ What you entertain and train will inevitably grow in strength and desire. A Christian who persistently provides for his lustful desire will be overwhelmed and consumed with passion for his covetousness; on the other hand, if one continuously seeks and dwells in the presence of God, his desire and passion will reflect the heart of God. Paul admonishes the Colossians saints, “Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God.”

When a Christian falls into the bondage of pornography, intimacy with Christ is lost. A man who is intimately involved with Christ is not enticed by the lust of this world. When one’s relationship with Christ becomes more of a burden and works, rather than the glorious intimacy it was designated to be, complacency and spiritual dissatisfaction begins leading to spiritual adultery. Addressing the church at Ephesus, Jesus acknowledges their works but condemns their heart. While their works were adequate, their hearts were far from God. Their prescription was simply to “return to your first love” (Rev 2:1-4). Likewise, a husband who is completely in love and is experiencing marital satisfaction with his wife will not desire extra-marital affairs; extra-marital activities are viewed as life-threatening to his marriage. Similarly, a Christian who is utterly satisfied in Christ will view temptations as snares from Satan to entangle and

sever the relationship with Jesus Christ. Only through such perspective can one forsake the world and seek the true intimacy found in Christ. While lustful desires may be real and enticing, they come short in comparison with the satisfaction and fulfillment found in walking in the Spirit. The light of Jesus overshadows the darkness of the heart, exposing, overpowering, and shattering the chains of sin and lust that imprison the believer.

Christian males struggle greatly with reconciling their sexual drive and their spiritual walk. While most religious systems recognize the merit in procreation for the preservation and purity of family line and their faith, Christianity has divorced salvation from bloodline. Jews, for example, consider it a grave insult for a spouse to deny her husband children.[149] In the thirteenth century, for example, Nahmanides penned the ancient text, *The Holy Letter*, interpreting sex as a mystical experience of meeting with God. He writes, "Through the act of intercourse, they become partners with God in the act of creation."[150] Christian males, on the other hand, perceive their sexuality as a guilt-ridden burden to bear. Sex simultaneously represents the best and worst moments of our lives. Most teenage boys received their sex education through stumbling upon their dad's pornography collection, or gazing at their junior-high school friend's dirty magazines as it clandestinely makes its way through the school's hallways like a taboo or forbidden secret.

The unease of dealing with sexuality is depicted throughout church history. Fearing the flaming passions of sexuality, Christianity's ambivalent ancestors attempted to regulate marital sex affirming the inherited shamefulness and uncomfortableness concerning the subject. In the second century, Clement of Alexandria allowed un-enjoyed

---

[149] Gary Thomas, *Sacred Marriage*. (Grand Rapids, MI: Zondervan, 2000), 203-04.
[150] Ibid., 206.

and procreative sex only during night time, but by the Middle Ages, the Church forbade sex 40 days before the important festival of Christmas, 40 days before and eight days after Easter, eight days after Pentecost, the eves of feast days, on Sunday in honor of the resurrection, on Wednesday for Lent, Friday to commemorate the crucifixion, during pregnancy and 30 days after birth, during menstruation, and five days before communion! If married couples were lucky enough to avoid menstruation cycles and pregnancies during the allowed days, they had 83 days of permissible, but not enjoyed, sexual intercourse.[151] Augustine inadvertently equated sex and sin by teaching that sexual intercourse transmitted original sin.[152]

Not surprisingly, Christian men half hazardously manage their sexuality at best and constantly fear the day it overwhelms and consumes them. Interestingly, the same teenage boy stumbling into the world of sexuality at the average age of 10 to 12 begins to manage his sexuality at age 30. That is a dreadfully long time. When explaining sexuality to his teenage son, James C. Dobson says, "Your sexuality will own you for a season, but you have got to eventually own it!"

While most pastors, Christian parents, and Christian leaders sheepishly address the topic of sexuality, God's Word commands married couples to regularly engage in sexual union lest Satan tempts them. Addressing the church in Corinth, Paul informs husbands that their bodies belong to their wives; likewise, wives have no authority over their own bodies (7:4). Therefore, a married man has no authority over his body; he is simply a steward over the body that belongs to his wife. Sexuality is holy in the context of marriage. Men's flamed sexual passion should be entirely, emphatically, and

---

[151] Ibid., 202.
[152] Ibid., 203.

undividedly focused on his own spouse. Before their disobedience in the Garden, Adam was completely satisfied with his wife Eve. Comically reflecting upon Adam's possible reaction to his bride, Tim Gardner writes, "Now, feeling very much alone, he (Adam) woke to find not another furry, four-footed mammal, but a woman—a ravishing, delightful, completely naked woman. Now, how do you think he reacted?"[153] Adam's exclusive fascination and desire for Eve created the perfect atmosphere for love and love-making. Adam recognized that God's provision through Eve was everything Adam needed. Adam's response, "This is now bone of my bones and flesh of my flesh" (Gen 2:23), illustrates total and utter satisfaction without criticism or disapproval. In other words, Adam did not say, "Gee Lord, I wish she was a little taller or shorter, rounder or thinner, blond or brunet, bigger breasted or flatter abs." As depicted through the lovers of Song of Solomon, the desire of every married spouse is, "Put me like a seal over your heart, for love is as strong as death" (8:6) and "there are sixty queens and eight concubines, and maidens without numbers; but my dove, my perfect one is unique" (6:8-9). A woman who owns her husband's heart will inevitably respect, cherish, and love him.

In his book *The Marriage You've Always Wanted*, Gary Chapman expounds on marital sex in his fittingly labeled chapter, "You mean we have to work at sex?" The author highlights the common misconception portrayed by Hollywood and the media where couples misunderstand and misinterpret their sexual relationship. In explaining the vast difference between males' and females' sexual switches, Dr. Chapman enlightens his

---

[153] Gardner, *Sacred Sex*, 69.

readers concerning the physiological mechanics of sex.[154] While males tend to be visually aroused, women are inclined to emotional stimulation. A man simply needs to encounter the female body with his eyes for sexual arousal; women, on the other hand, are more complicated, requiring emotional connectivity to achieve similar outcome. Hence, men are capable of sexual arousal by watching images of nude women whom they established no emotional connection with. A husband, for example, will engage his wife sexually short after an altercation whereas the wife will most likely lack sexual desire because their emotional connectivity has been interrupted by the squabble. Therefore, husbands who are seeking a godly and robust sexual experience within their marriage must understand, plan, and execute in accordance with their wives' sexual desires, not their own. In other words, if you would like to sexually engage your wife, you must recognize that sex begins outside the bedroom. A day saturated with emotional connectivity and non-sexual touch leads to a holy sexual experience. Unlike the cheap imitation of pornography that only requires a username and password, God offers men the opportunity to romance and draw their soul mate into a satisfying and binding sexual encounter.

For the purpose of practicality, Chapman offers suggestions that wives have made to husbands in order to make their sexual relationship more meaningful: show more affection and attention throughout the day, spend more time in foreplay, be more sympathetic when I am really sick, accept me as I am, tell me that you love me at times

---

[154] Gary Chapman, *Marriage You've Always Wanted.* (Chicago, IL: Moody Publishing, 2005) 112-14.

other than when we are in bed, be loving before initiating sex, pray with me about the problems and victories you are having.[155]

Since their fall in the garden, husbands and wives have been separated from and ashamed of one another and God while attempting to cover themselves with leafs. Unconditional acceptance will restore sexuality in marriage whereby a husband and his wife are, once again, naked and unashamed. Tragically, pornography destroys such ideology, rendering it impossible. A wife who discovers her husband's porn addiction feels rejected, unloved, unworthy, and certainly not the title holder of his sexual passion, desire, and fantasy. A married man entertaining pornography is robbing his wife of what is exclusively hers. He must redirect all sexual desires and wants toward its rightful—your spouse. Throughout the Scripture one easily identifies that good sex can only be attained in marriage when unconditional acceptance of one another is embraced. Pornography distorts a man's acceptance of his wife by offering an endless variety of shapes, sizes, colors, and plastically engineered women who never reject him nor require investing time or energy into romancing them into love-making. Yet, as many have discovered, a "junk food" sexual experience will never satisfy the soul nor meet the desire for a gourmet meal created by God. That requires the exclusivity of sexual relationship within marriage.

---

[155] Chapman, *Marriage You've Always Wanted*, 117.

CHAPTER FOUR:
STEP TWO TO SUSTAIN RECOVERY – DEFENSE FROM OUTWARD HOSTILITY

It has been accurately stated, “It takes a village.” Recovering from addiction begins at the heart, in the deepest component of the individual, but a village will ensure the longevity of recovery while diminishing the possibility of relapse. A good seed will bear fruit when it is planted in good soil and surrounded by essential sunlight, water, and fertilization. The best counseling offered will fall short if the counselee’s environment is toxic to his growth. A Christian counselor must assist the client in establishing a conducive environment for growth and recovery. Blocking and/or removing substances poisoning the individual will increase their recovery and provide a lifelong living without pornography addiction. Since the computer screen tends to be most prevalently used in acquiring pornographic images, employing defense mechanisms will aid the counselee in resisting his previously learned behavior. The second most valuable asset in aiding the struggling husband is his wife. Her encouragement, or lack thereof, will determine the client’s motivation level and greatly influence his recovery process.

Fortify the Wall – Action Steps: Accountability Software, Group, and Counseling

Military campaign planners understand the vital importance of securing the perimeter. Particularly, ancient cities understood that penetrable city walls meant ultimate defeat. Today, our military forces erect walls, sandbags, towers, and C-wires around their compounds in order to deny the enemy access into their camp. Likewise, a Christian man attempting to shatter the bondage of our enemy, Satan, must fortify the spiritual walls of his life in order to keep the enemy out.

When men arrive at the minister's, the counselor's, or the chaplain's office disclosing their issue with pornography, the first step in their journey of healing is removing the source of pornography. While discussing the issue of sexual sin, Paul prescribes fleeing four times throughout his letters to various churches (1 Cor 6:18, 10:14; 1 Titus 6:11; 2 Titus 2:22). While elsewhere Paul commands believers to put on the full armor of God and fight, sexual sin requires a different prescription. In running away from sin, Paul commands believers to run toward righteousness. This author's recommendation is an application of Paul's admonition to flee from lust. Those who access pornography through the Internet are asked to cancel their subscription, assign a password which only their spouse knows in order to restrict any use alone, or place an unaltered filter. A person dealing with alcohol, for example, must remove temptations from his or her life in order to soberly deal with their issues. A bar or familiar drinking friends, for example, should be removed from the person's life lest he or she is tempted and fall. Therefore, blocking the path whereby sexually explicit materials are entering the sight and feeding the sexual appetite of the individual is the first step in fortifying the wall.

There are numerous websites available in helping individuals seeking filters, accountability, and recovery groups. The following is a brief synopsis of such tools, included for the purpose of providing ministers and counselors with an arsenal to combat the frailty of their counselees and thwart Satan's attempts to lure them back into addiction. The following are by no means an exhaustive list, but provide samples of services aiding the client.

Covenant Eyes© offers accountability software that monitors a person's Internet

use and emails a report of all websites visited for Accountability Partners to view. Accountability Partners are trusted individuals selected by the member to review reports and discuss how the Internet is used. Reports are emailed to the Partner or viewed online from their Member Center. Among their advantages, Covenant Eyes is simple to use, incredibly effective, and offers an unlimited number of Accountability Partners for free. Covenant Eyes software may be installed for free on an unlimited number of computers, and Accountability Partners may access one's report for free. Partners and users can easily identify questionable websites, searches, links, and more. The report shows trends for websites viewed and bar charts that show the times of day and night when the Internet is used. Interestingly, the software offers a "Panic button" with email notification to Partners that blocks all Internet usage until reset by their technical support. Uninstalling the program requires an 'uninstall code,' which sends an email to Accountability Partner(s). The email is the "uninstall notification." Accountability Partners are notified when the program is tampered with or when System Restore has been used to bypass accountability. Covenant Eyes cannot be erased with 'anti-spyware' programs as some other programs can. Accountability software costs $7.99 a month per user or $84.99 a year with multiple users.[156]

Triple X Church offers free accountability software that can be downloaded from their website (xxxchurch.com) which allows the user two free accountability partners via emails who are notified bi-weekly of any suspicious Internet usage. X3watch© is a program that notifies the accountability partners when the individual erases the software or removes their names from the accountability list. The website also offers a step-up

---

[156] *Covenant Eyes*, http://covenanteyes.com (accessed December 28, 2009).

program that charges $39.99 per month. Safe Eyes© is not only a filter but also has built-in accountability reports just like x3watch. Covering 35 categories, Safe Eyes provides the ability to tightly control access to specific types of websites while blocking harmful content for both PC and Mac computers. Safe Eyes Software includes: flexible content control that allows the user to select the types of website that are appropriate; program controls of common activities such as instant messengers, peer-to-peer file sharing, and other harmful programs; time controls to dictate the amount of time spent online and the times when the Internet is available; and, finally, alerts to be sent out instantly via email, text message, or phone call when someone visits inappropriate websites.[157]

Heart to Heart counseling center located in Colorado Spring, CO, offers phone counseling that is convenient for the individual or couples appointment. A live counselor trained in the field of sexual addiction and sexual trauma can be reached at 719-278-3708. Their website, www.sexaddict.com, offers free assessment as well as information concerning their three-day intensive therapy, which focuses on the solution rather than the addiction. They offer three types of intensives: emergency, sexual addiction, partners and teens.[158]

Similarly, Focus on the Family Counseling Services offers licensed professional Christian counselors who speak with those facing a crisis and needing guidance and encouragement. Their office is open Monday through Friday from 8:00 a.m. to 4:30 p.m. (Mountain Time) and is easily reached for free at 1-800-A-Family (1-800-232-6459). Focus on the Family does not advocate one particular treatment method over any other, but does maintain that a healthy spiritual life is essential to any long-term recovery.

---

[157] *XXX Church*, http://xxxchurch.com (accessed December 28, 2009).
[158] *Heart to Heart*, http//sexaddict.com (accessed December 28, 2009).

Focus on the Family and Pure Intimacy resources are available to anyone regardless of age, race, gender, faith, or creed, but they do approach life and its struggles from a Christian worldview. They are cautious about any therapy or treatment that does not adequately account for the role of faith in a person's mental and emotional well-being.[159]

Addiction thrives in secrecy. Like mold growing in the dark, pornography addiction flourishes in secret places and loneliness. Many Christians are attempting to defeat the lust of the flesh alone, convinced that they alone are wrestling with the issue. The apostle Paul commands the saints in Ephesus, "Walk as children of light" (5:8). In his gospel prologue, John introduces light as life-giving (1:4). As in creation, the light created by God's word gives life and it is displayed in the largest star, the sun. John sees the incarnation of Jesus as God's provision of spiritual light and life. For it was God who at the beginning said, "Let light shine out of darkness," and who has now "shone the light of the knowledge of the glory of God in the face of Jesus." For John, the true light that enlightens every man came into the world in the person of Jesus Christ. Since light and life are closely related, John amalgamates them in Christ. In his sixth sign, John portrays Jesus as the giver of physical as well as spiritual light. The man born blind was in as much need for spiritual sight as for physical sight. For John, Jesus is not only able to restore his physical sight, but illuminate his spiritual life as well; as a result, the man saw who Jesus was and worshiped Him. Perhaps John's clearest understanding of the light is found in Chapter 8 verse 12 as Jesus declares himself to be "the light of the world." For John, the light encompasses both the physical and spiritual. Hence, John writes in Revelation, "There will be no more night. They will not need the light of a lamp or the

---

[159] *Focus on the Family Pure Intimacy*, www.http//pureintimacy.org (accessed December 28, 2009).

light of the sun, for the Lord God will give them light. And they will reign forever and ever" (22:5).

Light stands in contrast to darkness; the Scripture clearly depicts that the presence of light overcomes darkness. F.F Bruce writes, "Light and darkness are opposites, but they are not opposites of equal power."[160] Christians entrapped in lustful sin dwell in darkness by their own volition. Their infatuation with lust, not the lack of illumination, ensnares them in darkness. This may be compared with 2 Corinthians 4:3 where Paul speaks of men blinded by the god of this world "to keep them from seeing the light of the gospel of the glory of Christ who is the likeness of God." Therefore, the presence of light serves as judgment to those who continue to dwell in darkness.

To combat secrecy, one must forsake the darkness and move toward the light. In addition to accountability software, filter software, and counseling, two organizations offer group therapy for pornography addiction. Pure Community Ministries challenges people to be sexually sober in mind and body in order to avoid sexual sin, build healthy relationships, and develop emotional maturity. They distinctly operate upon a Christ-centered and grace-based foundation, while utilizing Christian twelve steps as a curriculum only. Based on Proverbs 28:13, the ministry invites those struggling with sexual sin into a safe environment to bring what is in darkness to light with others who have similar struggles who can understand and encourage the individual into wholeness. Their program is self-paced and normally requires 9-12 months of weekly attendance of the teleconference group, completion of the twelve steps workbook, and monthly individual therapy. Their email (groups@higher-calling.com) and their phone number

---

[160] F. F. Bruce, *The Gospel & Epistles of John*. (Grand Rapids, MI: 1994), 34.

(719-590-7685) can be found at their website: www.higher-calling.com.[161]

Operation Integrity© is another community of men who have come to terms with their powerlessness over specific sexual impulses and practices that are destructive. They meet in order to seek God, who is willing to do for them what they cannot do for themselves. Their ultimate purpose is to not simply change their behavior, but to pursue intimacy with God Himself, allowing Him to draw them into His grace and wholeness. Personal recovery is strengthened by the unity of each of their small groups. Similarly, they employ the twelve-step program from a biblical perspective in order to overcome addiction. Operation Integrity has groups meeting in the following locations:

Operation Integrity in California:
Coasthills Church
5 Pursuit
Aliso Viejo CA 92656
Thursdays 7:00 PM
Group contact: 1-800-762-0430

Mariners Church
5001 Bonita Canyon Road
Irvine CA
Group Contact: 1-818-424-8531

Capo Beach Calvary Church
25992 Domingo Avenue
Capistrano Beach CA 92624
Group Contact: 1-800762-0430

Northern California Operation Integrity
812 Bogarin Lane
Ripon CA
Group Contact: 1-714-227-8964

Operation Integrity in Missouri:
Nu Brew Church of Springfield
Sunday 6:00 PM
2058 N. National

---

[161] *Pure Community Ministries*, www.higher-calling.com (accessed December 28, 2009).

Springfield MO, 65807
Group Contact: 417-300-1976

Operation Integrity Affiliates:
Men of Freedom
Henderson Hills Baptist Church
1200 E. I-35 Frontage Road
Edmond Oklahoma 73034
Group Contact: 1-405-388-5234

Graceland Men's Fellowship
Memphis Tennessee
Contact Mark @ 901-626-4884
gracelandmensfellowship@yahoo.com

OI Affiliate Faithful and True Groups in Florida:

Fort Caroline Baptist Church
Monday 7:00PM
11428 McCormick Road
Jacksonville FL
Contact Jerry @ 904-443-0246
jrrysinclair@aol.com

South Point Baptist Church
Thursday 7:30 PM
3335 Tiger Hole Rd.
Jacksonville FL
Contact Jerry @ 904 443-0246
jrrysinclair@aol.com

Clay Community Church
Sunday 7:30 PM
799 Blanding Blvd
Orange Park FL
Contact Jerry @ 904 443-0246
jrrysinclair@aol.com

Tuesday nights 7PM
Christian Family Chapel
10365 Old St. Augustine Road
Jacksonville, FL 32223
Call Jerry 443 0246

Applying the didactic passage of James, “Confess your trespasses to one another, and pray for one another, that you may be healed,” (James 5:16) and Solomon’s warning concerning a man who “conceals his sin does not prosper, but whoever confesses and renounces them finds mercy” (Prov 28:13), one should prayerfully seek a mature person in Christ whom they can share their struggle with and be accountable to. Selecting an appropriate person is an extremely important ingredient that requires wisdom and prayer. Such an individual must be mature to counsel, pray for, encourage, and confidentially maintain the information without judging while speaking the truth in love. While the details of such a process are lengthy and have been exhausted by many authors, there must be trust, communication, and honesty for accountability to function properly.

Identifying emotional triggers is important in resolving the issue of pornography addiction. HALT (hungry, angry, lonely, tired) is an acronym identifying popular triggers that may lead a person back to their vomit.[162] Rather than dealing with these basic emotions and needs, one finds it much easier to draw comfort and distraction from their sexual addiction. Therefore, one must identify their main emotional triggers and consciously be aware of warning signs. In responding to such feelings, one should prepare an action plan to avoid reverting back into sin for comfort.

Many experts believe that any action employed consistently for 21 days becomes a new habit. If this is true, years of learned addictive behavior must be replaced with healthy habits. An individual must examine him- or herself in order to identify his or her learned behaviors that led to one’s addiction. A man’s eyes, perhaps, may have been trained to follow every provocative woman in sight showing flesh or tight clothing. This

---

[162] Timothy E. Clinton and Ronald E. Hawkins, *Biblical Counseling Quick Reference Guide: Personal & Emotional Issues*. (Forest, VA: AACC Press, 2007), 194.

individual must train his eyes to bounce off, rather than bounce on, the provoking images. Certain television shows may entice one's sexual cravings and are therefore agents into deeper need for sexual gratification; hence, such a person should learn to avoid such shows. In essence, every man is enticed with various triggers that arouse the lust within; identifying, denouncing, and emptying their lives of those triggers will allow the individual to resist temptation and live free in Christ.

As individuals move away from pornography addiction and toward true intimacy with God and spouse, their spirit will be nourished and strengthened while their sinful nature will starve and grow weak. As intimacy with Christ grows deeper and the lust of the world diminishes, relationships are restored and sin's bondage is broken by a habitual life that seeks to please its Maker. Their saturated life in Christ will inevitably result in godly desires whereby the individual loves the very things God loves and abhors the things God abhors.

Fortifying the wall encompasses the issue of relapse. As with any addiction, relapse is a reality in the healing process. While this dissertation will not venture in examining the numerous components of relapse, it suffices to uphold the Scripture whereby God commands us to repent and continue the race. Many of those who receive counsel concerning their recovery are greatly discouraged by their relapse and are vulnerable to embrace the addiction once again. They confuse sinful acts with a habitual lifestyle earmarked by sin. Healing is a journey that must be embraced daily. One must continuously, and without ceasing, put on the armor of God and prepare for the daily battle. While some days may feel as if we are standing on top of the mountain and are rejoicing in victory, other days we will find ourselves sorrowful in the valley, pleading

with our Savior for forgiveness and strength. Yet, we must embrace a no-compromise attitude, whereby we will continue to pursue holiness and godliness without retreat. While some battles maybe lost, we must win the war over our sexuality and be more than conquerors in Christ.

Spouse Support

When God ordained a husband and wife to become one flesh, it consequently meant in both positive and negative circumstances. Sexual impurity simultaneously affects both parties in the relationship. The wife who discovers her spouse's struggle with pornography can either condemn her partner or become a support for him. The goal of receiving no sexual gratification from anyone or anything but a spouse must incorporate the other person.[163] Therefore, while not compounding the issues naturally facing the emotionally injured wife, may you speak life and freedom to your struggling husband who is seeking to break the bondage of pornography.

When a person discovers their spouse's sexual infidelity of the heart, they experience similar feelings and process as if the unfaithfulness was physical. The absence of a real mistress does not belittle the pain of betrayal. "Bonding," a counseling tool provided by Dr. Anderson, is defined as "prior behaviors that can weaken the relationship if not renounced and new behavior announced."[164] Counseling couples with infidelity issues, the author demonstrates the four stages of bonding in a relationship. Using the four Greek words for love (*eros, philia, storge,* and *agape*), referring to Genesis 2:24, "For this reason a man will leave his father and his mother and cling to his wife and they

---

[163] Stephen Arterburn, Fred Stoeker, Mike Yorkey, and John Fuller, *Every Man's Battle*. (Colorado Springs, CO: WaterBrook Press, 2003), 133.

[164] Neil T. Anderson, Terry Zuehlke, and Julianne Zuehlke, *Christ-Centered Therapy: The Practical Integration of Theology and Psychology*. (Grand Rapids, MI: Zondervan, 2000), 228.

will become one flesh," and echoing the teaching of Jesus, "What God joins together, let no one separate" (Matt 19:6), the author depicts the intimate stages of a healthy relationship. When such slow progression of sexuality is interrupted by unfaithfulness or sinful living, trust is broken, resulting in an unhealthy marriage. The author suggests reverting to stage one (no physical contact), then first touches, but not directly sexual, followed by stage three, intimate contact with no direct sexual contact, and finally the two become naked and unashamed. Such process would obviously mean forgoing of sexual intercourse for a season between married couples. Regaining proper bonding will communicate volumes to a hurting spouse, who feels betrayed and may feel emotional discomfort during sexual union. Following the bonding steps, the offending party will demonstrate the effort by willing to invest in healing their marriage.

Understanding your husband's physiological mechanisms will enable you to own his sexuality while meeting your needs as well. As previously mentioned, men are sexually aroused by visual stimulus. Therefore, Chapman offers the following suggestions made by husbands to their wives to make sexual relationship more meaningful: be aggressive occasionally, be innovative and imaginative, be attractive in the bedroom, communicate more openly about sex, do not use sex as a punishment tool, and explore your sexuality.[165]

Perhaps a husband's greatest need while wrestling with sexual purity is to be affirmed through words of affirmation.[166] Affirming words fuel a husband's desire for sexual purity. It meets his godly inherited need for honor and acceptance. Tragically, and

---

[165] Chapman, *Marriage You've Always Wanted*, 112-15.

[166] Dr. Laaser and Dr. Chapman discuss the need for men to be affirmed by their wives in their books, *The Seven Desires of Every Heart*, 21-25 and *The Five Love Languages*, 39-56.

somewhat understandably, wives respond in words of de-affirmation when discovering their husband's sexual issues. While your husband is struggling with pornography, you must understand that his issues are not caused by your actions, or lack thereof. As challenging as it might be, a wife must divorce herself from her husband's struggle, lest she perceives herself as the problem and be overwhelmed with anger and bitterness. In your own human abilities, the task is near impossible, but you are encouraged and must seek the mercy and grace of God, which is extended to each one of us to love and restore those who are wounded by Satan and their own foolishness. A wife plays a vital role in her husband's recovery. Your role is not easy, nevertheless essential. May you come alongside your husband and pray for, encourage, and honor him as he seeks sexual purity and Christian maturity.

APPENDIX (1)
Internet and Pornography addiction Survey Disclaimer

Prerequisites (only take the survey if you meet ALL of the following):

- Heterosexual male 18 years or older.
- You are willing to be honest and open.

Things to Know:

- All information is strictly confidential.
- We make no attempt to know your identity.
- Questions are designed to gain knowledge of your thoughts about your faith, beliefs, background, and sexuality.
- Take the survey only once.
- Data collected from several hundred individuals will be compiled for statistical analysis.

Objective of this Research:

- From this analysis, the researcher will collect data on Internet pornography addiction in an effort to complete doctoral dissertation concerning the subject in an attempt to discover correlations between attachment styles, foundational beliefs, and pornography addiction.

Instructions:

- You will be asked a series of questions about your faith, background, beliefs and sexuality.
- Please read and answer every question.
- Please answer questions honestly and thoughtfully.
- There are no right or wrong answers.
- Don't spend too much time thinking about a statement, but respond as genuinely as you can. Your first respond is usually the best response.
- By completing the packet, you give us your consent to collect and analyze the data for research.

Your gift of time and thoughtful response are valued greatly

Age:

18-21 22-30 31-39 40-49 50 or older

Marriage status:

Single Married Dating Divorced Separated Widow

Religious affiliation:

Agnostic/Atheist Baptist Buddhist Catholic Episcopalian
Hindu Jewish Lutheran Mormon Methodist Muslim
Pentecostal Presbyterian Non-denominational
Other: _____

Highest degree earned:

High school Associate's Degree Bachelor's degree
Master's Degree Doctorate

I am:
Military Civilian

Military Brach:
Army Air Force Navy Marines Coast Guard

Military Status:
Active duty Reserve National Guard

I am currently:
Deployed/overseas State side

In the past 3 years I have deployed or been away from my spouse for:
1-4 months 5-12 months 13-18 months
19-24 months more than 24 months

I view pornography:
Never Daily Weekly Monthly Quarterly Yearly

In the past 6 months, how many hours per week did you spend viewing pornography?
None 1 hour or less 1-3 hours 4-9 hours 10 hours or more

I consider myself to be a Christian. _____ yes _____ no
If yes, why? (Choose one)
I go to church regularly
I was raised in a Christian home
I do more good things than bad things
I consider Jesus as my personal Lord and savior

Please answer yes or no for the following questions:

1. Have you used magazines, videos, or online pornography even when there was considerable risk of being caught by family members who would be upset by your behavior?
2. Do you feel that your sexual behavior is not normal?
3. Have you been sexually abused as a child?
4. Has your sexual behavior ever created problems for you and your family?
5. Are any of your sexual activities against the law?
6. Have you made efforts to quit a type of sexual activity and failed?
7. Do you hide some of your sexual behaviors from others?
8. Do you feel controlled by your sexual desire?
9. Have important parts of your life (such as job, family, friends, leisure activities) been neglected because you were spending too much time on sex?
10. Do you ever think your sexual desire is stronger than you are?

Instructions: Rate the following statements. +2 Strongly agree. +1 Agree. 0 Neutral. -1 Disagree. -2 Strongly disagree

	Statement	+2	+1	0	-1	-2
1	Viewing pornography is normal and hurts no one					
2	Viewing pornography is sin					
3	Every man watches pornography					
4	Sex is sacred to God because He created it					
5	Viewing pornography damages sexual relationships in marriages					
6	A married man watching pornography is guilty of adultery					
7	Women should be treated with dignity and respect					
8	Watching pornography helps me indulge in my sexual fantasies without cheating on my spouse or loved one					
9	The women participating in pornographic movies enjoy their job					
10	The Bible is silent regarding the issue of pornography					

Bibliography

Adams, Peter J. *Fragmented Intimacy: Addiction in a Social World*. New York, NY: Springer, 2008.

Ainsworth, Claire. "Vital Statistics." *New Scientist* 184, no. 2471 (2004): 40-41.

Albright, Julie M. "Sex in America Online: An Exploration of Sex, Marital Status, and Sexual." *Journal Of Sex Research* (June 2008): 175-86.

Anderson, Neil T. *The Bondage Breaker*. Eugene, OR: Harvest House Pub., 1995.

Anderson, Neil T., and Julia Quarles. *Freedom from Addiction*. Ventura, CA: Gospel Light, 1997.

Anderson, Neil T., Terry Zuehlke, and Julianne Zuehlke. *Christ-Centered Therapy: The Practical Integration of Theology and Psychology*. Grand Rapids, MI: Zondervan Pub. House, 2000.

Arterburn, Stephen, Fred Stoeker, Mike Yorkey, and John Fuller. *Every Man's Battle.* Colorado Springs, CO: WaterBrook Press, 2003.

Arterburn, Stephen. *The Secrets Men Keep*. Nashville, TN: Integrity Publishers, 2006.

Ayala, Doris. "Developmental, Biological, Psychological, and Sociological Correlations of Sexual Behavior Problems." PhD diss., Loyola University Chicago, 2008.

Backus, William D., and Marie Chapian. *Telling Yourself the Truth*. Minneapolis, MN: Bethany Fellowship, 1980.

Baird, J. Robert. "Clergy and Cybersex: A Motivational Study." PhD diss., Union Institute & University Graduate College, 2004.

Benner, David G. *Strategic Pastoral Counseling: A Short-Term Structured Model*. Grand Rapids, MI: Baker Book House, 1992.

Bennett, Joy T. "Hooked on the Soft Stuff." *Health & Fitness* (2009): 108-12.

Bergner, Raymond M., and Ana J. Bridges. "The Significance of Heavy Pornography Involvement for Romantic Partner: Research and Clinical Implication." *Journal of Sex & Marital Therapy* 28 (2002): 193-206.

Bond, Dwayne M. A. "A Pathway to Freedom from Pornography," *Wellspring-Community*, July 17, 2008, http://www.aacc.net/2008/07/17/a-pathway-to-freedom-from-pornography/ (accessed October 21, 2009).

Bostwick, Michael J., and Jeffrey A. Bucci. “Internet Sex Addiction Treated with Naltrexone.” *Mayo Clinic Proceedings* 83, no. 2 (February 2008): 226-30.

Boulton, Chris. “Porn and Me(n): Sexual Morality, Ojectification.” *The Communication Review* 11 (2008): 247-73.

Bridges, A. J., R. M. Bergner, and M. Hesson-McInnis. “Romantic Partners' Use of Pornography: Its Significance for Women.” *Journal of Sex & Marital Therapy* 29 (2003): 1-14.

Bridges, A. J., R. M. Bergner, and M. Hesson-McInnis. “Use of Pornography.” AACC.net, December, 6, 2005, http://www.aacc.net/2005/12/06/use-of-pornography/ (accessed October 21, 2009).

Brown, Colin, ed. *New International Dictionary of New Testament Theology 6.0 for Windows*. CD-ROM. Zondervan, 2006.

Bruce, F. F. *The Gospel & Epistles of John*. Grand Rapids, MI, 1994.

Budrionis, Rita, and Arthur E. Jongsma. *The Sexual Abuse Victim and Sexual Offender Treatment Planner*. Hoboken, NJ: John Wiley & Sons, 2003.

Burford, John. “Assessing Recovery Tools for use by the Church in Helping Males Users of Pornography.” D. Min. diss., Talbot School of Theology Biola University, 2005.

Caputi, Jane. “Pornography.” *NWSA* 6, no. 2 (1994): 315-23.

Carnes, Patrick. *Don’t Call It Love: Recovery from Sexual Addiction*. New York, NY: Bantam Books, 1991.

Carnes, Patrick. *In the Shadows of the Net: Breaking Free of Compulsive Online Sexual Behavior*. Center City, MN: Hazelden, 2001.

Cavaglion, Gabriel. “Narrative of Self-Help of Cyberporn Dependents.” *Sexual Addiction & Compulsivity* 15, no. 3 (2008): 195-216.

Chapman, Gary. *The Five Love Languages*. Chicago, IL: Northfield Publishing, 2004.

Chapman, Gary. *The Marriage You’ve Always Wanted*. Chicago, IL: Moody Publishing, 2005.

Charlton, Randolph S., and Irvin D. Yalom. *Treating Sexual Disorders*. *The Jossey-Bass Library of Current Clinical Technique*. San Francisco, CA: Jossy-Bass Publishers, 1997.

Clinton, Tim. *Bible for Hope and Healing Caring for People God's Way*. Nashville, TN: Nelson Bibles, 2007.

Clinton, Tim, and George Ohlschlager, eds. *Competent Christian Counseling*. Colorado Springs, CO: WaterBrook Press, 2002.

Clinton, Timothy E., and Gary Sibcy. *Why You Do the Things You Do: The Secret to Healthy Relationships*. Nashville, TN: Integrity Publishers, 2006.

Clinton, Timothy E., and Ronald E. Hawkins. *Biblical Counseling Quick Reference Guide: Personal & Emotional Issues*. Forest, VA: AACC Press, 2007.

Clinton, Timothy E., Archibald D. Hart, and George W. Ohlschlager. *Caring for People God's Way: Personal and Emotional Issues, Addictions, Grief, and Trauma*. Nashville, TN: Nelson Reference & Electronic, 2005.

Collins, R. Gary. *Christian Counseling: A Comprehensive Guide.* TX: Word Publishing, 1988.

Cooper, A., ed. "Cybersex: The Dark Side of the Force." Special issue, *Journal of Sexual Addiction and Compulsion* (2000).

Cooper, A. "Sexuality and the Internet: Surfing into the New Millennium." *Cyber Psychology and Behavior* 1 (2000): 181-87.

Cutrer, William, and Sandra Glahn. *Sexual Intimacy in Marriage*. Grand Rapids, MI: Kregel, 2001.

Daley, Dennis C. *Kicking Addictive Habits Once and for All: A Relapse-Prevention Guide*. Lexington, MA: Lexington Books, 1991.

Daneback, Kristian. "Characteristics and Behaviors of Sexual Compulsives Who Use the Internet for Sexual Purposes." *Sexual Addiction & Compulsivity* (2006): 53-67.

Divorce Wizards. "Divorce Statistics: Pornography." http://www.divorcewizards.com/divorcestats_porn.html (accessed April 20, 2008).

Donovan, Dennis M., and G. Alan Marlatt. *Assessment of Addictive Behaviors*. New York, NY: Guilford Press, 2005.

Douthat, Ross. "Is Pornography Adultery?" *Atlantic Monthly*, October 2008: 83.

Driscoll, Mark. *Porn Again: A Frank Discussion on Pornography & Masturbation.* Seattle, WA: Mars Hill Church, 2009.

DuPont, Robert L., and John P. McGovern. *A Bridge to Recovery: An Introduction to 12-Step Programs*. Washington, DC: American Psychiatric Press, 1994.

Edger, Kailla. “Book Review The Porn Trap.” *Sexual Addiction & Compulsivity* 15 (2008): 269-70.

Etymonline. “Pornography.” http://www.etymonline.com/index.php?term=pornography (accessed April 11, 2009).

Frances, Richard J., Sheldon I. Miller, and Avram H. Mack. *Clinical Textbook of Addictive Disorders*. New York, NY: Guilford Press, 2005.

Freud, Sigmund. *Sexuality in the Aetiology of the Neuroses.* Vol. 3, *The Standard Edition of the Complete Psychological Works of Sigmund Freud.* London: The Hogarth Press, 1961. First published 1905 by the Institute of Psycho-Analysis.

Freud, Sigmund. *The Future of an Illusion.* In *The Standard edition of the Complete Psychological Works of Sigmund Freud*, ed. and trans. J. Strachey. London, UK: Hogarth Press, 1961.

Frykholm, Amy. “Pastors and Pornography: Addictive Behavior.” *Christian Century*, September 2007: 20-22.

Gallagher, Steve. *At the Altar of Sexual Idolatry*. Dry Ridge, KY: Pure Life Ministries, 2000.

Gardener, Allan Tim. *Sacred Sex*. Colorado Springs, CO: WaterBrook Press, 2002.

Gardner, Christian J. “Tangled in the Worst of the Web.” *Christianity Today*, March 5, 2001: 42-44.

Gaultiere, William. “Turning from _____ to Jesus.” *Christian Soul Care*, August 13, 2008. http://www.aacc.net/2008/08/13/turning-from-_____-to-jesus/ (accessed October 21, 2009).

—. “Practicing the Presence of God to Overcome Compulsions.” *Christian Soul Care*, July 22, 2008. http://www.aacc.net/2008/07/22/practicing-the-presence-of-god-to-overcome-compulsions/ (accessed October 21, 2009).

Goodman, A. “What's in a Name? Tenninology for Designating a Syndrome of Driven Sexual Behavior.” *Sexual Addiction & Compulsivity*, 195-96.

Griffiths, M. D. “Internet Addiction: Internet Fuels Other Addictions.” *Student Brisith Meidical Journal* (1999): 428-29.

—. “Internet Addiction: Time to be Taken Seriously?” *Addiction Research* (2000): 413-18.

Griffiths, Mark. “Internet Abuse in the Workplace: Issues and Concerns for Employers and Employment Counselors.” *Journal of Employment Counseling* 40 (June 2003): 87-96.

Gross, Craig. “XXX Ministry: Reaching out to the Porn Industry.” *Christianity Today*, August 2005: 71.

Groves, Shaun. “Addicted to Porn.” *Ignite Your Faith*, January-February 2007: 50-52.

Gunter, Barrie. *Media Sex What Are the Issues?* In *LEA's communication series*. Mahwah, NJ: Erlbaum, 2002.

Haddad, Mimi. “What Wounds One, Wounds All.” *Mutuality* 1.

Hagedorn, William. “The Identification of Sexual Addiction Counseling Competencies: A Study of Professional Addiction Clinicians.” PhD diss., the University of North Carolina at Greensboro, 2003.

Hald, Gert M., and Neil M. Malamuth. “Self-Perceived Effects of Pornography Consumption.” *Arch Sex Behav* (2008): 614-25.

Hoffman, John, and Susan Froemke. *Addiction: Why Can't They Just Stop? New Knowledge, New Treatments, New Hope*. New York, NY: Rodale, Inc., 2007.

Hosley, Ryan, Ken Canfield, Susan L. O'Donnell, and Gale Roid. “Father Closeness: Its Effect on Married Men's Sexual Behaviors, Marital, and Family Satisfaction.” *Sexual Addiction & Compulsivity* (2008): 59-76.

Integrity Online. “Integrity.” http://www.integrityonline.com.

Jamieson, Robert, A. R. Fausset, and David Brown. *A Commentary, Critical and Explanatory, on the Old and New Testaments*. Oak Harbor, WA: Logos Research Systems, Inc., 1997, S. Jas 1:14.

Johnson, Dirk, and Hilary Shenfeld. “Preachers and Porn.” *Newsweek* 143, no. 15 (April 2004).

Kennedy, John W. “Help for the Sexually Desperate.” *Christianity Today*, March 2008: 28-35.

Kingston, Drew A., Paul Fedoroff, Philip Firestone, Susan Curry, and John M. Bradford. “Pornography Use and Sexual Aggression: The Impact of Frequency and Type of Pornography Use on Recidivism Among Sexual Offenders.” *Agressive Behavior* 34 (2008): 342-52.

Kirk, Thomas. *Saul, The First King of Israel.* Edinburgh, 1896.

L'Abate, Luciano, Jack E. Farrar, and Daniel A. Serritella. *Handbook of Differential*

Treatments for Addictions. Boston, MA: Allyn and Bacon, 1992.

Landau, Judith, James Garrett, and Robert Webb. “Assisting a Concerned Person to Motivate Someone Experiencing Cybersex into Treatment.” *Marital and Family Therapy* (October 2008): 498-511.

Laaser, R. Mark. *Healing the Wounds of Sexual Addiction*. Grand Rapids, MI: Zondervan, 2004.

Laaser, R. Mark, and Debra Laaser. *The Seven Desires of Every Heart*. Grand Rapids, MI: Zondervan, 2008.

Laaser, R. Mark, and Ralph H. Earle. *The Pornography Trap.* Kansas City, MO: Beacon Hill Press, 1984.

Laws, D. R., W. O'Donohue, and K. Thomas. “Sexual Deviance: Theory, Assessment, and Treatment.” *Journal of Nervous and Mental Disease* 187, no.2 (1999): 122.

Leahy, Michael. “Porn Nation: Conquering America’s #1 Addiction.” Review by Anthony Centore. AACC.net, March 18, 2009. http://www.aacc.net/2009/03/18/porn-nation-conquering-america%e2%80%99s-1-addiction-book-review/ (accessed October 21, 2009).

Levert, P. Natasha. “A Comparison of Christian and Non-Christian Males, Authoritarianism, and Their Relationship to Internet Pornography Addiction/Compulsion.” PhD diss., New Orleans Baptist Theological Seminary, 2005.

Loader, William R. G. *The Septuagint, Sexuality, and the New Testament: Case Studies on the Impact of the LXX in Philo and the New Testament*. Grand Rapids, MI: William B. Eerdmans Pub. Co, 2004.

Longo-Disse, Samadhi C. “Sexaholism: A Perspective.” *Sexual Addiction & Compulsivity* (2006): 69-94.

Malamuth, Neil M., and Edward I. Donnerstein. *Pornography and Sexual Aggression*. Orlando, FL: Academic Press, 1984.

Manning, Jill C. “The Impact of Internet Pornography on Marriage and the Family: A Review of the Research.” *Sexual Addiction & Compulsivity* (2006): 131-65.

Manning, Jill C., and Wendy L. Watson. “Common Factors in Christian Women's Preferences for Support When Dealing with a Spouse's Sexually Addictive or Compulsive Behaviors: The C.A.V.E.D. Theory.” *Sexual Addiction & Compulsivity* 15 (2008): 233-49.

Manstead, Antony S. R., and Miles Hewstone. *The Blackwell Encyclopedia of Social*

Psychology. Oxford, UK: Blackwell, 1999.

McMinn, M. R. *Psychology, Theology, and Spirituality in Christian Counseling*. Wheaton, IL: Tyndale House Publishers, Inc., 1996.

Means, Patrick. *Men's Secret Wars*. Grand Rapids, MI: Fleming H. Revell, 1996.

Miller, Jeffrey. *Hazards of Being a Man: Overcoming 12 Challenges All Men Face*. Illinois: Baker Books, 2007.

Morgan, Timothy C. "Porn's Stranglehold." *Christianity Today*, March 2008: 7.

Ng, S. C. Jeffrey. "Sexuality and Psychotherapy: An Exploratory Study of the Subjectivities of Psychotherapists with Experience and Expertise in Working with Sexuality." PhD diss., Rutgers the State University of New Jersey, 2006.

Parents TV. "Media Facts." http://www.parentstv.org/ptc/facts/mediafacts.asp (accessed April 14, 2008).

Philaretou, Andreas G., Ahmed Y. Mahfouz, and Katherine R. Allen. "Use of Internet Pornography and Men's Well-Being." *International Journal of Men's Health* 4, no. 2 (2005): 149-69.

Prentiss, Chris. *The Alcoholism and Addiction Cure*. Los Angeles, CA: Power Press, 2006.

Promise Keepers. http://www.promisekeepers.org (accessed June 20, 2009).

Pure Life Ministries. http://www.purelifeministries.org/index.cfm (accessed May 10, 2008).

Riess, Jana. "Abstinence Makes the Heart Grow Fonder." *Publishers Weekly*, March 2007: 7-8.

Rogers, J. Henry. *The Silent War: Ministering to Those Trapped in the Deception of Pornography.* Arizona: New Leaf Press, 2007.

Safe Families. http://www.safefamilies.org/sfStats.php (accessed May 11, 2008).

Sarracino, Carmine, and Kevin M. Scott. "The Porning of America: The Rise of Porn Culture, What It Means, and Where Do We Go from Here." *Bitch Magazine: Feminist Response to Pop Culture*, 2009: 69-70.

Saul, Jennifer M. "On Treating Things as People: Objectification, Pornography, and the History of the Vibrator." *Hypatia* 21 (2006): 45-61.

Savage, Dan. "Savage Love." *The Stranger*, September 25, 2003. http://www.thestranger.com/seattle/SavageLove?oid=15715 (accessed October 21, 2009).

Scheller, Christine A. “Sorrow but No Regrets: My Life in the Troubled, Redemptive Church.” *Christianity Today*, July 2007: 40-43.

Schlosser, Eric. "The Business of Pornography." *US News and World Report*, February 1997.

Shaw, Jon A. *Sexual Aggression*. Washington, DC: American Psychiatric Press, 1999.

Smith, James E. *The Pentateuch*. 2nd ed. Joplin, MO: College Press Pub. Co., 1993.

Stoller, Robert J. *Perversion: The Erotic Form of Hatred*. New York, NY: Pantheon Books, 1975.

Tabb, A. Mark. *Names of Heroes of the Faith*. Chicago, IL: Moody Publishers, 1997.

Tan, Paul Lee. *Encyclopedia of 7700 Illustrations: A Treasury of Illustrations, Anecdotes, Facts and Quotations for Pastors, Teachers and Christian Workers.* Garland, TX: Bible Communications, 1996, c1979.

Thomas, Gary. *Sacred Marriage*. Grand Rapids, MI: Zondervan, 2000.

Thornburgh, Dick, and Herbert Lin. *Youth, Pornography and the Internet*. Washington, DC: National Academy Press, 2002.

Triple x Church. “xxx church.” http://www.xxxchurch.com (accessed December 28, 2009).

Vangemeren, Willem. *New International Dictionary of Old Testament Theology & Exegesis 6.0 for Windows*. CD-ROM. Grand Rapids, MI: Zondervan, 2006.

Walters, Glenn D., and Alice A. Gilbert. “Defining Addiction: Contrasting Views of Clients and Experts.” *Addiction Research* 8, no. 3 (2000): 211-20.

Waters, Michelle. “Internet Addiction Disorder and Pastoral Care.” *American Journal of Pastoral Counseling* 8 , no. 1 (2005): 3-11.

Weiss, Douglas. *The Final Freedom: Pioneering Sexual Addiction Recovery*. Fort Worth, TX: Discovery Press, 1998.

Wheatley, David. *Psychopharmacology and Sexual Disorders*. British Association for Psychopharmacology monograph, no. 4. Oxford [Oxfordshire]: Oxford University Press, 1983.

Whitty, Monica T. “Pushing the Wrong Buttons: Men’s and Women’s Attitudes toward Online and Offline Infidelity.” *Cyber Psychology & Behavior* 6, no. 6 (2003): 569-79.

Wiersbe, Warren W. *Be Available, An Old Testament Study*. Wheaton, IL: Victor Books, 1996, c1994.

Wilkinson, Bruce. *Set Apart: Discovering Personal Victory through Holiness*. Sisters, OR: Multnomah Publishers, 2003.

Zapf, L. James. "Attachment Styles in Heterosexual Males with Sexual Addiction in the United States." PhD diss., Walden University, 2007.

Zitzman, Spencer T., and Mark H. Butler. "Attachment, Addiction, and Recovery: Conjoint Marital Therapy for Recovery from a Sexual Addiction." *Sexual Addiction & Compulsivity*, (2005): 311-37.

VITA

Farid Awad

PERSONAL

Born: November 11, 1978.
Married: Lindsay E. Awad, March, 14, 1980.
Children: Reed Awad, born April 25, 2003.
Semma Awad, born May 28, 2007.

EDUCATIONAL

Th.B., Zion Bible College, 2002.
M.A.R., Liberty University Theological Seminary, 2006.
M.R.E., Liberty University Theological Seminary, 2006.
M.Div., Liberty University Theological Seminary, 2007.

MINISTERIAL

License: January 5, 2005, Chaplaincy of Full Gospel Churches, TX.
August 12, 2009, Grace Churches International, Fayetteville, NC.

PROFESSIONAL

United States Air Force (Engineer Assistant), 2002-2005
United States Army Chaplain, 2008-Present