

Video and the Christian Mind



By Henry Blank

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God says to us in Deuteronomy 6:5, “You shall love the LORD your God with all your heart, with all your soul, and with all your strength” (NKJV). Jesus quoted this verse in Luke 10:27, but he added another dimension to it—the concept of loving God with your mind. “You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind.” Notice it is a command, “You *shall* love the LORD your God . . . with all your mind” (emphasis added). If we are going to love God as we are commanded, if we are going to live transformed lives for Christ, if we are going to engage the world with the truth of the gospel, then we must have Christian minds—minds that have been renewed by truth and through the power of the Holy Spirit. As James Emory White said, “The peril of our day is that when a Christian mind is most needed, Christians express little need for the mind and as a result even less resolve to develop it.”¹ This is a time when the Christian mind is most needed. It is a time when, because of communications technology, we are inundated from every direction with every kind of idea and information. A well-developed Christian mind is an absolute necessity. And yet, as James Emory White points out, the prevailing attitude in our world, even among many Christians, is illustrated in the common expression, “so what” or the similar idiom, “yeah, whatever.” You challenge someone with an impor-

tant truth, and their response is “so what,” “yeah, whatever.” “Yeah, whatever”? “So what”? These are not attitudes that proceed from a well-developed, thinking, Christian mind.

The development of the Christian mind is important, and it is important for two reasons. We as God’s people are concerned with how we are impacting the world, and we are also concerned with how the world is impacting us. The second half of that statement is what we will be focusing on: how the world is impacting us and influencing our thinking. We either will be mindlessly taken captive and carried along by the value system of the world we live in, or we will thoughtfully engage and challenge our world with the truth of Christ. Either engaging or carried along. There is no middle ground! Let me adapt an illustration from William Fore in his book *Television and Religion: The Shaping of Faith, Values and Culture*.² Imagine that you are in a boat rowing across a vast body of water. You see many other boats moving back and forth. You are rowing steadily in what you believe is the right direction, but you observe other boats going in the opposite direction. You are absolutely convinced that you are going in the right direction and the others in the wrong direction. But what you don’t realize is that this large body of water is actually a vast slow-moving river. You and everyone else on that river are being carried along by the river itself. In the same way, many Christians are completely blind to the fact that they are being carried along by the slow-moving river of the culture of the world around them. They really believe that their boat is on the right course, but they have no clear Christian worldview to give them a frame of reference with which to engage the world’s ideas. They do not have a well-developed Christian mind that is able to think biblically about the issues they are facing. They are not well-grounded in God’s unchanging truth, and they

thus have no fixed points from which to navigate through the sea of ideas surrounding them. And they find themselves helplessly carried along by the popular culture and its ideology. We need Christian minds, not heads filled with knowledge, but renewed minds—minds that can think Christianly about this world, minds that are able to respond to the world and engage the world with the truth of the One who is the Way, the Truth, and the Life.

My purpose is to call our attention to that which can hinder the development of the Christian mind; consequently, I will address the negative side of the subject rather than the positive. I believe that the visual media, especially video and television, is one of the greatest enemies of the Christian mind that the church has ever faced. Now I know that when preachers stand up and say things like this, they are often accused of being too negative, too narrow-minded, and too simplistic. I hope to avoid all of those pitfalls, but I also pray that the Lord will enable me to speak the truth plainly.

The media is one of the greatest enemies of the Christian mind. Malcom Muggeridge was a man who spent more than fifty years working in the media; many of those years he worked as a BBC broadcaster. He came to Christ later in life and wrote a book called *Christ and the Media* from which I will draw a few quotes. He said, “The media have indeed provided the Devil with perhaps the greatest opportunity accorded him since Adam and Eve were turned out of the Garden of Eden.”³ And what is our response to that? Is it, “Yeah, whatever”? That is the one thing we must not say. You are free to disagree with Muggeridge; you are free to disagree with me. All I ask is that you would thoughtfully consider what I have to say. I am concerned about the invasion of our homes by the media. I am concerned that many of our people in our Anabaptist circles—many of our

fathers—are acting irresponsibly with the use of media in their homes. I am concerned that many of our young people and our children are mindlessly imbibing the values of the world in front of a box for the sake of a little amusement. The effects for our families and the effects for our churches are potentially devastating. It is time to start sounding the alarm and speaking the truth to this issue.

As we begin, let first me clarify my terms. Media is a very broad term, but I am using the term in a narrower sense to refer to the wide array of visual electronic media available to us: television, computers, Internet, video iPod; smartphones, DVD, Blu-ray disc technology, etc. I will be focusing primarily on the effects of video on the Christian mind as it comes to us through these various media.

A lot of the research I have found on the visual media is focused on television. For some of us, television doesn't apply because we have ruled that out as an option in our homes, and thus we feel that we are quite safe. The truth is that we probably are not as safe as we think. Much of what is available on television—movies, sitcoms, television shows, football games, children's programming, and news programming—can be accessed on your computer through the Internet if you have high speed Internet. Professional sports, nightly news, etc., can be viewed through a smartphone or downloaded onto a video iPod. And most cable television programming is available for purchase or rent on DVD. In spite of that, there are some considerable differences between video that comes through DVD as compared with television. It is much easier to control and screen the content of DVD than television. When you turn on the television, you are at the mercy of the programmers and advertisers. You can find a good show but be bombarded with commercials filled with

immorality and immodesty. Television programmers are also very skillful in hooking you with their previews into watching the next show, and the next, and the next until hours of wasted time have gone by. DVDs are not as much of a problem because it is easier to screen and to regulate the content. I commend families and churches that have made the decision to eliminate television from their homes. I think that is a wise decision and a logical place to draw a line. But again, a lot of the negative effects that television has on the viewer are also true of computers, DVDs, and other video technology. So when I cite research or quote other sources in reference to the impact of television specifically, please understand the same applies to the whole package of visual media.

Television and video are powerful forces in shaping a person's value system and worldview. Tiffany Neil, writing from a secular perspective, points out that "sociologically speaking, television is regarded as an agent of socialization, because television has power to potentially teach distinct values and norms culturally and individually."⁴ Television is an agent of socialization! In other words the writer is saying that television has the power to influence how we think, what we think, and what we believe. This ought to cause us to sit up and take notice if we care about who and what is influencing our minds. Neil continues, "In many cases what is viewed on television is what helps us to shape our opinions, beliefs, and values outside the family influence." What we are saying in short is that the visual media has tremendous power to influence and shape our values and our worldviews. Because of its ubiquitous nature, the media is able to tell us over and over in a hundred different ways how we ought to think. It tells us how we ought to think about what is attractive and beautiful and what is not, how we ought to think about what

is acceptable and what is not, how we ought to think about what is worthwhile and what is not, how we ought to think about what is true and good and what is not. We hear it and see it over and over, and eventually we begin to believe it. Every time we sit down in front of a screen and turn it on we are opening ourselves up to being influenced by the value system and the worldview of the producer of that video or program. As William Fore points out, every time we sit down in front of that screen we “are being changed from what we were to what we will become, by the process-of-television itself.”⁵

Now at this point someone will say, “I don’t believe that.” First we say one thing and then the other. First we say that TV is making our children dumb, that the more television children watch the worse they do in school. That is true, and there is plenty of research to substantiate that claim. But then we say that TV has tremendous power to teach children how to think. So which is it? Does television teach children or doesn’t it? Here is something that surprised me. I used to think, when I first started teaching, that videos were a great way to teach children about important facts and events in history or science. But I soon discovered that students seemed to retain very little from the videos. (Though there are ways to use video to reinforce learning, that topic is beyond the scope of this article.) So I asked myself, “How is it that children *don’t* seem to learn very much of what we want them to learn by watching a video, but then at the same time, we are saying that they *do* learn a whole lot of what we *don’t* want them to learn?” How can that be? The answer I discovered has to do with how video affects the brain of the viewer, and science has something to say about this.

Our brains operate with electrical currents. Traveling through our brains are electrical impulses that we call brain

waves that can be measured with an instrument called an electroencephalograph (EEG). Our brain produces different kinds of waves depending on the type of task it is performing. There are two kinds of waves that are of interest to us: beta waves and alpha waves. Beta waves are high frequency waves that are produced when the brain is in an active state: engaged in conversation, solving a math problem, or reading a book. Alpha waves are lower frequency waves that are produced when the brain is in a passive, relaxed, and meditative state. I came across some interesting research in an article by Chris Carmichael. “In an experiment in 1969, Herbert Krugman monitored a person through many trials and found that in less than one minute of television viewing, the person’s brainwaves switched from Beta waves—to primarily Alpha waves. When the subject stopped watching television and began reading a magazine, the brainwaves reverted to Beta waves.”⁶

Your brain produces higher frequency beta waves when you are reading because reading is an exercise that requires focused mental activity. Reading requires you to constantly think and ask questions about what you are reading to make sure you are understanding. Reading requires some imagination. Your mind forms mental images to help you interpret the words. Your brain must be active to read. As soon as you stop focusing, your reading stops. However, watching a video requires no thought and no imagination. And since no thought is required, the brain quickly reverts to the relaxed alpha state. The writer goes on and says, “This research indicates that most parts of the brain, parts responsible for logical thought, tune out during television viewing.”⁷ So the first thing you need to know about video is that when you sit down in front of the screen, your logical thought processes tend to shut down fairly quickly.

The question is, What effect does this have on the viewer—especially children? Chris Carmichael points out that too much time spent in the low alpha wave state induced by television viewing can cause unfocused daydreaming and an inability to concentrate. Researchers have said that watching television is similar to staring at a blank wall for several hours. Unfocused daydreaming and an inability to concentrate? We thought that what these kinds of children needed was Ritalin, but now we know all they need is for us to turn off the television. What is even more alarming about all of this is that the effects don't stop when you turn off the screen. Research has shown that during the time between infancy and age twelve, when a child's brain is developing, watching video can alter normal brain development. Research shows that extended time in front of the screen in the passive state hinders a child's development of language and reasoning abilities. I think that is cause for concern. So you have the alpha wave passive state induced by the video screen. Then you add to it another factor: the fast-moving, flashing images (the kind of videos that Hollywood produces for children) demand that the child not think because if he stops and thinks and asks a question about what he is seeing, he will miss the next thing that is flashed across the screen. So stay glued and don't ask any questions. If you have ever watched a video with your children, you have probably experienced the difficulty of trying to watch the video and answer questions at the same time. "Daddy, what did they say?" "Why did they say that?" And you say, "Stop talking. I can't hear what they are saying. Just watch the movie." What are we saying? We are saying, "Stop thinking. Just watch." So here you have the children in front of a television screen being trained hour after hour to be in the passive state, asking no questions with all logical thought turned off, and then we expect those

children to grow up and be able to read, study, and comprehend God's Word, and to "rightly divide the word of truth"? We may have to give them the Bible on video!

So first of all, what we are seeing from the research is that television and video tend to encourage non-thinking in its viewers. Chris Carmichael goes on in the article and points out that this relaxed alpha wave state induced by the video screen is also associated with what is called "suggestibility." Webster's defines suggestibility as "easily influenced by suggestion." Carmichael continues, "Advertisers have known about this for a long time and they know how to take advantage of this passive, suggestible, brain state of the TV viewer. There is no need for an advertiser to use subliminal messages. The brain is already in a receptive state, ready to absorb suggestions, within just a few seconds of the television being turned on."⁸ If that is true, it is cause for deep concern.

Herbert Krugman suggested in an article "Passive Learning from Television" that this state of suggestibility of the mind induced by television viewing may be similar to what happens during hypnosis. In hypnosis a passive brain state is induced by some artificial means in which the person becomes trancelike and highly suggestible. Then verbal suggestions are given to the person such as "stop smoking" or "eat less" or "exercise more," and the theory is that this results in a change in behavior. Krugman suggests that television may be able to do the same thing. He says, "The time may come when the mass media may create special programs to help people modify certain attitudes and behaviors."⁹ May I suggest to you that the time has already come, and that the producers of television media are actively seeking to modify the attitudes and behaviors of its viewers.

Let's summarize what we have said so far. When you sit down and watch video or television, your brain quickly goes into a passive state and "most parts of the brain responsible for logical thought" tune out, and your mind becomes very suggestible—easily influenced by the power of suggestion. Think about the implications of this. When you are watching a film, unless you actively take steps to avoid it, the part of you that God says needs to be actively "taking every thought into captivity to the obedience of Christ" is switched off and your mind becomes susceptible to the subtle suggestions and agenda of whoever has produced the film. This has tremendous implications for the Christian!

There is nothing wrong with being relaxed, with being in the alpha wave state. God designed our brains that way. Our minds need a break now and then. But if we are concerned at all about the development of a Christian mind, we had better pay attention to who is putting suggestions into our heads when our logical thinking is turned off.

Let's return to the question we asked earlier. Why is it that we say television and video are so ineffective in teaching academic material but are very effective in teaching values? It is easy to see why television is so ineffective in teaching academic material. During television viewing, the part of the brain responsible for logical thought is turned off. But why is television so effective as an agent of socialization? Why is it so effective in teaching values and shaping a person's worldview? Consider this question: How is it that *you* pass along to your children your own value system and worldview? Some of it is done through direct instruction. For example, if you want to teach your children about biblical values and attitudes about money, you explain to your children that God says we should not love the things of this

world. It is more important to lay up treasure in heaven than treasure on earth. That is direct instruction. But there is another component to it that is even more powerful; it is what your children learn by observing and imitating you. For example, you may give clear instruction to your children about biblical values and attitudes concerning money, but suppose at the same time they observe in your life that really your heart is after the things of this world. Which will have a more profound effect on shaping their values—what you say or what you do? We are all aware of the fact that *what your children see you do* will have more of an impact *than what they hear you say*. It's the old cliché of “what is caught and not taught.” The what-is-caught-and-not-taught learning is what we call passive learning. It doesn't involve logical thought processes and active study. You just “catch” it by observation. No effort is required.

Herbert Krugman suggested in his research that this is the kind of learning that happens in front of the television set. Learning does happen, but it is passive learning. It is what is caught and not taught. What I am suggesting to you is that just as through passive learning (simply by observing your life) your children begin to adopt your values and imitate your actions, in the same way, through passive learning in front of the television set your children begin to imitate the actions and adopt the values of the people they observe on the screen. Every time a child sits in front of a video screen his worldview, to some extent, is being shaped by the values, morals, opinions, and beliefs of the creator of the film. And whether you know it or not, to some extent, the same thing is happening to you as an adult. That is why we say that television is a powerful agent of socialization.

We have considered the impact of television and video from a secular research standpoint, and we have drawn some infer-

ences from it. Now I want to draw from several Christian sources. Malcom Muggeridge in *Christ and the Media* points out that television creates a fantasy world in which it is almost impossible to distinguish between what is real and what is not. Muggeridge calls the television the “greatest fabricator and conveyor of fantasy that has ever existed.”¹⁰ From his own experience he points out that even documentary films and news programs (that are supposed to be about real events and real people) often don’t even come close to representing reality. He then quotes these powerful words from Simone Weil, “Nothing is so beautiful, nothing is so continually fresh and surprising, so full of sweet and perpetual ecstasy as the good; no desert is so dreary, monotonous, and boring as evil. But with fantasy, it’s the other way around. Fictional good is boring and flat, while fictional evil is varied, intriguing, attractive, and full of charm.”¹¹ If you have ever paid any attention to television programming you know that fictional good is boring! It doesn’t sell. Nobody wants to watch it. Fictional evil is intriguing and it sells!

Video and television blurs the lines between fiction and reality and between good and evil, and with the mind disengaged it is very difficult to distinguish between them. Muggeridge quotes these insightful words from William Blake written long before the advent of television, “This life’s dim window of the soul distorts the heavens from pole to pole and goads you to believe a lie when you see with and not through the eye.”¹² God designed us to see through not with the eye—through the eye with the conscience, not with the eye without the conscience. The television and video screen have the ability to bypass the conscience and goad us to believe a lie by inducing us to *turn off our thinking* and see only *with* the eye. Listen to what Ravi Zacharias says about television: “Two of the most powerful forces in the

world today are music and television. Music and the visual have the capacity to bypass reason and go straight for the imagination. When you listen to something by word your imagination remains sovereign on it, but when a picture is given to you that imagination becomes sovereign over you.”¹³ The picture supplants (takes the place of) your imagination. The screen doesn’t allow you to interpret what you are seeing and hearing. Reality and truth are interpreted for you through the images on the screen.

Ravi insightfully points out that “if anyone can conquer my imagination, he has conquered me. God has made us in his image, and we are meant to be reflectors of that image. Instead, we have allowed our imaginations to be assaulted by a multiplicity of stimuli today, resulting in a triumph over the imagination. Appeals to the imagination can bypass the will and reason, and hold captive the conscience. This is why music and television are such powerful forces; they have that potential of circumventing the guardians of the soul.”¹⁴ What Ravi means by the “guardians of the soul” is reason and the conscience. Conscience (meaning with knowledge) and reason both require the mind to be actively engaged. What do you think happens when these guardians of the soul are turned off in front of a screen? Undoubtedly, the visual image can much more easily circumvent the conscience and go straight to your imagination.

There are two things that we need to consider in this discussion. First, when we turn on a video, how does it affect our brains and influence our thinking processes? We have looked at that in some detail and we have seen that television and video have tremendous power to influence our thinking. Secondly then, we need to consider who it is that is influencing our minds when we sit in front of the screen.

There are some excellent videos out there that are excellent resources for the church and the Christian home, but there is also a lot of junk. The dilemma for the Christian is how to sort out the good from the bad. William Fore, whom I quoted earlier, describes this dilemma.

“The values, assumptions, and worldview of *television programming* is in almost every way diametrically opposed to the values, assumptions, and worldview of the historic Judeo-Christian tradition.”¹⁵ That is true, and it is a major dilemma facing Christian families. Sorting through all of it is not easy.

Consider the material Hollywood produces for children rated G and PG. They appear on the surface to be harmless, charming, cute little videos, but often they contain very subtle underlying messages that are diametrically opposed to almost everything we believe. The humanistic philosophy of the “power of believing in yourself” is a recurring theme. And it is an absolutely anti-God, anti-Christian philosophy. There are the sometimes subtle and sometimes not so subtle messages of sensuality, immorality, and alternative lifestyles. The theme of disobedience and rebellion of children against parents are a very common theme. It is often portrayed as hilarious and cute and good-natured. Often the child disobeys the parents for some higher cause and it is shown in the end that the child was justified in disobeying the parents. The child was right and the parents were wrong. It is astonishing how often that theme emerges. Has anyone remembered what God commanded to be done with a rebellious son in the book of Numbers? He was to be put to death. That is how serious rebellion is to God, and we make it into a scene of hilarious comedy. It is common in a movie about a family for the father (if there is one) to be portrayed as being the dunce or at least a weak and ineffective leader. The mother is

portrayed as the strong one who holds the family together. It is an absolute distortion of God's design for the home, and don't doubt for a minute that it is shaping the value systems and worldviews of our children. These subtle messages impact a child's worldview dramatically, and unfortunately many parents are blind to it. I'll be honest. I was for a long time.

There is also an incredible fixation with the paranormal, occultism, magic, sorcery, and spiritualism—all common themes which are very intriguing to children and adults as well. You have *The Lord of the Rings Trilogy* and *Harry Potter* and so on. It is the good magic against the bad magic. It is the classic struggle of good against evil, but look a little closer and you will find that the good is not good at all. It is what is called white magic. White magic is nothing more than evil dressed up as an angel of light. Isaiah says, "Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness" (Isaiah 5:20, NKJV). The television screen has a powerful way of blurring the lines between fantasy and reality, truth and error, good and evil. "This life's dim window of the soul distorts the heavens from pole to pole and goads you to believe a lie when you see with and not through the eye."

But what about the Christian films? Some are excellent. But this may not be as simple as we think. There are many animated and dramatized Bible stories for children, but look a little closer and you find that many are filled with misrepresentations and outright distortions. Then there are the Christian dramas where the basic theme is good, but there are the problems of disturbing immodesty, careless attitudes toward sin, and values that are inconsistent with those we hold. Finding the kind of videos that are consistent with your values and worldview and that are appropriate for you and your family can be a tremendous challenge.

If we take seriously the command to “love the Lord our God with all our minds,” I think we need to stop saying “so what” and start seriously evaluating who and what is influencing our minds when our logical thinking is turned off and our minds are in a high state of suggestibility in front of that little box. We need to start thinking about the implications of the influence of the media on ourselves, our children, our homes, and our churches. William Fore points out that in this post-Christian culture we live in, “television, rather than the churches, is becoming the place where people find a worldview which reflects what to them is of ultimate value, and which justifies their behavior and way of life. Television today, whether the viewers know it or not, is competing not merely for our attention and dollars, but for our very souls.”¹⁶

One of the reasons I am so passionate about this subject is because of what God has done in my life in this area. For many years I was blinded to the effects of media on our home. I was making poor choices about the kind of videos we had in our home. But then one Sunday, God led me to preach on the story of Achan. You recall how he stole the gold and silver and the Babylonian garment from the spoils of Jericho. He committed two sins. First, he stole some of the gold and silver that was to be dedicated to God. The second sin was that he took an accursed thing—the Babylonian garment—that God said was to be burned. When you study the account, it is clear that he was put to death specifically because of the accursed thing he took into his tent. It was taking that accursed thing into his home that brought death to him and his entire family. He, his wife, and his children were stoned in the valley of Achor. God led me to make the application and speak to the danger of bringing the thing that God calls accursed into our homes. In the sermon, I mentioned the videos

that have themes of occultism, witchcraft, rebellion, and other things that God calls accursed. After I preached the sermon, I started thinking, “You know, I may have been preaching to myself. We may have some housecleaning to do.” So my wife and I discussed it and agreed that indeed some housecleaning needed to be done. So we called the children together and explained to them why we needed to get rid of some of the videos we owned. And here is where it hit me like a ton of bricks. My son said to me, “Daddy, when you were preaching, I thought about some of the videos that we have at home.” He could see it and I couldn’t. I was blinded to it. It really hit me hard when I saw how irresponsible I had been in bringing this stuff into my home. It had been hindering me in my Christian life and negatively affecting my children.

I want to challenge us with two statements from the BMA Assessment of Unity.¹⁷ “Television and Internet have the potential to influence us and our children in a negative way—emotionally and spiritually. Each member shall exercise Spirit-directed caution in the use of all media. Whenever the use of any media promotes an ungodly worldview or desensitization to sin, such use must be avoided.” “Fathers are responsible for whatever form of media they allow in their homes along with the influence it has on their family and family life. Therefore congregations should hold fathers accountable for the media used in their homes.”

You as father might say, “I am a mature Christian. I should be trusted to make these kinds of decisions myself.” I would respond to you with all due respect that the Bible says, “He who trusts in his own heart is a fool” (Proverbs 28:26, NKJV). I don’t trust my own heart in this. I know my own susceptibility. You might think you would not be deceived by the subtlety of the vis-

ual image, but Hebrews warns us about the deceitfulness of sin: “But exhort one another daily, while it is called ‘Today,’ lest any of you be hardened through the deceitfulness of sin” (Hebrews 3:13, NKJV).

Author Leonard Griffith says in his book *God’s Time and Ours*, “Satan tempts us, not that we might engage in positive evil, but simply accept the fact of evil, learn to live with it, come to terms with it, and maintain a discreet silence in the presence of it.”¹⁸ That is what the Hebrew writer calls the “deceitfulness of sin.” Television and the video have the power to do just that—to desensitize us to evil and teach us to “maintain a discreet silence in the presence of it.”

We would do well as brothers and sisters in Christ to apply the command of Scripture in the area of our use of media and “exhort one another, lest any of us become hardened through the deceitfulness of sin,” and as individuals to remember the instruction in Philippians, “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things” (Philippians 4:8, NKJV).

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FOOTNOTES

- ¹ James Emory White, “A Mind for God,” message aired on radio program *Truths That Transform*, 2 Sept. 2008.
- ² William Fore, *Television and Religion: The Shaping of Faith, Values and Culture* (New Haven: Augsburg Publishing House, 1987), chapter 1.
- ³ Malcom Muggeridge, *Christ and the Media* (Vancouver, BC: Regent College Publishing, 2003), 15.
- ⁴ Tiffany Neil, “Television and Values,” 01 December 2003 <<http://chat.carleton.ca/~tneil/tv-values/index.html>>.
- ⁵ Fore, chapter 1.
- ⁶ Chris M. Carmichael, “Your Brain Waves Change When You Watch TV—Low Alpha Waves Can Lead to ‘Mind Fog,’” 17 May 2007, http://www.associatedcontent.com/article/247802/your_brain_waves_change_when_you_watch.html?cat=5>.
- ⁷ Carmichael.
- ⁸ Carmichael.
- ⁹ Herbert E. Krugman and Eugene L. Hartley, “Passive Learning From Television,” *Public Opinion Quarterly*, Vol. 34, No. 2 (1970): 184-190.
- ¹⁰ Muggeridge, 46.
- ¹¹ Muggeridge, 46.
- ¹² Muggeridge, 62.
- ¹³ Ravi Zacharias, “Absolute Truth in Relative Terms,” sermon aired on radio program, *Let My People Think*, 29 Mar. 2008.
- ¹⁴ Ravi Zacharias, “How Should Christians Watch TV?” *Good News*, March/April 1995: 1. (This article was originally published in an RZIM publication; reprinted in *Good News* with permission).
- ¹⁵ Fore, chapter 1.
- ¹⁶ Fore, chapter 1.
- ¹⁷ The BMA Assessment of Unity is a paper that was drafted by the Biblical Mennonite Alliance Board of Overseers that defines BMA’s position and practice on various practical matters of Christian living.
- ¹⁸ Leonard Griffith, *God’s Time and Ours* (Nashville: Abingdon, 1964).