# Civility

*We are living in the midst of an epidemic of rudeness and desperately need civility. Kerby Anderson looks at the rise of incivility and documents its effects in society, education, and politics. He concludes by providing a biblical framework for civility.*

## The Rise of Incivility

We seem to be living in the midst of an epidemic of rudeness. Articles in the newspaper document the number of incidents of road rage. And if you doubt that, just try to merge onto a busy freeway and see how many drivers honk their horn or try to cut you off.

And that's just the tip of the iceberg. A 1997 American Automobile Association report documents a sharp rise in the use of cars as weapons (people trying to run over other people on purpose). A Colorado funeral director complains about impatient drivers darting in and out of funeral processions. Instead of waiting for the procession to pass, they threaten life and limb while ignoring both law and tradition in their rush to get somewhere.

Rudeness seems to be at an all-time high in airports. There is the story of the man who was angry at missing a flight connection and threw his suitcase at an eight-month pregnant airline employee. Or there is the story of the woman who learned that there were no sandwiches on her flight and punched the flight attendant and pushed her to the floor. And there is the tragic story of the man who rushed the cockpit and had to be restrained. In the process of stopping him, the passengers apparently used too much force and killed him.

Cursing and vulgar language are on the increase. Character assassination and negative political advertisements are up.

Meanwhile, charitable giving seems to be on the decline along with volunteerism.

No wonder so many are talking about the need for civility. George W. Bush's inaugural speech talked about "a new commitment to live out our nation's promise through civility, courage, compassion and character. America, at its best, matches a commitment to principle with a concern for civility."

Commentators are wringing their hands over our social distress. Former education secretary and virtues guru William Bennett has addressed the issue of civility. Gertrude Himmelfarb has written about *The Demoralization of Society: From Victorian Virtues to Modern Values*. Scott Peck, author of *The Road Less Traveled*, has devoted a book to the problem, as has Yale Law professor Stephen Carter.

Newspapers are running stories asking, "Why are we so rude?" *U.S. News and World Report* talks about "The American Uncivil Wars."{1} They conclude that "Crude, Rude and Obnoxious Behavior Has Replaced Good Manners."

So in this article I will be addressing this very important concept of civility. In a sense, it is a second installment on a previous article I wrote on integrity. If integrity is the standard we use to judge our own moral development, then civility is the standard we use to judge our moral interaction with others.

As we will see, the rules of civility are ultimately the rules of morality, which are rooted in biblical morality.

## The Moral Basis of Civility

The word *civilité* shares the same etymology with words like *civilized* and *civilization*. Quite simply, the root word means to be "a member of the household." Just as there are certain rules that allow family members to live peacefully within a

household, so there are rules of civility that allow us to live peacefully within a society. We have certain moral responsibilities to one another.

While there have been many philosophical discussions on what civility is and how it should be practiced, I believe Jesus simply expressed the goal of civility when he taught that, "You shall love your neighbor as yourself" (Matthew 22:39). If we truly love our neighbors, then we should be governed by moral standards that express concern for others and limit our own freedom.

Perhaps that is why civility is on the decline. More and more people live for themselves and do not feel they are morally accountable to anyone (even God) for their actions or behavior. We are told to "Look Out for #1," and not to let anyone limit our freedom to be ourselves.

Civility also acknowledges the value of another person. Politeness and manners are not merely to make social life easier. Stephen Carter, in his book on *Civility,* says that our actions and sacrifice are a

> . . .[S]ignal of respect for our fellow citizens, marking them as full equals, both before the law and before God. Rules of civility are thus also rules of morality; it is morally proper to treat our fellow citizens with respect, and morally improper not to. Our crisis of civility is part of a larger crisis of morality.{2}

Again, this may help answer why civility is on the decline. An increasing majority in our society no longer believes in moral absolutes. These deny that absolutes of any kind exist, much less moral absolutes. So as our crisis of morality unfolds, so does barbarism and decadence. Civility is what is lost from society.

If this is so, then the rise of rudeness and incivility cannot be easily altered. Miss Manners and others have written books

about how our nation can regain its civility. But if the crisis is greater than a lack of manners (and I believe that it is), its solution must be found in a greater social change than merely teaching manners or character. Ultimately, an increase in civility must flow out of a moral and religious change. Spiritual revival and reformation are the ultimate solutions to the current problem of incivility. And I believe Christians should lead the way by exemplary behavior. In essence, Christians must be the best citizens and the best examples of civility in society.

## Civility in the Schools

We have documented the rising incivility in our society. What is so tragic is to find that our children are mimicking the incivility of the adult world. A poll conducted by the National Association of Secondary School Principals found that 89 percent of grade school teachers and principals reported that they "regularly" face abusive language from students.{3}

Contrast this situation with the nature of public education just a few decades ago. It is likely that when you grew up, you were instructed in manners and etiquette. The day began with the pledge of allegiance to the flag, and throughout the day you were instructed to show respect to your country and to your teachers.

Today when schools try to teach manners, parents and civil libertarians often thwart those plans. And when a school does succeed in teaching civility, the story becomes headline news; as it was when *U.S. News and World Report* opened its account on "The American Uncivil Wars" with a story of a school that was actually trying to teach manners.{4}

Consider what would have happened a few decades ago if you misbehaved at school. Your teacher or your principal would have disciplined you. And when you arrived home, your parents would have assumed you were disciplined for good reason. They

probably would have punished you again. Now contrast that with today's parents who are quick to challenge the teacher or principal and are often quick to threaten with a lawsuit.

When I was growing up there seemed to be a conspiracy of the adults against the kids. Every parent and every teacher had the same set of moral values. So if I misbehaved at Johnny's house, I knew that Johnny's mother had the same set of rules as my mother. If I misbehaved at school, I knew my teachers had the same set of rules as my parents.

Today that moral consensus is gone. If anything, we have a conspiracy of the kids against the adults. Most kids spend lots of time telling their parents what *other* parents let their kids do. We have sunk to the least common denominator in our morality.

To rebuild civility in our society, we need to begin with the next generation. Sadly they are not learning to respect authority. They are learning to disrespect authority and to play one set of parental values against another. And parents must begin to trust a teacher's authority. My parents trusted the teachers and the school to enforce the rules appropriately. Trust and respect are two essential ingredients in rebuilding a foundation of civility.

## Civility in Politics

Often when we talk about the need for civility, we focus on the political arena. Character assassination and negative political advertisements are on the increase. Many commentators lament what they call the "politics of personal destruction." And savvy candidates have tried to tap into this growing concern by calling for greater civility in our public discourse.

At the outset, we should acknowledge that politics has always been a dirty business. More than two centuries ago, the

founders of this country often had harsh and critical things to say about each other during political campaigns. Yet we also have some very positive examples of civil discussions of major social ills.

According to Stephen Carter in his book *Civility,* one shining example of this is the Civil Rights Movement. “The leaders of the Southern Christian Leadership Conference (SCLC) knew that the protests would be met with violence, because they were challenging a violently oppressive system. But they also knew that success would be found not through incivility, but through the display of moral courage.”

Martin Luther King Jr. and other civil rights leaders trained their protestors to remain civil and even loving in the face of repression. He called this the “process of purification,” and it “involved both prayer and repeated reminders that the Biblical injunction to love our neighbors is not a command to love only the nice ones.” It’s instructive to remember that the stated purpose of the Southern Christian Leadership Conference was “to save the soul of the nation.”

Those of us involved in social action today should be mindful of this as we fight against social ills in our society. I firmly believe that Christians should be good citizens and models of civility. That doesn’t mean we shouldn’t be passionate about trying to rectify social problems. And we can disagree with those who do not hold to a biblical view of morality. But we should learn to disagree without being disagreeable. We should make our case with logic and compassion. And I believe we will be more successful if we do so.

Consider the abortion debate. A majority of citizens have a great deal of ambivalence about abortion. They do not feel good about abortion on demand, but they also fear what might happen if abortion was totally banned in this country. Will we attract these millions of people by being angry, vociferous

Bible-thumpers? Or will we attract them by being thoughtful, compassionate Christians who demonstrate our love for both mother and child at crisis pregnancy centers? I think the answer should be obvious, and that is the power of civility in the public arena.

## Civility: A Biblical Framework

At the heart of civility is the biblical command to love your neighbor as yourself. While it is relatively easy to love people who are your friends or people who are nice to you, the real test of Christian love comes when we are with strangers or with people who are not civil to you. When we find ourselves in the presence of strangers, we should treat them with dignity and respect even if they are not civil to us. Even if they are not gracious toward us, we should not repay them with incivility. Romans 12:21 says, “Do not be overcome by evil, but overcome evil with good.”

Our duty to be civil to others should not depend on whether we like them or agree with their moral or political perspectives. They may be disagreeable, and we are free to disagree with them, but we should do so by giving grace. Often such a gentle response can change a discussion or dialogue. Proverbs 15:1 reminds us that, “A gentle answer turns away wrath.”

Civility also requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. Therefore, one should listen to others and consider the possibility that they might be right and that he is wrong. Philippians 2:3 says, “Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself.”

Civility also requires that we watch what we say. The Bible clearly warns us of the danger of the tongue (James 3:5-8). We should work to cleanse our language of harsh, critical, and condemning words. We should rid ourselves of nasty and vulgar

language. Ephesians 4:29 says, “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.”

If Christians want to reform society and return to civility, one excellent model is William Wilberforce (1759-1833). Most people know Wilberforce as the man who brought an end to the British slave trade. He served for half a century in the House of Commons. And led by his Christian faith, he tirelessly worked for the abolition of slavery. But that was only one of the “two great objects” of his life. The other, even more daunting was his attempt to transform the civil and moral climate of his times. Although he is known as an abolitionist, the other great accomplishment of his life was in the reformation of manners.

I believe he provides a positive example of how Christians should engage the world. We should do so with courage, compassion, character, and civility.

**Notes**

1. John Marks, “The American Uncivil Wars: How Crude, Ruse and Obnoxious Behavior Has Replaced Good Manners and Why That Hurts Our Politics and Culture,” *U.S. News and World Report*, 22 April 1996, 66-72.

2. Stephen Carter, *Civility: Manners, Morals, and the Etiquette of Democracy* (New York: HarperCollins, 1998), 11.

3. Antonia Barber, “Rough Language Plagues Schools, Educators Say,” *USA Today*, 11 March 1997, 6D.

4. Marks, “The American Uncivil Wars,” 66.

5. Carter, *Civility*, 28.

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# 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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# Probe Survey 2020 Report 7: American Views on Morals, Politics and Social Justice in 2020

*Steve Cable discusses Probe's survey findings on these topics. He reveals that most Born Again Protestants are not looking to the Bible for help in moral choices and do not think they should let their Christian faith impact their political positions.*

Continuing our series examining the results from Probe's 2020 survey on American religious beliefs and behaviors, we will consider three topics that are important to any society:

1. What most influences your **moral choices**? Our survey shows that among adults under 40, less than half of those claiming to be Born Again Protestants{1} look to biblical teachings as their primary resource for moral choices. Even among the minority group who look to the Bible, less than half of them would apply a biblical view of monogamous behavior to their choices regarding sex outside of marriage.

2. Do you mix your **religious views with your political views**? Almost two thirds of Born Again Protestants under 40 agree that one should not let your religious faith impact your political positions. As a Christian, we are to take every thought captive in obedience to Christ{2} who is the source of real truth. Every position we take in every area of life should be informed by our faith in Christ.

3. Where do you learn how to bring about **justice across our society**? While our government and educational leaders are pushing schools to take action and teach principles of justice without even telling the parents, over two thirds of

- younger adult Americans across all religious backgrounds believe that parents should be the primary source in teaching ways to stand for justice in our society.

If you have a society where 1) moral questions are answered by popular opinion rather than the Bible, 2) religious faith has no place in informing one's political stances, and 3) social justice training is left to the state, you are in danger of becoming a totalitarian state where all thinking is controlled for the benefit of the government or some other power bloc within your society. In an alternative society where 1) moral guidance is provided by consulting biblical teaching, 2) one can bring their religion's teaching into the domain of political discourse, and 3) your thinking on social justice is informed by your religious beliefs, you are in danger of having a democracy where everyone is allowed to develop and express their opinion.

Let's examine our survey results in more detail to see where American adults stand on these topics.

## Making Moral Choices

Our first question deals with where people go for guidance in making moral choices, as laid out below:

*When you are faced with a personal moral choice, which one of the following statements best describes how you will most likely decide what to do?*

1. Do what makes the most people happy.
2. Do what your family or friends would expect you to do.
3. Do what you believe most people would do under similar circumstances.
4. Do what biblical principles teach.
5. Do what seems right to me at the time.
6. Do what will produce the best outcome for yourself.
7. Other

For our analysis, we combined answers 1, 2 and 3 as answers where people are looking to see what other people think. Across all Americans ages 18 through 55, almost four in twenty (20%) people selected one of those three answers{3}. However, those 40 and over were less likely to select one of those three answers, at only about three in twenty (15%). Those under age 40 saw closer to five in twenty (23%) select one of those three.

Let's look more closely at respondents from ages 18 through 39. Key parts of the results are summarized in the table below.

| Source of Moral Decisions | Born Again Protestant | Other Protestant | Catholic | Unaffiliated |
|---|---|---|---|---|
| What other people think | 15% | 24% | 29% | 20% |
| What seems right to me | 27% | 40% | 40% | 58% |
| Sum of first two sources | 42% | 64% | 69% | 78% |
| Biblical principles | 47% | 22% | 12% | 3% |

First consider Born Again Protestants; we see that almost half (47%) look to biblical principles for guidance. That result is somewhat encouraging although possibly misleading, as we will explore below. The encouragement is tempered by the fact over half of them are not primarily looking at biblical principles for moral guidance. This includes over four out of ten (42%) who look to others or to what seems best to them.

The Unaffiliated{4} group are clearly not aligned with evangelical Christian values, with less than three out of 100 (2.7%) looking to biblical principles for guidance. Almost eight in ten (78%) look to others or to what seems best to them.

It is not surprising to most that the Unaffiliated would answer this question differently than Born Again Protestants. What about other Christians who might look to the Bible for moral guidance. As Evangelicals, we often think these other Christians are presenting Jesus as an example for moral living rather than as the one and only source for redemption through His sacrifice. But, for Other Protestants and Catholics, we find two thirds (64%/69%) of them saying they look to others or to what seems best to them for their moral compass. In contrast, Other Protestants show just over one in five (22%) looking to biblical principles, while Catholics are around one in ten (12%

**Do Born Again Protestants Really Do What They Say?**

Almost half of Born Again Protestants say they use biblical principles to make moral choices. With this survey, we can see if their actions match their stated approach to moral decisions. Specifically, let's look at those who claim to use biblical principles and see if they applied those to their ideas about sexuality. Let's use two questions on which the Bible provides clear moral guidance.

1. Sex among unmarried people is always a mistake: from **Agree Strongly** to Disagree Strongly

2. Living with someone in a sexual relationship before marriage:

    a. Might be helpful but should be entered into with caution.
    b. Makes sense in today's cultural environment.
    c. Will have a negative effect on the relationship.
    **d. Should be avoided as not our best choice as instructed by God**

The Bible clearly states that fornication (sex between people who are not married to each other) is always a mistake. Thus, they should select Agree Strongly for the first question.

Living with someone in a sexual relationship is also fornication. They should select answer d. for that question. For our discussion, we will call someone who answered these two questions as shown a **Supporter of Sexual Purity**.

Now let's look at how these two questions on sexual morality relate to the answer on moral choices in the table below.

| Specific Question or Combination of Questions | Born Again Protestant | Other Protestant |
|---|---|---|
| 1. Use Biblical Principles for Moral Choices | 47% | 22% |
| 2. Supporter of Sexual Purity | 25% | 3.7% |
| 3. Use Biblical Principles (1) **and** Support Sexual Purity (2) | 21% | 3.1% |
| 4. % of those who Use Biblical Principles who also Support Sexual Purity (Row3/Row 1) | 45% | 14% |
| 5. % of those who Support Sexual Purity who also Use Biblical Principles (Row 3/ Row 2) | 85% | 82% |

I realize that your eyes may have glazed over when looking over this table. So, let me explain the primary result. In Row 4, we see 45% under the Born Again Protestant column. This means that less than half of the Born Again Protestants who said they used Biblical Principles in making moral choices ALSO selected the biblical position on the two questions relating to fornication. For the other Protestants it was much worse, with only one in seven (14%) selecting to Support Sexual Purity.

What do we make of this disconnect? Either those whose

supported Biblical Principles picked areas where they chose not to apply Biblical Principles OR those who supported Biblical Principles do not understand what the Bible says about sexual purity. Both of those choices are a disconcerting view of the fractured worldviews held by many Born Again Protestants.

We also note in row 5, that almost all of those who select to Support Sexual Purity also said they would use Biblical Principles in making moral choices. This figure seems to show that those who do not use Biblical Principles are much more consistent in rejecting biblical morality.

**Religion and Politics**

The second question deals with how we relate our religious thinking and our political thinking. The question asked was:

*Just as the government should not be involved in the internal workings of churches, Christians should not let their faith impact their position on how government functions*. Responses from Agree Strongly to **Disagree Strongly**.

A person's understanding of religious principles should drive their thinking on any political questions which intersect with a religious principle. We should expect not only Christians but people of every religion to disagree strongly with this statement. For a genuine Christian, their faith in Jesus Christ and the teaching of the Bible are the foundation for all of their beliefs. As Jesus said, "I am the way, the truth and the life (John 14:6)." If we want to apply truth to our position on how government functions, we must look to the source of real truth, Jesus.

Christians can genuinely disagree about the best way to achieve certain objectives. For example, we know Jesus calls us to show concern for the poor and for widows and orphans. However, we may disagree on the best way to carry this out within the structure of our society. But any political

approach we choose to support should not contradict our underlying faith position related to the issue at hand.

We can see how people responded to this question in the table below.

| Faith should not impact positions regarding government issues | Age Range | Born Again Protestant | Other Protestant | Catholic | Unaffiliated |
|---|---|---|---|---|---|
| Strongly Disagree | 18 – 39 | 21% | 6% | 8% | 5% |
| Disagree or Strongly Disagree | 18 – 39 | 39% | 19% | 23% | 14% |
| Disagree or Strongly Disagree | 40 – 55 | 58% | 23% | 26% | 20% |

Looking at Born Again Protestants, this group is much more likely than other groups to strongly Disagree or Disagree with the statement.

Among those ages 18 to 39, we see that about one in five (21%) Strongly Disagree and close to four out of ten (39%) Disagree or Strongly Disagree. A significant number appear to realize that you cannot segregate your faith beliefs from your beliefs about how our government should operate. However, for this age group, the vast majority, almost two out of three (61%), either agree with the statement or don’t know. This majority buys into the lie that their religious faith should not impact their political beliefs.

Secondly, we see a significant difference in the answers based on the age of the Born Again Protestants. For those ages 40 through 55, we find almost six out of ten (58%) disagree or strongly disagree. Younger adults have been brought up in a society that constantly warns them to leave their religious beliefs at home. Do not bring them to the public square as they are not welcome or appropriate. Those over the age of 40 are much more likely to reject this popular mantra and bring

their religious beliefs into the political arena.

Of those Born Again Protestants under the age of 40 who say that **their faith has a significant impact on their daily lives**, over two thirds (70%) of them also say **they make moral choices relying on biblical principles**. This is a consistent result, for if faith has a significant impact on your daily life, one would expect it to impact your moral choices. But at the same time, less than one third (29%) of these Born Again Protestants with faith important in their daily lives said they strongly disagreed with the statement that our faith should not impact our political positions. Clearly some combination of the news media, secular education and politicians have succeeded in misguiding Americans on this topic. **Many have bought into the false model that political positions are not moral decisions**.

Finally, let's note that significantly less than one out of ten people who are not Born Again Protestants strongly disagreed with the statement. Other Protestants and Catholics are not distinctly different than the Unaffiliated this muddled thinking.

## Bringing About Social Justice

Most Americans probably want a fair and just society where law abiding citizens have fair access to opportunity and can apply themselves
toward achieving their life goals. However, there are many different ideas on how to best achieve such an objective. So, we asked this question:

*Matters of social injustice like racial prejudice and bullying are best remedied by* (rank from 1, most important to 5, least important):

1. Government laws and penalties
2. Churches teaching on how to live with and treat others
3. Parents overtly teaching their children how to treat

others
4. Parents showing their children by example
5. School curricula focused on correct social thinking

As noted in the question, respondents were asked to rank the five responses rather than pick the best one. We did this because we felt that many people would have more than one approach they considered important.

Let’s begin by considering the options that were ranked as most important. In our evaluation, we combined the two options featuring parents as one item.

| First Choice | Born Again Protestant | Other Protestant | Catholic | Unaffiliated |
|---|---|---|---|---|
| Parental Guidance | 69% | 53% | 66% | 73% |
| Church Teaching | 21% | 19% | 19% | 8% |
| Government Laws | 9% | 15% | 9% | 11% |
| School curricula | 1% | 14% | 6% | 8% |

As shown, parental guidance was by far the most popular choice across all religious backgrounds averaging about two thirds of the responses. Except for the Unaffiliated, church teaching was a distant second, polling about one out of five for the other religious groupings.

Let’s consider the other extreme, the response selected as their least favorite choice by our respondents. Except for the Unaffiliated, the least popular option was school curricula focusing on correct social thinking. This option was selected last by about four out of ten respondents across all of the religious groups. Naturally, more than half of the Unaffiliated selected Church Teaching as their least favorite choice. For Born Again Protestants, government laws were selected as least favorite at almost the same level as school

curricula.

As you can see, most Americans would say that remedying social injustice required parental involvement while school curricula was the least popular option. Thus, it is very interesting that many politicians and educators want to make the school the primary place for remedying social injustice while protecting the students from the poor examples of their parents. This may well be why that at the time this is being written that some school boards are seeing a significant change in their make up as pro-parental rights candidates are being elected.

**Notes**

1. Born Again Protestants affiliate with a Protestant denomination, have had an experience with Jesus Christ that is still important in their lives today, and state they will go to heaven because they confessed their sins and accepted Jesus Christ as their savior.
2. 2 Corinthians 10:5
3. Each of the three answers accounted for about 7% of the respondents.
4. The Unaffiliated include atheists, agnostics and those who believe nothing in particular.

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# 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.

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# Candidates and Character

January 24, 2008

How important is it to elect people with character to public office? The founders of this country thought it was very important.

Over the years, I have collected various quotes from the founders about the importance of character but recently ran across a quote from Samuel Adams. He is considered by many to be the father of the American Revolution. Certainly he understood why patriots fought and died for their freedom. He was also convinced we should elect people of character to public office.

He said: “If men of wisdom and knowledge, of moderation and temperance, of patience, fortitude and perseverance, of sobriety and true republican simplicity of manners, of zeal for the honor of the Supreme Being and the welfare of the commonwealth; if men possessed of these other excellent qualities are chosen to fill the seats of government, we may expect that our affairs will rest on a solid and permanent foundation.”

These are wise words to consider during this political season. So often my conversations with listeners revolve around whether they can vote for someone who doesn’t match their positions on key issues. I suggest they merely vote for the person who most reflects their values unless they cannot in good conscience vote for any of the candidates for that office. We are always going to have some disagreement with a candidate on some issues.

This year I am on the ballot as precinct chairman. So when I vote for myself, I will be voting for someone that I agree with 100 percent of the time. But I will probably have some disagreement with the candidates for other offices. But I will

still vote for the person who most reflects my values, and you should do the same.

Samuel Adams reminds us that being right on the issues is important, but so is character. Consider the character of the candidates when you cast your vote.

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# Amazing Grace Movie: Lessons for Today's Politicians

## "How Sweet the Sound"

Are you familiar with the classic song *Amazing Grace*? You probably are. Do you know the inspiring story behind its songwriter? Maybe like I did, you *think* you know the real story, but you don't.

John Newton was an eighteenth century British slave trader who had a dramatic faith experience during a storm at sea. He gave his life to God, left the slave trade, became a pastor, and wrote hymns. "Amazing Grace! (how sweet the sound)," Newton wrote, "That saved a wretch like me! I once was lost, but now am found, was blind but now I see."{1} He played a significant role in the movement to abolish the slave trade.

Newton's song and story have inspired millions. *Amazing Grace* has been played at countless funerals and memorial services, sung at civil rights events and in churches, and even hit pop music charts when Judy Collins recorded it. It's loved the world over. In South Korea, a local audience asked a coworker and me to sing them the English version; they responded by

singing it back to us in Korean.

Newton wrote the lyrics, but the tune we know today did not become linked with them until about 1835, after his death.{2} My university roommate and I used to try to see how many different tunes would fit the *Amazing Grace* lyrics. My favorites were *Joy to the World* (the Christmas carol), *Ghost Riders in the Sky*, and *House of the Rising Sun*. Try them sometime. They work!

Jonathan Aitken has written a biography titled *John Newton: From Disgrace to Amazing Grace*.{3} Aitken sees some parallels between his own life and his subject's. Aitken was once a prominent British parliamentarian and Cabinet member, but perjury landed him in prison where his life took a spiritual turn. He's now active in prison ministry and Christian outreach.

John Newton's journey from slave trader to pastor and hymn writer is stirring. But it has some surprising twists. You see, Newton only became a slave-ship captain *after* he placed his faith in Christ. And he left the slave trade not because of his spiritual convictions, but for health reasons.

## Lost and Found

Newton was the prototypical "bad boy." His devout Christian mother, who hoped he would become a minister, died when he was six. He says that through much of his youth and life at sea, "I loved sin and was unwilling to forsake it."{4} At times, "I pretended to talk of virtue," he wrote, "yet my delight and habitual practice was wickedness."{5} He espoused a "freethinking" rationalist philosophy and renounced the Christian faith.{6}

Flogged and demoted by the Navy for desertion, he became depressed, considered suicide, and thought of murdering his captain.{7} Traded to work on a slave ship, Newton says, "I

was exceedingly wretched. . . . I not only sinned with a high hand myself, but made it my study to tempt and seduce others upon every occasion."{8}

In West Africa he partnered with a slave trader and negotiated with African chiefs to obtain slaves.{9} Life was good, he recalled. "We lived as we pleased, business flourished, and our employer was satisfied."{10} Aitken, the biographer, says Newton engaged in sexual relations with female slaves.{11}

One day on another ship, Newton was reading—casually, "to pass away the time"—an edition of Thomas à Kempis' classic, *On the Imitation of Christ*. He wondered, "What if these things were true?" Dismayed, he "shut the book quickly." {12} Newton called himself a terrible "blasphemer" who had rejected God completely.{13} But then, as Forrest Gump might say, God showed up.

That night, a violent storm flooded the ship with water. Fearing for his life, Newton surprised himself by saying, "The Lord have mercy on us!" Spending long hours at the ship's helm, he reflected on his life and rejection of God. At first, he thought his shortcomings too great to be forgiven. Then, he says, "I . . . began to think of . . . Jesus whom I had so often derided . . . of His life and of His death . . . for sins not His own, but for those who in their distress should put their trust in Him."{14}

In coming days, the New Testament story of the prodigal son (Luke 15) particularly impressed him. He became convinced of the truth of Jesus' message and his own need for it. "I was no longer an atheist," he writes. "I was sincerely touched with a sense of undeserved mercy in being brought safe through so many dangers. . . . I was a new man."{15}

Newton discovered that the "new man" would not become perfect. Maturation would be a process, as we'll see.

## From Slave-Ship Captain to Pastor

After his dramatic experience at sea, Newton saw changes in his life. He attended church, read spiritual books, prayed, and spoke outwardly of his commitment. But his faith and behavior would take many twists on the road toward maturity.{16}

Newton set sail again on a slave ship, seeing no conflict between slaving and his new beliefs. Later he led three voyages as a slave-ship captain. Newton studied the Bible. He held Sunday worship services for his crew on board ship.{17}

Church services on a slave ship? This seems absolutely disgusting today. How could a dedicated Christian participate in slave trading? Newton, like many of his contemporaries, was still a work-in-progress. Slavery was generally accepted in his world as a pillar of British economy; few yet spoke against it. As Aitken points out, this cultural disconnect doesn't excuse Christian slave trading, but it does help explain it.

During my youth in the US south, I was appalled by racism I observed, more so when church members practiced it. I concluded that some merely masqueraded as followers of Jesus. Others had genuine faith but—by choice or confusion—did not faithfully follow God. It takes years for some to change. Others never do. Aitken observes that in 1751, Newton's spiritual conscience "was at least twenty years away from waking up to the realization that the Christian gospel and human slavery were irreconcilable."{18}

Two days before he was to embark on his fourth slave-trading voyage as ship's captain, a mysterious illness temporarily paralyzed Newton. His doctors advised him not to sail. The replacement captain was later murdered in a shipboard slave uprising.{19}

Out of the slave trade, Newton became a prominent public official in Liverpool. He attended Christian meetings and grew in his faith. The prominent speaker George Whitfield encouraged him.{20} Life still brought temptations. Newton engaged in the common practice of accepting kickbacks until a business ethics pamphlet by Methodism founder John Wesley prompted him to stop, at significant loss of income.{21}

Eventually, Newton sought to become an ordained minister, but opposing church leaders prevented this for six years. Intervention by the Earl of Dartmouth—benefactor of Dartmouth College in the US—helped launch his formal ministry.{22} Newton was to significantly impact a young Member of Parliament who would help rescue an oppressed people and a nation's character.

## Newton and Wilberforce: Faith in Action

William Wilberforce was a rising star in Parliament and seemed destined for political greatness. As a child he had often heard John Newton speak but later rejected the faith. As an adult, conversations with a Cambridge professor had helped lead him to God. He considered leaving Parliament and entering the ministry. In 1785, he sought the advice of his old pastor, Newton.

Newton advised Wilberforce not to leave politics. "I hope the Lord will make him a blessing, both as a Christian and as a statesman," Newton later explained.{23} His advice proved pivotal. Wilberforce began attending Newton's church and spending time with him privately. Newton became his mentor.{24}

Perhaps you've seen the motion picture *Amazing Grace* that portrays Wilberforce's twenty-year parliamentary struggle to outlaw the trading of slaves. If you missed it in theaters, I encourage you see it on DVD. It was after spending a day with

Newton that Wilberforce recorded in his diary his decision to focus on abolishing the slave trade.{25} During the arduous abolition campaign, Wilberforce sometimes considered giving up and quitting Parliament. Newton encouraged him to persist, reminding him of another public figure, the biblical Daniel, who, Newton said, "trusted in the Lord, was faithful . . . and . . . though he had enemies they could not prevail against him."{26}

Newton's biblical worldview had matured to the point that he became active in the abolition movement. In 1788, he published a widely circulated pamphlet, *Thoughts Upon the African Slave Trade*. "I hope it will always be a subject of humiliating reflection to me," he wrote, "that I was once an active instrument in a business at which my heart now shudders."{27} His pamphlet detailed horrors of the slave trade and argued against it on moral and practical grounds.

Abolitionists sent a copy to every member of both Houses of Parliament. Newton testified before important parliamentary committees. He described chains, overcrowded quarters, separated families, sexual exploitation, flogging, beating, butchering. The Christian slave-ship captain who once was blind to his own moral hypocrisy now could see.{28} Jonathan Aitken says, "Newton's testimony was of vital importance in converting public opinion to the abolitionist cause."{29}

Wilberforce and his colleagues finally prevailed. In early 1807 Britain outlawed the slave trade. On December 21 of that year, grace finally led John Newton home to his Maker.

## Lessons from a Life of Amazing Grace

John Newton encountered "many dangers, toils, and snares" on his life's voyage from slaver to pastor, hymn writer, mentor, and abolitionist. What lessons does his life hold? Here are a few.

*Moral maturation can take time.* Newton the morally corrupt slave trader embraced faith in Jesus, then continued slave trading. Only years later did his moral and spiritual conscience catch up on this issue with the high principles of the One he followed. We should hold hypocrites accountable, but realize that blinders don't always come off quickly. One bumper sticker I like reads, "Please be patient; God is not finished with me yet."

*Humility became a hallmark of Newton's approach to life*. He learned to recognize his shortcomings. While revising some of his letters for publication, he noted in his diary his failures to follow his own advice: "What cause have I for humiliation!" he exclaimed. "Alas! . . . How defective [I am] in observing myself the rules and cautions I propose to others!"{30} Near the end of his life, Newton told a visitor, "My memory is nearly gone, but I remember two things: That I am a great sinner and that Christ is a great Savior."{31}

*Newton related Jesus' message to current events and everyday life.* For him, faith was not some dull, dusty, irrelevant relic but a living relationship with God, having immense personal and social relevance. He grew to see its import in fighting the slave trade. He used both the Bible and friendship to encourage Wilberforce. He tied his teaching to the news of the day, seeking to connect people's thoughts with the beliefs that had changed his life.{32}

*Newton was grateful for what he saw as God's providence.* Surviving the storm at sea that helped point him to faith was a prime example, but there were many others. As a child, he was nearly impaled in a riding accident.{33} Several times he narrowly missed possible drowning.{34} A shooting accident that could have killed him merely burned part of his hat.{35} He often expressed gratitude to God.

Have you ever considered writing your own epitaph? What will it say? Here's part of what Newton wrote for his epitaph. It's

inscribed on his tomb: “John Newton. Once an infidel and libertine, a servant of slaves in Africa was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned and appointed to preach the faith he had long laboured to destroy.”{36}

**Notes**

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5. Ibid., 33.
6. Ibid., 34.
7. Ibid., 34-37; 40-41.
8. Ibid., 44-45.
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13. Ibid., 65, 68.
14. Ibid., 69-80; quotations from 71, 75.
15. Newton, op. cit., 82-83.
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17. Ibid., 91, ff.; 106, 107.
18. Ibid., 112.
19. Ibid., 125-126.
20. Ibid., 127-137.
21. Ibid., 140-141.
22. Ibid., 143-177; 193.

23. Ibid., 304.
24. Ibid., 299-308.
25. Ibid., 310 ff.
26. Ibid., 315 for the quote about Daniel; 312-316 for background on Wilberforce's thoughts about quitting.
27. Ibid., 319.
28. Ibid., 319-328.
29. Ibid., 319.
30. Ibid., 243.
31. Ibid., 347.
32. Ibid., 293-296. See also Newton, op. cit., 154.
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34. Ibid., 23, 66-67, 94-95.
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# William Wilberforce and Abolishing the Slave Trade: How True Christian Values Ended Support of Slavery

*Rusty Wright provides an insightful summary of the journey which led William Wilberforce from unbelief to Christ and to leading the fight to abolish the slave trade in Britain. He clearly shows how true Christian values were key in inspiring*

*Wilberforce's persistent effort to rid Britain of this shameful scourge, the slave trade.*

## Slavery's Scourge

What do you think of slavery? Are you for it or against it?

I suspect most readers would immediately denounce slavery as a scourge on humanity. But in the eighteenth century, much of western society accepted slavery and the slave trade. It took heroic efforts by dedicated leaders to turn the tide.

William Wilberforce, the famous British parliamentarian, helped lead a grueling but bipartisan twenty-year struggle to outlaw the trading of slaves. His inspiring story has many lessons for today's leaders.

Abraham Lincoln acknowledged Wilberforce's significant role in abolition.{1} Nelson Mandela, addressing the British Parliament in 1996 as South Africa's president, declared, "We have returned to the land of William Wilberforce who dared . . . to demand that the slaves in our country should be freed."{2}

The task was formidable. Eighteenth-century Britain led the world in slave trading. A pillar of colonial economy, the trade was legal, lucrative, and brutal. In one notorious episode, a ship's captain threw 132 slaves overboard, claiming illness and water shortage. British law protected the ship's owners, considering slaves property (like "horses," ruled one judge).{3}

African tribal chiefs, Arab slave dealers, and European traders rounded up Africans, stuffed them into ships' holds, and delivered them to colonial auctions for sale and forced servitude. The "Middle Passage" across the Atlantic was especially horrific. Slaves typically lay horizontal, shackled and chained to each other, packed like sardines. The air was stale and the sanitation putrid.

Olaudah Equiano, a freed slave, said the "stench of the hold," the heat, and the cramped quarters brought sickness and much death. The deceased, Equiano explained, fell "victims to the improvident avarice . . . of their purchasers." He wrote, "The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable." Some slaves, when taken up on deck, jumped overboard, preferring death to their misery.{4}

Enter William Wilberforce, young, silver-tongued, popular, ambitious, seemingly destined for political greatness. Then, a profound change led him on a path that some say cost him the prime ministership, but helped rescue an oppressed people and a nation's character.

## Wilberforce's "Great Change"

The transatlantic slave trade was filled with horror stories about human inhumanity. John Newton, a former slave trader, told of a shipmate "who threw a child overboard because it moaned at night in its mother's arms and kept him awake."{5}

William Wilberforce grew up among Britain's privileged, far from these horrors. Heir to a fortune, he was a slacker and socialite at Cambridge. Sporting an adept sense of humor, he loved partying and playing cards more than schoolwork. His superior intellect frequently covered for his lax academic habits. His keen mind, delightful wit, and charming personality kept many doors open.{6}

At Cambridge, he befriended William Pitt the Younger, who would become Britain's youngest Prime Minister. Both were elected to Parliament in their twenties. Wilberforce became Pitt's bulldog, using his oratorical and relational skills to advance Pitt's legislative agenda.

From 1784 to 1786, what he later called his "Great Change" would forever reshape his life's work. It began innocently

enough when he invited his friend, Cambridge professor Isaac Milner, to accompany him on a journey to France. Milner was a brilliant scientist who eventually became vice chancellor of Cambridge. (That's similar to a university president in the U.S.) As they conversed during the trip, Wilberforce was surprised to hear Milner speak favorably of biblical faith. Wilberforce was a skeptic and wanted nothing to do with ardent believers to whom he had been exposed in his youth.

During their travels, Milner and Wilberforce spent long hours discussing faith and the Bible. His doubts receded as Milner answered his objections. Initial intellectual assent to Christian faith morphed into deeper conviction and a personal relationship with God.{7}

Back in England, he reluctantly consulted John Newton, slave trader turned pastor and writer of the well-known hymn, "Amazing Grace." Newton had been Wilberforce's minister for a time during his youth, before his spiritual interest waned. Wilberforce wrote that after his meeting with Newton, "My mind was in a calm, tranquil state, more humbled, looking more devoutly up to God."{8} Newton encouraged Wilberforce that God had raised him up "for the good of the nation."{9}

In time, Wilberforce grew to consider "the suppression of the slave trade" part of his God-given destiny.{10} At first he thought abolition would come quickly, but he guessed incorrectly, as we will see.

## The Battle in Parliament

When William Wilberforce first introduced anti-slave-trade legislation into Parliament, he had high hopes. He quickly learned that opposition would be fierce.

Financial stakeholders howled. Significant elements of British economy relied on slavery. Businesspersons didn't want to sacrifice profit. Their elected representatives didn't want to

sacrifice votes. Some claimed slavery benefited slaves since it removed them from barbarous Africa. The Royal Family opposed abolition. Even Admiral Lord Nelson, Britain's great hero, denounced "the damnable doctrine of Wilberforce and his hypocritical allies."{11}

Wilberforce and the Abolitionists repeatedly introduced legislation. Apathy, hostility and parliamentary chicanery dragged out the battle. Once, his opponents distributed free opera tickets to some abolition supporters for the evening of a crucial vote, which the Abolitionists then lost. Enough supporting members of Parliament were at the opera to have reversed the outcome.{12} Twice West Indian sea captains threatened Wilberforce's life. His health faltered.{13}

Buoyed by friends and faith, Wilberforce persisted. He believed God viewed all humans as equal,{14}citing Acts 17:26, "[God] has made from one blood every nation of men." Methodism founder John Wesley encouraged perseverance, writing, "If God is with you, who can be against you? . . . Be not weary in well-doing. Go on . . . till even American slavery, the vilest that ever saw the sun, shall vanish away."{15} John Newton wrote and testified in Parliament about his experiences as a slave trader, "a business at which my heart now shudders," he explained.{16}

Finally, in 1807, twenty years after beginning, Wilberforce prevailed. Parliament erupted in cheering as the slave trade abolition bill passed.

Of course, outlawing the British transatlantic slave trade in 1807 did not immediately eradicate the trade. In fact, it continued, practiced illegally for a while by British subjects and for decades among other nations like France, Spain and Portugal. Alas, African tribal chiefs and Arab slave-dealers continued to supply captured Africans for the system.{17}

But outlawing the slave trade proved the impetus for a host of

social improvements, including prison reforms, child labor laws, and abolition of slavery itself in 1833, of which Wilberforce learned only a few days before his death.

## Wilberforce's Methods: Lessons for Today

The esteemed historian W.E.H. Lecky ranked the British anti-slavery movement "among the three or four perfectly virtuous pages . . . in the history of nations."{18} While, of course, Wilberforce and his Abolitionist colleagues were not perfect, their historic effort left many lessons for today. Consider a few that could enhance your own interaction in the workplace, academia, politics, cross-cultural engagement, in your neighborhood or family.

*The value of friendships and teamwork.* Many of the Abolitionists lived for several years in the same community. They and their families enjoyed one another's friendship and moral support. This camaraderie provided invaluable encouragement, ideas, and correction.

*Bipartisan cooperation* was essential to Wilberforce's success. He set aside differences on certain issues to collaborate for the greater good. Both political liberals and conservatives joined the abolition cause. Quakers mobilized support. Wilberforce partnered with Jeremy Benthama founder of Utilitarianismon abolition and prison reform.{19} Utilitarianism, of course, favors the end justifying the means, hardly a biblical value.{20} Yet the two could work together.

*Wilberforce sought to make civil discourse civil.* Biographer Kevin Belmonte notes, "After his Great Change Wilberforce was nearly always able to dissent from the opinions of others with tact and kindness. This trait grew gradually within him; it was not instantaneous, nor did he always act as charitably as he might have wished on some occasions. But he kept

trying."{21} He aimed to disagree without being disagreeable.

*Wilberforce attempted to establish common ground with his opponents.* In his opening speech on abolition before Parliament, he was especially gracious. "I mean not to accuse anyone," he explained, "but to take the shame upon myself, in common indeed with the whole Parliament of Great Britain, for having suffered this horrid trade to be carried on under their authority. We are all guilty we ought all to plead guilty, and not to exculpate ourselves by throwing the blame on others."{22}

William Wilberforce was not perfect. He had fears, flaws and foibles like anyone. You likely would not agree with all his political views. But he did possess dedication to principle and to God, close friends of many stripes, a penchant for bipartisan cooperation, and steadfast commitment to right terrible injustice. A fine example for life and work today.

## Wilberforce's Motivation: Lessons for Today

Have you ever been tempted by opposition to abandon a good cause? What motivated William Wilberforce to persevere in pursuing abolition for twenty agonizing years?

After discovering faith, Wilberforce viewed the world through different lenses-biblical lenses. He authored a popular book to explain faith's implications. Famous parliamentarian Edmund Burke, who found solace in it during his last two days of life, said, "If I live, I shall thank Wilberforce for having sent such a book into the world."{23}

Wilberforce's book, *Real Christianity*,{24} emphasized personal, life-changing faith, not mere nominal assent. He wrote, "God loved the world so much and felt such tender mercy for us that He gave His only Son Jesus Christ for our

redemption."{25} He felt all humans have an innate flawself-centeredness or sin that inhibits true generosity, "clouds our moral vision and blunts our moral sensitivity."{26} He called selfishness "the mortal disease of all political communities"{27} and humbly admitted his own "need and imperfection."{28}

Wilberforce believed Jesus suffered "death on the cross . . . for our sake" so those accepting His pardon "should come to Him and . . . have life that lasts forever."{29} Don't get the cart before the horse, he warned. Good behavior doesn't earn God's acceptance; it should be a result of "our reconciliation with God."{30} Wilberforce encouraged his reader to "Throw yourself completely . . . on [God's] undeserved mercy. He is full of love, and He will never reject you."{31}

Wilberforce aspired to the Golden Rule: "doing to others as we would have them do to us."{32} He believed the faith was intellectually credible and advocated teaching its supporting evidences,{33} but cautioned that "a lack of faith is in general a disease of the heart more than of the mind."{34}

Wilberforce asked penetrating questions: "Do we love our enemies? Are we gentle even when we are provoked? Are we ready to forgive and apt to forget injuries? . . . Do we return evil with good . . . ? Can we rejoice in our enemy's good fortune, or sympathize with their distresses?"{35} Sound convicting? Join the club.

An inscribed tribute to Wilberforce at Westminster Abbey where he is buried commends his efforts, "Which, by the blessing of God, removed from England the guilt of the African slave trade, and prepared the way for the abolition of slavery in every colony of the Empire: . . . he relied, not in vain, on God."{36}

Wilberforce's legacy of faith and service persists. What will

your legacy be?

*Parts of this essay are adapted from Rusty Wright, "'Amazing Grace' Movie: Lessons for Today's Politicians," Copyright Rusty Wright 2007, and are used by permission.

**Notes**

1. Abraham Lincoln, Speech fragment concerning the abolition of slavery, c. July 1858. The Gilder Lehrman Collection; tinyurl.com/2cs99u, accessed April 6, 2007.
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21. Belmonte 2002, 2007, op. cit., 212.
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25. Ibid., 50.
26. Ibid., 29, 256.
27. Ibid., 243 ff.; 246.
28. Ibid., 256-257.
29. Ibid., 50-51.
30. Ibid., 198-199.
31. Ibid., 269-270.
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33. Wilberforce, op. cit., 18; 221-222; 285-293.
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# Marriage, Family, and Political Views

Does our view of marriage and family affect our worldview? Obviously it does. But most people have probably never thought about the fact that marriage and family also affect voting patterns.

We are a year away from the November 2008 elections, but some trend watchers are starting to see interesting patterns that will affect elections in the next few decades. In particular, they are finding a marriage gap and a fertility gap.

## Marriage Gap

An article in *USA Today* pointed out how a wedding band could be crucial in future elections. House districts held by Republicans are full of married people. Democratic districts are stacked with people who have never married.{1}

Consider that before the 2006 Congressional elections, Republicans controlled 49 of the 50 districts with the highest rates of married people. On the other hand, Democrats represented all 50 districts that had the highest rates of adults who have never married.

If you go back to the 2004 presidential election, you see a similar pattern. President George Bush beat Senator John Kerry by 15 percentage points among married people. However, Senator Kerry beat President Bush by 18 percentage points among unmarried people.

Married people not only vote differently from unmarried people, they tend to define words like family differently as well. And they tend to perceive government differently. But an even more significant gap in politics involves not just marriage but fertility.

## Fertility Gap

When you look at the various congressional districts, you not only see a difference in marriage but in fertility. Consider these two extremes. House Democratic leader Nancy Pelosi, a Catholic mother of five from San Francisco, has fewer children in her district than any other member of Congress: 87,727. Rep. Chris Cannon, R-Utah, a Mormon father of eight, represents the most children: 278,398.{2}

This stark demographic divide illustrates the difference in perspectives found in Congress. Republican members of Congress represented 39 million children younger than 18. This is 7 million more children than are represented in districts with Democratic members of Congress. And it is also true that children in Democratic districts are far more likely to live in poverty and more likely to have a single parent than children in Republican districts.

This fertility gap explains the differences in worldview and political perspective. When you consider the many political issues before Congress that affect children and families, you can begin to see why there are often stark differences in perspectives on topics ranging from education to welfare to childcare to child health insurance.

## Future of the Fertility Gap

So far we have been looking at the past and the present. What about the future? Arthur Brooks wrote about the fertility gap last year in the *Wall Street Journal*. He concluded that liberals have a big baby problem: Theyre not having enough of them . . . and their pool of potential new voters is suffering as a result.{3}

He noted that, if you picked 100 unrelated politically liberal adults at random, you would find that they had, between them, 147 children. If you picked 100 conservatives, you would find 208 kids. That is a fertility gap of 41 percent.

We know that about 80 percent of people with an identifiable party preference grow up to vote essentially the same way as their parents. This fertility gap translates into lots more little conservatives than little liberals who will vote in future elections.

So what could this mean for future presidential elections? Consider the key swing state of Ohio which is currently split 50-50 between left and right. If current patterns continue, Brooks estimates that Ohio will swing to the right. By 2012 it will be 54 percent to 46 percent. And by 2020, it will be solidly conservative by a margin of 59 percent to 41 percent.

Now look at the state of California that tilts in favor of liberals by 55 percent to 45 percent. By the year 2020, it will swing conservative by a percentage of 54 percent to 46 percent. The reason is due to the fertility gap.

Of course most people vote for politicians, personalities, and issues not parties. But the general trend of the fertility gap cannot be ignored. I think we can see the impact that marriage and family have on worldview and political views. And as we can see from these numbers, they will have an even more profound impact in the future.

**Notes**

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2. Dennis Cauchon, Fertility gap helps explain political divide, *USA Today*, 27 September 2006.
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# Candidates and Religion

October 9, 2007

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

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

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

He says it is important for three reasons. First, we need to know the details of a candidate's faith and the extent to which those details are accepted. He notes that Catholic liberal politicians since Mario Cuomo have said they accept

the doctrine of the church but nevertheless believe in a woman's right to choose. He concludes that either these politicians are lying to their church, or they are lying to us.

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

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

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

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# 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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