Jesus, American Politics, and Bearing God's Name

Have you ever wondered how to engage in politics as a Christian? How do you filter what our political leaders say through the lens of scripture? How do you determine if someone in a political office just wants your vote and is willing to misuse scripture to do it? Tom Davis addresses the concerns we should have when our political leaders misuse scripture, how to identify their crafty lies, and how to think theologically when listening and evaluating their promises on their political platform.

I started paying attention to politics around the year 2000. Since then, politics has grown more contentious. The two major parties are suspicious of each other, and the rhetoric has grown even more contentious. Every president elected since 2000 has been declared to be an illegitimate president by some of their opponents. Most political pundits and activists increase the contention, especially during election campaigns. The worst part of this political polarization is that both parties claim Jesus is on their side. How can Jesus be on both sides? What is their evidence that confirms their claim? How should Christians respond?

The Third Commandment: Taking God's Name in Vain

To help us address how politicians use the name of Jesus, it will help to look at the third commandment. The Ten Commandments are found in Exodus 20 and Deuteronomy 5. God leads the Hebrew people out of slavery in Egypt, and makes a covenant with His people. In Exodus 20, God gives these commandments as the conditions of His covenant with the Hebrews. In Deuteronomy, these commandments are restated as

the Hebrews are preparing to go into the promised land. The third commandment is, “You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.”{1}

These commandments were the foundation for the moral behavior that the Hebrew people were to follow to keep their covenant relationship with God. Sometimes there is a particular confusion over the third commandment. A version of this covenant called “The Redneck Ten Commandments” lists the third commandment as “Watch yer mouth.” While humorous, this fails to capture the essence of the commandment. Dropping a “g__ d___,” or an “OMG” in a conversation is not at the heart of the third commandment. Paul wrote of Jesus, “He is the image of the invisible God, the firstborn of all creation.”{2} This means that Jesus is God incarnate, which means exclaiming “Jesus Christ!” as an expression of disgust or surprise is the same as the expressions just mentioned. These phrases can violate taking God’s name in vain, but are not at the heart of the issue. There are other passages in the Bible that address the use of impure, offensive, or vulgar language.

If vulgar and impious phrases such as GD or OMG are not at the heart of the third commandment, what is this commandment about? I suggest two meanings, both of which we see violated in American politics.

When God gave the Hebrews the Ten Commandments, the people were coming out of Egypt. The people were going into the land promised to them, which was inhabited by the Canaanites. Those people, as well as most people of the Ancient Near East, thought that by invoking a god’s name, that god could be manipulated into doing what the people liked. Old Testament scholar Abel Ndjerareon tells us, “Pagans end up believing that they can easily manipulate both the name and the god represented by the name. The name thus becomes a way of controlling, of mastering, and taming the divinity. But the God of Israel refuses to allow his name to be used in this

way. He is not an object to be manipulated."{3} Unlike the gods of the surrounding nations, Yahweh will not be controlled or mastered by people simply because they invoke His name. Old Testament scholar John Walton also states, "The third commandment when read as ancient Near Eastern literature concerns how Yahweh's power/authority was not to be perceived—people were to recognize it by refraining from attempts to control or misuse it."{4} In the third commandment Yahweh is telling the Hebrews, with whom He just entered a covenant, that He is not like pagan gods. They cannot manipulate Him by using His name.

Politicians do not use God's name to manipulate God, they use God's name to manipulate people. People will take God's name and attach it to a political party or a politician to convince people to vote for them. Currently "Jesus Saves" is not only a statement of faith, now it is also a political banner. Jesus Saves banners were at the January 6th riots. Why? Were people witnessing to other people during the riot? That is not likely. Politicians use the name of God to gather support for campaigns and political ideas that God does not agree with. While they may not be trying to manipulate God, they are trying to manipulate His people.

There is another aspect to taking God's name in vain. One use of the Hebrew word for "take" could be something like taking up arms, taking things into your own hands, or taking a bag from someone to help them carry groceries.

The word translated as "take" in the third commandment is also translated as "bear" in other parts of the Old Testament. In Exodus 28, God gives Moses the instructions for how to make the priestly garments and how these garments were to be used. One of the garments, like an apron, is called a breastpiece. The breastpiece has twelve stones attached to it. Each stone represents a tribe of Israel. Aaron is to wear this holy garment when entering the tabernacle: "So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment on

his heart, when he goes into the Holy Place, to bring them to remembrance before the LORD. And in the breastpiece of judgment you shall put the Urim and the Thummim, and they shall be on Aaron's heart, when he goes in before the LORD. Thus Aaron shall bear the judgment of the people of Israel on his heart before the LORD."{5}

A few verses later Aaron is instructed to wear a headband with a gold plate with "Yahweh" engraved on it. The instructions are: "It shall be on Aaron's forehead, and Aaron shall bear any guilt from the holy things that the people of Israel consecrate as their holy gifts. It shall
regularly be on his forehead, that they may be accepted before the Lord."{6} In this passage we can see that Aaron is bearing, or representing, Israel before God by wearing the breastpiece. The gold plate on Aaron's forehead signifies that he is God's representative to Israel. In light of the third commandment and these instructions given to Aaron when fulfilling his priestly role, Israel is to represent God (bear or take his name) to the nations just as Aaron represents (bears) Israel before God.{7}

We Christians should be involved in politics. There is nothing wrong with Christians running for office, or campaigning for a cause. As Christians we bear God's name. We represent God to other people. This means that how we act, what we say, and how we treat people matters to God. When we take God's name and attach it to a political view that does not accurately represent Him, we bear His name in vain. When we campaign, we must do so in a way that honors God. We must not misrepresent Him.

American Politics and God

Throughout the history of America, people have appealed to God and the Bible to justify different social and political movements. The earliest people to settle in what became the United States were devout Christians. The Bible informed their

beliefs and way of life. The Founding Fathers had a variety of religious beliefs ranging from Enlightenment Epicureanism (an ancient Greek philosophy that believed that gods did not exist, and only physical things exist) and deism to Protestant Christianity. Most of them saw value in the Bible, even if they were not Christians. Different Americans at different times have appealed to God and the Bible to gain support for slavery, the abolition of slavery, Manifest Destiny (a cultural belief in the 19th-century United States that American settlers were destined to expand across North America, per *Wikipedia*), the humane treatment of Native Americans, Prohibition, and many other movements and goals. However, these movements are not equal when evaluated by the teachings of the Bible. Politicians and activists still appeal to the Bible to rally voters and supporters for their goals. How should current appeals to the Bible be evaluated?

Matthew Dowd, a Democrat who once worked as an advisor to the Bush administration, said, "If Jesus Christ was alive today, He would be called a groomer, He would be called woke, and He would be called a socialist if He was alive today and speaking the message He spoke in the gospels today about treating everybody with dignity." Dowd went on to say, "Jesus Christ hung around with prostitutes and tax collectors. He was nailed to a cross because He spoke on behalf of the most marginalized people in the Middle East."{8} He also said that a small segment of conservative activists has corrupted Jesus' message, which Dowd said was "love conquers hate."

What should we think about Dowd's statements during the interview? First, notice that Dowd does not quote the Bible at any time during the interview. He references the gospels in a general way. Given that this was a live interview on a news broadcast, I can understand that because time was limited.

The question remains, how do his claims stand up against biblical scrutiny? Would Jesus be called a groomer (slang for a person who builds relationships with children to

manipulate and exploit them)? I think Dowd means that Jesus would be falsely accused of being a groomer. But Dowd seems to think that Jesus would be teaching that same sex intercourse, transgenderism, and things like that are good. I see no evidence of that in the Bible.

Dowd's claim that Jesus died because He spoke out on behalf of marginalized people completely misses the mark. Jesus did disrupt the cultural norms and class divisions of the Jews of that time. Women traveled with Jesus and His disciples. Jesus spoke with the Samaritans. Jesus touched lepers and other unclean people. He even had a tax collector as one of his closest disciples. But there is no indication that He died because He did these things. Jesus did not die for "love conquers hate." The Apostle John tells us, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."{9} John also wrote, "He is the propitiation for our sins, and not ours only but also the sins of the whole world."{10} While Jesus taught that the marginalized should be respected and that the oppressed should be defended, that is not why He died. Jesus did not die for love, He died because He loved the world. His death was not about equality, it was a payment for our sins. Those who confess their sins, oppressors and oppressed, and turn to Jesus as Lord of all creation, will have their sins forgiven.

The latest instance I saw of the Bible being used for politics is California governor Gavin Newsom's campaign billboards promoting the pro-choice position. The bottom of the billboards has Mark 12:31 at the bottom of the poster: "Love your neighbor as yourself. There is no greater commandment than these." Newsom seems to think loving your neighbor means supporting abortion. He also left out the first part of Jesus' answer to the question of which command is the greatest, "The most important is, Hear O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your

heart and with all your soul and with all your mind and with all your strength."{11} Does Newsom leave this out because he thinks it would make the billboard cluttered? I don't think so. The question that Newsom needs to answer is, how does promoting the pro-choice position show love for God? Every person bears the image of God. When, in the development of the baby, is the image put in the baby? Because biology, and more importantly, the Bible does not tell us, it seems the most moral and cautious position is to assume that the image of God is in the baby at conception. Let us not forget that the command to love your neighbor is tied to the command to love God. How does abortion show love for God? Every politician or political activist who wants to use passages of the Bible to support their political cause needs to be able to answer these kinds of questions. Leaving these kinds of questions unanswered does not honor the name of God.

During President Trump's campaign in 2016 he was a guest speaker at Liberty University. The thing most people remember about his speech is that he said "Two Corinthians" instead of "Second Corinthians." But why should this matter? Christians in England call the book "Two Corinthians."

The issue in Trump's speech is the verse he quoted and what was implied by its use. Trump said, "I hear this is a major theme right here. … Two Corinthians 3:17, that's the whole ball game . . . 'Where the spirit of the Lord is,' right? 'Where the spirit of the Lord is, there is liberty.' . . . But we are going to protect Christianity."{13} Trump referenced 2 Corinthians 3:17 by quoting part of it, then making the verse about his political campaign, implying that Christian freedom depended on electing him. But what is this verse really about? Here is the verse in context:

> "But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, whenever Moses is read a veil lies over their hearts. But when one

> turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom."{14}

When viewed in context it is clear that 2 Corinthians is about Christ lifting the veil of sin, and the Spirit of the Lord providing freedom from sin. What does this have to do with Trump, or any other American politician? Nothing.

It is clear that American politicians have used the Bible to gain support from Christians. Most of the time politicians are taking passages out of context so that they can try to gain support from Christians to advance their own agenda. When politicians do this, they are bearing God's name in vain. When we Christians remain silent, we are bearing God's name in vain. In order to bear God's name well we must speak what is true and call out what is false. This includes when people, Christian or otherwise, misrepresent God or the teachings of the Bible.

How Do We Do Politics

Staying out of politics is not a good option. God calls us to be good stewards of the gifts He gives us, one of which is the opportunity to be salt and light in our culture through government. Christians living under dictatorships do not enjoy this blessing. How should we Christians engage in politics then? Where in the Bible can we find guidance? How can we bear God's name in a way that honors Him in politics? While there are a lot of places to find principles on specific issues, the beatitudes in Matthew 5 are a good place to find general principles for how to engage in politics and life. The beatitudes describe the characteristics that Christians should practice.

The first beatitude is, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."{15} When we are poor in Spirit, we realize that we "can do no good thing without

divine assistance."{16} We must seek God's will, not our will, in politics. We are not to be about our political vision, but about the business of God's kingdom. We must humble ourselves before God and make His priorities our priorities.

The second beatitude is, "Blessed are those who mourn, for they shall be comforted." When our political opponents face personal crises, we should not celebrate. We do not honor God by hating our political opponents and finding joy in their misfortunes. We should not celebrate the suffering of the liberals, or the conservatives (whichever one you find more annoying). We should still act in love and mourn with them when they suffer personal loss and misfortune. We should pray for them. We should not cover up the failings or our political allies. We should mourn their failures and encourage them to hold themselves to a higher standard.

The third beatitude is, "Blessed are the meek, for they shall inherit the earth." As followers of Christ, we know that we depend on God for what we have. We should not be proud of gaining and wielding political power. Followers of Christ inherit the earth because they are meek (biblical meekness is strength under the control of love), not because they wield political power.

The fourth beatitude is, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." We should not engage in corrupt politics, or tolerate those who do. This means calling out corruption in both parties. We cannot ignore political corruption because it is our guy, or we might lose the next election. We must represent God with integrity.

The fifth beatitude is, "Blessed are the merciful, for they shall receive mercy." Jesus was not ruthless. God mercifully offers us forgiveness even though we do not deserve it. How can we refuse to show the same mercy to our political rivals?

The sixth beatitude is, “Blessed are the pure in heart, for they shall see God.” We are representatives of God, his priests. We must be pure, no matter how much it costs or inconveniences us. We serve God, not the world. We oppose tyranny wherever we find it.

The seventh beatitude is, “Blessed are the peacemakers, for they shall be called sons of God.” We should be known by our love, not by our feuds. We should forgive and make peace with our political rivals as much as we can. We should not hold grudges or try to punish our political opponents when we have the power to do so.

The eighth beatitude is, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” We know that by holding to pure standards and representing God well we will be persecuted. We will be called Bible thumpers, Kool-Aid drinkers, backwards, deniers, and all kinds of other things. When this happens, we take the persecution and look to God, who will bring us into His kingdom.

The ninth beatitude is, “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.” When others mock us because we are loyal to Christ, we remain loyal to Christ.

As Christians we bear God’s image in every aspect of our lives. We must bear the image of God well in politics as well. This means that we have to treat others as we want them to treat us, pursue mercy, pursue truth, and pursue peace as best we can. We have to do this because we are bearing God’s image. We are representing Him in everything we do. May God grant us the courage and integrity to represent Him well.

Notes

1. Exodus 20:7; Deuteronomy 5:11
2. Colossians 1:15
3. Abel Ndjerareon, *Exodus. In Africa Bible Commentary, ed.*

Tokunboh Adeyemo (Nairobi: WordAlive Publishers, 2006), p. 111.
4. Walton, John, *Ancient Near Eastern Thought and the Old Testament 2nd ed* (Grand Rapids: Baker Publishing Group, 2018), p. 121.
5. Exodus 28:29-30 ESV
6. Exodus 28:38 ESV
7. Imes, Carmen Joy, *Bearing God's Name: Why Sin Still Matters* (Downers Grove IL: InterVarsity Press, 2019), pp. 48-52.
8. "MSNBC analyst claims Jesus would be called a 'groomer,' 'woke,' and 'socialist' if 'He was alive today' – TheBlaze," www.foxnews.com/media/msnbc-analyst-matthew-dowd-jesus-christ-groomer-alive-today. Accessed 11/12/2022.
9. John 3:16
10. 1 John 2:2
11. Romans 3:23
12. Mark 12:29, 30 ESV
13. "Trump Saying 'Two Corinthians' Doesn't Matter; His Heresy Does | Opinion News," www.christianpost.com/news/trump-two-corinthians-heresy-liberty.html. Accessed 11/12/2022.
14. 2 Corinthians 3:14-17 ESV
15. The Beatitudes are in Matthew 5:3-12
16. Tasker, R. V. G. *The Tyndale New Testament Commentaries: The Gospel According to Matthew* (Grand Rapids: Eerdmans Publishing Company, 1961), p. 61.

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Christian View of Politics

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If you are wondering how Christians should think about

politics, a new book out by Dr. Wayne Grudem provides a comprehensive answer. In his book, *Politics: According to the Bible*, he first provides a framework of biblical principles concerning politics and then sets forth his perspective on how the Bible informs our views on approximately sixty specific issues.

When he was on my radio program recently he said the major impetus for the book came from two people with the Alliance Defense Fund (Alan Sears and Ben Bull) and also from the president of the Center for Arizona Policy (Cathy Herrod). They encouraged him to write the book in order to educate Christians who often had wrong views about the role of Christians in the political process.

It is no surprise then that he begins the book by addressing five wrong views about Christians and government. They are: government should compel religion, government should exclude religion, all government is evil, we should do evangelism not politics, and we should do politics not evangelism. Dr. Grudem answers each of these views as well as related questions within that particular view. He then develops the key biblical principles concerning government and also delineates the elements of a biblical worldview.

A major section of the book provides a biblical perspective on nearly every issue imaginable. Dr. Gruden is certainly equipped to deal with these topics since he has been teaching biblical ethics for nearly 30 years. Most of these ethical issues also have political implications. And he is certainly able to handle the biblical material as the author of *Systematic Theology: An Introduction to Biblical Doctrine* and the general editor of the ESV Bible.

Dr. Grudem's warning to Christians during this election season is, "Don't fall asleep when the future of your nation is at stake!" I would agree. Who we elect in November will determine the future of this nation. A great way to get educated and

motivated is to buy and read his book. I'm Kerby Anderson, and that's my point of view.

Christian Discernment

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

 *This article is also available in Spanish.*

Turn on a television or open a newspaper. You are immediately presented with a myriad of ethical issues. Daily we are confronted with ethical choices and moral complexity. Society is awash in controversial issues: abortion, euthanasia, cloning, race, drug abuse, homosexuality, gambling, pornography, and capital punishment. Life may have been simpler in a previous age, but now the rise of technology and the fall of ethical consensus have brought us to a society full of moral dilemmas.

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

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

biblical perspective on social and political issues.

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

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

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

Biblical Principles

A key biblical principle that applies to the area of bioethics is the sanctity of human life. Such verses as Psalm 139:13-16 show that God's care and concern extend to the womb. Other verses such as Jeremiah 1:5, Judges 13:7-8, Psalm 51:5 and Exodus 21:22–25 give additional perspective and framework to

this principle. These principles can be applied to issues ranging from abortion to stem cell research to infanticide.

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

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

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

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

(Acts 5:29). These principles apply to issues such as war, civil disobedience, politics, and government.

Biblical Discernment

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

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

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

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

2. Card stacking – the selective use of evidence. Don't jump

on the latest bandwagon and intellectual fad without checking the evidence. Many advocates are guilty of listing all the points in their favor while ignoring the serious points against it.

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

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

3. Appeal to authority – relying on authority to the exclusion of logic and evidence. Just because an expert says it, that doesn't necessarily make it true. We live in a culture that worships experts, but not all experts are right. Hiram's Law says: "If you consult enough experts, you can confirm any opinion."

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

4. Ad hominem – Latin for "against the man." People using this tactic attack the person instead of dealing with the validity of their argument. Often the soundness of an argument is

inversely proportional to the amount of ad hominem rhetoric. If there is evidence for the position, proponents usually argue the merits of the position. When evidence is lacking, they attack the critics.

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

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

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

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

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

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

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

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

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

Every day, it seems, we are confronted with ethical choices and moral complexity. As Christians it is important to consider these biblical principles and consistently apply them

to these issues. It is also important that we develop discernment and learn to recognize these tactics. We are called to develop discernment as we tear down false arguments raised up against the knowledge of God. By doing this we will learn to take every thought captive to the obedience to Christ (2 Corinthians 10:4-5).

Notes

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

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