

SOCIAL MEDIA & THE EVOLUTION OF SIN

by **David Lee Burris**



DIGITAL POSTING HAS REPLACED THE TOWN CRIER



Social Media communication

I love adventure, travelling
I am very busy person, I am
on an international flight right now

Awu! exciting I too love adventure

I am on a whale watching trip right now





La Vista Church of Christ

The Christian and Social Media

"Whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding" ([Proverbs 17:27](#)).

Some Good Rules We Wanted To Share:

- Be careful before you hit send ([James 1:19](#); [Proverbs 10:19](#); [15:2](#)). Could your message be taken the wrong way? Does this need to be kept private? Will it needlessly offend someone?
- Don't vent anger ([James 1:19-20](#); [Ephesians 4:26-27](#); [Proverbs 14:29](#); [29:11](#)). Don't air family problems online. If you are angry at someone, go speak to them personally. The rest of us do not need to know.
- Never lie ([Ephesians 4:25](#); [Colossians 3:9-10](#); [Revelation 21:8](#)). And embellishment is the same as lying.
- Do not glorify self ([Matthew 6:5, 7, 16](#); [Proverbs 25:27](#); [26:12](#)). Hide the good you do. Advertise what is done for you. Give glory to God instead.
- Watch out for ungodly influences ([I Corinthians 15:33](#); [II Timothy 2:16-18](#); [II Peter 2:18-20](#)). Beware of worldly ideas, false teaching, filthy language, dirty jokes, and **gossip**.
- Don't let this become an addiction ([I Corinthians 6:12](#)). It can easily take over your life if you're not careful.
- Protect your marriage ([Proverbs 7:5-27](#)). The American Academy of Matrimonial Lawyers says 81 percent of its members have used or faced evidence taken from social networking sites in the past five years.
- Use social network to God's glory ([Mark 16:15](#); [Ephesians 4:29](#); [Colossians 4:6](#); [Matthew 5:14-16](#)). There are so many positive ways we can use this new media. Let's use it to advance God's cause, not the Devil's.

The Christian Research Journal = “Understanding Social Media”



FACEBOOK, THEOLOGY, AND THE NATURE OF TECHNOLOGY

Radical new patterns of internet association have emerged. (1) There is a force that is capable of synchronizing a large population in very little time, thereby creating spontaneous order. (2) This spontaneous order can generate outcomes that are entirely new and unpredictable. (3) These unpredictable outcomes require the affected population to adapt their behavior to more adequately live within the new type spontaneously generated order.

SOME BASIC CAUTIONS

Facebook and related social media tend to foster the *overexposure of the underdeveloped self* by facilitating the mass distribution of text and images related to oneself. The problem is that one may expose a self that is not mature enough for that exposure. As the Book of Proverbs so often says, *the wise hold their peace, but fools proclaim their folly*.

One should choose confidants carefully (see Ps. 1). Some aspects of one's life should be concealed. There is much folly, frivolity, and triviality in social networking. Not everyone should get to know everything about everyone. While *secrecy* wrongly conceals vices or wrongdoing, *confidentiality* is prudent because it shields things that need to be kept out of view. Social networking makes the broad distribution of text and image virtually effortless, and many lack the discretion required to hold their peace.

One should also be careful of gossip. Given the nature of Facebook, gossip can spread very rapidly and widely. Gossip can be defined as repeating unfavorable things about people without a good reason. Biblically understood, gossip is sinful and should be repented of. Some of the statements may be true, but they are unedifying and without constructive purpose. **Paul includes gossip in several of his "sin lists," putting it alongside adultery, murder, and so on** (Romans 1:29; Second Corinthians 12:20).

Moreover, there is a time to retreat from words entirely, as the Preacher of Ecclesiastes warns: "The more the words, the less the meaning, and how does that profit anyone?" (Eccl. 6:11; see also 5:1-2). The same is true for images. Many Facebook users recklessly post photographs of themselves in immodest and/or narcissistic poses.

Even innocent photographs may be misunderstood given the often-ambiguous nature of the image. Facebook comments and images have come back to haunt their authors, as when potential employers assess the Facebook pages of those they are considering hiring.

What is called social media may become profoundly antisocial. Some who are immersed in social media prefer such media over face-to-face encounters. This furthers the technological problem of **“the absent present”**: although one may be right next to you, they are immersed in their cell phone.

Both the apostle Paul and the apostle John longed to be physically with the people to whom they wrote their Epistles. Consider the words of Paul as he began to pen the Book of Romans: “I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you and I may be mutually encouraged by each other’s faith” (Rom. 1:11-12). Although Paul was writing some of the most profound theology imaginable, he still desired to be together with those in the Roman church. The apostle John affirmed the same: “I have much to write to you, but I do not want to use paper and ink. Instead, I hope to visit you and talk with you face to face, so that our joy may be complete” (2 John 12; see also 3 John 13-14).

SOCIAL MEDIA: LIMITS AND POSSIBILITIES

Social media provide fast, far-reaching, and free interaction with a huge number of people. Yet we should not become intoxicated with this rapidly expanding and easily addicting social world. While it offers the benefits of interaction with those outside of our general vicinity and can be used to communicate the truth in love (Eph. 4:15), it lacks significant elements of meaningful friendship that are found only through more embodied interactions.

Speculation is nearly inseparable from gossip.

Is it a dirty mind or, less balefully, a merely curious one that invites such speculation? Encountering unconventional or ambiguous behavior, one naturally seeks an explanation for it. The search often requires knowledge of facts that are unavailable, which leaves one having to settle for speculation about these unknown facts.

Curiosity—"one of the lowest of the human faculties," E. M. Forster said—more often than not trumps honor, and does so most frequently in the form of gossip, which in turn is ready to betray secrets, circulate slander, and violate privacy, all to satisfy the beast of curiosity.

At any sophisticated level, curiosity operates under the assumption that appearances and reality are usually very different, and gossip, often with the aid of daring speculation, sets out to fill in the discrepancy between the two. Sometimes it does so accurately, sometimes mistakenly yet charmingly, and sometimes meanly and disastrously. But whatever its intention, whatever its subtlety or want of subtlety, whatever its effect, whether it issues out of envy or voyeurism, revenge or the desire to entertain friends, gossip will not be suppressed.¹

¹ Epstein, J. (2011). [*Gossip: the untrivial pursuit*](#). New York, NY: Mariner Books.

The distinction between gossip and rumors is that the latter are more often about incidents, events, supposed happenings, or things that are about to happen to people, and generally not about the current or past conduct of people; rumor tends to be unsubstantiated, events or incidents whose truth is still in the realm of speculation.

Cass Sunstein, in his *On Rumors*, writes that rumors "refer roughly to claims of fact—about people, groups, events, and institutions—that haven't been shown to be true, but that move from one person to another, and have credibility not because direct evidence is known to support them, but because other people seem to believe them."

Compared to gossip, rumors are also less specific, more general, more diffuse, less personal in content and in the manner in which they are disseminated. Rumors can lead to gossip, and gossip can reinforce rumors. But gossip is particular, told to a carefully chosen audience, and is specifically information about other people.²

² Epstein, J. (2011). [*Gossip: the untrivial pursuit*](#). New York, NY: Mariner Books.

Rumors vs. Gossip

Rumors are pieces of information or a story that hasn't been verified. What this means, is that the person telling the story does not know for certain if it is true or not. Most of the time, people who spread rumors do not bother to determine if there is any truth to what they are saying.

Typically, rumors are spread from person to person and can change slightly each time they are told. As a result, they can become exaggerated and altered over time.

Rumors can involve just about any topic and often run the gamut. Gossip is slightly different from a rumor. Usually, gossip involves a juicy detail of some sort, which means the information is shocking or personal. What's more, gossip is usually spread behind a person's back and can be very hurtful.

Gossip usually involves love, relationships, sex, and other issues that people usually do not talk about publicly. Additionally, gossip almost always causes pain and humiliation for the person it is about. People share gossip without any thought of how it might impact the person it is about.

Rumors

- **Unverified pieces of information**
- **Often involves speculation**
- **Unknown if information is true**
- **May change slightly as retold**
- **Information usually not harmful to another person**

Gossip

- **Juicy or scandalous story**
- **Hurtful for another person**
- **Unknown if information is true**
- **Usually involves things not discussed publicly**
- **May humiliate the person it's about**

-Verywell



Young children often play a game called “Gossip.” The rules to the game are very simple. Several people get in a circle or a straight line. The person at the beginning of the circle or line thinks of a sentence like, “The red horse fell into the water.” That person whispers the sentence into the ear of the person next to him. He cannot repeat the sentence once he whispers it, and he must speak very softly. The next person in line listens carefully and then whispers the sentence she heard into the ear of the person next to her. After the sentence has gone through every person in the line or circle, the last person repeats the sentence as he thinks he heard it.

Almost every time, the sentence at the end of the game is not the same one that was whispered at the beginning. The game does a good job of showing that words and sentences often can get confused when they are passed from one person to another. In a similar way, gossip often gets passed around so much that the facts get lost. Many times, the end of the “gossip train” is full of false, damaging information.

It is difficult for us to realize all of the heartache and sorrow gossip can cause. Spreading unkind & unnecessary comments about people (whether they are true or false) can destroy friendships, families, and the fellowship we have with our brothers and sisters in Christ. The Bible says that “a whisperer [gossiper] separates the best of friends” (Proverbs 16:28). In 1st Timothy 5:13, Paul wrote about those widows who practiced gossiping, saying: “And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.” If we are not careful, we may find ourselves guilty of this same kind of wrongdoing. Keep in mind words of the wise man: “A wholesome tongue is a tree of life, but perverseness in it breaks the spirit” (Proverbs 15:4). — AP STAFF

We must not just be faithful to the facts; we must be faithful *with* the facts.

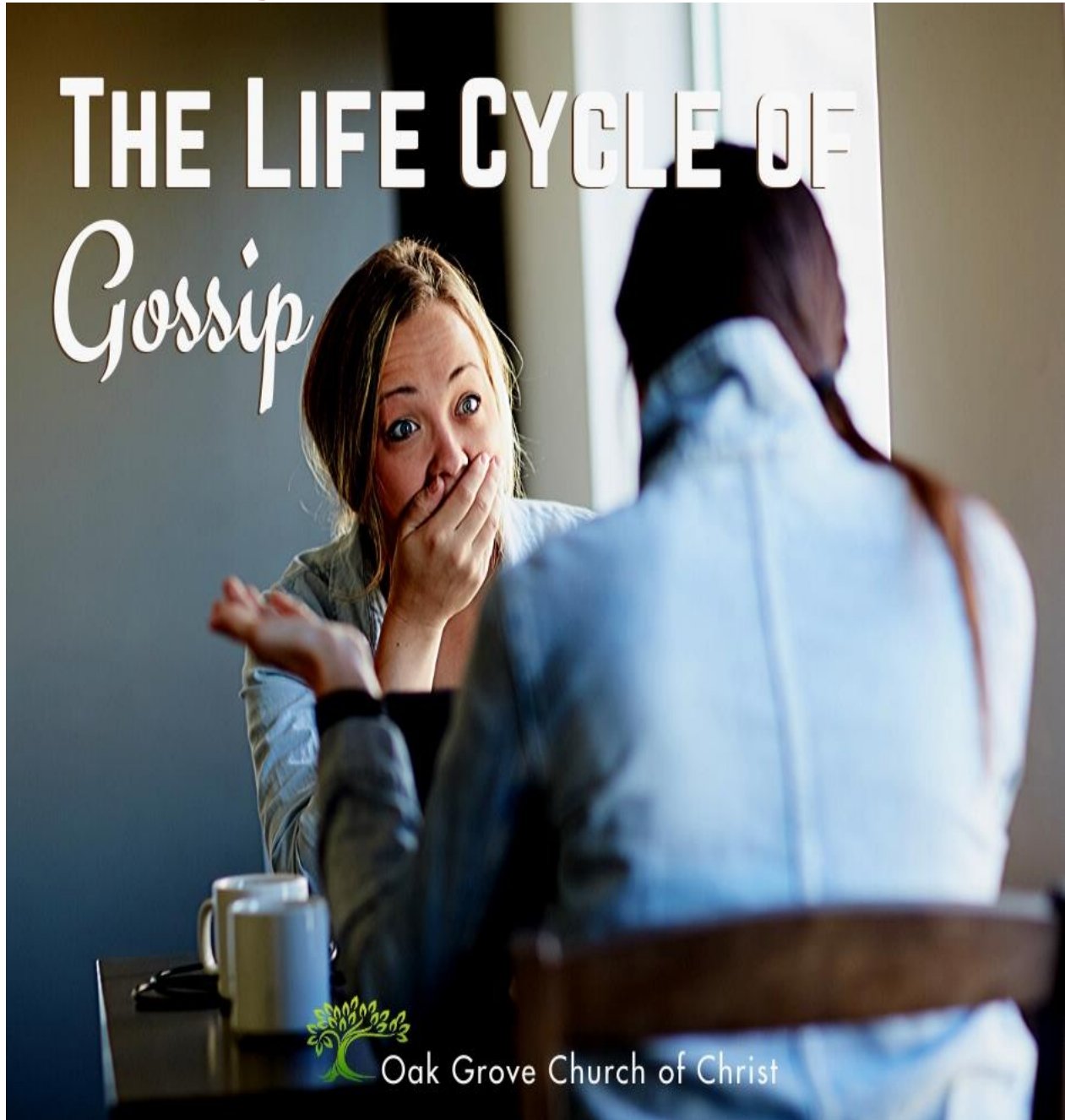
We must use them in faithful ways if we are to be true people and thus speak the truth in love.

Gossip is false speech, even if it is factually correct, because it is not being faithful to my neighbor.

The biblical concept of truth, then, is more than factual correctness, but not less.

**Faithfulness to the facts is a necessary but not a sufficient condition of biblical truth.
– Touchstone Magazine**

Gossip Has A Life Cycle



The Beginning of Gossip

When Gossip is for Entertainment Purposes

- [Philippians 4:8](#)

When Gossip is Used to Build up One's Own Ego

We must strive that when we speak about others it is not to make ourselves appear better than them.

- [Proverbs 12:17-19; 24:28; 27:2](#)

When Gossip is Used To Seek Revenge

- [Matthew 18:15](#)

The one who gossips would rather get something on the other person in order to have revenge.

It is Gossip when we Tell or Listen out of Spite

We don't like someone, so we'd rather tell or listen to someone out of spite. We need to learn that our actions show our true intentions.

- [Proverbs 10:18; 15:1-2; 26:10-17](#)

It's Gossip when Talk of Others Is due To Idleness

- [1 Timothy 5:13](#)

Some think they are being newsy, when in fact they are being nosy. They think they are passing time, but rather, they are wasting time, their own and the one who is listening.

The Middle of Gossip

Gossip never stays where it starts.

Gossip perpetuates lies that ought to have died. The majority of rumors are usually false. Anything that's repeated several times is often distorted. We should disallow hurtful rumors so that it will die.

- [Proverbs 13:5; 17:4; 20:19](#)

When we participate in ruining someone's good name - we assassinate their character & take away their riches. Gossip not only ruins a person. It may take a lifetime to build a reputation that is good. But, one rumor, one piece of gossip, can tear down that reputation.

- [Proverbs 22:1](#)

Gossip is typically one-sided.

- [Proverbs 18:17](#)

We need to be open to the other side of the story.

Gossip shows a lacking of love.

- [James 3:7-12](#)

One can't smear someone and say you love them.

Gossip ruins friendship & fellowship.

- [Proverbs 16:28](#)

The End of Gossip

Where does gossip end? **It ends only if we stop it!**

We can stop it by exposing the gossiper!

- Proverbs 10:31; 27:5

We can end gossip by demanding proof!

- 1 Thessalonians 5:21-22

We ought to demand proof. The telling of an ugly story is like signing a check. If it fails, you are required to prove payment.

- Proverbs 17:4

If all would quit hearing gossip, then it would stop!

- 2 Corinthians 13:1

Questions to Ask Yourself Before Accusing

- Were you and I witness?
- Are you willing to assume responsibility for the things you say?
- Are you able to provide proof?
- Can you provide witnesses?
- Can you corroborate what you are saying?
- Can you assume the person innocent until proven guilty.
- Are you willing to allow the person to defend themselves?
- Are you guided by the golden rule?
- Have you endeavored to rescue the person that you are accusing?

All of these things are what we need to consider before we tell something about another person. We need to remember that **our words are an index of our character.**

How Gossip Spreads On Social Networks

How many different types of people should we hear a piece of information from before we start sharing it as a true fact?

Researchers studying spread of infectious diseases and transmission of information have developed a model that elucidates the reasons why some news propagates through social networks before there is time to corroborate the facts.

Laura P. Schaposnik, associate professor of mathematics at the University of Illinois at Chicago and corresponding author on the paper, wanted to show how one could advise people about believing gossip and when to transmit something heard from others.

“We show that if you require different types of people to tell you something before you start asserting it as fact, then the propagation of the story will be much slower. If a person heard and believed gossip from any three people, regardless of type, then most often the gossip would quickly propagate to the whole social network.

“On the other hand, if one required a rumor to be heard from at least three different types of people before it could spread, then the gossip would need to be initially believed by 250 people for it to spread to half the society or more,” she said.

– UIC Today

Why Do We Gossip?

This list should, however, give you some insight and understanding as to why an individual might knowingly or unknowingly use the weapon of gossip and criticism to attack another person.

Anger

The emotion of anger can be fueled by any number of situations. Once someone allows anger to consume him, all else seems insignificant. Relationships, appearances, what others think or say—all become diminished in the explosion of anger. Anyone who is overcome by the intensity of rage no longer thinks logically. He enters the affective realm (emotional state) and does not operate in the cognitive realm (thinking state). All of us find it common to say and do things that later we wish we had not said or done. Yet the Bible says, “Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice” (Ephesians 4:31).

Bitterness

When someone reacts out of personal hurt and rejection, the area of bitterness is involved (see Ephesians 4:31 above). Acts 8:23 gives us insight: “For I see that you are poisoned by bitterness.” Bitterness can easily lead to a desire for payback. “I want to get back at them for what they did” or “I’ll get even” become common phrases in the minds of bitter people. In other words, *revenge*.

Mocking

Evil reports may be motivated by a spirit of mockery, making fun of others or putting people down. “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap” (Galatians 6:7). Someone who mocks others is causing injury or pain to them emotionally. The mocking spirit was found in the Pharisees and in the enemies of Israel and is in the world today. The Bible says that those who sow mocking words into the world, into relationships, will find that same spirit reaped in them.

Deceit

It becomes commonplace for deceitful people to believe that giving an evil report is perfectly acceptable. They convince themselves that others deserve whatever fate befalls them and **that it is okay to help fate along.** “For from within, out of the heart of men, proceed evil thoughts . . . wickedness, deceit” (Mark 7:21–22). Deceit is like a blinder—the kind that horses may need to wear to keep their focus forward or in one direction. Those caught by deception can see only one way: *their* way. This leads to misunderstanding, stubbornness, and a refusal to learn and to be teachable.

Envy

Jealousy and envy have at their roots a desire for what other people have in their lives. God has blessed each one of us. Anyone who feels shortchanged need only ask the Lord to reveal those precious gems he does not see in his own life. He does not realize that there is probably someone who feels envious of his talents.

How odd that people spend so much time and energy coveting what is not theirs and so little time and energy cultivating what is given to them by God! No one needs what others have; rather, we all need to appreciate what God has given us. “A sound heart is life to the body, but envy is rottenness to the bones” (Proverbs 14:30). Don’t covet! Cultivate!

Self-seeking

When a person’s *own* priorities, *own* desires, *own* wants, and *own* ambitions become more important than seeking God’s direction, he or she has become self-absorbed and self-seeking. Inevitably, those decisions do not prove to be fruitful. When *my* will prevails, no one knows how it will turn out. “For where envy and *self-seeking* exist, confusion and every evil thing are there” (James 3:16, emphasis added).

Guilt

When someone attempts to justify past actions, mistakes, and attitudes, he can be motivated by guilt to give an evil report. It is apparent that he has made an error, but he is unwilling to admit the mistake. Rather, he covers it up by slandering another person. He cannot recognize that everyone makes mistakes—including him. We all are sinners saved by grace. “For whoever shall keep the whole law, and yet stumble in one point, he is *guilty* of all” (James 2:10, emphasis added). The only recourse is to start over. In life those plagued by guilt must ask for forgiveness and begin to rebuild the relationship again.

Offenses

Being offended and holding in hurts and bitterness will lead to evil speaking. Truly, if someone becomes upset with another and offended, it becomes his or her sin. There is no place for becoming offended. Offenses separate us from God. “Woe to the world because of *offenses!* For offenses must come, but woe to that man by whom the offense comes!” (Matthew 18:7).

Rebellion

Slipping into rebellion makes it easy to justify an independent spirit. Someone who has violated the Holy Spirit and His intent for his life can either repent or rebel. Unfortunately, there are those who choose rebellion. According to people in rebellion, laws, rules, and guidelines are for others. Rebels violate people verbally, physically, and emotionally. Be careful: Rebellion is a sinister companion, and it can turn a kind, gentle spirit into one that is cruel and insensitive.

Pride

The motivation of pride leads to self-exaltation, rather than serving and preferring others. This is commonly demonstrated by those who put others down in order to build themselves up. “Pride goes before destruction, and a haughty spirit before a fall” (Proverbs 16:18). Someone who operates in pride is, in effect, telling Jesus to move off the throne of his or her life.

If we can begin to grasp the foundational motivations of people who speak evil, we can prevent our lives from being defiled by listening to the evil report.

We distort the detriment in following gossip

That is, we find that we enjoy hearing gossip because it exalts us. Gossip tears down those we dislike, those we are jealous or envious of, or those we desire to see hurt because they have hurt us.

The time is coming when people won't listen to good teaching. Instead, they will look for teachers who will please them by telling them only what they are itching to hear. They will turn from the truth and listen to senseless stories.

2 Timothy 4:3-4

Those who are drawn to gossip and slander have set themselves toward listening to senseless and foolish stories.

The more we listen to slander and talebearing, the more we become callous to its impact on our lives. . . we become desensitized to the sin. Our parameters and boundaries become stretched. The more we expose ourselves to negative comments, sinful speech, and acts of character defamation, the more likely we will be to become actively involved in these same areas. The nature of sin is this: It always takes you farther than you wanted to go, it costs more than you wanted to pay, and it keeps you longer than you wanted to stay. It is a road we should not go down, for once we do, it is easy to get lost and takes a long time to get home.³

³ Sedler, M. D. (2016). [*What to do when words get ugly*](#). Grand Rapids, MI: Revell.

No matter how deep his delight in gossip, the originator of it must never seem as if he worked hard at acquiring the information he is passing on. He might want to stress its exclusivity (no one else knows this) or its intrinsic importance (this can strongly affect your fate), but he must avoid the appearance of seeming to have done any serious sleuthing to come into possession of the item he is now vouchsafing to you. Were he to do so, he would come across as that most miserable of creatures, a busybody. The difference between the busybody and the gossip, at least to the onlooker, may come down to little more than style, with the busybody not having much of it.

The person receiving the gossip has to stake out his position with some nicety. He mustn't seem preternaturally interested in what might be salacious, slanderous, or generally scandalous material. At the same time that he must appear somewhat cool at the reception of the gossip, he is also under the obligation to seem appreciative. When hearing the item, he must measure its truth quotient, and know how to respond to it. Sometimes he may wish to prompt more information from the person purveying the gossip, wanting gaps in the narrative filled in, foggy points in the story clarified, contradictions resolved.

A complicated transaction, then, that between the person telling the gossip and the person to whom he is telling it. A quid pro quo is also often entailed. "Gossip," the satirist Wilhelm Busch, in an admirable aphorism, said, "is the confession of other people's sins," which it frequently enough is. But to accept gossip from another person is also to enter into intimacy of a complex kind: the bestowal of the gossip along with its acceptance implies the acknowledgment that we are both men or women of the world, both operate in the same moral universe.

Good gossip is much aided by the existence of a human typology, the type is that of the **hypocrite**, the person professing virtue without really possessing it.⁴

⁴ Epstein, J. (2011). [*Gossip: the untrivial pursuit*](#). New York, NY: Mariner Books.

The Root of Gossip:

What's the heart issue behind gossip? The dual narcissism of self-love and self-promotion. When we traffic in gossip, we tear others down and build ourselves up. Joe Stowell lists several self-centered impulses that motivate us to undermine the good name of another and make ourselves look good:

- We are naturally curious, so we want to know the news. Curiosity is fine, even constructive, unless it leads us down the path toward tearing others down with our information. [First Timothy 5:13](#) links being a busybody with gossip. In that case, curiosity will be left unchecked. King Solomon says the slanderer is untrustworthy: “Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered” ([Proverbs 11:13](#)).
- A desire to be the center of attention. We have the scoop on a person of interest to others, some juicy information that no one else seems to have.
- The opportunity to elevate ourselves. As Will Durant said, “To speak ill of others is a dishonest way of praising ourselves.”
- Malicious words are often spawned by bitterness.

Don't gossip.

As much as the Bible teaches on avoiding quarreling, the Scriptures instruct us to avoid gossip, rumors and slander. In fact, we are told to, “*not associate with a simple babbler*” ([Proverbs 20:19](#)).

Much of what is posted online is editorial, and there is little-to-no accountability for what we post. ‘Babbling’, or foolish talk, is often engaged in without hindrance online and often can lead to serious damage and confusion.

We should have little desire in spreading unsubstantiated rumors, poorly researched theories, and misinformation which only leads to sowing division, fear and strife. Gossiping about events we know nothing about, people we have never met, or ascribing pejorative labels upon people we do not even know personally is entirely deplorable behavior for the Christian

[2 Tim. 2:16](#): “But avoid irreverent babble, for it will lead people into more and more ungodliness.”

[1 Tim. 4:7](#): “*Have nothing to do with irreverent, silly myths. Rather train yourself for godliness.*”

[James 1:26](#): “If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person’s religion is worthless.”

Jesus warns us that we will give an account to every careless word we speak ([Matthew 12:36](#)). Let’s heed His warning, and let’s think before we post a careless word.

– *The Gospel Coalition*

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– UIC Today

Blogs exist, among other things, to shame people who fall below what are thought to be proper standards of behavior, in which the people who do so are named for anyone to see. I learned from Professor Solove's book that there is a blog called Bitterwaitress, which names poor tippers on what it calls the Tipper Database, or anyone who leaves tips of under fifteen, or in some cases twenty, percent of the check. The best-selling writer Malcolm Gladwell found himself named on this blog, though he claims not to recollect ever undertipping. But once his name appeared on the list, his claims counted for nothing.

Another such blog is called Don't Date Him Girl, which lists men, and their profiles, who in their relationships with women have been disloyal, liars, mama's boys, and any other information that is useful in condemning these men. All this information may be quite true—but what if some of it isn't? What if some of the names are placed there because a woman feels falsely betrayed or is herself psychologically off kilter or is seeking revenge? In Don't Date Him Girl and other such blogs, the old question arises: Who is guarding the guardians?

Reading about these blogs, I couldn't help but wonder about taking things a step further: What about a waitress blog exposing people with atrocious table manners who eat sloppily or—worse in our era—unhealthily? Or how about establishing a Don't Date Her Guy blog that would do the same thing from the standpoint of the opposite sex?

Blogs already exist that are meaner than this. A website called Revenge World allows the aggrieved party of a former couple to attack his or her former mate, including, in some instances, showing embarrassing photographs. People will say on the Internet things they would never say to another person face to face or over a phone. The blog, with its absence of face-to-face contact, provides something very like *cyber courage*, let us call it—and it cannot be a good thing. But that's the Internet, where one can say anything about anyone and probably not be contradicted, even by the truth.

In its destructive aspect, gossip is about two things: the ruination of reputation and the invasion of privacy. No institution does these two things more efficiently than the Internet, where it can be menacing, and will remain menacing until the time when laws come into being to guard against its many excesses.

Insults not made to your face but with the capacity to be instantly widespread are an indirect form of gossip.

And there is no redress, not really, not likely, not ever, not so long as the Internet remains the playground of the too often pathological and the Valhalla of the unvalorous, where the unqualified and the outright foolish can say what they please about whom they please, which in the end amounts, as Molly Haskell has it, to "democracy's revenge on democracy."⁵

⁵ Epstein, J. (2011). [Gossip: the untrivial pursuit](#). New York, NY: Mariner Books.

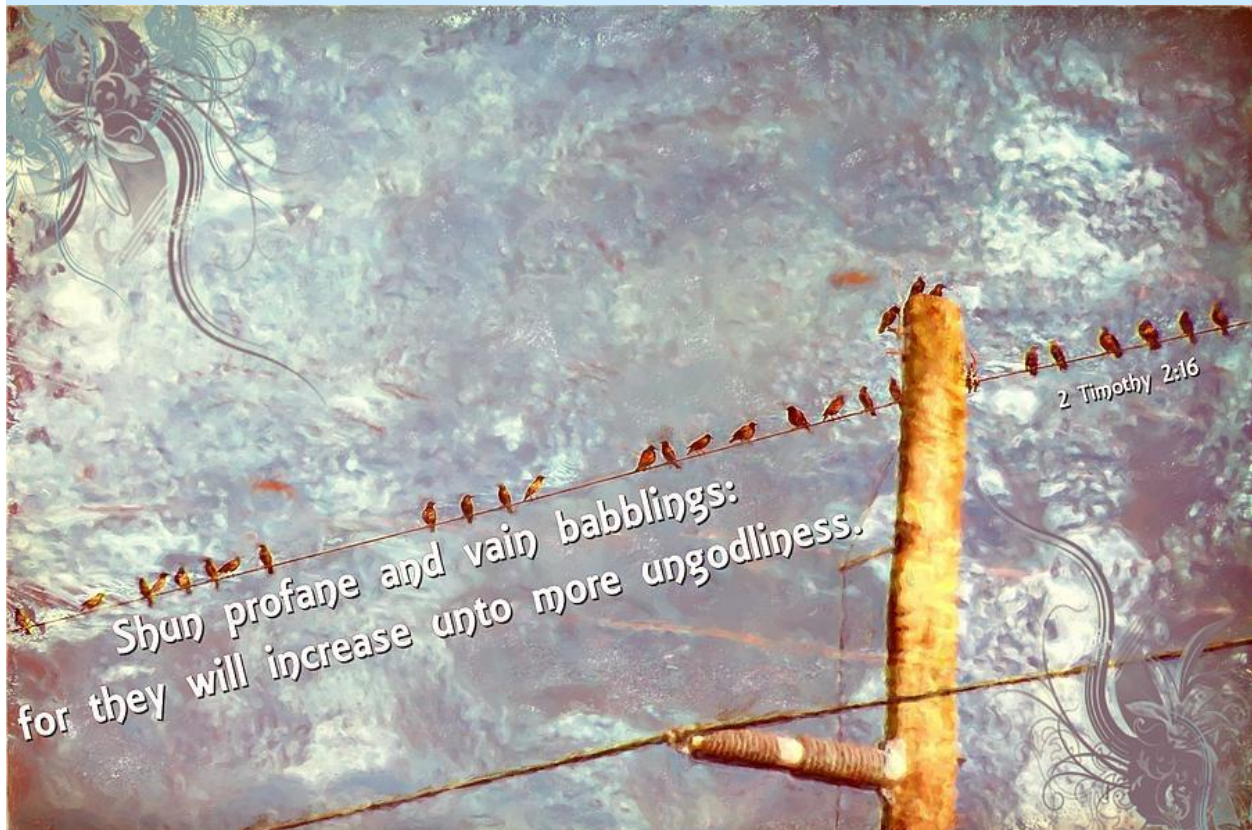
GOSSIP

1 Timothy 5:13



- *phluaros* - “Old word from *phluo* (to boil up, to throw up bubbles, like blowing soap bubbles)” (A. T. Robertson) - **3 Jno. 10**
- “uttering or doing silly things, garrulous, babbling, foolish, trifling, vain” (Thayer, 655)
 - “Since bubbles are hallow & useless things, ‘to indulge in empty & foolish talk’” (Ibid.)

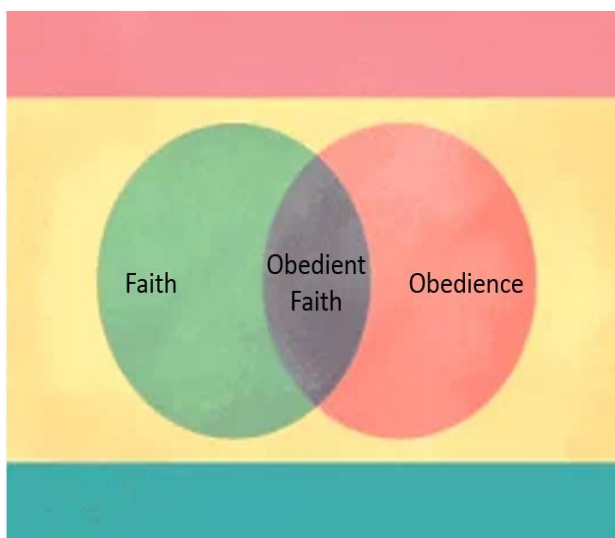
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AT THE NEXUS OF GRACE & GLORY

Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



O That Will Be Glory

2. *Wh* O that will be glory for me, e grace,

I an Glory for me, glory for me; ce,

When by His grace I shall look on His face, e

That will be glory, be glory for me. me.

