

Candidates and Religion

October 9, 2007

Should we know more about a political candidate's religion before we vote? That is a question that will certainly surface in this election cycle.

When John Kennedy ran for the presidency he said: "I believe in a President whose religious views are his own private affair." While that may have satisfied some back in 1960, I doubt it will be sufficient in this election.

Michael Kinsley recently wrote about this important topic in *Time* magazine as he discussed Governor Mitt Romney. Although I would probably disagree with Kinsley on many political and theological issues, I think he rightly points out that the religious faith of a candidate cannot be kept private because it affects his or her worldview.

He says it is important for three reasons. First, we need to know the details of a candidate's faith and the extent to which those details are accepted. He notes that Catholic liberal politicians since Mario Cuomo have said they accept the doctrine of the church but nevertheless believe in a woman's right to choose. He concludes that either these politicians are lying to their church, or they are lying to us.

Second, since some doctrines of various religions may be offensive to the general public, they have a right to know if a candidate agrees with those doctrines. Michael Kinsley applies this only to Mitt Romney's Mormonism, but it should also be applied to the religious faith of every candidate.

Third, candidates' religious faith also will affect their character. Voters should take character into account before they cast their vote for a particular candidate.

This election season it has been popular for candidates to talk about their faith. But how does that faith affect his or her views on social and political issues? So far, the media has been content to let them talk about their faith in a vague way, but voters deserve to know more. Back in 1960, John Kennedy dodged the question of how his faith affected his decision-making. We cannot allow candidates to dodge the question now.

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Tales From the Crypt: Do We Have the Bones of Jesus?

February 26, 2008

The last week in February started out with an incredible announcement. James Cameron (director of the film *Titanic*) and Simcha Jacobovici announced that they have found the bones of Jesus! At their news conference, they promoted their Discovery Channel special *The "Lost Tomb of Jesus"* that will air on March 4th and also promoted the book by Simcha Jacobovici and Charles Pellegrino entitled *The Jesus Family Tomb: The Discovery, the Investigation, and the Evidence That Could Change History* released by Harper-Collins.

If proved reliable, these findings would call into question the very cornerstone of Christianity: the resurrection of Jesus. But are they true?

The foundational claim is that they have discovered the family tomb of Jesus Christ. Is this really the tomb of Jesus or his

family? There are many good reasons to believe this tomb has no relationship at all to Jesus and his family. Many are asking what to think about these claims. Therefore, I put together a quick two-page summary of some of the criticisms and concerns that surfaced in the first few hours after the announcement. Before we look at those criticisms, let's first review the history of this tomb.

We have known about this tomb since it was discovered in 1980. Back then, Israeli construction workers were digging the foundation for a new building in a Jerusalem suburb. Their digging revealed a cave with ten limestone ossuaries. Archeologists removed the limestone caskets for examination.

When they were able to decipher the names on the ten ossuaries, they found: Jesua, son of Joseph, Mary, Mary, Mathew, Jofa and Judah, son of Jesua. At the time, one of Israel's most prominent archeologists (Professor Amos Kloner) didn't associate the crypt with Jesus. He rightly argued that the father of Jesus was a humble carpenter who couldn't afford a luxury crypt for his family. Moreover, the names on the crypt were common Jewish names.

None of this has stopped Cameron and Jacobovici from promoting the tomb as the family tomb of Jesus. They claim to have evidence (through DNA tests, archeological evidence, and Biblical studies) to prove that the ten ossuaries belong to Jesus and his family. They also argue that Jesus and Mary Magdalene might have produced a son named Judah. However, a number of biblical scholars say this is really just an old story now being recycled in an effort to create a media phenomenon that will sell books and guarantee a large audience for the television special.

First, does it really make sense that this would be the family tomb of Jesus? Remember that Jesus was in Jerusalem as a pilgrim and was not a resident of the city. How would his family be able to buy this tomb? As we already mentioned,

Joseph (who had probably already died in Galilee) and his family did not have the funds to buy such an elaborate burial site. Moreover, they were from out of town and would need time to find this tomb location. To accept this theory, one has to believe they stole the body of Jesus and moved it to this tomb in a suburb of Jerusalem all within about a day's time.

Second, if this is the family tomb of Jesus and his family, why is Jesus referred to as the son of Joseph? As far as we can determine from history, the earliest followers of Jesus never called Jesus the son of Joseph. The record of history is that it was only outsiders who mistakenly called him that.

Third, if this is the family tomb of Jesus, why do we have the name of Matthew listed with the rest of the family? If this is the Matthew that traveled with Jesus, then he certainly was not a family member. And you would have to wonder why James (who remained in Jerusalem) would allow these inscriptions as well as allow the family to move the body from Jerusalem to this tomb and perpetrate a hoax that Jesus bodily rose from the grave. Also, the fourth-century church historian Eusebius writes that the body of James (the half-brother of Jesus) was buried alone near the temple mount and that his tomb was visited in the early centuries.

Fourth, there is the problem with the common names on the tombs. Researchers have cataloged the most common names at the time. The ten most common were: Simon/Simeon, Joseph, Eleazar, Judah, John/Yohanan, Jesus, Hananiah, Jonathan, Matthew, and Manaen/Menahem. These are some of the names found on the ossuaries and thus suggest that the tomb belonged to someone other than Jesus of Nazareth and his family. In fact, the name Jesus appears in 98 other tombs and on 21 other ossuaries.

Finally there is the question of the DNA testing. Apparently there is evidence that shows that the DNA from the woman (in what they say is the Mary Magdalene ossuary) and the DNA from the so-called Jesus ossuary does not match. So they argue that

they were not relatives and thus must have been married.

But does the DNA evidence really prove that? It does not prove she is his wife. In fact, we really dont even know who in the ossuaries are related to the other. Moreover, we do not have an independent DNA control sample to compare these findings with. At best, the DNA evidence shows that some of these people are related and some are not.

All of this looks like sensationalism from Simcha Jacobovici (who has a reputation as an Indiana-Jones type) and James Cameron (the director of the highly fictionalized Titanic). The publicity s certain to sell books and draw a television audience, but it is not good history or archaeology.

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Follow-up from Kerby 2/28/07

My commentary was a brief (two-page) summary of some of the criticisms and concerns that many people surfaced in the first few hours after the announcement. Now that we have a few days of reflection on the claims by James Cameron and Simcha Jacobovici, I think we can begin to provide an even more detailed perspective.

Here are some good commentaries and blogs posted by experts in the field as well some news articles that quote these people. Some of these experts have been able to see the Discovery Channel special "The Lost Tomb of Jesus" and thus can give even more detail than I was able to do when I first wrote my commentary on Monday, February 26. The first two links are for commentaries by Dr. Darrell Bock, Dallas Theological Seminary. He was on my radio program "Point of View" and provided some great insight. The next link is for a commentary by Ben Witherington, Asbury Theological Seminary. The following three are news articles quoting from experts:

Hollywood Hype: The Oscars and Jesus' Family Tomb, What do they share?

<http://dev.bible.org/bock/node/106>

No need to yell, only a challenge for some who need to step up and could:

<http://dev.bible.org/bock/node/107>

The Jesus Tomb? Titanic Talpiot tomb theory sunk from the start:

benwitherington.blogspot.com/2007/02/jesus-tomb-titanic-talpiot-tomb-theory.html

'Jesus tomb' documentary ignores biblical & scientific evidence, logic, experts say

<http://www.bpnews.net/bpnews.asp?ID=25053>

Ten reason why the Jesus tomb claim is bogus:

<http://tinyurl.com/2rmj8a>

Remains of the Day: Scholars dismiss filmmakers' assertions that Jesus and his family were buried in Jerusalem:

<http://www.christianitytoday.com/ct/2007/februaryweb-only/109-33.0.html>

Kerby Anderson

God in Our Nation's Capital

U.S. Capitol Building

In our minds, lets take a walking tour through Americas capital city, Washington, DC. What we will be seeing in our minds eye comes from the book *Rediscovering God in America:*

Reflections on the Role of Faith in Our Nations History and Future.{1} As we consider what religious symbols are found in the buildings and monuments, I think we will gain a fresh appreciation for the role of religion in the public square.

We will begin with the U.S. Capitol Building. No other building in Washington defines the skyline like this one does. It has been the place of formal inaugurations as well as informal and spontaneous events, such as when two hundred members of Congress gathered on the steps on September 12, 2001, to sing God Bless America.

President George Washington laid the cornerstone for the Capitol in 1793. When the north wing was finished in 1800, Congress was able to move in. Construction began again in 1803 under the direction of Benjamin Latrobe. The British invasion of Washington in 1812 resulted in the partial destruction of the Capitol. In 1818, Charles Bulfinch oversaw the completion of the north and south wings (including a chamber for the Supreme Court).{2}

Unfortunately, the original design failed to consider that additional states would enter the union, and these additional representatives were crowding the Capitol. President Millard Fillmore chose Thomas Walter to continue the Capitols construction and rehabilitation. Construction halted during the first part of the Civil War, and it wasnt until 1866 that the canopy fresco in the Rotunda was completed.

The religious imagery in the Rotunda is significant. Eight different historical paintings are on display. The first is the painting *The Landing of Columbus* that depicts the arrival on the shores of America. Second is *The Embarkation of the Pilgrims* that shows the Pilgrims observing a day of prayer and fasting led by William Brewster.

Third is the painting *Discovery of the Mississippi by DeSoto*. Next to DeSoto is a monk who prays as a crucifix is placed in

the ground. Finally, there is the painting *Baptism of Pocahontas*.

Throughout the Capitol Building, there are references to God and faith. In the Cox Corridor a line from America the Beautiful is carved in the wall: America! God shed His grace on thee, and crown thy good with brotherhood, from sea to shining sea!{3}

In the House chamber is the inscription, In God We Trust. Also in the House chamber, above the Gallery door, stands a marble relief of Moses, the greatest of the twenty-three law-givers (and the only one full-faced). At the east entrance to the Senate chamber are the words *Annuit Coeptis* which is Latin for God has favored our undertakings. The words In God We Trust are also written over the southern entrance.

In the Capitols Chapel is a stained glass window depicting George Washington in prayer under the inscription In God We Trust. Also, a prayer is inscribed in the window which says, Preserve me, God, for in Thee do I put my trust.{4}

The Washington Monument

The tallest monument in Washington, DC, is the Washington Monument. From the base of the monument to its aluminum capstone are numerous references to God. This is fitting since George Washington was a religious man. When he took the oath of office on April 30, 1789, he asked that the Bible be opened to Deuteronomy 28. After the oath, Washington added, So help me God and bent forward and kissed the Bible before him.{5}

Construction of the Washington Monument began in 1848, but by 1854 the Washington National Monument Society was out of money and construction stopped for many years. Mark Twain said it had the forlorn appearance of a hollow, oversized chimney. In 1876, Congress appropriated money for the completion of the monument which took place in 1884. In a ceremony on December

6, the aluminum capstone was placed atop the monument. The east side of the capstone has the Latin phrase *Laus Deo*, which means Praise be to God.

The cornerstone of the Washington Monument includes a Holy Bible, which was a gift from the Bible Society. Along with it are copies of the Declaration of Independence and the U.S. Constitution.

If you walk inside the monument you will see a memorial plaque from the Free Press Methodist-Episcopal Church. On the twelfth landing you will see a prayer offered by the city of Baltimore. On the twentieth landing you will see a memorial offered by Chinese Christians. There is also a presentation made by Sunday school children from New York and Philadelphia on the twenty-fourth landing.

The monument is full of carved tribute blocks that say: Holiness to the Lord; Search the Scriptures; The memory of the just is blessed; May Heaven to this union continue its beneficence; In God We Trust; and Train up a child in the way he should go, and when he is old, he will not depart from it.

So what was George Washington's faith? Historians have long debated the extent of his faith. But Michael Novak points out that Washington's own step-granddaughter, Nelly Custis, thought his words and actions were so plain and obvious that she could not understand how anybody failed to see that he had always lived as a serious Christian.[\[6\]](#)

During the first meeting of the Continental Congress in September 1774, George Washington prayed alongside the other delegates. And they recited Psalm 35 together as patriots.

George Washington also proclaimed the first national day of thanksgiving in the United States. In 1795 he said, When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. He therefore called for a day of

public thanksgiving and prayer. He said, In such a state of things it is in an especial manner our duty as people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God and implore Him to continue and confirm the blessings we experience.{7}

The Lincoln Memorial

The idea of a memorial to the sixteenth president had been discussed almost within days after his assassination, but lack of finances proved to be a major factor. Finally, Congress allocated funds for it during the Taft administration. Architect Henry Bacon wanted to model it after the Greek Parthenon, and work on it was completed in 1922.

Bacon chose the Greek Doric columns in part to symbolize Lincolns fight to preserve democracy during the Civil War.{8} The thirty-six columns represented the thirty-six states that made up the Union at the time of Lincolns death.

Daniel Chester French sculpted the statue of Abraham Lincoln to show his compassionate nature and his resolve in preserving the Union. One of Lincolns hands is tightly clenched (to show his determination) while the other hand is open and relaxed (to show his compassion).

Lincolns speeches are displayed within the memorial. On the left side is the Gettysburg Address (only 267 words long). He said, We here highly resolved that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom.

On the right side is Lincolns second inaugural address (only 703 words long). It mentions God fourteen times and quotes the Bible twice. He reflected on the fact that the Civil War was not controlled by man, but by God. He noted that each side looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same

God; and each invokes his aid against the other.

He concludes with a lament over the destruction caused by the Civil War, and appeals to charity in healing the wounds of the war. With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nations wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

It is fitting that one hundred years after Lincolns second inaugural, his memorial was the place where Reverend Martin Luther King, Jr. delivered his most famous speech, I have a dream. An inscription was added to the memorial in 2003 that was based upon Isaiah 40:4-5: I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together.

At a White House dinner during the war, a clergyman gave the benediction and closed with the statement that The Lord is on the Unions side. Abraham Lincoln responded: I am not at all concerned about that, for I know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lords side.[\[9\]](#)

The Jefferson Memorial

Thomas Jefferson was Americas third president and the drafter of the Declaration of Independence, so it is surprising that a memorial to him was not built earlier than it was. In 1934, Franklin Delano Roosevelt persuaded Congress to establish a memorial commission to honor Jefferson. After some study the commission decided to honor Pierre LEnfants original plan,

which called for the placement of five different memorials that would be aligned in a cross-like manner. [{10}](#)

The architect of the memorial proposed a Pantheon-like structure that was modeled after Jefferson's own home which incorporated the Roman architecture that Jefferson admired. The original design was modified, and the memorial was officially dedicated in 1943.

When you enter the Jefferson Memorial you will find many references to God. A quote that runs around the interior dome says, I have sworn upon the altar of God, eternal hostility against every form of tyranny over the minds of man.

On the first panel, you will see the famous passage from the Declaration of Independence: We hold these truths to be self-evident: That all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

On the second panel is an excerpt from A Bill for Establishing Religious Freedom, 1777. It was passed by the Virginia Assembly in 1786. It reads: Almighty God hath created the mind free. . . . All attempts to influence it by temporal punishments or burdens . . . are a departure from the plan of the Holy Author of our religion. . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions of belief, but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion. I know but one code of morality for men whether acting singly or collectively.

The third panel is taken from Jefferson's 1785 Notes on the State of Virginia. It reads: God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is

just, that His justice cannot sleep forever. Commerce between master and slave is despotism. Nothing is more certainly written in the book of fate than that these people are to be free.

The Supreme Court

Of the three branches of government, the Supreme Court was the last to get its own building. In fact, it met in the Capitol building for over a hundred years. During that time, it met in many different rooms of the capitol until it finally settled in the Old Senate Chamber in 1860.

Supreme Court Justice William Howard Taft (who also had served as president) persuaded Congress to authorize funds for the Supreme Court building. It was modeled after Greek and Roman architecture in the familiar Corinthian style and dedicated in 1935.

It is ironic that the Supreme Court has often issued opinions which have stripped religious displays from the public square when these opinions have been read in a building with many religious displays. And it is ironic that public expressions of faith have been limited when all sessions of the court begin with the Courts Marshal announcing: God save the United States and this honorable court.

In a number of cases, the Supreme Court has declared the posting of the Ten Commandments unconstitutional (in public school classrooms and in a local courthouse in Kentucky). But this same Supreme Court has a number of places in its building where there are images of Moses with the Ten Commandments. These can be found at the center of the sculpture over the east portico of the Supreme Court building, inside the actual courtroom, and finally, engraved over the chair of the Chief Justice, and on the bronze doors of the Supreme Court itself. [\[11\]](#)

Nevertheless, the Supreme Court has often ruled against the very kind of religious expression that can be found in the building that houses the court. Former Speaker of the House Newt Gingrich says in his book *Rediscovering God in America*, that we see a systematic effort . . . to purge all religious expression from American public life. He goes on to say that for the last fifty years the Supreme Court has become a permanent constitutional convention in which the whims of five appointed lawyers have rewritten the meaning of the Constitution. Under this new, all-powerful model of the Court, and by extension the trail-breaking Ninth Circuit Court, the Constitution and the law can be redefined by federal judges unchecked by the other two coequal branches of government.[\[12\]](#)

This is the state of affairs we find in the twenty-first century. If five justices believe that prayer at a public school graduation is unconstitutional, then it is unconstitutional. If five justices believe that posting the Ten Commandments is unconstitutional, it is unconstitutional.

If the trend continues, one wonders if one day they may rule that religious expression on public monuments is unconstitutional. If that takes place, then you might want to invest in sandblasting companies in the Washington, DC, area. There are lots of buildings and monuments with words about God, faith, and religion. It would take a long time to erase all of these words from public view.

The next time you are in our nations capital, make sure you take a walking tour of the buildings and monuments. They testify to a belief in God and a dynamic faith that today is often under attack from the courts and the culture.

Notes

1. Newt Gingrich, *Rediscovering God in America: Reflections on the Role of Faith in Our Nation's History and Future* (Nashville, TN: Integrity House, 2006).

2. Ibid., 77.
3. Ibid., 81.
4. Ibid., 2.
5. Ibid., 35.
6. Ibid., 39.
7. Ibid., 40.
8. Ibid., 50.
9. Ibid., 54.
10. Ibid., 44.
11. Ibid., 87.
12. Ibid., 132.

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The New Atheists – Kerby Anderson Blog

Kerby Anderson writes that unlike the old-style atheists who were content to merely argue that Christianity is not true, the new atheists now argue that Christianity is dangerous.

January 18, 2007

For centuries there has been conflict and debate between atheists and Christianity. But the rise of what journalists are calling “The New Atheists” represents a significant change in the nature of the debate. “The New Atheists” is part reality and part journalistic catch phrase. It identifies the new players in the ongoing battle between science and religion.

Unlike the atheists who came before them who were content to merely argue that Christianity is not true, these new atheists

now argue that Christianity is dangerous. It is one thing to argue about the *error* of Christianity, it is quite another to argue about the *evil* of Christianity.

Many of these authors have books in the *New York Times* bestseller list. *Letter to a Christian Nation* by Sam Harris is one of those books in the top ten. He goes beyond the traditional argument that suffering in the world proves there is no God. He argues that belief in God actually *causes* suffering in the world. He says, "That so much of this suffering can be directly attributed to religion—to religious hatreds, religious wars, religious delusions and religious diversions of scarce resources—is what makes atheism a moral and intellectual necessity." He argues that unless we renounce religious faith, religious violence will soon bring civilization to an end.

Response to his book has been glowing. One reader found the book to be "a wonderful source of ammunition for those who, like me, hold to no religious doctrine." Others enjoyed the pounding he gives Christianity. For them it "was like sitting ring side, cheering the champion, yelling 'Yes!' at every jab."

But Christians are not the only target of his criticism. Harris also argues that religious moderates and even theological liberals function as "enablers" of orthodox Christianity. His book is not only a criticism of Christians, but it is a call for tolerant people in the middle to get off the fence and join these new atheists.

Another popular book is *The God Delusion* by Oxford professor Richard Dawkins. He says that religious belief is psychotic and arguments for the existence of God are nonsense. He wants to make respect for belief in God socially unacceptable.

He calls for atheists to identify themselves as such and join together to fight against the delusions of religious faith. He

says, "The number of nonreligious people in the US is something nearer to 30 million than 20 million. That's more than all the Jews in the world put together. I think we are in the same position the gay movement was in a few decades ago. There was a need for people to come out."

Like Harris, Dawkins does not merely disagree with religious faith, but he disagrees with tolerating religious faith. He argues that religious people should not be allowed to teach these religious "myths" to their children, which Dawkins calls the "colonization of the brains of innocent tykes."

Dawkins hammers home the link between evolution and atheism. He believes that evolutionary theory must logically lead to atheism. And he states that he is not going to worry about the public relations consequences of tying evolution to atheism.

Daniel Dennett is another important figure and author of the book, *Breaking the Spell: Religion as a Natural Phenomenon*. He does not use the harsh and critical rhetoric of the others, but still is able to argue his case that religion must be subjected to scientific evaluation. He believes that "neutral, scientifically informed education about every religion in the world should be mandatory in school" since "if you have to hoodwink—or blindfold—your children to ensure that they confirm their faith when they are adults, your faith *ought* to go extinct."

In addition to the books by "The New Atheists" have been a number of others that have targeted Christian conservatives. David Kuo wrote *Tempting Faith* to tell conservative Christians that they were taken for a ride by the administration that derided them behind closed doors. Add to this Michael Goldberg's *Kingdom Coming: The Rise of Christian Nationalism* and Randall Balmer's *Thy Kingdom Come* and Kevin Phillips' *American Theocracy*. Each put the religious right in their crosshairs and pulled the trigger.

Many of these books border on paranoia. Consider James Rudin's book, *The Baptizing of America*. His opening paragraph says, "A specter is haunting America, and it is not socialism and certainly not communism. It is the specter of Americans kneeling in submission to a particular interpretation of a religion that has become an ideology, an all-encompassing way of life. It is the specter of our nation ruled by the extreme Christian right, who would make the United States a 'Christian nation' where their version of God's law supersedes all human law—including the Constitution. That, more than any other force in the world today, is the immediate and profound threat to our republic."

These comments move from anti-Christian bigotry to anti-Christian paranoia. Please, tell me who these dangerous Christian conservatives are so we can correct them. I interview many of the leaders and do not even hear a hint of this. If anything, these leaders want the judges to *follow* the Constitution not supercede it with another version (either secular or Christian).

Rudin goes on to argue that these Christian leaders would issue everyone a national ID card giving everyone's religious beliefs. Again, who are these people he is talking about? Frankly, I have not found anyone that wants a national ID card (either secular or Christian).

Nevertheless, Rudin maintains that "such cards would provide Christocrats with preferential treatment in many areas of life, including home ownership, student loans, employment and education." And the appointed religious censors would control all speech and outlaw dissent. Do you know we wanted to do that?

Clearly we are moving into a time in which atheists see religion as full of error and evil. And Christian conservatives are especially being singled out because of their belief in the truth of the Bible.

Christians should respond in three ways. First, we must always be ready to give an answer for the hope that is in us (1 Peter 3:15) and do it with gentleness and reverence. Second, we should trust in the power of the Gospel: "I am not ashamed of the Gospel, because it is the power of God for all those who believe (Romans 1:16). Third, we should live godly lives before the world so that we may (by our good behavior) silence the ignorant talk of foolish men (1 Peter 2:15).

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Ten Commandments in America (Radio)

The ongoing debate about the posting the Ten Commandments in public places has certainly been controversial for the last few decades. But as we will see this week, there was a time not so long ago when politicians and citizens alike saw the Ten Commandments as the very foundation of our society.

In 1980, the Supreme Court ruled against the posting of the Ten Commandments in the public schools in the case of *Stone v. Graham*. They ruled that the preeminent purpose for posting the Ten Commandments on schoolroom walls is plainly religious in nature.

The justices even worried what would happen if students were to read the Ten Commandments on their classroom wall: If the posted copies of the Ten Commandments are to have any effect at all, it will be to induce the schoolchildren to read, meditate upon, perhaps to venerate and obey, the Commandments. However desirable this might be as a matter of private devotion, it is not a permissible state objective under the

Establishment Clause.[{1}](#)

In 2005, the Supreme Court revisited this decision because of cases from Kentucky and Texas. A divided court struck down displays in two Kentucky courthouses, but ruled a Ten Commandments monument on state government land in Texas was acceptable. Anyone looking for a clear line of reasoning that provides guidance for future cases will not find them.

In the Kentucky cases, two counties posted copies of the Ten Commandments on the walls of their courthouse. These framed copies of the Ten Commandments hung alongside documents such as the Bill of Rights, the Star-Spangled Banner, and a version of the Congressional Record declaring 1983 the Year of the Bible. These were considered unconstitutional.

The Texas case involved a six foot granite monument on the grounds of the Texas Capitol. It was deemed acceptable because it is one of seventeen historical displays on the twenty-two-acre lot. Although this was considered constitutional, some justices couldnt even accept that. Justice John Paul Stevens said, The monument is not a work of art and does not refer to any event in the history of the state, he wrote. The message transmitted by Texas chosen display is quite plain: This state endorses the divine code of the Judeo-Christian God.[{2}](#)

Other justices noted that one monument among many others is hardly an endorsement of religion. You can stop to read it, you can ignore it, or you can walk around it. Chief Justice William Rehnquist argued that the monuments placement on the grounds among secular monuments was passive, rather than confrontational. Justice Antonin Scalia listed various ways in which higher beings are invoked in public life, from so help me God in inaugural oaths to the prayer that opens the Supreme Courts sessions. He asked, With all of this reality (and much more) staring it in the face, how can the court possibly assert that the First Amendment mandates governmental neutrality?

The framers of the Constitution didn't try to mandate neutrality. They understood that ultimately law must rest upon a moral foundation. One of those foundations was the Ten Commandments.

Ten Commandments in American History

When we look at the Founding Fathers, we see they were anything but neutral when it came to addressing the influence of the Ten Commandments on our republic. For example, twelve of the original thirteen colonies incorporated the entire Ten Commandments into their civil and criminal codes. [{3}](#)

John Quincy Adams stated, The law given from Sinai was a civil and municipal as well as a moral and religious code. These are laws essential to the existence of men in society and most of which have been enacted by every nation which ever professed any code of laws. He added that: Vain indeed would be the search among the writings of [secular history] . . . to find so broad, so complete and so solid a basis of morality as this Decalogue lays down. [{4}](#)

John Witherspoon was the president of what later came to be known as Princeton University and was a signer of the Declaration of Independence. He said that the Ten Commandments are the sum of the moral law. [{5}](#)

John Jay was one of the authors of *The Federalist Papers*. He later became the first Chief Justice of the U.S. Supreme Court. He said, The moral or natural law, was given by the sovereign of the universe to all mankind. [{6}](#)

On September 19, 1796, in his Farewell Address, President George Washington said, Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. [{7}](#)

William Holmes McGuffey, considered the Schoolmaster of the

Nation, once said, The Ten Commandments and the teachings of Jesus are not only basic but plenary.[{8}](#)

The founders of this country also wanted to honor Moses as the deliverer of the Ten Commandments. After separating from England, Thomas Jefferson and Benjamin Franklin were responsible for designing a symbol of this newly formed nation. Franklin proposed Moses lifting his wand and dividing the Red Sea.[{9}](#)

In the U.S. Capitol, there are displays of the great lawgivers (Hammurabi, Justinian, John Locke, William Blackstone, etc). All are profiles of the lawgivers except for one. The relief of Moses is full faced rather than in profile and looks directly down onto the House Speakers rostrum.

Anyone who enters the National Archives to view the Declaration of Independence or the Constitution must first pass by the Ten Commandments embedded in the entry way of the Archives. Likewise, there are a number of depictions of the Ten Commandments. One is on the entry to the Supreme Court Chamber, where it is engraved on the lower half of the two large oak doors.

Another is engraved in the stone above the head of the Chief Justice with the great American eagle protecting them. And Moses is included among the great lawgivers in the sculpture relief on the east portico.

Chief Justice Warren Burger noted the irony of this in the U.S. Supreme Court decision of *Lynch v. Donnelly*. The very chamber in which oral arguments on this case were heard is decorated with a notable and permanent not seasonal symbol of religion: Moses with the Ten Commandments.[{10}](#)

The Commandments in Civil Law

Let's see how the Ten Commandments were expressed in American

civil law. It may surprise you to find out that all of the commandments were written into law in some way.[{11}](#)

These illustrations are descriptive, not normative. I am not arguing that we must return to these legal formulations in every case cited. We may certainly disagree to what extent the Ten Commandments should be part of our legal structure. But there should be no disagreement that at one time the Ten Commandments were the very foundation of the civil laws of America.

The Ten Commandments can be summarized in this way: (1) Have no other gods, (2) Have no idols, (3) Honor Gods name, (4) Honor the Sabbath, (5) Honor your parents, (6) Do not murder, (7) Do not commit adultery, (8) Do not steal, (9) Do not commit perjury, (10) Do not covet. The Ten Commandments might be called rules of (1) religion, (2) worship, (3) reverence, (4) time, (5) authority, (6) life, (7) purity, (8) property, (9) tongue, and (10) contentment.

The first commandment is: You shall have no other gods before Me (Ex. 20:3). There were a number of early colonial laws that addressed this command.

A law passed in 1610 in the Virginia colony declared that since we owe our highest and supreme duty, our greatest and all our allegiance to Him from whom all power and authority is derived . . . I do strictly command and charge all Captains and Officers . . . to have a care that the Almighty God be duly and daily served.[{12}](#)

A 1641 Massachusetts law stated: If any man after legal conviction shall have or worship any other god but the Lord God, he shall be put to death. Deut. 13:6,10; Deut 17:2,6; Ex. 22:20.[{13}](#)

The second commandment is: You shall not make for yourself an idol (Ex. 20:4). A 1680 New Hampshire law declared: It is enacted by ye ssembly and ye authority thereof, yet if any

person having had the knowledge of the true God openly and manifestly have or worship any other gods but the Lord God, he shall be put to death. Ex. 22:20; Deut. 13:6 and 10. [{14}](#)

The third commandment is: You shall not take the name of the Lord your God in vain (Ex. 20:7). Laws to obey this commandment came in two forms. Some were laws prohibiting blasphemy and others were laws against profanity. Noah Webster discussed both of these categories in relation to the third commandment in one of his letters:

When in obedience to the third commandment of the Decalogue you would avoid profane swearing, you are to remember that this alone is not a full compliance with the prohibition which [also] comprehends all irrelevant words or action and whatever tends to cast contempt on the Supreme Being or on His word and ordinances. [{15}](#)

Nearly all of the colonies had anti-blasphemy laws. This includes Connecticut, New Hampshire, Pennsylvania, Virginia, North Carolina, and South Carolina.

As Commander-in-Chief, George Washington issued numerous military orders during the American Revolution that prohibited swearing. This is one of his orders issued on July 4, 1775:

The General most earnestly requires and expects a due observance of those articles of war established for the government of the army which forbid profane cursing, swearing, and drunkenness; and in like manner requires and expects of all officers and soldiers not engaged on actual duty, a punctual attendance on Divine Service to implore the blessings of Heaven upon the means used for our safety and defense. [{16}](#)

After the Declaration of Independence, George Washington

issued similar orders to his troops during the Revolutionary War. And similar prohibitions against blasphemy and profanity were issued throughout the rest of the Eighteenth century and into the Nineteenth century.

The fourth commandment is: Remember the Sabbath day, to keep it holy (Ex. 20:8). Each of the colonies and states had laws dealing with the Sabbath. Even the U.S. Constitution has a provision stipulating that the president has 10 days to sign a law, Sundays excepted. This clause was found in state constitutions and thus incorporated into the U.S. Constitution.

An 1830 New York law declared that: Civil process cannot, by statute, be executed on Sunday, and a service of such process on Sunday is utterly void and subjects the officer to damages.[{17}](#) Many other states had similar laws.

During the American Revolution, George Washington issued military orders directing that the Sabbath be observed. Here is his order of May 2, 1778 at Valley Forge:

The Commander in Chief directs that Divine Service be performed every Sunday at 11 o'clock in those brigades to which there are chaplains; those which have none to attend the places of worship nearest to them. It is expected that officers of all ranks will by their attendance set an example to their men.[{18}](#)

The fifth commandment is: Honor your father and your mother (Ex. 20:12). A 1642 Connecticut law dealt with this commandment and cited additional verses:

If any child or children above sixteen years old, and of sufficient understanding shall curse or smite their normal father or mother, he or they shall be put to death; unless it

can be sufficiently testified that the parents have been very unchristianly negligent in the education of such children or so provoke them by extreme and cruel correction that they have been forced thereunto to preserve themselves from death [or] maiming. Ex. 21:17, Lev. 20, Ex. 20:15. {19}

The sixth commandment is: You shall not murder (Ex. 20:13). The earliest laws in America illustrate that punishment for murder was rooted in the Ten Commandments. A 1641 Massachusetts law declared:

4. Ex. 21:12, Numb. 35:13-14, 30-31. If any person commit any willful murder, which is manslaughter committed upon premeditated malice, hatred, or cruelty, not in a mans necessary and just defense nor by mere casualty against his will, he shall be put to death.

5. Numb. 25:20-21, Lev. 24:17. If any person slayeth another suddenly in his anger or cruelty of passion, he shall be put to death.

6. Ex. 21:14. If any person shall slay another through guile, either by poisoning or other such devilish practice, he shall be put to death. {20}

The seventh commandment is: You shall not commit adultery (Ex. 20:14). Most colonies and states had laws against adultery. Even in the late Nineteenth century, the highest criminal court in the state of Texas declared that its laws came from the Ten Commandments:

The accused would insist upon the defense that the female consented. The state would reply that she could not consent. Why? Because the law prohibits, with a penalty, the completed act. Thou shalt not commit adultery is our law as well as the law of the Bible. {21}

The eighth commandment is: You shall not steal (Ex. 20:15). All colonies and states had laws against stealing based upon the Ten Commandments. In 1940, the Supreme Court of California acknowledged:

Defendant did not acknowledge the dominance of a fundamental precept of honesty and fair dealing enjoined by the Decalogue and supported by moral concepts. Thou shalt not steal applies with equal force and propriety to the industrialist of a complex civilization as to the simple herdsman of ancient Israel. {22}

The Louisiana Supreme Court in 1951 also acknowledged: In the Ten Commandments, the basic law of all Christian countries, is found the admonition Thou shalt not steal.

The ninth commandment is: You shall not bear false witness against your neighbor (Ex. 20:16). The colonies and states had laws against perjury and bearing false witness. In modern times, the Oregon Supreme Court declared that: No official is above the law. Thou shalt not bear false witness is a command of the Decalogue, and that forbidden act is denounced by statute as a felony. {23}

The tenth commandment is: You shall not covet (Ex. 20:17). Many of the founders and framers saw this commandment as a foundation for others. William Penn of Pennsylvania declared that he that covets can no more be a moral man than he that steals since he does so in his mind. {24} John Adams argued that: If Thou shalt not covet and Thou shalt not steal were not commandments of Heaven, they must be made inviolable precepts in every society before it can be civilized or made free. {25}

Notes

1. *Stone v. Graham*, 449 U.S. 39 (1980).
2. John Paul Stevens, dissenting, *Van Orden v. Perry*, 545 U.S.

___ (2005).

3. Matthew Staver, "The Ten Commandments Battle Continues To Gain Steam," *National Liberty Journal*, December 2001.

4. John Quincy Adams, *Letters of John Quincy Adams, to His Son, on the Bible and Its Teachings* (Auburn: James M. Alden, 1850), 61.

5. John Witherspoon, *The Works of John Witherspoon* (Edinburgh: J. Ogle, 1815), 95.

6. John Jay, *The Correspondence and Public Papers of John Jay* (NY: G. P. Putnam's Sons, 1893), 403.

7. George Washington, Farewell Address (Philadelphia), September 17, 1796.

8. William Holmes McGuffey, *Eclectic Reader* in D. James Kennedy, "What's Happening to American Education" in Robert Flood, *The Rebirth of America* (Philadelphia: Arthur S. DeMoss Foundation, 1986), 122.

9. John Adams, *Letters of John Adams Addressed to His Wife* (Boston: Little and Brown, 1841), 152.

10. *Lynch v. Donnelly*, 465 U.S. 677 (1984).

11. The primary document for the following material can be found at: <http://tinyurl.com/lkxnv>

12. "Articles, Laws, and Orders, Divine, Politic and Martial for the Colony of Virginia," *Colonial Origins* (1610-1611), 315-316.

13. "Massachusetts Body of Liberties," *Colonial Origins* (1641), 83.

14. "General Laws and Liberties of New Hampshire," *Colonial Origins* (1680), 6.

15. Noah Webster, *Letters to a Young Gentleman*, 8.

16. George Washington, *The Writings of George Washington* (Washington, DC: U.S. Government Printing Office, 1931), Vol. III, 309.

17. George C. Edwards, *Treatise of the Powers and Duties of the Justices of the Peace and the Town Officers in the State of New York* (Nashville: J.C. Mitchell and C.C. Norvell, 1834), 38, "General Rules Applicable to a Summons, Warrants of Attachment," Rev. Stat. 675.

18. George Washington, *The Writings of George Washington*, Vol. III, 342.
19. "Capital Laws of Connecticut," *Colonial Origins* (1642), 230.
20. Ibid.
21. *Hardin v. State*, 46 S.W. 803, 808 (Tex. Crim. App. 1898).
22. *Hollywood Motion Picture Equipment Co. v. Furer*, 105 P.2d. 299, 301 (Cal. 1940).
23. *Watts v. Gerking*, 228 P. 135, 141 (Oregon 1924).
24. William Penn, *Fruits of Solitude, In Reflections and Maxims Relating To The Conduct of Human Life* (London: James Phillips, 1790), 132.
25. *The Works of John Adams, Second President of the United States* (Boston: Charles C. Little and James Brown, 1851), Vol. Vi, 9.

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Christian Discernment

We are confronted with ethical choices and moral complexity. We must apply biblical principles to these social and political issues. And we must avoid the pitfalls and logical fallacies that so often accompany these issues.



This article is also available in [Spanish](#).

Turn on a television or open a newspaper. You are immediately presented with a myriad of ethical issues. Daily we are confronted with ethical choices and moral complexity. Society is awash in controversial issues: abortion, euthanasia, cloning, race, drug abuse, homosexuality, gambling, pornography, and capital punishment. Life may have been

simpler in a previous age, but now the rise of technology and the fall of ethical consensus have brought us to a society full of moral dilemmas.

Never has society needed biblical perspectives more to evaluate contemporary moral issues. And yet Christians seem less equipped to address these topics from a biblical perspective. The Barna Research Group conducted a national survey of adults and concluded that only four percent of adults have a biblical worldview as the basis of their decision-making. The survey also discovered that nine percent of born again Christians have such a perspective on life.[{1}](#)

It is worth noting that what George Barna defines as a biblical worldview would be considered by most people to be basic Christian doctrine. It doesn't even include aspects of a biblical perspective on social and political issues.

Of even greater concern is the fact that most Christians do not base their beliefs on an absolute moral foundation. Biblical ethics rests on the belief in absolute truth. Yet surveys show that a minority of born again adults (forty-four percent) and an even smaller proportion of born again teenagers (nine percent) are certain of the existence of absolute moral truth.[{2}](#) By a three-to-one margin adults say truth is always relative to the person and their situation. This perspective is even more lopsided among teenagers who overwhelmingly believe moral truth depends on the circumstances.[{3}](#)

Social scientists as well as pollsters have been warning that American society is becoming more and more dominated by moral anarchy. Writing in the early 1990s, James Patterson and Peter Kim said in *The Day America Told the Truth* that there was no moral authority in America. "We choose which laws of God we believe in. There is absolutely no moral consensus in this country as there was in the 1950s, when all our institutions commanded more respect."[{4}](#) Essentially we live in a world of

moral anarchy.

So how do we begin to apply a Christian worldview to the complex social and political issues of the day? And how do we avoid falling for the latest fad or cultural trend that blows in the wind? The following are some key principles to apply and some dangerous pitfalls to avoid.

Biblical Principles

A key biblical principle that applies to the area of bioethics is the sanctity of human life. Such verses as Psalm 139:13-16 show that God's care and concern extend to the womb. Other verses such as Jeremiah 1:5, Judges 13:7-8, Psalm 51:5 and Exodus 21:22-25 give additional perspective and framework to this principle. These principles can be applied to issues ranging from abortion to stem cell research to infanticide.

A related biblical principle involves the equality of human beings. The Bible teaches that God has made "of one blood all nations of men" (Acts 17:26). The Bible also teaches that it is wrong for a Christian to have feelings of superiority (Philippians 2). Believers are told not to make class distinctions between various people (James 2). Paul teaches the spiritual equality of all people in Christ (Galatians 3:28; Colossians 3:11). These principles apply to racial relations and our view of government.

A third principle is a biblical perspective on marriage. Marriage is God's plan and provides intimate companionship for life (Genesis 2:18). Marriage provides a context for the procreation and nurture of children (Ephesians 6:1-2). And finally, marriage provides a godly outlet for sexual desire (1 Corinthians 7:2). These principles can be applied to such diverse issues as artificial reproduction (which often introduces a third party into the pregnancy) and cohabitation (living together).

Another biblical principle involves sexual ethics. The Bible teaches that sex is to be within the bounds of marriage, as a man and the woman become one flesh (Ephesians 5:31). Paul teaches that we should “avoid sexual immorality” and learn to control our own body in a way that is “holy and honorable” (1 Thessalonians 4:3-5). He admonishes us to flee sexual immorality (1 Corinthians 6:18). These principles apply to such issues as premarital sex, adultery, and homosexuality.

A final principle concerns government and our obedience to civil authority. Government is ordained by God (Rom.13:1-7). We are to render service and obedience to the government (Matt. 22:21) and submit to civil authority (1 Pet. 2:13-17). Even though we are to obey government, there may be certain times when we might be forced to obey God rather than men (Acts 5:29). These principles apply to issues such as war, civil disobedience, politics, and government.

Biblical Discernment

So how do we sort out what is true and what is false? This is a difficult proposition in a world awash in data. It underscores the need for Christians to develop discernment. This is a word that appears fairly often in the Bible (1 Samuel 25:32-33; 1 Kings 3:10-11; 4:29; Psalm 119:66; Proverbs 2:3; Daniel 2:14; Philippians 1:9 [NASB]). And with so many facts, claims, and opinions being tossed about, we all need to be able to sort through what is true and what is false.

Colossians 2:8 says, “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.” We need to develop discernment so that we are not taken captive by false ideas. Here are some things to watch for:

1. Equivocation – the use of vague terms. Someone can start

off using language we think we understand and then veer off into a new meaning. Most of us are well aware of the fact that religious cults are often guilty of this. A cult member might say that he believes in salvation by grace. But what he really means is that you have to join his cult and work your way toward salvation. Make people define the vague terms they use.

This tactic is used frequently in bioethics. Proponents of embryonic stem cell research often will not acknowledge the distinction between adult stem cells and embryonic stem cells. Those trying to legalize cloning will refer to it as “somatic cell nuclear transfer.” Unless you have a scientific background, you will not know that it is essentially the same thing.

2. Card stacking – the selective use of evidence. Don’t jump on the latest bandwagon and intellectual fad without checking the evidence. Many advocates are guilty of listing all the points in their favor while ignoring the serious points against it.

The major biology textbooks used in high school and college never provide students with evidence against evolution. Jonathan Wells, in his book *Icons of Evolution*, shows that the examples that are used in most textbooks are either wrong or misleading.^[5] Some of the examples are known frauds (such as the Haeckel embryos) and continue to show up in textbooks decades after they were shown to be fraudulent.

Another example would be the Y2K fears. Anyone who was concerned about the potential catastrophe in 2000 need only read any of the technical computer journals in the 1990s to see that no computer expert was predicting what the Y2K fear mongers were predicting at the time.

3. Appeal to authority – relying on authority to the exclusion of logic and evidence. Just because an expert says it, that doesn’t necessarily make it true. We live in a culture that

worships experts, but not all experts are right. Hiram's Law says: "If you consult enough experts, you can confirm any opinion."

Those who argue that global warming is caused by human activity often say that "the debate in the scientific community is over." But an Internet search of critics of the theories behind global warming will show that there are many scientists with credentials in climatology or meteorology who have questions about the theory. It is not accurate to say that the debate is over when the debate still seems to be taking place.

4. Ad hominem – Latin for "against the man." People using this tactic attack the person instead of dealing with the validity of their argument. Often the soundness of an argument is inversely proportional to the amount of ad hominem rhetoric. If there is evidence for the position, proponents usually argue the merits of the position. When evidence is lacking, they attack the critics.

Christians who want public libraries to filter pornography from minors are accused of censorship. Citizens who want to define marriage as between one man and one woman are called bigots. Scientists who criticize evolution are subjected to withering attacks on their character and scientific credentials. Scientists who question global warming are compared to holocaust deniers.

5. Straw man argument – making your opponent's argument seem so ridiculous that it is easy to attack and knock down. Liberal commentators say that evangelical Christians want to implement a religious theocracy in America. That's not true. But the hyperbole works to marginalize Christian activists who believe they have a responsibility to speak to social and political issues within society.

Those who stand for moral principles in the area of bioethics

often see this tactic used against them. They hear from proponents of physician assisted suicide that pro-life advocates don't care about the suffering of the terminally ill. Proponents of embryonic stem cell research level the same charge by saying that pro-life people don't care that these new medical technologies could alleviate the suffering of many with intractable diseases. Nothing could be further from the truth.

6. Sidestepping – dodging the issue by changing the subject. Politicians do this in press conferences by not answering the question asked by the reporter, but instead answering a question they wish someone had asked. Professors sometimes do that when a student points out an inconsistency or a leap in logic.

Ask a proponent of abortion whether the fetus is human and you are likely to see this tactic in action. He or she might start talking about a woman's right to choose or the right of women to control their own bodies. Perhaps you will hear a discourse on the need to tolerate various viewpoints in a pluralistic society. But you probably won't get a straight answer to an important question.

7. Red herring – going off on a tangent (from the practice of luring hunting dogs off the trail with the scent of a herring fish). Proponents of embryonic stem cell research rarely will talk about the morality of destroying human embryos. Instead they will go off on a tangent and talk about the various diseases that could be treated and the thousands of people who could be helped with the research.

Be on the alert when someone in a debate changes the subject. They may want to argue their points on more familiar ground, or they may know they cannot win their argument on the relevant issue at hand.

In conclusion, we have discussed some of the key biblical

principles we should apply to our consideration and debate about social and political issues. We have talked about the sanctity of human life and the equality of human beings. We have discussed a biblical perspective on marriage and on sexual ethics. And we have also talked about a biblical perspective on government and civil authority.

We have also spent some time talking about the importance of developing biblical discernment and looked at many of the logical fallacies that are frequently used in arguing against a biblical perspective on many of the social and political issues of our day.

Every day, it seems, we are confronted with ethical choices and moral complexity. As Christians it is important to consider these biblical principles and consistently apply them to these issues. It is also important that we develop discernment and learn to recognize these tactics. We are called to develop discernment as we tear down false arguments raised up against the knowledge of God. By doing this we will learn to take every thought captive to the obedience to Christ (2 Corinthians 10:4-5).

Notes

1. "A Biblical Worldview Has a Radical Effect on a Person's Life," The Barna Update (Ventura, CA), 1 Dec. 2003.
2. "The Year's Most Intriguing Findings, From Barna Research Studies," The Barna Update (Ventura, CA), 12 Dec. 2000.
3. "Americans Are Most Likely to Base Truth on Feelings," The Barna Update (Ventura, CA), 12 Feb. 2002.
4. James Patterson and Peter Kim, *The Day America Told the Truth* (New York: Prentice Hall Press, 1991).
5. Jonathan Wells, *Icons of Evolution: Science or Myth?* (Washington: Regnery Publishing, 2000).

“What’s Your Position on Creationism?”

Kerby,

Thanks for coming to the Worldview Weekend. I know you don’t hold to evolutionism, per se. But after the conference in Wichita last week, I was wondering, do you agree with the Bible’s chronology of the earth being older than the sun. That the record in Genesis (and Ex. 20:11) of the six days of creation are to be understood as ordinary days. Finally, do you agree with the idea of no bloodshed and disease before the fall of man? In other words, should I believe the Bible or what I have been taught?

The reason why I am asking is I know that I have compromised in these areas of Genesis and lead many down a road of disbelief because of that.

Please send me your answers with Biblical references.

Thank you for your e-mail. You might want to visit the Probe web site (www.probe.org) and read two articles. One deals with [different views of science and earth history](#). The other deals with [why we believe in creation](#). I think these two will help you think through the issues and would accurately represent the perspective of all of us on Probe Ministries staff.

Thanks for writing.

Kerby Anderson
Probe Ministries

Islam and Political Correctness

All of us are trying to learn more about Islam, but sometimes political correctness has clouded our thinking about Islam. Are Jesus and Muhammad the same? Is Islam a religion of peace? Do Christians and Muslims worship the same God? Kerby Anderson looks at some of these politically correct beliefs.

Muhammad and Islam

Nearly everyone can remember what they were doing on September 11, 2001. That fateful day affected all of us and certainly increased our desire to know more about Islam. In the years following, we have all learned more about the world's second largest religion. But sometimes, political correctness has clouded clear thinking about Islam.

We hear that "Islam is a religion of peace." Some even say, "The God of Islam is the same God as the God of the Jews and the Christians." So what is the truth about these statements about Islam?

I want to look at some of these statements and provide a biblically-based response. We need to know the facts about Islam and this current war on terror.

The first statement we will address is often heard in religion classes on college campuses. That is that "Muhammad is like every other religious founder." This simply is not the case. For example, nearly every major religion in the world teaches a variation of the Golden Rule: Do unto others as you would have them do unto you.

Islam does not have a Golden Rule. Instead, it makes very definite distinctions in the way Muslims are to treat believers and unbelievers. The latter are called infidels and are often treated harshly or killed. This religious perspective is very different from other religions.

For a moment, let's [compare Jesus and Muhammad](#). Muslims believe that Muhammad is the final prophet from Allah. He is referred to as the "seal of the prophets" (Sura 33:40). But while he is revered as the greatest of the prophets, most do not teach that he was sinless. The Qur'an does not make the claim that he was sinless, and there are passages that teach that Muhammad was a man like us (Sura 18:110) and that Allah told Muhammad that he must repent of his sins (Sura 40:55).

By contrast, Jesus claimed to be God and claimed to have the powers and authority that only God could possess. The New Testament provides eyewitness accounts or records of eyewitness accounts of the claims that Jesus made and the miracles he performed. Moreover, the New Testament teaches that Jesus Christ lived a perfect and sinless life (2 Cor. 5:21).

Muhammad's every action is to be imitated by Muslims. His life is a model for these believers. Some Muslims even avoid eating food that Muhammad avoided or never was able to eat. In fact, Muhammad is so revered by Muslims that no perceived criticism upon him or even his likeness (e.g., through a cartoon) may be allowed.

Muhammad also taught that Muslims are to fight in the cause of Allah (Sura 4:76) and fight against the unbelievers (Sura 9:123). By contrast, Jesus taught that Christians are to love their enemies (Matt. 5:44) and turn the other cheek (Matt. 5:39).

In conclusion, we can see that the life of Muhammad is different from many of the other founders of religion.

Moreover, the life of Muhammad and the life of Jesus Christ are very different.

Islam: A Religion of Peace?

One politically correct phrase that is often repeated is that "Islam is a religion of peace." While it is true that many Muslims are peace-loving, is it also true that Islam is a religion of peace? To answer that question, it is important to understand the meaning of *jihad*.

The word *jihad* is actually the noun of the Arabic verb *jahidi*, which means to "strive hard." This verse is an example: "O Prophet! Strive hard against the unbelievers and the hypocrites, and be firm against them. Their abode is Hell, and evil refuge indeed" (Sura 9:73).

Although some Muslims understand this striving to be merely intellectual and philosophical, the usual translation of *jihad* involves a holy war. That has been the traditional interpretation since the time of Muhammad.

Jihad was to be waged on the battlefield. Sura 47:4 says, "When you meet the unbelievers in the battlefield, strike off their heads and, when you have laid them low, bind your captives firmly." Sura 9:5 says, "Fight and slay the pagans wherever you find them, and seize them, beleager them, and lie in wait for them in every stratagem."

Consider some of these other passages concerning *jihad*. Faithful Muslims wage *jihad* against unbelievers: "O ye who believe! Fight the unbelievers who gird you about, and let them find firmness in you; and know that Allah is with those who fear Him" (Sura 9:123).

Muslims are also to wage *jihad* not only against unbelievers but against those who have strayed from the faith: "Prophet, make war on the unbelievers and the hypocrites and deal

rigorously with them. Hell shall be their home: and evil fate” (Sura 9:73).

Another way to understand the term “jihad” is to look at the historical context. After Muhammad’s success in the Battle of Badr, he set forth various principles of warfare. For example, according to Sura 9:29, jihad is a religious duty. He taught in Sura 9:111 that martyrdom in jihad is the highest good and guarantees salvation. Sura 9:5 says that Muslims engaged in jihad should not show tolerance toward unbelievers. And acts of terrorism are justified in Sura 8:12.

While it may be true that there are peaceful Muslims, it is not true that Islam has always been a peaceful religion. The teaching of jihad and the current interpretation by radical Muslims of this concept can easily be seen in the acts of terrorism around the world.

The Qur’an and the Bible are Both Violent Books

Whenever verses of the sword from the Qur’an are quoted, you can be sure that someone will quickly point out that the Old Testament calls for violence. But are these two books morally equivalent? Let’s look at some of these passages and see.

The Qur’an calls for jihad against the unbelievers (or infidels). Sura 9:5 says, “Fight and slay the pagans wherever you find them, and seize them, beleager them, and lie in wait for them in every stratagem.”

Sura 9:29 says, “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Prophet, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the *jizyah* [per capita tax imposed on non-Muslim adult males] with willing submission, and feel themselves subdued.”

Sura 47:4-7 says, "When you meet unbelievers, smite their necks, then, when you have made wide slaughter among them, tie fast the bonds; then set them free, either by grace or ransom, till the war lays down its loads...And those who are slain in the way of God, He will not send their works astray. He will guide them, and dispose their minds aright, and He will admit them to Paradise, that He has made known to them."

In the Old Testament, you have a call for military action against specific groups. Deuteronomy 7:1-2 says, "When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, and when the Lord your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them."

1 Samuel 15:2-3 says, "Thus says the Lord of hosts, I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey."

While there are some similarities, notice the difference. In the Old Testament, there was a direct and specific command to fight against a particular group of people. These passages do not apply to you unless you are a Hittite, Girgashite, Amorite, Canaanite, Perizzite, Hivite, Jebusite, or Amalekite. These commands given during the Old Testament theocracy apply only to those people at that time.

However, the passages in the Qur'an apply to all unbelievers at all times. Notice that there is no time limit on these universally binding commands to all Muslims at all times.

No Christian leader is calling for a Holy War against infidels. But many Muslim leaders cite the Qur'an for that very action. Osama bin Laden, for example, quotes many of these verses of the sword just cited within his various *fatwas* [legal pronouncement].

And contrast this with the New Testament which calls for believers to love their enemies (Matt. 5:44) and turn the other cheek (Matt. 5:39). In conclusion, the Bible and the Qur'an are very different in regard in calling to an act of violence.

Do Christians and Muslims Worship the Same God?

One politically correct phrase that is often repeated is that "Christians and Muslims worship the same God." It is understandable that people might say that. Both Islam and Christianity are monotheistic, even though a foundational difference is the Christian belief in the trinity.

Certainly the most foundational doctrine in Islam is monotheism. This doctrine is encapsulated in the creed: "There is no God but Allah, and Muhammad is the prophet of Allah." And not only is it a creed, it is a statement of faith that routinely heard from the lips of every faithful Muslim. It the creed by which every Muslim is called to prayer five times a day.

Because of this strong emphasis on monotheism, Muslims reject the idea that God could be more than one person or that God could have a partner. The Qur'an teaches that Allah is one God and the same God for all people. Anyone who does not believe this is guilty of the sin of *shirk*. This is the quintessential sin in Islam. According to Islam, God cannot have a partner and cannot be joined together in the Godhead with other persons. Muslims therefore reject the Christian idea of the

Trinity.

Muslims and Christians also differ in their understanding of the nature and character of God. The God of the Bible is knowable. Jesus came into the world that we might know God (John 17:3).

Islam teaches a very different view of God. Allah is transcendent and distant. He is separate from His creation. He is exalted and far removed from mankind. While we may know His will, we cannot know Him personally. In fact, there is very little written about the character of God. Allah is the creator and sustainer of the creation, but He is also unknowable. No person can ever personally know and have a relationship with Allah. Instead, humans are to be in total submission to the will of Allah.

Moreover, Allah does not personally enter into human history. Instead, he deals with the world through His word (the Qur'an), through His prophets (such as Muhammad), and through angels (such as Gabriel).

If you ask a Muslim to describe Allah, most likely they will recite to you a key passage that lists some of the names of God (Sura 59). The Qur'an requires that God be called by these "beautiful names." This passage describes him as Most Gracious, Most Merciful, The Sovereign, The Holy One, The Guardian of Faith, The Preserver of Safety, The Exalted in Might, etc.

Finally, a Christian and Muslim perspective on God's love is also very different. Christians begin with the belief that "God so loved the world" (John 3:16). By contrast, Muslims grow up hearing about all the people Allah does not love. Sura 2:190 says, "For Allah loves not transgressors." Sura 3:32 says, "Allah loves not the unbelievers." And Sura 3:57 says, "For Allah loves not the evildoers."

In conclusion, we can see that Christians and Muslims do not

worship the same God.

Are the Bible and Qur'an the Same?

A student in a university religion class may hear that all religions are basically the same. They only differ on minor details. This leads some to argue that the Bible and the Qur'an are compatible teachings. This is not true and is a disservice to both Islam and Christianity.

We should acknowledge the few similarities. Both the Bible and the Qur'an claim to be divine revelation. And both books claim to have been accurately preserved through the centuries.

But it is also true that the Bible and the Qur'an disagree with one another on major issues. The two books make contradictory claims about God, Jesus, salvation, and biblical history. Both claims cannot be true. They both could be false, but they cannot both be true because the accounts contradict each other. Here are just a few examples of these contradictions:

- The Qur'an teaches (Sura 5:116) that Christians worship three gods: the Father, the Mother (Mary) and the Son (Jesus). But the Bible actually teaches that there is one God in three persons (the Trinity).
- Muslims say that Abraham was going to sacrifice Ishmael, while the Bible teaches that Abraham was going to sacrifice Isaac.
- The Qur'an teaches (Sura 4:157) that Jesus was not crucified. The Bible teaches that Jesus Christ was crucified on a cross.

Before we conclude, we should also mention that many of the statements in the Qur'an are also at odds with historical facts that can be verified through historical accounts.

- The Qur'an says (Sura 20:85-97) that the Samaritans

tricked the Israelites at the Exodus and were the ones who built the golden calf. For the record, the word Samaritan wasn't even used until 722 B.C. which is several hundred years after the Exodus.

- The Qur'an also states (Sura 18:89-98) that Alexander the Great was a Muslim who worshiped Allah. Alexander lived from 356 B.C. to 323 B.C. which was hundreds of years before Muhammad proclaimed his revelation which became the religion of Islam.

In conclusion, we can see that the Bible and the Qur'an are not the same and do not have compatible teachings.

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“Will Computers Take Over Humanity to Produce Spiritual Machines?”

I would appreciate hearing your views on *The Age of Spiritual Machines* by Ray Kurzweil. If you've not yet seen it, this is a rather disturbing book which was brought to my attention at a recent dinner I attended on campus last month. During the dinner conversation I heard discussion between Dr. Rita Colwell (Director of the National Science Foundation) and Larry Smarr (Director of the National Center for Supercomputing Applications) that really took me by surprise. To hear some of today's most influential scientists discussing the reality of software taking over humanity within the next century was a more than a little disturbing. Their consensus

seemed to be that "the software takeover is inevitable." The discussion was prompted by a recent article by Bill Joy in *Wired* Magazine titled "Why the Future Doesn't Need Us." You can read the article online at <http://www.wired.com/wired/archive/8.04/joy.html> (Bill Joy is the cofounder and Chief Scientist of Sun Microsystems).

I'd really appreciate some clear thinking from a Christian-minded perspective on this subject.

Thank you for your e-mail about "The Age of Spiritual Machines." I have not read this article by Ray Kurzweil, but plan to do so in the future. That is an ominous statement about software taking over humanity.

In the meantime, I thought I might forward a portion of my recent book on a related subject. In *Moral Dilemmas*, I have a chapter on technology and address the issue of computers and the computer revolution. Here is section I wrote on the interface of computers and human intelligence:

Fourth, computers should not replace human intelligence. In *The Society of Mind* Marvin Minsky, professor at the Massachusetts Institute of Technology, says that "the mind, the soul, the self, are not a singly ghostly entity but a society of agents, deeply integrated, yet each one rather mindless on its own." (Richard Lipkin, "Making Machines in Mind's Image," *Insight*, 15 February 1988, 8-12). He dreams of being able ultimately to reduce mind (and therefore human nature) to natural mechanism. Obviously this is not an empirical statement, but a metaphysical one that attempts to reduce everything (including mind) to matter.

The implications, however, are profound. Besides lowering humans to the material process, it begins to elevate machines to the human level. One article asked the question, Would an Intelligent Computer Have a "Right to Life?" (Robert Mueller

and Erik Mueller, "Would an Intelligent Computer Have a 'Right to Life?'" *Creative Computing*, August 1983, 149-161). Granting computer rights might be something society might consider since many are already willing to grant certain rights to animals.

In a sense the question is whether an intelligent computer would have a soul and therefore access to fundamental human rights. As bizarre as the question may sound, it was no doubt inevitable. When seventeenth-century philosopher Gottfried Wilhelm von Leibniz first described a thinking machine, he was careful to point out that this machine would not have a soul—fearful perhaps of reaction from the church. (Danny Hillis, "Can They Feel Your Pain?" *Newsweek*, 5 May 1997, 57). Already scientists predict that computer intelligence will create "an intelligence beyond man's" and provide wonderful new capabilities. (Robert Jastrow, "Toward an Intelligence beyond Man's," *Time*, 20 February 1978, 59). One of the great challenges in the future will be how to manage new computing power that will outstrip human intelligence.

The Bible teaches that humans are more than bits and bytes, more than blood and bones. Created in the image of God, human beings have a spiritual dimensions. They are more than complex computers. Computers should be used for what they do best: analyze discrete data with objective criteria. Computers are a wonderful tool, but they should not replace human intelligence and intuition.

Thanks for writing. I will continue this discussion in the future.

Kerby Anderson
Probe Ministries

Ethics and Economics

Introduction

What does the Bible have to say about economics? As we will see, the Bible does provide a firm moral foundation for economics. Previously we have talked about what the Bible has to say about [economics](#).^{1} In this article we will discuss the ethical implications of economics, drawing many principles from the book *Bulls, Bears & Golden Calves* by John E. Stapleford.^{2}

We should begin by establishing that there is a moral aspect to economics. This question was an important one a few centuries ago, but today economics is usually taught without any real consideration of an ethical component.

Paul says, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Tim. 3:16). He adds that this will enable the people of God to be equipped for every good work (2 Tim. 3:17). Certainly that would include economic works.

James calls on believers to be “doers of the word, and not merely hearers” of the word (James 1:22). This command applies to more than just our church life and family life. This would apply to doing good works in the economic realm.

There are obvious moral implications to issues often discussed in relation to economic issues. For example, in previous radio programs we have talked about the morality of such topics as [drugs](#), [pornography](#), and [gambling](#). We have also talked about the importance of Christians learning to be [good stewards of the environment](#). Each of these topics has an economic

component to it, and thus implies that we should apply ethics to economics.

Legalizing drugs has economic consequences, but it also has moral consequences as well.

In previous programs, we have talked about the pornography plague.[{3}](#) The Bible teaches that we are created in the image of God (Gen. 1:27), and our bodies are the temple of the Holy Spirit (1 Cor. 6:19). We should, therefore, flee the temptation of pornography (1 Cor. 10:13; 2 Tim 2:22).

We have in previous programs also talked about what the Bible has to say about the subject of gambling.[{4}](#) The Bible teaches that we are to work by the sweat of our brow (Gen. 3:19). This is God's command as well as an opportunity. Work can be fulfilling to us as we accomplish a task and is an essential element of human worth and dignity. Gambling undercuts the work ethic by emphasizing greed (Rom. 1:29), materialism, laziness (Prov. 19:15), and covetousness (Ex. 20:17).

Private Property

What does the Bible say about property, and especially about private property? First, the Bible clearly teaches that everything in the world belongs to the Lord. Psalm 24:1 says, "The earth is the Lord's, and all it contains, the world, and those who dwell in it."

At the same time, the Bible also teaches that we are given dominion over the creation (Gen. 1:28). We are accountable to God for our stewardship of the resources.

Because God owns it all (Ps. 24:1), no one owns property in perpetuity. But the Bible does grant private property rights to individuals. One of the Ten Commandments prohibits stealing, thus approving of private property rights. The book of Exodus establishes the rights of property owners and the

liabilities of those who violate those rights.^{5} Financial restitution (Ex. 22) must be made to property owners in cases of theft or neglect. Physical force is allowed to protect property (Ex. 22:2). Lost animals are to be returned, even when they belong to an enemy (Ex. 23:4). Removing landmarks that protect property is clearly forbidden (Deut. 19:14; 27:17; Job 24:2; Prov. 22:28; Hos 5:10).

Some Christians have suggested that the New Testament rejects the idea of private property because the book of Acts teaches that the early Christians held property in common. But this communal sharing in the New Testament was voluntary. Acts 2:44-47 says, "And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved."

The early Christians did not reject the idea of private property. Notice that they still retained private property rights until they voluntarily gave up those rights to help other believers in Jerusalem. This was a specific leading of the Holy Spirit to meet the increasing needs of the growing New Testament church.

We can see that they retained property rights in the actions of Ananias and Sapphira. Their sin was not that they retained control of some of their property but that they lied about it. Acts 5:4: "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."

Also notice that Paul called for voluntary charity toward

believers in Jerusalem when he called New Testament believers to give to the needs of those within the church. 2 Corinthians 8:13-15 says, "For this is not for the ease of others and for your affliction, but by way of equality—at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality; as it is written, 'He who gathered much did not have too much, and he who gathered little had no lack.'"

Work

What is the place of work in economic activity? First, we see that God put Adam and Eve in the Garden of Eden to work. God commanded them to work it and take care of it (Gen. 2:15-17). They were given an explicit command to exercise stewardship over the creation.

However, when sin entered the world, God's curse brought toil, sweat, and struggle to work (Gen. 3:17-19). But we still maintain the responsibility to work the land and cultivate it. We are also given the privilege by God of enjoying the earth and deriving profit and benefit from what it might produce (Gen. 9:1-3).

Second, we are created in God's image (Gen. 1:27), so we can find work rewarding and empowering. At the same time, we should also be held accountable for the work we do or fail to do. Paul says, "If a man will not work, he shall not eat" (2 Thess. 3:10, NIV).

Third, there is also a satisfaction in work. It not only satisfies a basic human need but it also is a privilege provided by the hand of God. Ecclesiastes 2:24 says, "There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen that it is from the hand of God."

Fourth, we are to work unto the Lord. Paul admonishes

believers to “work heartily as for the Lord rather than for men” (Col. 3:23). He also says, “For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God. But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, ‘Let him who boasts, boast in the Lord’ (1 Cor. 1:26-31).

We also learn from Scripture that without God’s involvement in our work, human labor is futile. Psalm 127:1 says, “Unless the Lord builds the house, they labor in vain who build it.” God’s blessings come to us through our labors.

Finally, with work there should also be rest. The law of the Sabbath (Ex. 20:8-11) and the other Old Testament provisions for feasts and rest demonstrate the importance of rest. In the New Testament also we see that Jesus set a pattern for rest (Mark 6:45-47; Luke 6:12) in His ministry. Believers are to work for the Lord and His Kingdom, but they must also avoid being workaholics and take time to rest.

Government

What is the role of government in the economic arena? In previous radio programs, we have discussed the role of government in society.[{6}](#)

First, Christians are commanded to obey government (Rom. 13:1) and submit to civil authority (1 Pet. 2:13–17). We are called to render service and obedience to the government (Matt. 22:21). However, we are not to render total submission. There

may be a time in which Christians may be called to disobey government leaders who have set themselves in opposition to divine law (Rom. 13:1-5; John 19:11). We are to obey civil authorities (Rom.13:5) in order to avoid anarchy and chaos, but there may be times when we may be forced to obey God rather than men (Acts 5:29).

Second, we understand that because of the fall (Gen. 3), all have a sin nature (Rom. 3:23). Government must therefore administer justice in the political and economic realm. It must also protect us against aggression as well as provide for public works (1 Kings 10:9).

As we have discussed in previous articles, the reality of sin nature dictates that we not allow a political concentration of power. Governmental power should be limited with appropriate checks and balances. Government also should not be used in a coercive way to attempt to change individuals. We should not accept the idea that the state can transform people from the outside. Only the gospel can change people from the inside and so that they become new creatures (2 Cor. 5:17).

In his book *Bulls, Bears & Golden Calves*, John E. Stapleford sets forth many functions of government in the economic realm. Government must ensure justice in the following ways:

- “Weights and scales are to be honest, a full measure (shaken down) is to be given (Lev. 19:35-36; Deut. 25:15; Prov. 20:23; Lk. 6:38), and currency is not be debased by inflationary monetary policy or other means (e.g., mixing lead with silver).”[\[7\]](#)
- Procedural justice requires that contracts and commitments be honored (Lev. 19:13).
- Government must also ensure justice when people are cheated or swindled. In these cases, the cost of restoration should be borne by the guilty or negligent party (Ex. 21:33-36; 22:5-8, 10-15). Government should also deal with those who give a

false accusation (Deut. 19:16-19).

- Government should also prevent economic discrimination. This would apply to those of different economic class (James 2:1-4) as well as to those of different sex, race, and religious background (Gal. 3:26-29). Government can exert a great influence on the economy and therefore should use its regulatory power to protect against discrimination.
- That being said, the primary function of government is to set the rules and provide a means of redress. The free market should be allowed to function with government providing the necessary economic boundaries and protections. Once this is done in the free enterprise system, individuals are free to use their economic choices in a free market.

Conclusion

What is the connection between economics and ethics? The fact that we even refer to these as separate issues is an indication of the times in which we live. In the past, ethics and economics were interconnected.

Thomas Aquinas, in his *Summa Theologica*, addressed economic issues in a moral and theological way. He wouldn't just ask about prices and markets, but also asked the fundamental question, What is a just price?

John Calvin's *Institutes of the Christian Religion* also devoted whole sections to government and economics. These were issues that he believed Christian theologians should address.

Today if moral questions about economics are discussed at all, they might be discussed in a class on economic theory. While we might hope that such discussions might surface in a seminary, usually those classes focus on theological questions rather than economic questions that deserve a moral reflection.

We have shown that economic issues often have a moral component. You can't just talk about the economic consequences of legalizing drugs, promoting pornography, or promoting gambling without dealing with the moral consequences.

We have also seen that the Bible has a great deal to say about work. Through the creation and the fall, human beings have a right and an obligation to work.

We find that the Bible also warns us of the consequences of idleness. Proverbs 24:30-34 says, "I passed by the field of the sluggard and by the vineyard of the man lacking sense, and behold, it was completely overgrown with thistles; Its surface was covered with nettles and its stone wall was broken down. When I saw, I reflected upon it; I looked, and received instruction. A little sleep, a little slumber, A little folding of the hands to rest, Then your poverty will come as a robber and your want like an armed man."

People are supposed to work and should be held accountable for the work they do or fail to do. Paul says, "If a man will not work, he shall not eat" (2 Thess. 3:10, NIV).

The Bible also teaches that God has endowed individuals with different gifts and talents (1 Cor. 12, Rom. 12). Even within the body of Christ, there are different members even though we are all one body in Christ.

When these differences in gifts and abilities are expressed within a free market, their respective value in terms of supply and demand means that they will receive different remuneration (1 Tim. 5:18). So it is not surprising that there are economic distinctions among individuals. Proverbs 22:2 says, "The rich and the poor have a common bond, The Lord is the maker of them all."

Ethics and economics are related, and Christians would be wise to begin exploring the moral implications of economic behavior and the impact it is having on them and society.

Notes

1. Kerby Anderson, "A Biblical View of Economics," Probe Ministries, 2001, www.probe.org/a-biblical-view-of-economics/
2. John E. Stapleford, *Bulls, Bears & Golden Calves* (Downers Grove, IL: InterVarsity Press, 2002).
3. Kerby Anderson, "Pornography," Probe Ministries, 1997 (revised 2008), www.probe.org/pornography/
4. Kerby Anderson, "Gambling," Probe Ministries, 2005, www.probe.org/gambling/
5. Stapleford, 63.
6. Kerby Anderson, "Christian View of Government and Law," Probe Ministries, 1999, www.probe.org/christian-view-of-government-and-law/
7. Stapleford, 86.

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