Blessings and Judgment

The Bible offers principles concerning blessing and judgment concerning the nation of Israel. Do any of them apply to the United States? Kerby Anderson examines this question.

Is God blessing America? Will God bring judgment against America? These are questions I often hear, and yet rarely do we hear good answers to these questions. Part of the reason is that Christians haven't really studied the subject of blessings and judgment.



In this article we deal with this difficult and controversial subject. While we may not be able to come to definitive answers to all of these questions, I think we will have a better understanding of what blessings and judgment are from a biblical perspective.

When we think about this topic, often we are in two minds. On one hand, we believe that God is on our side and blessing us. After the attacks on 9/11, for example, we launched a war on terror and were generally convinced that God was on our side. At least we hoped that He was. Surely God could not be on the side of the terrorists.

On the other hand, we also wonder if God is ready to judge America. Given the evils of our society, isn't it possible that God will judge America? Haven't we exceeded what other nations have done that God has judged in the past?

In his book *Is God on America's Side?*, Erwin Lutzer sets forth seven principles we can derive from the Old Testament about blessing and cursing. We will look at these in more depth below. But we should first acknowledge that God through His

prophets clearly declared when he was bringing judgment. In those cases, we have special revelation to clearly show what God was doing. We do not have Old Testament prophets today, but that doesn't stop Christians living in the church age from claiming (often inaccurately) that certain things are a judgment of God.

In the 1980s and 1990s we heard many suggest that AIDS was a judgment of God against homosexuality. In my book *Living Ethically In the 90s* I said that it did not look like a judgment from God. First, there were many who engaged in homosexual behavior who were not stricken with AIDS (many male homosexuals and nearly all lesbians were AIDS-free). Second, it struck many innocent victims (those who contracted the disease from blood transfusions). Was AIDS a judgment of God? I don't think so.

When Hurricane Katrina struck New Orleans in 2005, people called into my talk show suggesting this was God's judgment against the city because of its decadence. But then callers from the Gulf Coast called to say that the hurricane devastated their communities, destroying homes, businesses, and churches. Was God judging the righteous church-going people of the Gulf Coast? Was Hurricane Katrina a judgment of God? I don't think so.

In this article we are going to look at blessings and judgments that are set forth by God in the Old Testament so that we truly understand what they are.

Seven Principles (Part 1)

In his book *Is God on America's Side?* Erwin Lutzer sets forth seven principles we can derive from the Old Testament about blessing and cursing. The first principle is that God can both bless and curse a nation.{1}

When we sing "God Bless America" do we really mean it? I guess

part of the answer to that question is what do most Americans mean by the word “God”? We say we believe in God, but many people believe in a god of their own construction. In a sense, most Americans embrace a god of our civil religion. This is not the God of the Bible.

R.C. Sproul says the god of this civil religion is without power: “He is a deity without sovereignty, a god without wrath, a judge without judgment, and a force without power.”{2} We have driven God from the public square, but we bring him back during times of crisis (like 9/11) but he is only allowed off the reservation for a short period of time.

We sing “God Bless America” but do we mean it? Nearly every political speech and every State of the Union address ends with the phrase, “May God bless America.” But what importance do we place in that phrase?

Contrast this with what God said in the Old Testament. God gave Israel a choice of either being blessed or being cursed. “See, I am setting before you today a blessing and a curse; the blessing, if you obey the commandments of the Lord your God, which I command you today; and the curse, if you do not obey the commandments of the Lord your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known” (Deuteronomy 11:26-28).

We should first acknowledge that Israel was unique because it had a covenant with God. America does not have a covenant with God. But it does still seem as if the principle of blessing and cursing can apply to nations today.

A second principle is that God judges nations based on the amount of light and opportunity they are given.{3} The Old Testament is a story of Israel. Other nations enter the story when they connect with Israel. Because Israel had a unique relationship with God, the nation was judged more strictly than its neighbors.

God was more patient with the Canaanites—it took four hundred years before their "cup of iniquity" was full, and then judgment fell on them. Likewise, Paul points out (Romans 2:12-15) that in the end time, God would individually judge Jews and Gentiles by the amount of light they had when they were alive.

A nation that is given the light of revelation will be held to greater account than a nation that is not.

Seven Principles (Part 2)

In his book *Is God on America's Side?* Erwin Lutzer sets forth seven principles we can derive from the Old Testament about blessing and cursing. The third principle is that God sometimes uses exceedingly evil nations to judge those that are less evil.{4}

Israel was blessed with undeserved opportunities, yet were disobedient. God reveals to Isaiah that God would use the wicked nation of Assyria to judge Israel. "Ah, Assyria, the rod of my anger; the staff in their hands is my fury! Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets" (Isaiah 10:5-6). In another instance, God reveals to Habakkuk that He was raising up the Chaldeans to march through the land, plundering, killing, and stealing (Habakkuk 1:5-11).

As I mentioned above, Christians are often of two minds when they think about America. On the one hand they believe America is a great country. We have been willing to rebuild countries after war or natural disaster. American missionaries travel around the world. Christians broadcast the gospel message around the world.

On the other hand, America is a decadent country. We are the leading exporters of pornography and movies that celebrate

sex, violence, and profanity. We have aborted more than 50 million unborn babies. Our judicial system banishes God from public life. Will God use another nation to judge America?

A fourth principle is that when God judges a nation, the righteous suffer with the wicked.{5} A good example of this can be found in the book of Daniel. When God brought the Babylonians against Judah, Daniel and his friends were forced to accompany them.

We also see a parallel to this in manmade and natural disasters. Whether it is a terrorist attack or a hurricane or tsunami, we see that believers and nonbelievers die together. We live in a fallen world among fallen people. These actions (whether brought about by moral evil or physical evil) destroy lives and property in an indiscriminate way.

A fifth principle is that God's judgments take various forms.{6} Sometimes it results in the destruction of our families. We can see this in God's pronouncement in Deuteronomy 28:53-55. When the Israelites were forced to leave their homes to go to foreign lands, the warnings were fulfilled. Today we may not be forced into exile, but we wonder if "God is judging our families just the same. He is judging us for our immorality."

In Deuteronomy 28:36-37, "The Lord will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone." When the ten tribes of Israel were exiled to Assyria, they were assimilated into the pagan culture and never heard from again.

Seven Principles (Part 3)

The sixth principle is that in judgment, God's target is often His people, not just the pagans among them.{7}

Yes, it is true that God judges the wicked, but sometimes the real purpose of present judgments has more to do with the righteous than the wicked. Not only do we see this in the Old Testament, we also see this principle in the New Testament. 1 Peter 4:17-18 says: “For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? And ‘If the righteous is scarcely saved, what will become of the ungodly and the sinner?'”

This raises a good question. If judgment begins at the house of God, is the church today under judgment? Have Christians become too worldly? Have Christians become too political and thus depend on government rather than on God? Have Christians become too materialistic? Someone has said we should change the motto on our coins from “In God we trust” to “In gold we trust.”

A seventh and final principle is that God sometimes reverses intended judgments.{8} We must begin with an observation. God’s blessing on any nation is undeserved. There is always sin and evil in the land. When God blesses us, either individually or corporately, it is an evidence of God’s grace.

Sometimes God calls for judgment but then spares a nation. A good example of that can be found in the life of Jonah. God called him to that city to preach repentance for their sins. He didn’t want to go because it was the capital city of the Assyrians who had committed genocide against Israel. But when Jonah finally obeyed God, the city was saved from judgment.

God also used Old Testament prophets to preach to Israel. But the people didn’t have a heart to care. Consider the ministry of Micah and Jeremiah. Actually, Micah preached a hundred years before Jeremiah and warned Judah that her “wound is incurable.” A century later, Jeremiah is brought before the priests and false prophets who want him killed. After hearing him, they appeal to the preaching of Micah (Jeremiah 16:19).

King Hezekiah listened to Micah's words and sought God who withheld judgment.

Erwin Lutzer gives another example from eighteenth century England. The country was in decline, but God reversed the trend through the preaching of John Wesley and George Whitefield.

Conclusion

I would like to conclude by returning to the questions about whether God is blessing or judging our nation.

First, we must acknowledge that no nation can claim that God is on its side. In fact, there is a long and sorry history of nations that have claimed this. And the "God is on our side mentality" has done much harm throughout the history of the church.

Kim Riddlebarger: "Instead of letting God be God, our sinful pride leads us to make such pronouncements that are not ours to make. In these cases, God is not sovereign, he is a mascot."{9} As a nation, we must not claim that God is on our side.

This is also true in the political debates we have within this nation. Richard Land in his book, *The Divided States of America*, says: "What liberals and conservatives both are missing is that America has been blessed by God in unique ways—we are not just another country, but neither are we God's special people. I do not believe that America is God's chosen nation. God established one chosen nation and people: the Jews. We are not Israel. We do not have "God on our side." We are not God's gift to the world.{10}

This brings us back to the famous quote by Abraham Lincoln who was asked if God was on the side of the Union forces or the Confederate forces. He said: "I do not care whether God is on

my side; the important question is whether I am on God's side, for God is always right."

Second, we should be careful not to quickly assume that a disease or a disaster is a judgment of God. Above I gave examples of people wrongly assuming that AIDS or Hurricane Katrina was a judgment of God.

We can take comfort in knowing that this isn't just a problem in the twenty-first century. Apparently it was even a problem in the first century. The tower of Siloam fell and killed a number of people. It appears that those around Jesus thought it was a punishment for their sins. He counters this idea by saying: "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were *worse* culprits than all the men who live in Jerusalem? I tell you, no, but unless you repent, you will all likewise perish"(Luke 13:4-5).

We should wisely refrain from too quickly labeling a disease or disaster as a judgment of God. But we should take to heart the words of Jesus and focus on our need for salvation and repentance.

Notes

1. Erwin Lutzer, *Is God on America's Side?* (Chicago: Moody, 2008), 11.
2. R.C. Sproul, *When Worlds Collide* (Wheaton: Crossway, 202), 63.
3. Lutzer, *Is God on America's Side?*, 17.
4. Ibid., 25.
5. Ibid., 35.
6. Ibid., 41.
7. Ibid., 49.
8. Ibid., 65.
9. Kim Riddlebarger, "Using God," *Modern Reformation*, November/December 2007, 14.
10. Richard Land, *The Divided States of America* (Nashville:

Nelson, 2007), 197.

© Copyright 2009 Probe Ministries

A Biblical View on Inflation

For some time, we have been told that inflation is either insignificant or that it is transitory. But even now, most economists and government leaders will acknowledge that inflation is here to stay for the foreseeable future. How should we think about inflation from a biblical perspective? What lessons can we learn from the past? How can we prepare for the future?

History of Inflation

Most countries and empires have had to address the problem of inflation. This includes the nation of Israel. God (speaking through the prophet Isaiah) pronounced judgment on the land because the country that once was full of justice had debased the currency and its products. "Your silver has become dross, your best wine mixed with water" (Isaiah 1:22). People were cheating each other by adding cheaper metals to their silver and by adding water to their wine.

When people do this, it is called counterfeiting and is severely punished. It was punishable by the death penalty in the Roman Empire. Even today, counterfeiting in China warrants life imprisonment. Unfortunately, when governments debase the currency, it is merely called monetary policy and justified to keep the government functioning.

Governments insist on honest weights and measures, but usually exempt themselves from that requirement. Micah 6:11 asks, "Shall I acquit the man with wicked scales and with a

bag of deceitful weights?” A government will prosecute someone who has dishonest weights and measures but allow its own government leaders and central bank to debase their currency.

In previous centuries, kings and citizens engaged in coin-clipping. This form of inflation was more visible. Today, paying back investors and citizens with devalued dollars is less visible and more insidious.

In a statement by someone regarded as one of the most important economists of the twentieth century, British economist John Maynard Keynes noted how inflation affects a nation and its citizens. He said: “By a continuing process of inflation, governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens.”

He also added, “There is no subtler, no surer means of overturning the existing basis of society than to debauch the currency. The process engages all the hidden forces of economic law that come down on the side of destruction and does so in a manner that not one man in a million is able to diagnose.”

What is the impact of inflation? The impact is felt in higher prices. In fact, the classical definition of inflation is “a rise in the general level of prices of goods and services in an economy over a period of time.” If you want to calculate the impact of inflation on your family, you can use the mathematical “rule of 72.” Take the current inflation rate and divide it into seventy-two. That will give you the number of years at that rate of inflation it will take for prices to double.

Consumer Price Index

Most Americans are starting to realize that the current inflation rate

is different than the consumer price index (CPI). The government uses a different methodology from the past. Here are a few reasons why the CPI is not an accurate measure of inflation.

First, the government's figures understate the inflation rate because they exclude food and fuel costs from its rate of "core inflation." The argument is that food and fuel are too unstable to be included in the inflation rate. But those costs are the ones we consumers feel the most. In fact, most of us spend one-third of our budgets on food and energy costs.

Second, the government also substitutes less expensive products when prices rise. In the past, economists used a "fixed basket of goods" to calculate the consumer price index. In other words, if I buy the very same goods every year, how much does the price rise? Now the government assumes that people will switch brands or foods if the price goes up. For example, if the cost of steak goes up, the consumer price index replaces the cost of steak with hamburger.

Third, in averaging the price of different commodities, the government uses the geometric mean rather than an arithmetic mean. We don't need to get into the math. All you need to know is that technique also decreases the inflation rate.

Fortunately, various websites do provide a more accurate view of inflation. Some of them, for example, use the same basket of goods used in 1980 to estimate the current inflation rate. They conclude that the real inflation rate is more than twice the CPI estimate.

Why did the government change the way it calculates inflation? One reason is that government officials wanted to reduce the cost-of-living adjustments for government pay outs such as Social Security. A lower consumer price index reduces the amount the government must pay beneficiaries for a cost-of-living adjustment.

Chuck E. Cheese

One of my guests, in trying to explain the impact of inflation, compared it to the experience kids and parents had at Chuck E. Cheese. In the past, they would arrive at the arcade restaurant and purchase twenty dollars' worth of tokens. The kids spent their tokens and won certain games. At the end of the adventure, the kids counted their tickets and took them to the toy counter to purchase a prize.

They were thrilled that they had 1,700 points in children's currency. They were excited to trade those tokens for some real treasures. The toy counter was stocked with iPods, stuffed animals, and all sorts of prizes they are ready to take home. But their excitement faded quickly when they realized that it took 500 points just to purchase a Blow Pop. It took even more to earn a Chinese handcuff. The prizes they really wanted required hundreds of thousands of points.

This is the reality of inflation. If you type in "how much purchasing power has the dollar lost" into a search engine, you will read that "the US dollar has lost more than 96 percent of its purchasing power since the creation of the Federal Reserve in 1913." That would mean that a one-dollar bill from 1913 would have less than four cents of purchasing power today. The federal government has a CPI Inflation Calculator that will give you an estimate of the amount your money has been devalued based on the government's CPI calculations.

Causes of Inflation

Government leaders have been arguing that the current inflation is merely due to the disruption of supply chains. While that is partially true, it ignores the bigger picture. After all, inflation has been taking place long before the pandemic, lockdowns, and supply chain problems.

Business leaders acknowledge that providing a supply of goods

due to the supply chain bottleneck has resulted in increased prices. Demand exceeds supply. Also, there are higher costs for employees and higher freight costs. Limited supplies of lumber and copper, for example, raised those costs.

But the bigger issue is the fact that the federal government and the Federal Reserve have been printing more dollars. In the past, other governments (e.g., China, Japan, etc.) would buy our treasuries. They have ceased buying those financial instruments, perhaps because they believe that this country is on an unsustainable trajectory with its high consumption, low-savings economy. This is easy to see on the graphs provided by the Federal Reserve. The M2 money stock has been increasing for many years. You will also notice that the amount of money printed shoots straight up in 2020. On some charts, you may notice something else. The weekly chart is discontinued and only updated monthly. That might give you some idea of what may be coming.

Is inflation good for you and the economy? That is what some pundits and politicians are telling us. Type in words like "inflation is good for you" or "inflation is good for the economy" and you will see the latest attempt to make us feel good about inflation.

On the one hand, inflation is good for the federal government awash in national debt. It is probably good for people in debt. You can pay back debts with devalued dollars. But inflation also allows the federal government to continue to expand without having to live within its means. State governments must live within their means and balance their state budgets. Families are supposed to live within their means, though many take on significant debt. Our previous books, *A Biblical Point of View on Debt* and *A Biblical Point of View on Money* are relevant to these concerns.

On the other hand, inflation is devastating for most people in society. Rich people can invest in appreciating assets (growth

stocks, real estate, etc.) while people in the middle class or lower class are hurt by rising prices in food and energy (a significant portion of their monthly expenses). Most Americans are hurt because wages never rise as fast as inflation. Ultimately, inflation makes income inequality even worse.

Biblical View on Money and Inflation

Debt is one of the reasons for the increasing money supply that is causing inflation. The Bible has quite a bit to say about money, and a significant part of these financial warnings concern debt. Proverbs 22:7 says: “The rich rule over the poor, and the borrower is a servant to the lender.” When you borrow money and put yourself in debt, you put yourself in a situation where the lender has significant influence over you. The government is spending more than it is bringing in through revenue. The national debt is increasing every day.

The Bible also teaches that it is wrong to borrow and not repay. Psalm 37:21 says: “The wicked borrows and does not pay back, but the righteous is gracious and gives.” The printing of more money has no end in sight. The federal government has been borrowing money from US citizens, foreign governments, and the Federal Reserve. Will we ever repay our debt? Even if we do so, it will be with devalued dollars.

The Bible teaches that individuals (and governments) should have honest weights and measures. Deuteronomy 25:13 says, “You shall not have in your bag two kinds of weights, a large and a small” Proverbs 20:10 warns that “Unequal weights and unequal measures are both alike an abomination to the Lord.” Ezekiel 45:10 says, “You shall have just balances, a just ephah, and a just bath.”

How should Christians respond to rising inflation? We should begin by paying our debts. We cannot honestly call for the government to live within its means if we won’t set the example and live within our means. We should, “Honor the Lord

with your wealth and with the first fruits of all your harvest; then your barns will be filled with plenty, and your vats will overflow with new wine" (Proverbs 3:9-10).

We should also make wise investments. We should begin by diversifying. Solomon gives this investment advice: "Divide your portion to seven, or even to eight, for you do not know what misfortune may occur on the earth" (Ecclesiastes 11:2). It makes sense to diversify your portfolio since no human being can accurately and consistently predict the future (James 4:13-15). By diversifying your investments, you minimize the risk to your entire portfolio.

We are heading for economic uncertainty. That is why we need to trust the Lord with our wealth (Proverbs 3:9) and be good stewards of the resources God has provided to us (1 Corinthians 4:2).

Additional Resources

Kerby Anderson, *A Biblical Point of View on Debt*, 2021

Kerby Anderson, *A Biblical Point of View on Money*, 2020

Kerby Anderson, *Christians and Economics*, Cambridge, OH: Christian Publishing House, 2016.

Bitcoin and Bible Group, chapter three: Inflation, *Thank God for Bitcoin*, Whispering Candle, 2020.

A Christian Worldview

Appraisal of Gun Control and the Second Amendment

Steve Cable examines the Second Amendment from a biblical perspective.

In today's America, the Second Amendment invokes intense arguments regarding its meaning and application. Events like the Newton school, the Aurora movie theater, and the Tucson shopping center shootings bring sorrow to our minds and prayers to our lips. Some say the way to prevent these tragedies is to remove the right for individuals to own and carry firearms. Others argue that firearms carried by responsible individuals could have prevented much, if not all, the carnage of these mass shootings.



Any discussion of the Second Amendment should begin by making sure we are familiar with the wording and the original meaning of this part of our Bill of Rights. The Second Amendment states: "A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed." Although we can reasonably assume the authors of the Bill of Rights and the people of that day felt that this was an unambiguous statement, it is not the case today.

Some believe that the phrase "the right of the people to keep and bear Arms" creates an individual constitutional right. This view is referred to as the "individual right theory,"{1} that legislative bodies are precluded from prohibiting firearm possession. Others argue that the phrase "a well-regulated Militia" means that it was only intended to restrict Congress from legislating away a state's right of self-defense. This view is called the "collective rights theory."{2}

In all likelihood, the authors intentionally combined these two thoughts. The states could not muster a militia of their people unless the people were allowed to keep arms. This view is supported by people involved in crafting and/or approving the Bill of Rights. Samuel Adams wrote, "The said Constitution be never construed to authorize Congress to . . . prevent the people of the United States, who are peaceable citizens, from keeping their own arms."{3} Similarly, Noah Webster wrote, "Before a standing army can rule, the people must be disarmed; as they are in almost every kingdom in Europe. The supreme power in American cannot enforce unjust laws by the sword; because the whole body of the people are armed, and constitute a force superior to any band of regular troops that can be on any pretense, raised in the United States."{4}

Does a Christian worldview provide guidance for our views on the Second Amendment? The Bible does not talk about guns, but does it provide instruction on this issue? In 1 Peter, we learn that governments bear the sword to implement justice. Under our Constitution, we, the people, are ultimately the ones who bear the sword to ensure justice.

The Second Amendment: Why Was It Added?

As discussed above, those responsible for the Second Amendment intended to ensure individuals could bear firearms legally. What concerns led to this original amendment to our constitution?

To understand, we should review the context for the introduction of the Bill of Rights. When the Constitution was sent to the states for ratification in 1787, two groups formed around adding a bill of rights to the Constitution, the Federalists and the Anti-Federalists. The Federalists supported the Constitution as written, believing that any attempt to list certain rights as remaining with individuals or states would be interpreted as making other rights subject to the federal government. The Anti-Federalists believed it

was important to clearly state key fundamental rights over which the federal government would have no jurisdiction. Neither group was arguing against any of the Bill of Rights, but rather whether it was more effective to be silent or to list them explicitly.

The Federalists, who had the majority of delegates to the convention, were wrong in assuming that most people would agree with their hands-off approach. This situation led to many of the states ratifying the Constitution with the stipulation that a bill of rights be added. The right to bear arms was a common component of these stipulations. As James Madison wrote in the Federalist Papers, "The advantage of being armed, which the Americans possess over the people of almost every other nation . . . forms a barrier against the enterprises of ambition . . . The several kingdoms of Europe . . . are afraid to trust the people with arms."{5}

When the first Congress met, James Madison presented a bill of rights before the members of the House. The first Congress converted these into twelve amendments which were sent back to the states for ratification in September of 1789. The language which would become the Second Amendment was essentially unchanged from that offered by Madison. On March 1, 1792, Thomas Jefferson announced the ratification of the United States Bill of Rights.

In Romans, Paul wrote, "But if you do what is evil, be afraid; for (governing authorities) do not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil."{6} However, if government officials hold all power, those who would control us will seek that power by taking over the government. In our constitutional system, the people are the ultimate governing authorities and thus are given the right to bear arms to protect the nation against those who would take over for the practice of evil.

The Second Amendment: How Is It Applied Today?

As noted previously, two different thoughts arose in interpreting the Second Amendment, namely the “individual rights theory” and the “collective rights theory.” Which view is supported by the Supreme Court?

In the most recent ruling of 2008, the court ruled the amendment confers an individual right to possess a firearm for traditionally lawful purposes such as self-defense. It also determined that the clause concerning a well-regulated militia does not limit the part which clearly states an individual’s right to keep and bear arms. Thus, the Court affirmed the “individual rights theory” of interpretation.

Remember, the framers of the Second Amendment were aware that guns held by individuals could be used for criminal activity. They felt that protecting individual liberty was more important than trying to create a perfectly safe environment. However, it should not be interpreted that everyone should have equal access to firearms. The Court has supported laws which 1) restrict those with mental problems or a criminal background in acquiring guns and 2) limit general access to specific types of weapons for mass destruction.

The difficult question is, when does the government cross the line into the realm of interfering with a person’s rights? First, what is meant by arms; does it include tanks, RPGs, etc.? Second, what could legally preclude a person’s right to bear arms? What type of personality or personality disorder makes it dangerous to others for you to carry a gun?

On the first question, the answer is not defined by what is needed for hunting or protection from thieves. From the perspective of the Founding Fathers, it needs to be weapons such that if a sufficient number of people possess them, the government is unable through the force of an army to impose

any unconstitutional burdens upon the people. The Court's position is that rifles and handguns are sufficient and that the government has the right to control other types of weapons.

The second question is equally difficult: how does one determine who is sane enough to have the right to bear arms? The Court has allowed this to be defined in terms of mental deficiencies, mental problems and a criminal background.

In 1 Timothy 2:1-2, we are told to pray for those in authority, that we may lead a quiet and peaceful life with all godliness and dignity. Our Constitution indicates that we are to take up arms as necessary to protect a government supporting godliness and dignity. It is reasonable to preclude those without a sane concept of a quiet and peaceful life from accessing firearms, which would always be a small minority of the populace.

The Second Amendment: Should It Be Ignored?

To this point, we have laid out the history and the status of our right to bear arms. We have three possible responses: 1) accept and obey this law, 2) ignore it as counter to God's greater law, or 3) work to repeal the law. Let us first consider the question, "Is this a law that we should ignore?"

As spelled out in Romans 13 and 1 Peter 2, Christians are to uphold the laws of our land. Although no specific governmental system is promoted in the New Testament, we appreciate a system that protects our ability to worship God consistent with 1 Timothy 2:1-2. We support protecting the individual religious freedom offered by this country. At the same time, we want to limit robbery, murder and mayhem. How do these potentially conflicting desires relate to our view of the Second Amendment?

Remember, its underlying purpose is to ensure that our freedoms as individuals and as states are never trampled on by the federal government or others. The framers of the Constitution were worried about the tendency of large governments to attempt to consolidate their power at the expense of freedom. As Christians, we should desire to live in a society where we are free to worship God and share our faith with others.

In 1 Timothy 2:1-4, we see that we should pray for such a society because "This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth." As citizens of this nation, the Second Amendment makes it clear that we have a responsibility to protect our rights from those who would attempt to abuse their position, to maintain our freedoms including our freedom to live godly lives and share Christ freely.

In 2 Peter 2:13-14, we are to submit "for the Lord's sake to every human institution," whether to a king or his representatives. Within our structure of government, we submit to our Constitution and its principles. The Second Amendment calls for us (if needed) to be armed and ready as individuals to participate in a state militia or, in the absence of a militia, to act as individuals to protect our liberty. In 2008, the Supreme Court ruled that this also confers an individual right to possess a firearm for traditionally lawful purposes.

Clearly, the right to bear arms as defined in our Constitution and explained by Supreme Court rulings is not counter to biblical teaching. Therefore, we are to act in accordance with this amendment to our Constitution. Whether we should try to repeal this law is discussed below.

The Second Amendment: Should It Be Repealed?

If the Second Amendment creates more harm than good, we can support repealing it. The main argument for this position is that guns are used by some to harm the innocent. If guns are freely available to the citizenry, does the harm done outweigh the value envisioned by the Second Amendment?

Many innocent people have been killed by deranged individuals and criminals with guns; at the same time, we cannot remember a time when American citizens were called to the streets to protect our Constitution. Have we reached a point where the nature of today's weapons and our society make the Second Amendment a detriment?

One group argues that if private ownership was illegal and strictly enforced, it would severely limit gun violence. An opposing view believes the problem is actually worsened by the lack of gun ownership by the public. If more law abiding citizens were armed and prepared to respond, the number of people killed would drop due to the deterrent effect.

What is the problem with repealing the Second Amendment? To have no guns among the citizenry, the government must be very proactive in removing guns from society as a whole. Guns must be removed from those not inclined to obey— a very difficult task as evidenced by the prevalence of alcohol during Prohibition. If accomplished, the government must assume unprecedented powers which may be fine as long as the Constitutional is not usurped. But if a future government decides to do so, there will be nothing to stop it.

Swords were used to kill people in Jesus' day. Did Jesus rail against the presence of swords and demand that no one but soldiers should carry them? No, in fact, he told His disciples that he who had no sword should buy one because of the troubled days ahead.{7} Peter was carrying his sword in the

garden when Jesus was arrested.{8} While Jesus kept Peter from interfering with His arrest, Jesus did not use that situation to initiate a "sword control" campaign.

Perhaps a more sensible way to control gun violence would be to encourage law-abiding citizens to carry weapons, particularly in public areas. This approach creates a deterrent against the insane, the criminal, and a future government gone amok.

According to Isaiah 2:4 and Micah 4:3, in the last days, swords will be beaten into plowshares and nations will no longer lift up the sword against other nations. We are clearly not in those last days now. Keeping the Second Amendment in place highlights our commitment to a government "of the people, by the people and for the people," while we wait for Christ's bodily return.

Notes

1. *Second Amendment*, Legal Information Institute, Cornell University Law School, www.law.cornell.edu/wex/second_amendment
2. Ibid.
3. Philip Mulivor, *Proclaiming Liberty: What Patriots and Heroes Really Said about the Right to Keep and Bear Arms*, Brightman Press, New York, 2011 quoting Samuel Adams, Amendment introduced on 6 Feb. 1788 in the Massachusetts ratifying convention, qtd. *In Debates and Proceeding in the Cnvention of the Commonwealth of Massachusetts, Held in the Year 1788*
4. Ibid., Noah Webster, "An Examination of the Leading Principles of the Federal Constitution." *Pamphlets on the Constitution of the United States Published During Its Discussion by the People 1787-1788*.
5. Ibid., James Madison, "Paper 46," *The Federalist Papers*.
6. Romans 13:4
7. Luke 22:35-38

8. John 18:10

©2015 Probe Ministries

Crimping Consciences: Texas City Railroads Pro-Gay Ordinance

Byron Barlowe blogs about the his city's Anti-Discrimination ordinance intended to give full recognition to the LGBT community at the expense of those who disagree.

New Anti-Discrimination Policy Approved

According to the *Dallas Morning News Plano Blog*, "In a split vote Monday, the Plano City Council passed the controversial Equal Rights Policy [ERP] over the objections of many residents in the standing-room-only crowd.

The amendment to the city's 1989 anti-discrimination policy extends protections from housing, employment and public accommodation discrimination to include sexual orientation, gender identity and other categories" like veterans. While no one objected to the inclusion of veterans, an overwhelming number of surprised and very lately aware (as in, the day of) citizens voiced strong opposition. These objections, while noted, seemed to make little to no difference to the city council and certainly to Mayor Harry LaRosiliere, who was so eager to vote for the statute that he went out of order during proceedings.

As a Plano resident who publicly urged the council to vote "No" on the measure, I offer some reflections on the

issue—both local and larger—from a biblically informed worldview.

Good Intentions: Trying to Legislate Values *Directly*

Rather than seeking to legislate merely out of a set of values—an unavoidable reality—the Plano City Council clearly tried to impose a set of values directly onto the public by adopting this more expansive anti-discrimination ordinance. Such legislative overreach has become part and parcel of an increasingly politically correct polity known as the United States of America. Plano is now more PC. While this kind of ordinance is not only inadvisable because it cannot hope to work well, it also steps beyond the scope of a proper role of government.

IT CANNOT WORK BECAUSE . . .
We often hear the phrase "You can't legislate morality." Well, yes and no. While the very nature of human law at its root is a delineation of and codification of right vis a vis wrong—that is, strictures or incentives administered by the state as a morally informed code of conduct—it is also true that government cannot successfully impose morality, per se, onto the consciences of their citizens.

Yet, that is precisely what such ordinances as Plano's ERP seeks to do. Plano's "out" regarding the problem of conscientious objection? City Attorney Paige Mims assures us that if anyone outside of the many exempted statuses has a moral or religious objection, they can go through a waiver process. This is, on its face, an undue imposition on businesspeople who don't fall under exempted categories like education, non-profit or religious. Recent legal precedent (see Hobby Lobby case) makes clear that religious businesses do not somehow lay down their rights of conscience when they go into business.

ROLE OF GOVERNMENT. . .
When government entities try to arbitrate motives, for example hate crimes laws that purport to regulate actions based on the attitudinal intent of the actor, it steps into a sphere where it does not, indeed it cannot, belong. In other words, it takes on a godlike sovereignty to righteously discern between this and that intention. Can't be done. Not righteously. Not fairly.

People—including city legal departments and judges—are fallible humans who lack the innate ability to administer justice based primarily or solely on someone's internal motivation. "The purposes of a person's heart are deep waters, but one who has insight draws them out" (Proverbs 20:5). Drawing out the "purposes" of a man's or woman's heart is certainly not a governmental role. But this is what it takes to know motives, a role only God claims full access to, and a role traditionally reserved for clergy, other spiritual advisers and psychologists.

Here is a pithy bunch of biblical worldview teaching on the role of government.

Biblically, the proper role of government is founded in limits primarily written in Romans 13. As I understand it, a biblical worldview on government's role is limited to: fighting wars, passing and enforcing laws concerning public human interactions and that's about it. Anything else falls under the jurisdiction of religious and social institutions. Government: stay out!

I'm not arguing for such a state of affairs as an absolute in the real world, but as a plumb line to measure when government has stepped over its proper boundaries. In the case of Plano's ERP government has overstepped.

Progressivism on Parade

The subtext of public deliberations on Plano's ERP was plainly a progressive agenda. Why else would a city seek to get "ahead of the curve" on a social issue such as gender bias or sexual identity discrimination or whatever the euphemism is today? (Refer above to the value of limited role of government, which was expressed repeatedly to the council by citizens of Plano.) The council, challenged that there are no known cases of such discrimination, seemed to shrug dismissively and invoke the need to "get ahead of" the issue.

"The issue of equality is a basic human rights issue and the choice for some to focus on a person's sexuality is conflating the issue," said the Mayor. Conflating what with what? Either the mayor misunderstands the term "conflating" (making things the same) or he's basically accusing objectors of the very thing that has been foisted upon them—namely, making one's sexual choices (not their true sexuality) the determiner of human rights. This is like watching someone start a fight over a piece of land and then accusing the one attacked of starting that same fight over that very piece of land!

Questioning the need for the statute was otherwise met with a not-so-veiled sense of accusation, an implication of inherent bias on the part of the objectors, despite an overall congenial atmosphere. So, if I question the veracity of the claim to need such a policy or ask for reasonable cause, I am automatically anti-gay? That's patently false and unfair. Yet that was the sense of things in a politically correct undercurrent that is the zeitgeist of our day.

Worldview War

This is the serious game begun back in the 1970s by Marshall Kirk and Hunter Madsen who spelled out the propaganda project of the gay lobby in a book titled *After the Ball: How America Will Conquer Its Fear & Hatred of Gays in the 90s*. Now that

their jamming (name-calling, guilt by association and other tactics) have worked so well, only an implicit inference need be made at such meetings as Monday night's. It has a chilling—no—a virtual shutdown effect.

Yet, many citizens displayed aplomb when speaking on the Constitution and related matters. Businesspeople appealed to the unfairness of having to seek redress through a voucher system. One person well said in response: "The Constitution is my waiver." First Amendment (or any other) rights do not require special permission. It's government's role merely to ensure them, which Plano may think it's doing by elevating ever more special interests to protected status. That is an upside-down approach that's illegitimate no matter how much case law exists or how many other cities and companies enact similar policies.

The "We're Just Following" Fallacy

An admittedly very arguable point I'd like to add: Mayor LaRosiliere and City Attorney Mims claimed that other major cities in Texas have such statutes on the books. Hence we are not, as implicated, "out front" taking legal risks, but rather are following others' lead. This seems disingenuous.

Are we "out in front" of the issue or are we, as strongly emphasized by the Mayor, simply one in a fairly long line of municipalities trying to codify fair treatment to people of all lifestyles and segments? One could make the case that Plano is in the vanguard overall but not first in implementation. However, that is unsatisfactory to many. You can't ultimately have it both ways: either you're progressive on social issues (which does not truly reflect Plano well) or you're just falling in line with current legal trends.

The "Gay Gene" at the Bottom of the

Debate

One thing is sure: *increased expansion of rights and privileges to previously unaddressed parties is the trend in our culture—and lots of it has to do with sexuality in a newly politicized way*. But we thought government was supposed to get out of our bedrooms?

Any claim to that distinction has been lost with the adoption of the near-universal belief in what amounts to a "gay gene"—that a person inherently possesses a sexual identity that may indeed be homosexual or of other varieties. This, over and against a mere proclivity or attraction to the same sex, which leaves room for choice, which is an ethical issue. Remove choice regarding homosexuality, you remove any basis of objection. Remove objection, you can run roughshod over any cultural restraints on the free and damaging expression of sexuality outside the bounds of its Inventor, God. Remove those restrictions, celebrate the lifestyle, then codify and impugn those who disagree, and the After the Ball agenda is a complete success.

Monday night's meeting was an incremental victory toward this end, whether or not players on the city council or either side of the issue realized it. Regarding objectors' motives, it's one thing to care for individuals whose sexual identity is in question or those who act out a gay lifestyle and it's another kind of thing entirely to exercise one's rights to oppose codification of these choices and lifestyles. I and many of my friends there that night were doing one while we practice the other in private situations, too.

There is no cognitive dissonance or hypocrisy here—one can do both public square advocacy of conservative values and also outreach to individuals who struggle in a certain area of sin—namely other-than-heterosexual-wed sex. True Christlike love does not affirm that which the Bible condemns, but shows grace nonetheless.

There is a Precedent for Unintended Consequences and Abuse

Plano's ERP sets up the same oppression of religious objectors that has been seen already across the U.S. with cake bakers, wedding venue owners and others who—for reasons of conscience—refuse to do business with certain parties in select situations like gays getting married. Yes, exemptions were written into Plano's ordinance, but does anyone seriously believe these will stand up under judicial scrutiny in this day and age? The erosion of rights continues—and saying so, again, is not to be confused with intolerance.

This brand of identity politics is rooted in the cultural adoption of the doctrine of a gay gene ("God or nature made me this way!"), which is at a worldview level, where most objectors to the statute were coming from. We object to the underlying presupposition that homosexuality is not utterly tied up with choice, which is so fundamental to opposition to the gay rights issue. (I almost come off as a throwback rube for even bringing it up in today's enlightened culture—which furthers my point!)

The Condescension that Falsely Pits Feelings vs. Facts

Monday night's proceedings—at least from the point of view of the city council—were saturated with what has been called the Sacred / Secular Split. On this view, there are basically two levels of discourse: an area of public life informed largely by science but also by enlightened social values (invariably liberal / progressive / non-traditional ones) balanced unevenly by a lesser valued, private world of emotional / psychological / religious sentiments.

The former—where real knowledge resides—should supposedly be the domain of public policy. The latter—again, a private set

of often closely held feelings and values that should have no sway in the public arena yet the existence of which are somewhat guarded by government and other institutions—are to be tolerated as inevitable but will hopefully catch up with social contracts like those being forged by the gay lobby and societal institutions across the waterfront. The notion is: "You have a right to your private opinion. Just don't bring it into the public square."

This attitude, this taken-for-granted starting place was most evident in closing remarks made by several city council members—all of whom happened to vote for the policy. One council member waxed eloquent on his world travels, noting that the most advanced societies he'd run across made it a point never to discriminate. (I don't know where he's been, but perhaps his hotel's staff might beg to differ—just guessing.)

More poignantly, he and another council member who said that her Christian faith informed her "yes" vote, was only one more who joined a chorus of comments like:

"There were lots of strong feelings on the topic of discussion tonight" and

"This is a very emotional issue for many. . . ."

The plain inference was that objections were raised out of the private, sacred area of life, laden with "emotion" and "feelings" while effective debate occurred on the level of law, fact and agreed-upon societal norms (at least the evolving kind that our "City of Excellence" wants to be known for).

Pronouncements by a clergy woman (Disciples of Christ) who serves as an officer of a Plano Gay-Lesbian-Bisexual-Transgender association, the mayor and at least one more gay advocate that the passage of the ERP was just "the right thing to do" obviously paints the vast majority of citizens as those

who want to do the wrong thing. According to Mayor LaRosiliere, “Providing equal rights to everyone is the right thing to do.” Rights to what? Rights in displacement of whose rights? The task in a pluralistic society is to find that fairest middle ground—and that failed Monday night.

Apparently bigotry, at least ignorance, was the only thing standing in the way of Plano’s ERP. Thank you for the condescension. Which leads to my final point: the race card was deftly played by none other than Mayor LaRosiliere where it has no place. And the Mayor did precisely what he accused others of of doing, that is . . .

. . .Conflating Race & Sexual Lifestyle

Plano’s Mayor ended deliberations (or nearly did) with a speech on the equivalency of historical human rights movements to the current push for special privileges for sexual identities and lifestyles. His well-written story arc was centered on the question, “Why are we doing this now?” In a series of juxtaposed historical references, he posed the question he deemed was being needlessly asked about Plano’s Equal Rights Protection ordinance: **Why pass this now if there is no case on record of any discrimination?** In the case of the infamous Dredd-Scott Supreme Court decision that ruled blacks were 3/5 of a person one might ask, he said, “Why are we doing this now?”

“If we spoke in 1919,” LaRosiliere continued, “to allow women to vote, the question would be, ‘Why are you oppressing me and making me subject to this now.’” He went on to paint discrimination against the Irish in early 19th Century New York and segregation in the South in the 20th Century as morally equivalent instances comparable to the current situation—ostensibly oppression of gay, lesbian and transgender citizens.

Very cleverly devised rhetorical device, that. But it

presupposes a moral equivalency that a black man sitting beside me rejected outright. This gentlemen from Nigeria was so confused by the proceedings and the Mayor's speech capping them off that he was convinced the entire issue at hand was racism! When I asked him this question, he unequivocally answered "No!": "Do you think that homosexual identity is the same kind of thing as you being black or being from Nigeria?"

"No!"

And rightly, **my new African friend—who is a Christian—was bothered by the conflation of the two and the use of such rhetoric to elevate a class of people based on their sinful behavior and identity to it as the basis to extend so-called human rights. *We all have the right to fair treatment as humans made in God's image. We do not have a right to socially engineer law to force the compromise of conscience that is being carried out by Plano's new ordinance.***

As I pleaded with the council not to allow, we will surely read about this case going to court, being found unconstitutional and otherwise unlawful and costing this taxpayer and all others unnecessarily.

Ideas, worldviews, do indeed have consequences.

Capital Punishment: A Christian View and Biblical Perspective

Kerby Anderson provides a biblical worldview perspective on capital punishment. He explores the biblical teaching to help

us understand how to consider this controversial topic apply Christian love and biblical principles.

Should Christians support the death penalty? The answer to that question is controversial. Many Christians feel that the Bible has spoken to the issue, but others believe that the New Testament ethic of love replaces the Old Testament law.

Old Testament Examples

Throughout the Old Testament we find many cases in which God commands the use of capital punishment. We see this first with the acts of God Himself. God was involved, either directly or indirectly, in the taking of life as a punishment for the nation of Israel or for those who threatened or harmed Israel.

One example is the flood of Noah in Genesis 6-8. God destroyed all human and animal life except that which was on the ark. Another example is Sodom and Gomorrah (Gen. 18-19), where God destroyed the two cities because of the heinous sin of the inhabitants. In the time of Moses, God took the lives of the Egyptians' first-born sons (Exod. 11) and destroyed the Egyptian army in the Red Sea (Exod. 14). There were also punishments such as the punishment at Kadesh-Barnea (Num. 13-14) or the rebellion of Korah (Num. 16) against the Jews wandering in the wilderness.

The Old Testament is replete with references and examples of God taking life. In a sense, God used capital punishment to deal with Israel's sins and the sins of the nations surrounding Israel.

The Old Testament also teaches that God instituted capital punishment in the Jewish law code. In fact, the principle of capital punishment even precedes the Old Testament law code. According to Genesis 9:6, capital punishment is based upon a belief in the sanctity of life. It says, "Whoever sheds man's blood by man his blood shall be shed, for in the image of God,

He made man."

The Mosaic Law set forth numerous offenses that were punishable by death. The first was murder. In Exodus 21, God commanded capital punishment for murderers. Premeditated murder (or what the Old Testament described as "lying in wait") was punishable by death. A second offense punishable by death was involvement in the occult (Exod. 22; Lev. 20; Deut 18-19). This included sorcery, divination, acting as a medium, and sacrificing to false gods. Third, capital punishment was to be used against perpetrators of sexual sins such as rape, incest, or homosexual practice.

Within this Old Testament theocracy, capital punishment was extended beyond murder to cover various offenses. While the death penalty for these offenses was limited to this particular dispensation of revelation, notice that the principle in Genesis 9:6 is not tied to the theocracy. Instead, the principle of *Lex Talionis* (a life for a life) is tied to the creation order. Capital punishment is warranted due to the sanctity of life. Even before we turn to the New Testament, we find this universally binding principle that precedes the Old Testament law code.

New Testament Principles

Some Christians believe that capital punishment does not apply to the New Testament and church age.

First we must acknowledge that God gave the principle of capital punishment even before the institution of the Old Testament law code. In Genesis 9:6 we read that "Whoever sheds man's blood by man his blood shall be shed, for in the image of God, He made man." Capital punishment was instituted by God because humans are created in the image of God. The principle is not rooted in the Old Testament theocracy, but rather in the creation order. It is a much broader biblical principle that carries into the New Testament.

Even so, some Christians argue that in the Sermon on the Mount Jesus seems to be arguing against capital punishment. But is He?

In the Sermon on the Mount, Jesus is not arguing against the principle of a life for a life. Rather He is speaking to the issue of our personal desire for vengeance. He is not denying the power and responsibility of the government. In the Sermon on the Mount, Jesus is speaking to individual Christians. He is telling Christians that they should not try to replace the power of the government. Jesus does not deny the power and authority of government, but rather He calls individual Christians to love their enemies and turn the other cheek.

Some have said that Jesus set aside capital punishment in John 8 when He did not call for the woman caught in adultery to be stoned. But remember the context. The Pharisees were trying to trap Jesus between the Roman law and the Mosaic law. If He said that they should stone her, He would break the Roman law. If He refused to allow them to stone her, He would break the Mosaic law (Lev. 20:10; Deut. 22:22). Jesus' answer avoided the conflict: He said that he who was without sin should cast the first stone. Since He did teach that a stone be thrown (John 8:7), this is not an abolition of the death penalty.

In other places in the New Testament we see the principle of capital punishment being reinforced. Romans 13:1-7, for example, teaches that human government is ordained by God and that the civil magistrate is a minister of God. We are to obey government for we are taught that government does not bear the sword in vain. The fact that the Apostle Paul used the image of the sword further supports the idea that capital punishment was to be used by government in the New Testament age as well. Rather than abolish the idea of the death penalty, Paul uses the emblem of the Roman sword to reinforce the idea of capital punishment. The New Testament did not abolish the death penalty; it reinforced the principle of capital punishment.

Capital Punishment and Deterrence

Is capital punishment a deterrent to crime? At the outset, we should acknowledge that the answer to this question should not change our perspective on this issue. Although it is an important question, it should not be the basis for our belief. A Christian's belief in capital punishment should be based upon what the Bible teaches not on a pragmatic assessment of whether or not capital punishment deters crime.

That being said, however, we should try to assess the effectiveness of capital punishment. Opponents of capital punishment argue that it is not a deterrent, because in some states where capital punishment is allowed the crime rate goes up. Should we therefore conclude that capital punishment is not a deterrent?

First, we should recognize that crime rates have been increasing for some time. The United States is becoming a violent society as its social and moral fabric breaks down. So the increase in the crime rate is most likely due to many other factors and cannot be correlated with a death penalty that has been implemented sparingly and sporadically.

Second, there is some evidence that capital punishment is a deterrent. And even if we are not absolutely sure of its deterrent effect, the death penalty should be implemented. If it is a deterrent, then implementing capital punishment certainly will save lives. If it is not, then we still will have followed biblical injunctions and put convicted murderers to death.

In a sense, opponents of capital punishment who argue that it is not a deterrent are willing to give the benefit of the doubt to the criminal rather than to the victim. The poet Hyman Barshay put it this way:

> *The death penalty is a warning, just like a lighthouse*

> *throwing its beams out to sea. We hear about shipwrecks, but we do not hear about the ships the lighthouse guides safely on their way. We do not have proof of the number of ships it saves, but we do not tear the lighthouse down."(1)*

If capital punishment is even a potential deterrent, that is a significant enough social reason to implement it.

Statistical analysis by Dr. Isaac Ehrlich at the University of Chicago suggests that capital punishment is a deterrent.(2) Although his conclusions were vigorously challenged, further cross- sectional analysis has confirmed his conclusions.(3) His research has shown that if the death penalty is used in a consistent way, it may deter as many as eight murders for every execution carried out. If these numbers are indeed accurate, it demonstrates that capital punishment could be a significant deterrent to crime in our society.

Certainly capital punishment will not deter all crime. Psychotic and deranged killers, members of organized crime, and street gangs will no doubt kill whether capital punishment is implemented or not. A person who is irrational or wants to commit a murder will do so whether capital punishment exists or not. But social statistics as well as logic suggest that rational people will be deterred from murder because capital punishment is part of the criminal code.

Capital Punishment and Discrimination

Many people oppose capital punishment because they feel it is discriminatory. The charge is somewhat curious since most of the criminals that have been executed in the last decade are white rather than black. Nevertheless, a higher percentage of ethnic minorities (African-American, Hispanic-American) are on death row. So is this a significant argument against capital punishment?

First, we should note that much of the evidence for

discrimination is circumstantial. Just because there is a higher percentage of a particular ethnic group does not, in and of itself, constitute discrimination. A high percentage of whites playing professional ice hockey or a high percentage of blacks playing professional basketball does not necessarily mean that discrimination has taken place. We need to look beneath the allegation and see if true discrimination is taking place.

Second, we can and should acknowledge that some discrimination does take place in the criminal justice system. Discrimination takes place not only on the basis of race, but on the basis of wealth. Wealthy defendants can hire a battery of legal experts to defend themselves, while poor defendants must relay on a court- appointed public attorney.

Even if we acknowledge that there is some evidence of discrimination in the criminal justice system, does it likewise hold that there is discrimination with regard to capital punishment? The U.S. Solicitor General, in his amicus brief for the case *Gregg vs. Georgia*, argued that sophisticated sociological studies demonstrated that capital punishment showed no evidence of racial discrimination.(4) These studies compared the number of crimes committed with the number that went to trial and the number of guilty verdicts rendered and found that guilty verdicts were consistent across racial boundaries.

But even if we find evidence for discrimination in the criminal justice system, notice that this is not really an argument against capital punishment. It is a compelling argument for reform of the criminal justice system. It is an argument for implementing capital punishment carefully.

We may conclude that we will only use the death penalty in cases where certainty exists (e.g., eyewitness accounts, videotape evidence). But discrimination in the criminal justice system is not truly an argument against capital

punishment. At its best, it is an argument for its careful implementation.

In fact, most of the social and philosophical arguments against capital punishment are really not arguments against it at all. These arguments are really arguments for improving the criminal justice system. If discrimination is taking place and guilty people are escaping penalty, then that is an argument for extending the penalty, not doing away with it. Furthermore, opponents of capital punishment candidly admit that they would oppose the death penalty even if it were an effective deterrent.(5) So while these are important social and political issues to consider, they are not sufficient justification for the abolition of the death penalty.

Objections to Capital Punishment

One objection to capital punishment is that the government is itself committing murder. Put in theological terms, doesn't the death penalty violate the sixth commandment, which teaches "Thou shalt not kill?"

First, we must understand the context of this verse. The verb used in Exodus 20:13 is best translated "to murder." It is used 49 times in the Old Testament, and it is always used to describe premeditated murder. It is never used of animals, God, angels, or enemies in battle. So the commandment is not teaching that all killing is wrong; it is teaching that murder is wrong.

Second, the penalty for breaking the commandment was death (Ex.21:12; Num. 35:16-21). We can conclude therefore that when the government took the life of a murderer, the government was not itself guilty of murder. Opponents of capital punishment who accuse the government of committing murder by implementing the death penalty fail to see the irony of using Exodus 20 to define murder but ignoring Exodus 21, which specifically teaches that government is to punish the murderer.

A second objection to capital punishment questions the validity of applying the Old Testament law code to today's society. After all, wasn't the Mosaic Law only for the Old Testament theocracy? There are a number of ways to answer this objection.

First, we must question the premise. There is and should be a relationship between Old Testament laws and modern laws. We may no longer be subject to Old Testament ceremonial law, but that does not invalidate God's moral principles set down in the Old Testament. Murder is still wrong. Thus, since murder is wrong, the penalty for murder must still be implemented.

Second, even if we accept the premise that the Old Testament law code was specifically and uniquely for the Old Testament theocracy, this still does not abolish the death penalty. Genesis 9:6 precedes the Old Testament theocracy, and its principle is tied to the creation order. Capital punishment is to be implemented because of the sanctity of human life. We are created in God's image. When a murder occurs, the murderer must be put to death. This is a universally binding principle not confined merely to the Old Testament theocracy.

Third, it is not just the Old Testament that teaches capital punishment. Romans 13:1-7 specifically teaches that human government is ordained by God and that we are to obey government because government does not bear the sword in vain. Human governments are given the responsibility to punish wrongdoers, and this includes murderers who are to be given the death penalty.

Finally, capital punishment is never specifically removed or replaced in the Bible. While some would argue that the New Testament ethic replaces the Old Testament ethic, there is no instance in which a replacement ethic is introduced. As we have already seen, Jesus and the disciples never disturb the Old Testament standard of capital punishment. The Apostle Paul teaches that we are to live by grace with one another, but

also teaches that we are to obey human government that bears the sword. Capital punishment is taught in both the Old Testament and the New Testament.

Notes

1. Hyman Barshay, quoted in "On Deterrence and the Death Penalty" by Ernest van den Haag, *Journal of Criminal Law, Criminology and Police Science* no. 2 (1969).

2. Isaac Ehrlich, "The Deterrent Effect of Capital Punishment: A Question of Life and Death," *American Economic Review*, June 1975.

3. *Journal of Legal Studies*, January 1977; *Journal of Political Economy*, June 1977; *American Economic Review*, June 1977.

4. Frank Carrington, *Neither Cruel nor Unusual: The Case for Capital Punishment* (New Rochelle, N.Y.: Arlington, 1978), 118.

5. Further discussion of these points can be found in an essay by Ernest van den Haag, "The Collapse of the Case Against Capital Punishment," *National Review*, 31 March 1978, 395-407.

A more complete discussion of capital punishment can be found in chapter 10 of *Living Ethically in the 90s* (Wheaton, Ill.: Victor, 1990), available from Probe Ministries.

©1992 Probe Ministries.

Romney vs. Obama and Beyond: The Church's Prophetic Role in Politics

Dr. Lawrence Terlizzese answers a common question of a Christian view of politics and government: How would a biblical worldview inform us on being in the world of politics but not of it? "Dr. T" models a critical yet engaged distance

in assessing the beliefs of Presidential candidates Mitt Romney and Barack Obama.

Christian Government

During each new election season Christians ask, "What is a biblical view of government?" Does it teach Theocracy, Communism or maybe Democracy? The Old Testament does teach theocracy, which means the Priests ruled the people through the Mosaic Law. Later in its history Israel became a monarchy by its own decision under King Saul—a choice God was not very pleased with, but He accommodated Israel's demand (I Samuel 8).

The New Testament does not adopt theocracy because it applied only to the chosen nation of Israel; it gives no endorsement of any one form of government, but instead offers the Church a special role as a prophetic voice engaging any and all forms of government. There is no such thing as *Christian (civil) Government*, only *Christians in government*. Instead of creating a new system, the Church brings biblical principles to bear on all governments.{1} This position allows the Church everywhere to be actively involved in its particular political situation through maintaining its witness to Christ.

Israel and the Church

The role of Israel and the Church are often conflated in Christian minds, especially during the political season. Many still believe that Christians should create laws or vote for candidates that will bring us closer to a "Christian America" ideal. This is a revised version of an old notion of Christendom that joins church and state going back to the Constantinian Church which espoused a Christian Roman Empire. Some of our Puritan forebears held that America was the New Jerusalem. America as a nation replaces Israel as the people of God and the Church becomes a political entity like Israel.

In approaching politics, it is essential that we keep in mind the differences between Israel and the Church. Israel was a national people with its own civil law and identity. It was closed to the rest of the world and had to live in strict separation from the Gentile nations. Their call was to isolation, to establish Theocracy and to drive the Gentiles out from Canaan, a goal they were never really successful at accomplishing (Judges 1: 19, 28, 32). Israel was one civil nation among many civil nations and it was usually at war with those neighbors.

Israel foreshadowed the Church. They prepared the world for the coming of the messiah and the Church. Their history and law serves as an example or model of instruction for the Church (Romans 15: 4 and I Corinthians 10: 6), but the Church is not obligated to adopt Israel's civil identity because this would violate her broader mission to reach all people (Acts 1: 8). The Church is called to political and cultural engagement with all systems and all people, not isolation. When the Church becomes a political or cultural system, it loses its message of grace through faith and reverts back to Law (Galatians 3). Faith cannot be legislated.

The Church could not be true to its universal calling if it was a political power like Israel because this turns its mission into one of war and conquest, such as the Crusades in the middle ages, rather than conversion through faith (John 18: 36). Islam is a good example of a religion that does follow Israel's kind of political identity in the establishment of Sharia Law. The Church is not one nation, but one people among many nations, cultures and systems. It cannot afford to be a nation with its own civil law and government, which sets itself against other governments and other people. When the Church establishes itself as a political power it compromises its prophetic mission and loses its unique contribution to politics. Instead the Church has a more complex role in any system it finds itself in.

In The World but Not of It

Christians are in the world, but not of the world. Jesus prayed that his followers will not be taken out of the world, but that they be sent into the world and kept from its evil (John 17: 15). The Apostle Paul argued similarly that we must maintain our association with people in the world, even immoral people—and not to isolate ourselves (I Corinthians 5: 9, 10). He says, "the form of this world is passing away," an awareness that creates in us an "undistracted devotion to the Lord" in every area of life. We are to participate in the world, but not get too attached to it. We "should be as those who buy, but do not possess…and those who make use of the world as though they did not make full use of it" (I Corinthians 7: 31-35). We bring awareness of the temporal nature of the world.

The Prophetic Role of the Church

The Apostle Peter states that the Church is a unique people of God, "a people for God's own possession" or a "peculiar people" as the King James Version says, called to proclaim the truth. He exhorts Christians to "proclaim the excellencies of Him who called us out of darkness…" and to keep our "behavior excellent" in the world. (I Peter 2: 9- 12).

The Church lives differently in society by setting an example. As God's special people, the Church is called to witness His truth to the world, including to the government structures. This means that the Church works within various systems, something Paul accomplished effectively in his use of Roman Citizenship and with his appeal to Caesar (Matthew 17: 24-27; I Peter 2: 13-20, Romans 13: 1-7, Acts 16: 35-39; 23: 11; 24 and 25).

In preaching the Word the Church acts as prophet to "the world," the societal structures arrayed against God (Romans 12: 2). This includes all political systems under satanic

control (Luke 4: 5-8). A prophet brings a timely and meaningful message of relevance. He has insight to speak to a particular situation. For example when Nathan the prophet spoke the Word of the Lord to King David in confronting David's sin of murder he held him accountable for his behavior (2 Samuel 12: 1-15). The Bible teaches us through this example that the political powers are not absolute. *The king is not God*, a radical statement in ancient times.

Prophets call people back to obedience to God. They were the conscience of the nation. Likewise, the Church acts as prophet through active participation, but with an attitude of critical distance.

Critical Distance

Critical distance does not mean isolation or withdrawal where we go live in the woods and wait for the world to die. It means involvement in everything the world offers, especially politics, but with an approach from a *different perspective*, an eternal perspective. Criticism means Christians work from within society and offer a perpetual challenge to the status quo that reflects a Christian conscience; it never arrives at a final form of society in which it is completely comfortable. This is an important, albeit an uncomfortable, role to play. It can never endorse any system uncritically because this acceptance negates the fact of the inherent evil of the world and announces the arrival of the Kingdom of God on earth. The Church then is swallowed in the world's identity. This reflects what happened in the Christian Roman Empire and in the Christian America ideal, which is often the ideology behind so called "Christian Conservative" political activism. The United States is identified with Christendom as "a Christian country." Criticism in this sense does not simply entail a good word of advice, but active participation guided by an ethic of love (Matthew 5: 43-48; Romans 13: 8-10). This may manifest in working to repeal an unjust law or

establishing a new law that meets certain needs in society, but especially the needs of the weakest members of society, who cannot speak for themselves and are powerless. This reflects a Christian conscience of concern for others, rather than just ourselves. Laws must protect those who need the most protection, rather than empower those who make it. Law is the enforcement of the personal morality of its makers (hence, when people say you "cannot legislate morality," that's an absurdity).

Perhaps the greatest example in recent times of the Church's prophetic voice in American politics was in bringing attention to the cause of the unborn in its efforts to stem the tide of abortion, both in its political activism and through nonpolitical work of advocating adoption as an alternative to abortion. Another good example was the American Civil Rights Movement when it spoke against racism and the unjust social structures in American society.

Just as the Old Testament prophets held the king accountable to the Law of God—*the king is not God*—so the Church reminds the world of its limitations, that its systems have flaws and must allow for improvement. *The world is not yet in the kingdom of God.* There is no perfect system any more than there are perfect people. There is always room for growth and change. Only in the kingdom of God does change and growth cease because it is no longer necessary in the final state of perfection (Revelation 21).

Democracy offers a better system for Christians than Communism or Theocracy because it reflects an ideal of freedom, the basis of love and faith. But it has flaws, such as the tyranny of the majority (de Tocqueville, *Democracy in America*). Nor is democracy "the end of history," a popular idea after the Cold War, arguing that democracy has emerged from the ideological struggles of history to become the greatest and final system. Nothing will succeed it. The post–Cold War world has reached the end of history, or the end of struggle and the end of

change.{2}

There is every reason to consider that democracy will perish from the earth if its people grow complacent and do not defend it or practice it and any idea to suggest that it cannot perish on the basis of a metaphysical law of history will only contribute to that complacency. There is never a final system of society in which the Church refuses to adjure and criticize toward change because that entity would then be equal to the kingdom of God.

Romney vs. Obama

We apply the same standard of *critical distance* in voting for our favorite candidate or party. Voting is often the choice of the lesser of two evils. This popular maxim expresses the same idea of critical distance as long as we understand that the choice of the lesser evil is still a far less than perfect choice. Critical distance includes self-criticism.

Most people choose a candidate who comes closest to their own position and then largely ignore their differences. Critical distance will not dismiss the differences because through it we hold ourselves accountable by seeing our blind spots and recognizing potential problems. We show humility and responsibility through admitting the limits of our own position and choices.

Many contrasts exist between Governor Romney and President Obama, not least of which is personal religious belief. Ironically, Evangelical Christians largely ignore this issue, though each candidate's views represent a serious difference as compared to biblical Christianity. In the past, Evangelicals have stressed the importance of personal belief. After all, most people hold to a particular political and economic view because of their religious views, not despite them.

President Obama reflects Liberation Theology in his belief that government must act as champion of the people. This should be done, in his view, by elevating the condition of the disenfranchised into the middle class, mainly through economic redistribution, but also through religious pluralism, toleration of minorities, woman's rights and gay rights. Liberation Theology adapts Christianity to a socialist political agenda that uses government as a tool to free people from oppressive social structures such as capitalism, racism and patriarchy. There is a strong emphasis on social justice, radical equality and group sin, meaning the structure of a society is to blame for its problems rather than the individual, who is a victim.

Governor Romney styles himself as a stalwart defender of free enterprise informed by Mormon beliefs that reflect traditional American values of family, faith, and work ethic. Government must protect those values from its own encroachment in order to maintain the middle class. Although Mormonism is radically different from Evangelical Christianity in its doctrinal formulation, it accepts similar social values, which stress personal responsibility and initiative.

Although, no election can be reduced to one issue or to personal beliefs, these considerations' potential impact cannot be disregarded. Behind Obama stands a Liberation Christianity that has and will continue to benefit from his re-election. A Romney victory will lift the cultural status of Mormons in America from outsiders to the mainstream. In the past, the election to the Presidency of a member from a group struggling for recognition in mainstream America received a stamp of approval at the highest level of political office that gave them increased cultural recognition and cache . The election of one of your own to the Presidency is a sign of arrival. President Kennedy's election to office brought American mainstream acceptance to Roman Catholics, just as President Carter brought it to Evangelicals and President

Obama brought the full acceptance of African-Americans, so a "President Romney" will create a greater cultural awareness and acceptance of Mormons.

The contemporary political logic of the American system says put your criticism out there during the primaries, but put it away once a candidate for your party is chosen. You're supposed to fall in line behind him or her. Christians often follow the same logic and refuse to entertain criticism of our chosen candidate because it suggests a preference for the opposing side. The lack of criticism generally continues through our chosen candidate's administration. Problems and faults are usually blamed on the other side and Christians become as politically polarized as the parties. This surrenders any critical distance gained and the Church loses its unique contribution for political advantage. It's like Esau selling his birthright for a bowl of soup (Genesis 25: 27-34). We can in good conscience choose a candidate that we do not completely agree with *if* we retain our criticism of him. We should participate, yet with reservations.

Critical distance can tolerate voting for someone of a different faith if he is a better choice than the alternative, but it cannot live with softening its differences in order to win an election or modifying its convictions for political gain. Evangelicals are faced with a difficult choice, not between Liberation Theology or Mormonism, but whether or not they will retain their doctrinal critique and rejection of Mormonism, when those differences threaten its economic and political interests.

Recently, the Billy Graham Evangelistic Association dropped Mormonism from its cult list. And the language of "values" between Christians and Mormons grows indistinguishable, so that now "Christian values" are somehow equated with "Mormon values" and a vote for a Mormon is a vote for "biblical values." The greatest "value" for Christians is the deity of Jesus Christ, which most Mormons do not accept. Evangelicals

and Mormons share a similar political agenda in preserving the free enterprise system and in protecting the traditional American family ideal, which they both consider preferable to the creeping socialism of the Obama administration. There is no need to drop the hard and fast differences between Christianity and Mormonism; Christians can work with anyone if we effectively practice *critical distance* at the same time.

So, it comes down to retaining our prophetic role as members of Christ's Body—not as much who we vote for, but why and how.

Notes

1. Kerby Anderson, "A Christian View of Politics, Government, and Social Action," *Mind Games Survival Course Manual* (Plano, Texas: Probe Ministries, 1998), www.ministeriosprobe.org/MGManual/Politics/Gov1.htm

2. Francis Fukuyama, *The End of History and the Last Man* (New York: Free Press, 1992). The idea of the end of history here is really a Hegelian version of Christian America, just as the idea of progress, the foundation of Fukuyama's argument, reflects a secularization of the older notion of the idea of providence that founded "Christian America." Both identify either Christendom or the Western World with the kingdom of God, the final form of society. One is traditionally religious in its conception and the other secular.

© 2012 Probe Ministries

Responding To President

Obama’s Same-Sex Approval

President Obama recently gave public support to gay marriage. How do we respond from within a biblical worldview?

Some Christians have used this news event to highlight the way the church is blowing it on the opportunity to be “Jesus with skin on” to the GLBT (gay | lesbian | bi-sexual | transgender) community. This sentiment is especially prominent among people under forty who often have good friends who identify as gay.

There are two different issues that need to be kept separate: how the church treats gay-identifying *people*, and the church’s position on the culture-affecting issue of gay identity and so-called gay marriage. The first provides an opportunity to display a welcoming attitude of grace, which says, “We’re glad you’re here like the rest of us messed-up sinners who desperately need Jesus. He loves you and accepts you just the way you are, but He loves you too much to let you stay that way. Come embrace holiness with us as we learn it together.” (And this message is just as true for drug and porn addicts, as well as Pharisaical holier-than-thou folks addicted to judgmental moralism.)

The other is about refusing to budge on what God has said about sexual sin, which does not change. Homosexuality is no more right, holy or acceptable today than it ever was in Bible times. Neither is heterosexual fornication, adultery, or pornography-driven lust. It’s not just that sex outside of God’s plan for marriage (which is limited to one man and one woman, per the created intent in Genesis 1 and 2) breaks His law-His rules are given as a gift to keep us from breaking our hearts.

Jesus said He came to bring a sword (Matt. 10:34), and this issue is one of the areas of conflict He was bound to cause because His standard of holiness, and His call to live in it,

is at odds with the human desire to do what we want regardless of what God thinks. Is homosexuality a sin? This is a simple question, but it needs a complex answer. Same-sex attraction (SSA) is usually not a choice; it's something people discover, usually with pain and horror. (Females, naturally more relational, can cultivate it and be emotionally seduced toward lesbianism, though, even with no previous leanings that way.)

But does it "fall short of the glory of God," one way Scripture defines sin (Rom 3:23)?

Certainly.

Same-sex attractions are a corruption of God's intention for healthy personal and sexual development, the result of the Fall and of living in a fallen world. I get this. I have lived with polio ever since I was six months old. I didn't choose this disability, but is it a sin? It certainly falls short of the glory of God, and polio is part of living in a fallen world. It's one of the ways I experience the infection of sin. I did not choose the fallen-creation consequence of polio, yet I have to deal with it. My *responses* to it can be sinful, just as those who experience unwanted SSA have to deal with the fallen-creation consequence of homosexuality, but their responses to it can be sinful.

(By the way, there is no evidence of a genetic cause for homosexuality. The "born that way" myth cannot be supported biologically. But there are good reasons that many people end up with same-sex feelings; for more information, please read my articles in the homosexuality section of the Probe website, as well as articles on the Living Hope Ministries website at www.livehope.org.)

When people give in to the temptations of SSA and engage sexually with other men or other women, God's word has a very serious word for it: *abomination* (Lev. 18:22). But it's important to understand that the abomination is the act, not

the people.

President Obama referred to the golden rule (treat others as you want them to treat you) as his rationale for supporting gay marriage:

> *[Michelle and I] are both practicing Christians and obviously this position may be considered to put us at odds with the views of others but, you know, when we think about our faith, the thing at root that we think about is, not only Christ sacrificing himself on our behalf, but it's also the Golden Rule, you know, treat others the way you would want to be treated. And I think that's what we try to impart to our kids and that's what motivates me as president and I figure the most consistent I can be in being true to those precepts, the better I'll be as a as a dad and a husband and, hopefully, the better I'll be as president.*{1}

In 2008, in defending his current position against same-sex marriage but for civil unions, he said concerning people who might find his position controversial, "I would just refer them to the Sermon on the Mount, which I think is, in my mind, for my faith, more central than an obscure passage in Romans." {2}

Two things strike me about this. First, he's not consistent about his application of the golden rule; he's pro-abortion-but of course he doesn't want to be hacked to pieces without anesthesia, which is precisely what certain abortion procedures entail.

Second, choosing the golden rule over "an obscure passage in Romans" shows he doesn't understand that "the entirety of [God's] word is truth" (Ps. 119:160). Both the Golden Rule and the Romans 1 passage are true; it's not a choice between the two. Since he used to give lectures on Constitutional law at the University of Chicago, I doubt that he would ever use the term "an obscure phrase in the Constitution," because

obscurity is about one's perception of importance, not the actual importance of a matter. To a Constitutional lawyer who respects the document, every phrase of the document is important. To a serious [true] Christ-follower, every word of His scriptures is important.

The issue of same-sex marriage isn't about people's right to live in committed relationships, to do life together. It's about demanding society's approval for "the façade of normalcy." It's about demanding approval for what God has called an abomination (the sexual act, not the people engaged in it).

Ryan Anderson wrote in the *National Review Online*,

> *"What's at issue is whether the government will recognize such unions as marriages – and then force every citizen and business to do so as well. This isn't the legalization of something, this is the coercion and compulsion of others to recognize and affirm same-sex unions as marriages."{3}*

American culture is definitely moving toward normalizing homosexuality, but from God's perspective it will never be normal or natural (Rom. 1:26-27). And it's God's perspective that matters.

Notes

1. www.dennyburk.com/president-obamas-scriptural-defense-of-gay-marriage/
2. www.wnd.com/2008/03/57975/
3. bit.ly/LGZ1z1

© 2012 Probe Ministries

Should Christians Respect Obama?

Mar. 9, 2010

The email below titled “Should Christians Respect Obama?” was forwarded to me. Perhaps you’ve seen it too. (I have formatted the spacing to fit below; however, all emphases—bolds, italics, exclamation marks, words in all caps—are original.)

> **Dr. David Barton is more of a historian than a Biblical speaker, but very famous for his knowledge of historical facts as well as Biblical truths.**
>
> **Dr. David Barton – on Obama**
> Respect the Office? Yes. Respect the Man in the Office? No, I am sorry to say. I have noted that many elected officials, both Democrats and Republicans, called upon America to unite behind Obama. Well, I want to make it clear to all who will listen that I AM NOT uniting behind Obama !
>
> I will respect the Office which he holds, and I will acknowledge his abilities as an orator and wordsmith and pray for him, BUT that is it. I have begun today to see what I can do to make sure that he is a one-term President !
>
> Why am I doing this ? It is because:
> – I do not share Obama’s vision or value system for America ;
> – I do not share his Abortion beliefs;
> – I do not share his radical Marxist’s concept of re-distributing wealth;
> – I do not share his stated views on raising taxes on those who make $150,000+ (the ceiling has been changed three times

since August);
– I do not share his view that America is Arrogant;
– I do not share his view that America is not a Christian Nation;
– I do not share his view that the military should be reduced by 25%;
– I do not share his view of amnesty and giving more to illegals than our American Citizens who need help;
– I do not share his views on homosexuality and his definition of marriage;
– I do not share his views that Radical Islam is our friend and Israel is our enemy who should give up any land;
– I do not share his spiritual beliefs (at least the ones he has made public);
– I do not share his beliefs on how to re-work the healthcare system in America ;
– I do not share his Strategic views of the Middle East ; and
– I certainly do not share his plan to sit down with terrorist regimes such as Iran .

Bottom line: my America is vastly different from Obama's, and I have a higher obligation to my Country and my GOD to do what is Right ! For eight (8) years, the Liberals in our Society, led by numerous entertainers who would have no platform and no real credibility but for their celebrity status, have attacked President Bush, his family, and his spiritual beliefs !

They have not moved toward the center in their beliefs and their philosophies, and they never came together nor compromised their personal beliefs for the betterment of our Country ! They have portrayed my America as a land where everything is tolerated except being intolerant ! They have been a vocal and irreverent minority for years ! They have mocked and attacked the very core values so important to the founding and growth of our Country ! They have made every

effort to remove the name of GOD or Jesus Christ from our Society ! They have challenged capital punishment, the right to bear firearms, and the most basic principles of our criminal code ! They have attacked one of the most fundamental of all Freedoms, the right of free speech !

Unite behind Obama? Never ! ! !

I am sure many of you who read this think that I am going overboard, but I refuse to retreat one more inch in favor of those whom I believe are the embodiment of Evil! PRESIDENT BUSH made many mistakes during his Presidency, and I am not sure how history will judge him. However, I believe that he weighed his decisions in light of the long established Judeo-Christian principles of our Founding Fathers!!! Majority rules in America , and I will honor the concept; however, I will fight with all of my power to be a voice in opposition to Obama and his "goals for America ." I am going to be a thorn in the side of those who, if left unchecked, will destroy our Country ! ! Any more compromise is more defeat ! I pray that the results of this election will wake up many who have sat on the sidelines and allowed the Socialist-Marxist anti-GOD crowd to slowly change so much of what has been good in America !

"Error of Opinion may be tolerated where Reason is left free to combat it." – Thomas Jefferson
GOD bless you and GOD bless our Country ! ! !
(Please, please, please, pass this on if you agree.)
Thanks for your time, be safe. "In GOD We Trust"
"If we ever forget that we're one nation under GOD, then we will be a nation gone under." – Ronald Reagan
I WANT THE AMERICA I GREW UP IN BACK…..

In GOD We Trust……..

Respectfully, I disagree. The person who wrote this email didn't say how to respect the office without respecting the

person holding it. It may be possible to do so; however, I believe it is more important to respect people than positions. It sounds very noble to say, “I respect the office but not the man.” It’s like saying, “I respect my boss’s position of authority over me, but I don’t respect my boss.” But in my experience, this attitude makes it very difficult to “do everything without complaining or arguing.” That habit derives only from love. And love is expressed by subordinates to their authorities largely through respect (Eph 5:21–6:8; note especially 5:33 and 6:5).

It is possible not to respect the positions the President holds and still respect the President as an Image-bearing human creation if nothing else. But this kind of generosity which derives from thinking Christianly (a Christian worldview) is not expressed in this email. The tone of this email conveys contempt, not respect. I’m particularly unnerved by the way the term “embodiment of Evil” was tossed out there. Calling liberals Satan incarnate is sensationalist at best and certainly doesn’t portray the high view of human dignity that Christianity gives us.

A few other side notes to consider when viewing email forwards like this one:

- It is highly unlikely that a PhD wrote an email in such broad strokes with such inflammatory language, not to mention so many exclamation points. (In fact, I would be cautious of anything with this many exclamation marks, whether it claims to be from a PhD or not because when every sentence is exclaiming, that’s a sign that the email is not trying to get you to think about the topic, but is only interested in goading an inordinately emotional reaction from you (as opposed to an emotionally passionate response tempered with thought-full-ness).)

- From Dad: “Dr. Barton’s website does not have a record of this document – so, I doubt that it is from him. I sent an

e-mail inquiry to wallbuilders.com asking them to comment on its authenticity." Thanks Dad!

• Thirdly, there are at least three of the President's views/positions that have been distorted and intentionally misrepresented in this email. Email forwards are notorious for this, and there is very little that is less Christian than bearing false witness.

• Finally, I just want to comment that it is okay for Christians to disagree about most of the items in that list. This email implies that a Christian nation (whatever that means anyway) would resemble the exact set of beliefs behind this email; it implies that any good Christian would agree with this email wholesale.

So, should Christians respect President Obama? We, more than anyone, should—especially if you dislike him and/or disagree with his basic platforms. It is easy to love people we like: people who are like us, people with whom we agree. But Christ demands we love those who are irritating to us.

But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect.

This blog post originally appeared at
reneamac.com/2010/03/09/respect-obama/

Capitalism and Socialism

Kerby Anderson writes that recent polls show the a mere majority of Americans believe in capitalism. And those under the age of 30 are essentially evenly divided about capitalism and socialism. Is there a war on capitalism? And are there answers to the typical criticisms of capitalism?

Poll About Capitalism

Americans traditionally have supported capitalism over socialism, but there is growing evidence that might be changing. The latest Rasmussen poll showed that a mere majority of Americans (fifty-three percent) say capitalism is better than socialism.{1} And one in five (twenty percent) say that socialism is better than capitalism. America may not be ready to reject capitalism for socialism, but this poll does show less enthusiasm than in the past.



Age is a significant component. If you look at adults under the age of thirty in the poll, you find they are essentially evenly divided. More than a third of young people (thirty-seven percent) prefer capitalism, another third (thirty-three percent) embrace socialism, and the rest (thirty percent) are undecided.

What are we to make of this? First, the terms capitalism and socialism weren't defined in the poll. I suspect that if the pollsters explained the various tenets of socialism that the percentages would change. Defining capitalism would also be important since many would not necessary associate it with a free market but instead might have visions of an evil, greedy capitalist. After all, that is how many businessmen are

portrayed in the media.

How should we define capitalism and socialism? Here are some brief definitions of these two economic systems. Capitalism is an economic system in which there is private property and the means of production are privately owned. In capitalism, there is a limited role for government. Socialism is an economic system in which there is public or state ownership of the means of production and the primary focus is on providing an equality of outcomes. In socialism, the state is all-important and involved in central planning.

Another question surfacing from the Rasmussen poll concerns those under the age of thirty. They are probably the least likely to associate socialism with Soviet-style repression. Instead, they may have in their minds the current government push toward European socialism and find that more attractive. Also, they are less likely to have "skin in the game." When you ask investors this same question about capitalism and socialism, they favored capitalism by a five-to-one margin.

Political affiliation is another determinant of support for capitalism. Republicans favor capitalism over socialism by an eleven-to-one margin. By contrast, Democrats are more closely divided. They barely favor capitalism (thirty-nine percent) over socialism (thirty percent).

In what follows I'll look at the debate between capitalism and socialism and provide a biblical critique.{2}

The War Over Capitalism

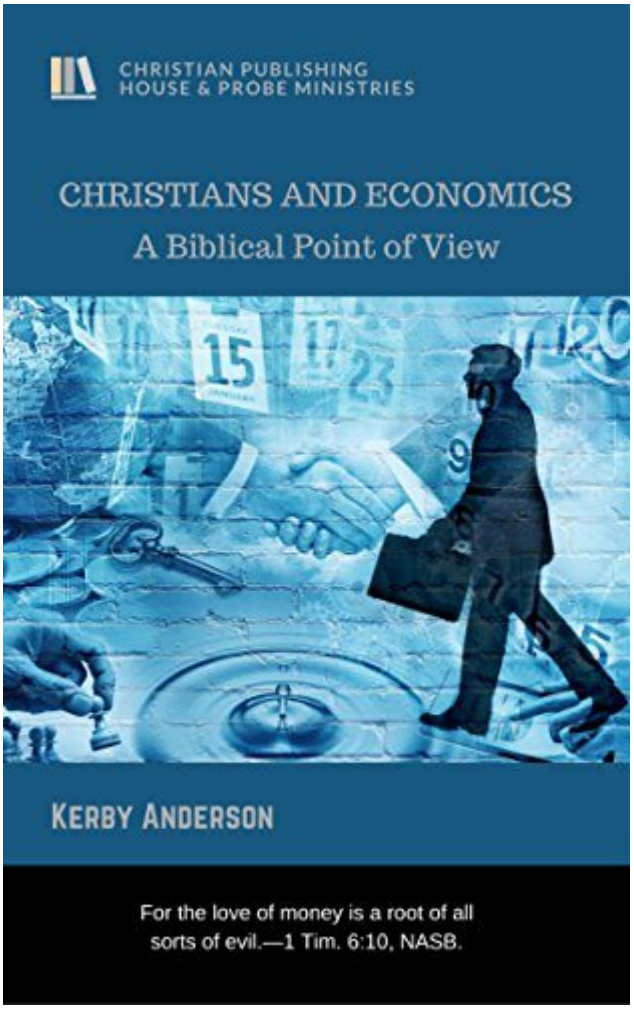
I noted that fifty-three percent of Americans say capitalism is better than socialism. While that is a majority, it is a mere majority and hardly a strong endorsement of free market economics.

We might wonder if the percentages of support for these

economic systems might change if different words were used. A survey taken in 2007 came to a different conclusion. The Pew Research Center asked people if they were better off "in a free market economy even though there may be severe ups and downs from time to time." In that case seventy percent agreed, versus twenty percent who disagreed.{3} This might suggest that Americans like terms like "free market" more than "capitalism."

These polls illustrate that we are in the midst of a cultural conflict over capitalism. That is the conclusion of Arthur Brooks. His op-ed in *The Wall Street Journal* argues that "The Real Culture War is Over Capitalism."{4} He notes that President Obama's tax plan will increase the percentage of American adults who pay no federal income tax from forty percent to forty-nine percent (and another eleven percent will pay less than five percent of their income in tax). This has the potential to change attitudes about taxes since half of America won't be paying taxes.

Brookes says, "To put a modern twist on the old axiom, a man who is not a socialist at 20 has no heart; a man who is still a socialist at 40 either has no head, or pays no taxes. Social Democrats are working to create a society where the majority are net recipients of the 'sharing economy.' They are fighting a culture war of attrition with economic tools."{5}



These various polls, as well as the current debate about the role of government in the economy, illustrate why we need to educate adults and young people about economics and the free market system (in my book, *Making The Most of Your Money in Tough Times*, I devote a number of chapters to economics and economic systems). How can we use biblical principles to evaluate economic systems like capitalism and socialism? The Bible does not endorse a particular system, but it does have key principles about human nature, private property rights, and the role of government. These can be used to evaluate economic systems.

The Bible warns us about the effects of sinful behavior in the world. Therefore, we should be concerned about any system that would concentrate economic power and thereby unleash the ravages of sinful behavior on the society. We should reject socialism and state-controlled economies that would concentrate power in the hands of a few sinful individuals.

Economic Criticisms of Capitalism

People often reject the idea of capitalism because they believe one of the *economic* criticisms of capitalism. Here are two of these criticisms.

The first economic criticism is that capitalism leads to monopolies. These develop for two reasons: too little government, and too much government. Monopolies have occurred in the past because government has not been willing to exercise its God-given authority. Government finally stepped in and broke up the big trusts that were not allowing the free enterprise system to function correctly.

But in recent decades, the reason for monopolies has often been too *much* government. Many of the largest monopolies today are government-sanctioned or -sponsored monopolies that prevent true competition from taking place. The solution is for government to allow a freer market where competition can take place.

Let me add that many people often call markets with limited competition “monopolies” when the term is not appropriate. For example, the major car companies may seem like a monopolies or oligopolies until you realize that in the market of consumer durables the true market is the entire western world.

The second criticism of capitalism is that it leads to pollution. In a capitalistic system, pollutants are considered externalities. The producer will incur costs that are external to the firm so often there is no incentive to clean up the pollution. Instead, it is dumped into areas held in common such as the air or water.

The solution in this case is governmental regulation. But this need not be a justification for building a massive bureaucracy. We need to find creative ways to direct self-interest so that people work towards the common good.

Sometimes when speaking on the topic of government and the environment, I use a thought experiment. Most communities use the water supply from a river and dump treated waste back into the water to flow downstream. Often there is a tendency to cut corners and leave the waste treatment problem for those downstream. But imagine if you required that the water intake pipe be downstream and the waste pipe be upstream. If you did require this (and this is only a thought experiment) you would instantly guarantee that you would have less of a problem with water pollution. Why? It is now in the self-interest of the community to clean the wastewater being pumped back into the river.

We can acknowledge that although there are some valid economic criticisms of capitalism, these can be controlled by limited governmental control. And when capitalism is wisely controlled, it generates significant economic prosperity and economic freedom for its citizens.

Moral Criticism of Capitalism

Another reason people often reject the idea of capitalism is because they believe it is *immoral*.

One of the moral arguments against capitalism involves the issue of greed. And this is why many Christians feel ambivalent towards the free enterprise system. After all, some critics of capitalism contend that this economic system makes people greedy.

To answer this question we need to resolve the following question: Does capitalism make people greedy or do we already have greedy people who use the economic freedom of the capitalistic system to achieve their ends? In light of the biblical description of human nature, the latter seems more likely.

Because people are sinful and selfish, some are going to use

the capitalist system to feed their greed. But that is not so much a criticism of capitalism as it is a realization of the human condition. The goal of capitalism is not to change people but to protect us from human sinfulness.

Capitalism is a system in which bad people can do the least harm, and good people have the freedom to do good works. Capitalism works well if you have completely moral individuals. But it also functions adequately when you have selfish and greedy people.

Important to this discussion is the realization that there is a difference between self-interest and selfishness. All people have self-interests that can operate in ways that are not selfish. For example, it is in my self-interest to get a job and earn an income so that I can support my family. I can do that in ways that are not selfish.

Capitalism was founded on the observation that all of us have self-interest. Rather than trying to change that, economists saw that self-interest could be the motor of the capitalist system.

By contrast, other economic systems like socialism ignore the biblical definitions of human nature. Thus, they allow economic power to be centralized and concentrate power in the hands of a few greedy people. Those who complain of the influence major corporations have on our lives should consider the socialist alternative of how a few governmental bureaucrats control every aspect of their lives.

Greed certainly occurs in the capitalist system. But it does not surface just in this economic system. It is part of our sinfulness. Capitalism may have its flaws as an economic system, but it can be controlled to give us a great deal of economic prosperity and economic freedom.

Capitalism and the Zero-Sum Myth

There is a myth that is often at the very foundation of many of the criticisms of capitalism. We can call it the zero-sum myth. By zero-sum, I mean that one person wins and another person loses. Most competitive games are zero-sum games. One team or person wins; the other loses.

In most cases, the free market can be a win-win scenario rather than a win-lose scenario. In his book, *Money, Greed, and God*, Jay Richards uses a fun example from his childhood to illustrate this point.{6}

In the sixth grade, his teacher had them play the "trading game." She passed out little gifts to all of the students: a ten-pack of Doublemint gum, a paddleboard with a rubber ball, a Bugs Bunny picture frame, an egg of Silly Putty, a set of Barbie trading cards, etc.

She then asked the students to rate how much they liked their gift on a scale from one to ten. Then she compiled the score and put it on the board. Then she divided the class into five groups of five students and told them they could trade their gift with anyone in the group. Jay traded the Barbie trading cards he had with a girl in his group who had the paddleboard.

Then the teacher asked them to rate how much they liked their gifts. And she put that number on the board. The total score went up.

Then she told the students they could trade with anyone in the room. Now they had twenty-four possible trading partners rather than just the four in their group. The trading really began to take off. Once again, the teacher asked them to rate their gifts. When she put the number on the board, the total score went up again.

Almost everyone ended up with a toy he or she liked more than when the trading began. In fact, the only individual scores

that did not go up were from students who really liked the gift they received initially from the teacher.

The students that day learned some valuable lessons about a free economy. When people are free to trade, they can add value to the traded item even though it remained physically unchanged. And they saw the value of having more trading partners (in this case twenty-four rather than four). Most of all, they learned that the free exchange can be a win-win proposition.

We can certainly admit that sometimes capitalism is not a win-win proposition. When there are limited resources and an individual or corporation is able to manipulate the political system in their favor, it is a win for the manipulator but a loss for Americans who did not have such political access. However, that is not a flaw in capitalism, but what results when government is corrupt or is corrupted by those who manipulate the system

Notes

1. "Just 53% Say Capitalism Better Than Socialism," Rasmussen Reports, 9 April 2009.
2. If you would like more information about this topic or would like to order my book, *Making the Most of Your Money in Tough Times*, visit our website store at www.probe.org for more information.
3. "World Publics Welcome Global Trade – But Not Immigration," Pew Research Center, 4 October 2007.
4. Arthur Brooks, "The Real Culture War is Over Capitalism," *The Wall Street Journal*, 30 April 2009.
5. Ibid.
6. Jay Richards, *Money, Greed, and God* (NY: Harper One, 2009), 60-61.

© 2010 Probe Ministries

Health Care Concern: Government Utilitarianism & the Hippocratic Oath

Written by Heather Zeiger

The government doesn't take the Hippocratic Oath, but maybe it should.

As I was researching for this article, I easily found the over 2,000-page House bill on health care (H.R. 3962), and downloaded it over our high–speed Internet connection without a problem. I glanced at the Table of Contents, made some notes, and tried to go back to the previous page when my browser came crashing down. It could be that the size of the file gave Firefox some problems. Actually, it was fine at first, but when I realized that this monster was too cumbersome, I tried to get back to a page that was easier to navigate only to find that going back within this huge bill is not as easy as downloading it.

If I can use my experience in retrieving this bulky bill as being symbolic of anything, it would be that if passed, we will find the changes to our health care system confusing and unwieldy. And like my problems with trying to go back to an easier page, once we've realized what we've gotten ourselves into, it may not be easy to undo what has been done. There are many areas of concern in this legislation that raise ethical red flags, but I want to address a very fundamental issue in health care–that of authority and accountability.

The health care reform bill that has been passed by the House and its Senate counterpart (deliberations began November 30),

both bring to light several key bioethical issues: government funding for abortion, defining end–of–life care, who makes rationing decisions, and our obligation to the weak and infirm, to name a few. Many aspects of our lives can fall under the umbrella of health care, so this bill has the potential to affect almost every aspect of society. Another contentious (and constitutionally questionable) feature of the bill is the government requirement that everyone purchase health insurance, which marks the first time in history that the federal government has required everyone in society to enter a particular marketplace (car insurance is state–, not federally regulated).

I want to address the nature of health care specifically. Generally, the person administering health care is dealing with someone who finds themselves in a vulnerable state. That is why people, Christian or not, resonate with the idea that doctors take an oath to "Do No Harm." The essence of the Hippocratic Oath, even before it was Christianized, is that of a covenantal relationship between the physician, the patient, and God (or, in 400 BC, the Greek gods){1}. This recognition of a deep obligation of the physician to the patient in his or her time of vulnerability has been a vocational standard for the industry for centuries. Granted, after the 1950's these standards began to change into something far more utilitarian and consumer–driven and the Oath is rarely recited at medical graduations anymore. Nonetheless, doctors and patients today still operate under the assumptions of the Hippocratic Oath that the doctor is to "do no harm."

But back to the point of the recently passed House bill and the ongoing debate on the Senate bill . If both of these bills pass and are approved by President Obama in their current form, the government is going to exercise a large amount of fiscal and, therefore, regulatory control over the health industry. The Hippocratic Oath was a vocational agreement, but now the government is in the position of holding an

individual's health in its hands. The government makes no such promise to "do no harm" to the individual patient.

In actuality, the very idea of health care for all represents a distinct and debatable worldview. The language being used to argue these bills represents, at best, an attempt to do the greatest good for the greatest number of people. It no longer speaks on an individual level, but on a societal level. And while individual doctors agree to avoid harming patients, the government views its job as seeking what is best for society at large. That is a very different commitment at a fundamental level. In the United States, the governmental commitment is contractual,{2} while in the Hippocratic tradition, the doctor-patient relationship is covenantal. (See the wording for the Oath of Office and the Hippocratic Oath, below.)

Doing what seems best for society on the whole is fine when we are talking about national security and protecting our borders, or when we are talking about how best to implement and regulate interstate commerce, or even in creating boards that enforce common standards for pharmaceuticals, such as the FDA. This protects society, and protects the individuals within that society. But when it comes to an individual making a decision for his personal health or for his dependents, what is best for society as a whole is not the appropriate ethic. This is called *utilitarianism*, which is generally defined as an ethic that prioritizes "the greatest good for the greatest number of people."{3}

Utilitarianism has a limited place, but seeking the greatest good for society should not be the highest calling. This view elevates society and social good to a higher level than the individual, meaning that what is best for the greatest number of people, or society as an aggregate, may be at the expense of certain individuals. However, medicine deals with helping the weak, the infirm, and the vulnerable, which concerns the individual. Hence, the covenantal nature of the doctor/patient relationship. This care for the individual springs from the

idea that all people are made in the image of God. Therefore we cannot value some individuals more than others, even if we (fellow human beings) deem them more or less useful to society.

As Dr. Kathy McReynolds, a bioethicist and professor at Biola University and public policy director for the Christian Institute on Disability says about the health care bill, "I am concerned that decisions regarding patient care will be made by someone other than the patient and physician working together. A disinterested politician is not going to have a connection to that patient or be able to identify intrinsic factors about that person's disability."{4}

Link: Senate Healthcare bill: help.senate.gov/BAI09A84_xml.pdf

House Bill: The bill, the Affordable Health Care for America Act—H.R. 3962

www.pbs.org/wgbh/nova/doctors/oath_classical.html

I swear by Apollo Physician and Asclepius and Hygieia and Panaceia and all the gods and goddesses, making them my witnesses, that I will fulfill according to my ability and judgment this oath and this covenant:

To hold him who has taught me this art as equal to my parents and to live my life in partnership with him, and if he is in need of money to give him a share of mine, and to regard his offspring as equal to my brothers in male lineage and to teach them this art—if they desire to learn it—without fee and covenant; to give a share of precepts and oral instruction and all the other learning to my sons and to the sons of him who has instructed me and to pupils who have signed the covenant and have taken an oath according to the medical law, but no one else.

I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from

harm and injustice.

I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect. Similarly I will not give to a woman an abortive remedy. In purity and holiness I will guard my life and my art.

I will not use the knife, not even on sufferers from stone, but will withdraw in favor of such men as are engaged in this work.

Whatever houses I may visit, I will come for the benefit of the sick, remaining free of all intentional injustice, of all mischief and in particular of sexual relations with both female and male persons, be they free or slaves.

What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself, holding such things shameful to be spoken about.

If I fulfill this oath and do not violate it, may it be granted to me to enjoy life and art, being honored with fame among all men for all time to come; if I transgress it and swear falsely, may the opposite of all this be my lot.

Importantly, the major feature of the traditional version of the Hippocratic Oath is that the doctor recognizes that he is dealing with a patient at a vulnerable time and will do everything with the patient's best interest in mind. He enters into a covenantal agreement between himself, the patient, and the deity.{5}

Oath of Office:

www.senate.gov/artandhistory/history/common/briefing/Oath_Office.htm

I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies,

foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter: So help me God.

The distinguishing feature of the Oath of Office is that of protection of those principles found in the Constitution of the United States. While this may protect the citizens of the U.S., this is not a personal obligation towards an individual with the individual's best interest in mind. In this sense it is a contractual relationship between the citizens of the U.S. and their representatives or armed forces.

Notes

1. Cameron, Nigel M. de S., *The New Medicine: Life and Death after Hippocrates*, 1991, Crossway Books, Wheaton, IL.
2. For some foundational philosophy on Political Theory, see the works of Jean-Jacques Rousseau (*The Social Contract*), John Locke, and Thomas Hobbes (Leviathan).
3. For an interesting look at the history of utilitarianism, see the *Internet Encyclopedia of Philosophy* on "John Stuart Mill," www.iep.utm.edu/milljs/#SSH2d.ii; also, Kerby Anderson, *Christian Ethics in Plain Language*, Nashville, TN, 2005, Thomas Nelson, Inc., pps. 15-17.
4. Joni and Friends, www.joniandfriendsnews.com/docs/091125_healthcare.pdf
5. Translation from the Greek by Ludwig Edelstein. From The Hippocratic Oath: Text, Translation, and Interpretation, by Ludwig Edelstein. Baltimore: Johns Hopkins Press, 1943.

© 2009 Probe Ministries