

Practical and Spiritual Resources for the Porn Addict

Christian Counselor Webinar Series

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I'd like to start today with the broad picture. It is important that we tie this specific subject of porn addiction in to the overall goal of Christian counseling and care-giving. Let's look at Galatians 6:1-2 from the ESV:

"Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ."

First, look at the expression *"caught in transgression."* This is precisely what the porn addict feels when he comes to you for help. He feels caught, trapped, overtaken, overcome; in the addict's case, he doesn't feel snared by one moral lapse, but he feels trapped in a habitual temptation pattern. He feels out of control.

Take for instance a man I know. Let's call him Matthew. Matthew is 23, single, just graduated from college, a Christian. He first saw porn when he was 11 years-old, which is fairly average for a man of his generation. Matthew can remember those first images *like it was yesterday*, and this first exposure sent him on a downward spiral. In the beginning it was an adolescent fascination with this mysterious world of naked women. Soon after, masturbation and pornography went hand in hand. He cannot remember the last time he went more than 3 or 4 days without masturbating, and since the beginning of college, *he cannot remember a week* going by without looking at some kind of pornography. If the stats are accurate, about half of Christian men of his age have a similar story.

Ask Matthew if he has ever tried to stop. "Many times," he says. Each time he can feel the temptation come over him like a thick fog entering his mind, clouding every thought. And here's the thing: He says he hates what he does, but the thought of resisting doesn't even make sense to him anymore. If he resists, he thinks, this merciless bloodhound of pornography will just continue to bark and scratch at the door of his mind until he is driven mad by the sound of it. He says he's tried prayer, Bible memorization, accountability groups, and every white-knuckle tactic he can think of. But he knows: each time the porn will eventually get its way.

At times, Matthew's binges last for hours. He describes it like going through a time warp: before he knows it, he has visited literally hundreds of Web pages and has seen thumbnail images of thousands of women.

He hates his sin, but not enough to stop it, he thinks. At times the guilt is overwhelming and he wonders if he is even saved. He hates the way porn has corrupted his mind. He can't even look

at a girl without undressing her with his eyes and rating her next to the storehouse of images in his mind.

Now let's say Matthew seeks *you* out for counsel. How can you help him?

Well, the text of Galatians 6 goes on: "*You who are spiritual should restore him.*" Well, who are the "spiritual"? In the context of this letter, the spiritual are those who are keeping in step with the Holy Spirit, those who are putting to death the works of the flesh in their own lives, who are demonstrating the fruit of the Spirit in their lives, those who are clothed in humility and longing for the Day of Christ. They are the mature spiritual leaders who effectively model intimacy with God and show it by the way they live.

As counselors and caregivers, this description should continually challenge us. Degrees, training, and licensing aside, God delights in using those who are led by the Spirit to restore the sexually broken. God wants us to be people of integrity, love, joy, peace, and zeal.

The text tells us what these spiritual leaders "restore." The word in Greek is καταρτίζω (katartizo). It means to mend what has been broken, to arrange or put in order, or in an ethical sense, it means to make someone *what they ought to be*. It is also a medical word for setting a broken bone. In a counseling context, this word is about being a "*psychologist*" in the truest sense of the word: "psyche logos," the study of souls. The spiritual are called to be soul physicians, to take the fractured thoughts and beliefs that have yielded so much sin, and set them in right order again.

I love what John Calvin says, "The more any man is endowed with grace, the more he is bound to devote himself to the edification of the weaker brethren."

Ok, so let's go back to Matthew. What has contributed to his brokenness and his sin-soaked heart? All sins stem from the same basic root in all of us: what Jesus called "the heart." We're all moved by twisted desires and we all pursue godless behavior. We are all culpable and responsible. When the heart is deeply *rooted* in sin, the sin manifests itself in different habits for all of us. Our environment and our culture help to explain our own particular style of sinning. Thus, as a caregiver, it can be very helpful for us to learn about the world in which Matthew has grown up.

First, understand that Matthew has grown up in an increasingly *image-based culture*. Our society is less and less print-based every year: we are living in a shift from the printed word to the digital image, and from the printing press to the computer.

We live in a culture that is radically saturated with images. This shift is one that affects everything: how we advertise, how we do politics, how we educate, how we worship. In a *print-based* culture, readers process information in text at their own paces, but in an image-based,

electronic media culture readers must digest billions of bite-sized pieces of data at break-neck speed—billions of pictures painting a thousand words. This is the world where pornography thrives.

Secondly, Matthew has not only grown up in an image-based culture, but a *pornified* culture.

In one sense, we can say pornography has always been around. It is true that some of the earliest cave paintings we find are basically pre-historic graffiti with a lot of below-the-belt art. But pornography as commercialized erotic *media* is a relatively new invention.

Let's do a little brief history of pornography so we can wrap our minds around the issue.

Some of the first pornographic art was in the form of early photography, called daguerreotype. In the 1840s this new technology was quickly used to create nude displays of women in risqué poses. A few years later the word "pornography" entered the English language. The word pornography comes from a combination of two Greek words: "graphe" (writing) and "pornē" (prostitute). Pornography is the graphic portrayal of sexually arousing material.

Soon after photography came movies. When the movie projector was invented (over a century ago), many of the first movies were not the Charlie Chaplin slapsticks: rather, they were stilted short porn films called *stag* films, and they were shown in brothels.

Then came the magazines: in December of 1953, Hugh Hefner did something quite unique when he published the first edition of Playboy magazine. He merged mainstream American capitalism with lust. He brought the underground porn industry into the daylight of social respectability. He brought porn out of its lowly associations. Playboy was advertised as a *lifestyle* magazine for upwardly mobile, middle-class guys. Playboy laid a foundation for more hardcore pornography, such as Penthouse and Hustler.

VHS Tapes came next. Interestingly, the history of the VCR is *directly linked* to the history of pornography. Get this: in 1978, less than 1% of American homes had VCRs, and yet over 75% of VHS tapes sold were pornographic. And one of the reasons why VHS became so popular over other video formats is because video rental stores helped to drive the VHS market. The first video rental businesses sold primarily pornography.¹

The Internet was the next huge technological jump for the porn industry, and it is no doubt the most significant jump. No longer do you need to drive to that seedy end of town or the convenience store to buy magazines or videos. You can have them pumped into your home at high speeds. When the Internet went mainstream in 1994, Playboy was one of the first

¹ See Janet Wasko, *Hollywood in the Information Age*; James Lardner, *Fast Forward: Hollywood, the Japanese and the Onslaught of the VCR*.

businesses to develop an online magazine. And today Internet porn alone is a three-billion dollar a year business.



Today it can be said that pornography doesn't wait for new technology; pornography now drives new technology. Funds from the porn industry helped to give us Internet technologies such as streaming audio and video, flash, the pop-up window, high speed Internet connections, and security improvements for ala cart pay services.

And early this century we have seen the advent of “pocket porn.” Pornographers didn't waste any time utilizing new cell phone technology. In fact, they are creating special sites specifically designed for devices like the iPhone.

So as you can see, over the past 170 years, pornography always rides on the heels of new technology, and at times it has been the driving force behind new technology.

Damon Brown, who is a regular author for Playboy, writes, *“It seems so obvious: If we invent a machine, the first thing we are going to do—after making a profit—is use it to watch porn. . . . VHS . . . DVDs, the Internet, cell phones. You name it, pornography planted its big flag there first, or at least shortly thereafter.”*

So today, where are we?

- The whole industry brings in about \$13 billion each year in America.² Pornography is no longer a marginal industry, but it is a cash crop for Fortune 500 companies.
- Thousands of new pornographic films are released on DVD every year.³
- Six years ago a program called *PornCrawler* identified nearly 300 million separate porn images on the Internet. Who knows how many there are today?
- The no. 1 search term used online is “sex.” Web surfers search for “sex” more than “games, travel, music, jokes, cars, weather, health” and “jobs” combined.⁴
- According to a survey published in the *Journal of the American Psychological Association*, 86% of men are likely to click on Internet sex sites if given the opportunity.⁵
- It is estimated that 15-20% of America’s online population *regularly* visit pornographic websites.

You see, Matthew is sadly the norm. As a part of the Internet generation he is used to spending about 9 hours a week using social networking websites like Facebook, Myspace, and blogs.⁶ If you polled Matthew’s college class, you would find that over half of the men on campus spend some time every week looking at pornography. Another ten percent of them spend 5-20 hours a week online for sexual gratification.⁷

If you asked Matthew’s classmates—those who grew up in Christian homes—9 out of 10 would say they were exposed to pornography as a child.⁸

This is the pornified world Matthew lives in, and he is coming to *you* for practical and spiritual resources to fight this onslaught of sexual imagery all around him, and the lust within him.

Understanding the world Matthew lives in helps us understand some of the basic first lines of defense against pornography. Practical, external tools can be very helpful for Mathew to get some sexual sobriety—whether it be an Internet filter or blocking software or something that limits his time spent online, or even getting rid of his TV. But we know, as Biblical counselors, stopping there only deals with the surface issues—only the tip of the iceberg.

Matthew really desires to cling to this promise, which Paul expresses in 1 Corinthians 10:13-14:

² Richtel, Matt (June 2, 2007). For pornographers, internet’s virtues turn to vices. *The New York Times*.

³ Richtel, Matt (January 22, 2007). In Raw World of Sex Movies, High Definition Could Be a View Too Real. *The New York Times*.

⁴ *Business Wire* (February 14, 2001). Alexa Research finds 'sex' popular on the web. Cited by www.ProvenMen.org.

⁵ Mark Kastleman, *The Drug of the New Millennium*, p.3.

⁶ A study from Grunwald Associates, LLC, in cooperation with the National School Boards Association “Online Social Networking and Education: Study Reports on New Generations Social and Creative Interconnected Lifestyles.

⁷ Porn University, Michael Leahy.

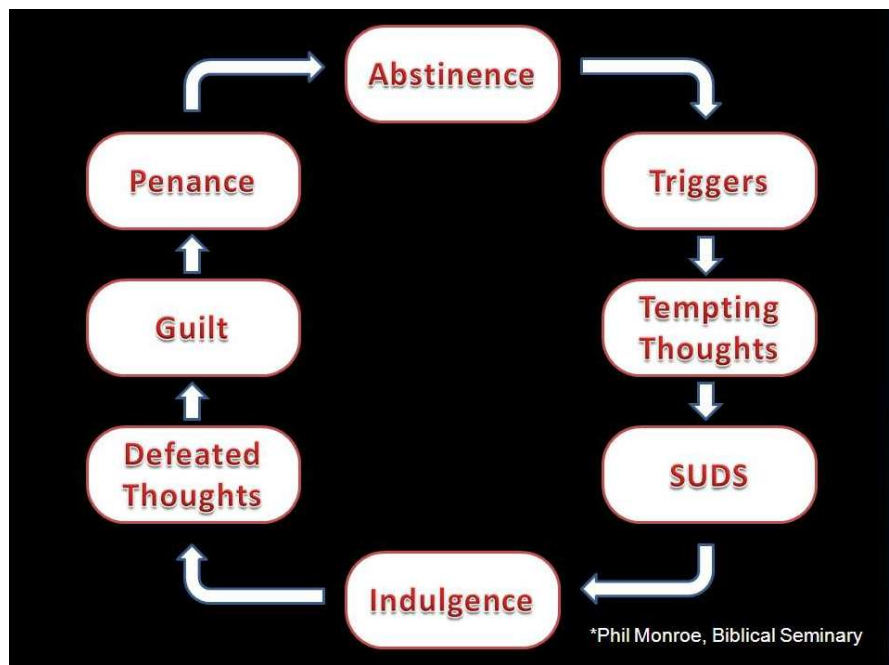
⁸ Hart, Archibald D. (1994). The Hart Report (confidential survey of 600 men). *The Sexual Man*, Word Publishing, page 95.

“No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.”

As a soul-physician, as a biblical counselor, we want to help Matthew experience this promise: that no matter how pornified his culture has become, no matter how much he feels surrounded by temptation in the media and on the Internet, no matter how much lust seems to rage inside him, God will not let him be tempted beyond his ability. God always provides the way of escape. Despite all I just said about the world Matthew lives in, God is still faithful to His word, and Jesus is still the same yesterday, today, and forever.

This diagram is one I took from Phil Monroe, a Christian Psychologist and biblical counselor who directs the Master’s counseling program at Biblical Seminary in suburban Philadelphia. This diagram is a basic adaptation of the addiction cycle identified by Patrick Carnes.

Remember, in 1 Corinthians 10, God promises his children a “way of escape,” and not just in the moment right before indulgence.



God provides a way of escape from *every point along this cycle*.

Now when Matthew comes to us for help, depending on how self-aware he is, the stages of the cycle that have his primary attention are the bottom and the top of this diagram: the indulgence and the abstinence. He knows he has a problem. He can’t stop indulging. He likes it when he’s clean, when he’s abstinent. He hates himself when he’s indulging in pornography.

Matthew probably believes you are there to help him stay at the top of this diagram, to merely stay abstinent. But what he doesn’t realize yet is that you are there to help him *repent of this*

whole cycle. You see, underneath each stage (even beneath the abstinence stage) are Matthew's hidden sins—the secret sins underneath the obvious problem of pornography.

Looking at this cycle in Matthew's life reminds me of something I read from Christian counselor David Powlison, who writes about someone trapped in porn addiction:

"I don't just want to give him a pep talk and a Scripture, urge him to gird his loins to run the race, and offer accountability phone calls. What is he missing? . . . What's going on the days or hours before he stumbles? What about how he (mis)handles the days and weeks after a fall? Why does his whole approach to life seem like so much complicated machinery for managing moral failure? . . . His Christianity seems like a big production, a lot of earnest effort at self-improvement. Why does his collection of truths and techniques never seem to warm up and invigorate the quality of his relationships with God and people? Is the centerpiece of the Christian life really this endless cycle of 'I sin. I don't sin. I sin. I don't sin. I sin.' What are we missing?"⁹

Let's take a tour around this cycle.

By the way, this simple diagram is a great thing to show to people who are struggling with this. For one, it gives them some encouragement, because they realize they are not alone in the struggle. Many other people have dealt with this. Whole diagrams have been created to describe it. Secondly, a diagram like this gives the struggler something to go back to which make sense of his struggle.

First, look at the triggers. These are the external and internal circumstances that remind Matt of the allure of pornography.

- These might be directly lust-related, such as catching a glimpse of a sensual image on TV, a billboard, or an immodesty dressed woman.
- But these might also be triggers unrelated to lust. They may be hidden, unknown to Matthew.
- The more you talk to Matt, you might find that one of his triggers is envy. He sees his dating and married friends having fun on the weekend, and he wants what they have, so he grasps for what he can get out of porn.
- One of his triggers might be loneliness. In a desire for intimacy, he feels the pull into that world of fantasy. In that world he is *desirable*. In that fantasy world the women never say no.
- One of his triggers might be anger at God: he is dissatisfied with life in some way and so he blames God. The pornography becomes, in a sense, a way for him to throw a tantrum before God.

⁹ David Powlison, "Journal of Biblical Counseling," Spring 2006.

- Another trigger might be pain. Pornography has a track record of comfort in his life. In a way, Matthew has faith in, or trusts, the pornography to deliver a dose of pleasure that leads to some comfort. I spoke to a pastor not long ago who grew up with an intense addiction to porn. He recalls a tree-house where the neighborhood boys would go, and the whole thing was wallpapered with porn. He remembers (at a young age) getting into a fight with his dad. His dad was yelling at him. The first thing he did was run to that tree-house as a way to feel good again. Ever since then, pornography was his sinful escape from pain.

Undergirding all of these deep, motivational triggers is the sin of *unbelief*. Matthew's chief sin is his failure to believe God is enough. He fails to believe God is good and does good. Matthew needs to wake up to these deep triggers, because when he awakens, he will see the location of his real battle.

Secondly, the tempting thoughts. After the trigger is pressed, the tempting thoughts enter his mind. Memories of past pornographic encounters rush in like a flood.

- When we talk about tempting thoughts, our minds should go back to the Garden of Eden. In Genesis 3 we find a paradigm of temptation playing out in someone's mind. Remember what happens in Genesis? In Genesis 3:6, God tells us about the inner life of Eve, what she is thinking when the serpent tests her.
- First, she believes the tree is *good for food*. As Eve gazes at the fruit she notices: it looks like the other fruit in the garden; it probably has the same nutritional value and is likely just as delicious as any of the other trees in the garden. Eve rationalizes: isn't this what the fruit is for, to be eaten?
- Secondly, the text says, the tree is a *delight to her eyes*. For some reason this tree stands out more than any other tree. The fruit not only looks delicious, but beautiful to her. Though she can have any fruit in the garden, this tree now grabs all of her attention. It's like a child told not to touch a hot stove, her curiosity about the tree grows all the more. And as the craving grows, she takes another step closer to the forbidden tree.
- Finally, the text says, she believes the tree could *make her wise*. This pulls on her heart more than anything. The woman buys into the serpent's message: she will be *like God* if she eats the fruit. As she gazes at the fruit she wonders, what it would be like to be "like God," to grasp divine understanding, to be in control. Pride begins to swell in her. She and her husband take another step toward the tree, and they eat.
- Do you see what this is? This is the same trifecta of tempting thoughts mentioned by the apostle John in his first letter: "the lust of the flesh, and the lust of the eyes, and the boastful pride of life" (1 John 2:16, NASB): Her physical appetite for the fruit; the beautiful appeal of fruit; and the prideful longing to be her own god.

These are the same tempting thoughts that come into Matthew's mind.

- His sexual appetite draws him;
- the forbidden, attractive form of the woman draws him;

- and his desire to be his own boss, his own god, draws him.

These are the types of tempting thoughts that Matthew must identify when he is tempted. He must also see how entertaining these thoughts are again a form of unbelief, a form of not trusting what God says about the forbidden fruit of pornography.

Thirdly, the SUDS: the Seemingly Unimportant Decisions. These are the little decisions Matthew makes which get him closer to the object of his addiction. For instance, he might say something to himself like, "I'm just going to check my email, nothing more," or "I'll just get online, there's no harm in that," or "I'm going to visit that one girl's Facebook profile. She was pretty cute. I wonder if she has more pictures I can take a little look at; after all, it's not porn."

Matthew needs to rehearse in his mind what those SUDS are and learn to recognize them when they come up. This is hard to do, because at this point in the cycle, the seduction and self-deception have already begun. Notice, the SUDS are a form of *unbelief*, because at those moments Matthew does not trust what God says about his sin: that he needs to *flee* from it, not dance on the edge of the cliff.

Finally, there's the indulgence. Many times this indulgence is justified by a false sense of control: "I can handle this," or "I'll only look for a little bit."

This continues and leads to defeated interpretations of his sin. Matthew thinks, "I promised God I wouldn't do this again," or "I'm totally sunk. I deserve to be in this hole. I might as well just keep going."

Again, Matthew needs to see the *unbelief* that undergirds his defeated thoughts. Yes, he has sinned. Yes, he said he wouldn't do it again. But that does not mean God is no longer gracious.

Eventually Matthew finishes his indulgence, inevitably leading to masturbation and orgasm, and he enters a stage of guilt. As the typical sexual addict, part of Matthew's addiction is an addiction to the cycle itself, and this includes the guilt. The guilt heightens the experience for him; it compounds the novelty of the experience. For Matthew, the guilt is chronic. For him, guilt has lost its right biblical significance. It is no longer just a warning bell in his mind urging him to repent and call upon God for reconciliation. No, for Matthew, guilt is something he must *wallow* in.

This is what leads to penance. Matthew's guilt goes beyond a desire to show *sorrow* over his sin. Matthew wants to *punish* himself. Matthew has invented elaborate rituals to sooth his conscience—to make himself feel clean again. Sometimes his penance is a renewed commitment to more prayer, more involvement in his church, or more spiritual activities. Sometimes his penance is a renewed commitment to memorizing Scripture. Sometimes it is just long hours of pounding his fist on the table—beating his heart into a bloody pulp in a sort of

mental flagellation. He hopes: if he can just feel sorry enough, or if he can hate himself enough, he will never go back to the porn again.

Again, these stages of guilt leading to penance are also a form of *unbelief*. You see, penance is a false system of atonement. Penance is not based on the cross.

- Guilt is designed by God to be a wonderful thing, a faculty in our conscience which makes us *want* to be absolved and reconciled with the one we've offended. If we know and love the gospel of the cross, guilt drives us back to the atoning work of Jesus. Our guilt walks us to the cross to celebrate and be humbled by what he did for us.
- But if we lack an understanding of the cross, guilt can be a downward spiral.
- Guilt is good insofar as it reminds us we deserve hell.
- Guilt becomes chronic and unhealthy when it is combined with the false belief that I should put myself through hell right now, that I need to punish myself to be forgiven and made whole.
- Guilt is *good* insofar as it points us to the cross, where Jesus endured my hell for me, where he endured the pain being forsaken by His Father.
- Guilt is *un*healthy when I believe I must "do my time." Guilt is bad when I believe I can tip the scales of God's favor by sacrificing more of my time, talent, and treasure to Him.
- Chronic guilt and penance is like the prodigal son first thinking he needs to take a shower and put on some nice clothes and wash the pig filth off of his body before he comes home to the father. Instead, Matthew needs to feverishly cling to the belief that his father waits with open arms, ready to embrace him covered in the stench of his sin.

This is where Matthew needs a more penetrating gaze at the cross. His unbelief in the cross must be dealt with.

The top of the cycle is abstinence, and this might seem like the optimal place to be, but this is not necessarily so.

- Certainly not sinning is good, but when Matthew is abstinent from porn, this does not mean he is not sinning.
- Matthew needs to probe deeper and see *why* he is choosing not to sin.
- Is it an outcropping of the vows he made in his penance?
- Is he still seeking God's favor in a sort of works-righteousness way?
- When he is abstinent, does he begin to feel like he has "arrived," like he has risen above the temptation?
- Has he confused not looking at porn with not being weak anymore?

Again, this sort of abstinence is really a form of *legalism* and *unbelief*. Victory is *not* staying at the top of the cycle. Victory is leaving this cycle altogether. Progressive victory is in those moments when Mathew recognizes that he has reentered the cycle and repents of it, calling out to God for deliverance.

So God provides a way of escape, and not just from the porn. Remember, the porn issue gets the spotlight in Matthew's mind, but underneath it all is the sin of unbelief. There are secret rooms in Matthew's heart where real faith has not yet penetrated.

Matthew needs to focus on verse 14: *"Therefore, my beloved, flee from idolatry."*

Idolatry relates to what we worship, what we put into the position of the greatest power and glory. Idolatry is about what captures our imaginations and hearts. Idolatry is when we worship a created thing over the Creator God. Idolatry stems from that same root of unbelief (stems from not having a right conception of our glorious God fixed in our minds). Pastor Tim Keller has some great insights on this when he says, "Sin is primarily idolatry." Sin is fundamentally making even *good* things into *ultimate* things. Idolatry goes beyond graven images or statues. Idolatry is rooted in being *captivated* with what those images represent: whether it is feeling significant, feeling successful, desiring intimacy, desiring romance, a need to feel pleasure or comfort, feeling powerful, in-control, acceptance, approval, respect—or whatever.

As Christian counselors, our hope is that we help Matthew find out his hidden idols as we work our way around the cycle with him.

All this said it is important to remember, counseling is a *seasonal* thing. What porn addicts need is not merely a few moments spilling their guts and identifying their cycle; they need to fight sin for the long haul.

In this jar are 168 ping-pong balls, one for every hour in the week. Two of them are yellow, representing the amount of time you might have with Matthew in a given week. In the mean time, Matthew lives in our pornified world which is pulling him all the wrong ways. Matthew needs a new climate in which he can fight sin for the rest of his life. Counseling is good, but



Matthew needs something for the long haul.

This is what the community of the church is about. He needs a small group of Christian brothers, true friends, who know his cycle, who help him to fight the sin of unbelief at every stage of the cycle, and ultimately help him to leave that cycle and live by faith.

This is where the concept of accountability is helpful. Matthew needs good accountability in his life: he needs a supportive Christian community. As a counselor, one way to help Matthew over the long haul is by helping him identify and foster good accountability relationships.

Here are three things to keep in mind:

First, good accountability partners are fellow strugglers, not spiritual giants. Optimally, the pastors and elders at Matthew's church might be the best place to start for continued help and community, but they need to be able to *understand* his struggle with sin, either because they have struggled through it themselves or because they have successfully counseled those who have. Matthew needs a group of peers, and probably a mentor who won't look down on him in his weaknesses. He needs a community which isn't baffled by his weaknesses. They need to be able to sympathize, even if their sin isn't exactly like his.

Secondly, good accountability partners are fellow travelers, not cops. A cop is someone who is just looking over your shoulders, looking for you to screw up. You only interact with a cop when he catches you breaking the speed limit or running a red light. When accountability partners have a "cop mentality" they only plan on being around to penalize us when we've been bad. But a real friend isn't someone who merely polices your life; rather, a real friend is someone who is willing to get in the vehicle with you and help you drive in the lines. A real friend is willing to travel with you in life, in good times and bad, someone who helps you look out for the potholes, someone who helps you read the road signs, someone who helps you get to where you are going.

Lastly, good accountability partners are fellow soldiers, not wimps. Solomon wrote, "*Wounds from a sincere friend are better than many kisses from an enemy*" (Proverbs 27:6, NLT). Real friends are willing to call us out when we've been sinful, willing to even rebuke us if we need it. Solomon also wrote, "*As iron sharpens iron, so a friend sharpens a friend*" (Proverbs 27:17, NLT). Friends sharpen each other. They don't shy away from the hard stuff. Real friends are not wimps in the face of our sin. Real friends don't just pat us on the back and say they are praying for us. They help us fight. They confront us without condemning us. They aren't content to watch us give into temptation time and time again.

Too often I meet men who say they've tried accountability and say it hasn't worked for them. But when they describe their accountability partner . . .

- they either describe the spiritual giant who couldn't relate to them,
- the cop who bullied them,
- or the wimp who enabled them.

None of these provide real brotherhood or real friendship or real accountability.

As I wrap up, let me take this time to recommend our accountability software. Here's how Covenant Eyes works:

- Download it to your computer from CovenantEyes.com;
- it monitors where you go online;

- it scores every site according to possible adult content;
- all information is compiled into a report and periodically emailed to accountability partners you choose.

How does this help people?

1. It takes away the anonymity of Internet use and therefore cuts the temptation;
2. it doesn't rely on blocking or filtering and therefore builds self-control and good surfing habits;
3. and it is a relational solution, not merely technological.

We have a special promotion going right now. I'd love for you to try out the software for yourself for 30 days free. Get used to it. Learn more about it. If you don't want to keep it, you can cancel, but you'll have a good idea about how it works, so you can tell your counselees about it later on.

Go to CovenantEyes.com and use the promotion code: 'CEWebinar'

Recommended books for counselors on this subject:

1. John Piper and Justin Taylor, *Sex and the Supremacy of Christ*
2. Steve Gallagher, *A Biblical Guide to Counseling the Sexual Addict*
3. Harry Schaumburg, *Undefiled: Redemption from Sexual Sin, Restoration for Broken Relationships*