

Salt & Light Ministries

Manual for Christian Citizenship

You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.

Matthew 5:13

BEING EFFECTIVE CHRISTIAN
WITNESSES IN A SECULAR CULTURE

Calvary Chapel East Anaheim

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Unless otherwise noted, all Scripture references herein cited are in the *New American Standard Version*.

*Our lives begin to end the day we become
silent about things that matter.*

(Martin Luther King)

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Why This Manual?

Is the Church in America still considered relevant? Does it have a mission beyond evangelism? What is the Church's responsibility to a culture that is indifferent or even hostile to Biblical truth?

These questions are not unique. They have confronted Believers in every age since Christ. The people that Jesus spoke to during the Sermon on the Mount knew well the fires of political and religious persecution. Most were treated as outcasts, shunned by both the popular culture and the morally corrupt power structures. Yet far from offering a message of retreat, Jesus exhorted them to action:

You are the salt of the earth.... You are the light of the world.... Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. (Matthew 5:13-16)

That Jesus refers to Christians as “salt” and “light” is a profound revelation, signifying both great privilege and great responsibility. This calling applies to Believers in every age. Describing what this calling means, in practical terms, is the purpose of this *Manual for Christian Citizenship*. The goal is to provide Believers with answers to questions like: What does it mean to be salt and light in today's culture? As citizens of both the Kingdom of God and Kingdom of the World, what are our responsibilities? What guidance, if any, do the Scriptures offer on the controversial issues of our day? What can I, as an individual Believer, do to make a difference?

To help address these questions the Manual has been divided into four main sections:

1. *Foundations*
2. *Issues*
3. *Call to Action*
4. *Resources*

The *Foundations* section makes the scriptural case for active Christian citizenship and should be read first and in its entirety. The *Issues* section tackles difficult and controversial subjects relevant to society today and offers insights into thinking and acting on them Biblically. A *Call to Action* is just that, a call to get up and get involved. This article also suggests practical steps that every Christian can take to make a difference as a responsible citizen. The *Resources* section offers, aside from what is suggested in the *Issues* articles, additional sources of information to investigate and explore.

As God's witnesses to a collapsing culture, the need for Christians to fulfill their mission of being salt and light has never been greater. It is our hope that this Manual provides a useful tool to meet this enduring and critical need.

Part I

Foundations

Worldviews in Conflict

I believe in Christianity as I believe that the sun has risen—not only because I see it, but because by it I see everything else.
(C. S. Lewis)

The politics, passions and fads of this world will one day all come to nothing. Not so the words of our Lord. They will last forever. Jesus said, “[H]eaven and earth will pass away, but my words will not pass away.” (Mark 13:31) If the Word of God is true then it stands to reason that everything else should be measured by it, including our worldview.

What is a Worldview and Why is it Important?

A worldview is a way of looking at the world. It is the grid, or lens, through which we view, interpret and understand our existence. From our worldview we form beliefs and opinions about what is real and important, versus what is unreal and unimportant. Our worldview is the core of our integrated beliefs.

Many people develop their worldview through unconscious assumptions and beliefs that they’ve acquired over the course of their lives. Christians too can fall into this trap and adopt beliefs that are neither true nor Biblical. Yet beliefs are the rails on which our lives run, and adopting false beliefs can greatly hinder our effectiveness as God’s witnesses. “For as [a man] thinks within himself, so is he.” (Proverbs 23:7)

The Greek philosopher Socrates exclaimed that the “unexamined life is not worth living.” As people of the Truth, how much more should Christians carefully examine their core beliefs? (2 Corinthians 13:5) Consider the Bereans, a people commended as being “noble minded” because they took the time to test competing truth claims. (Acts 17:11) If the Bereans, who without the New Testament felt the need to examine truth claims against Scripture, how much more should Christians today who have the benefit of the finished Canon?

“Do not be conformed to this world,” we are told in Paul’s letter to the Romans, “but be transformed by the renewing of your mind.”

*“Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.”
(Acts 17:11)*

(12:2) Examining all things, we are to “hold fast to that which is good.” (1 Thessalonians 5:21) In so doing we demonstrate our love for God, not only with our hearts, but also with our *minds*. (Matthew 22:37)

The Biblical Worldview

The Biblical worldview proclaims that God has disclosed to man a comprehensive and unified system of truth. This truth is revealed primarily through “special revelation” found in God’s word, the Bible. “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” (2 Timothy 3:16-17) But God’s revealed truth doesn’t stop here. While Scripture is supreme over all other sources, God’s truth is also revealed through what is called “general revelation”—the record of creation and the testimony of our conscience. “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.” (Romans 1:20, 2:14-15) As revealed through the combination of general and special revelation, this truth explains the nature of reality, good and evil, salvation and ultimate judgment. As the late Francis Schaeffer exclaimed: “Christianity is not a series of truths in the plural, but rather truth spelled with a capital ‘T.’ Truth about total reality, not just about religious things. Biblical Christianity is Truth concerning total reality—and the intellectual holding of that total Truth and then living in the light of that Truth.”¹

In the opening words of Genesis we read that: “In the beginning, God created the heavens and the earth.” This astounding revelation is expanded upon in John’s gospel and tied directly to Jesus Christ: “He was in the beginning with God. All things came into being through Him, and apart from Him nothing has come into being.” (John 1:1-3) The Scriptures further reveal that God is self-existent, set apart from His creation and transcendent of time and space. (Exodus 3:14, Genesis 1:1, John 1:1-3) Moreover, God is triune (Matthew 28:19), incorruptible (1 John 1:5-7), and unchangeable in character. (Malachi 3:6)

For the Christian, these magnificent truths form the lens through which the world and all that happens “*under the sun*” should be viewed. The Biblical worldview demolishes the lie that humanity is an accident, or that moral truth is relative. Good and evil are not abstract or invented concepts, but present realities in cosmic conflict. History is not the record of unguided material forces, but His-story, planned in eternity for the salvation of men’s souls. Because truth is from God it extends to every sphere of human existence: morality, law, science, art, and culture.

Plumbing the depths of God’s truth is an adventure that will last for eternity. Yet having a basic grasp of the Biblical worldview is a necessary starting point for effective Christian citizenship.

¹ Francis Schaeffer, address at Notre Dame, 1981

Christian Citizenship and the Two Kingdoms

Many well-meaning Christians today believe that, other than evangelism, they should separate themselves from the world's problems and concerns. Others take a completely opposite view, and hold that Christians should seek to establish a form of Christian government—a theocracy. Are either of these extremes Biblical? What role is the Church to play in human government and culture? Just what is meant by the term *Christian citizen*?

A citizen is simply a member of a political community, or state. This means he is entitled to the state's protection and at the same time owes allegiance to it. Christians are unique because they live in two "kingdoms" simultaneously: the Kingdom of God and the Kingdom of the World. Because of this we possess a dual citizenship: one eternal, one temporary. While the Believer's ultimate identity is as a citizen of heaven (Philippians 3:20), while on earth there is a shared allegiance. Jesus acknowledged this when he said, "[R]ender to Caesar the things that are Caesar's, and to God the things that are God's." (Matthew 22:21) In the book of Romans Paul instructed similarly that: "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God." (13:1)

Cultural Salt and Light. As Christ's ambassadors, Christians have a critical role to fill living in the Kingdom of the World. Regarding this responsibility Jesus' description of the Believer as salt and light provides great insight into what it means to be a Christian citizen. (Matthew 5:12-16)

In the first century salt was used both as a preservative and as a flavoring, and these serve as powerfully descriptive images for the Christian's role today. The statement: "You are the salt of the earth", is one of purpose and identity. Preserving the culture and seasoning it through the sprinkling of Biblical truth should be the natural outflow of the Christian's life on earth. (Colossians 4:5-6) God places each of us in a particular culture for a specific purpose. (Acts 17:26-27) Isolating oneself from society's problems or retreating from engagement defeats that purpose.

Speaking about the Christian's role in society, Jesus warned:

[B]ut if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. (Matthew 5:13)

This sober exhortation is powerfully underscored in the parable of the talents (Luke 19:12-26), where eternal rewards and loss are meted out in direct proportion with the Believer's stewardship on earth.

If the comparison to salt is somehow lacking to convey what Jesus considers the Believers' vital role in society, He makes the point even stronger with these extraordinary words:

You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. (Matthew 5:14-16)

That Jesus refers to Believers as the “light of the world” should give every child of God pause. Light illuminates. Dispelling darkness, it reveals that which is otherwise hidden from view. Christians are meant to bring Biblical light to a darkened world. The command is “Let your light shine,” not hide it under a shade. Our mission is to serve as Christ’s voice in the world (2 Corinthians 5:20), reflecting His love and communicating His truth.

“We the People” According to the Biblical worldview the primary purpose of government is to restrain evil, punish wrongdoers and preserve order. (Romans 13:1-4) Most governments, even corrupt ones, fulfill this role to some degree. Americans have been blessed to live in a country that is based on a *covenantal* form of government; that is, a government where the people have promised, or covenanted, to be civilly bound under certain laws.² Under the U.S. Constitution, it is the nation’s citizens who collectively decide what laws that they will live under, who will rule over them, and under what circumstances. In America, “We the people” are intended as the *Sovereign* authority, not government officials. They are elected temporarily to represent and serve the People’s interests. Christians play a vital role in this political enterprise.

You Can’t Legislate Morals. Supreme Court Justice Oliver Wendell Holmes, Jr. wrote famously: “The law is the witness and external deposit of our moral life.”³ Yet a commonly held myth today is that, “You can’t legislate morals!” Secularists especially use this argument to attack what they see as religiously inspired legislation on policies affecting things like marriage, abortion, the role of government, and education.

*“The law is the witness and external deposit of our moral life.”
(Oliver Wendell Holmes, Jr.)*

The plain fact is that all laws, from the trivial to the great, are the result of someone’s moral judgment. Laws reflect what people given authority have determined is right or wrong for a particular situation. Whether it’s who should be taxed or by how much, the definition of marriage, or what worldview is taught in our public schools, laws are the result of people imposing their morals on others. As then Senator Barak Obama declared in

² “**We the people** of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, **do ordain and establish this Constitution for the United States of America.**” Preamble to the United States Constitution.

³ Oliver Wendell Holmes, Jr., *The Path of the Law*, 10 HARV. L. REV. 459 (1897).

his “Call to Renewal” speech: “[S]ecularists are wrong when they ask believers to leave their religion at the door before entering into the public square. Frederick Douglas, Abraham Lincoln, Williams Jennings Bryan, Dorothy Day, Martin Luther King—indeed, the majority of great reformers in American history—were not only motivated by faith, but repeatedly used religious language to argue for their cause. So to say that men and women should not inject their ‘personal morality’ into public policy debates is a practical absurdity. *Our law is by definition a codification of morality, much of it grounded in the Judeo-Christian tradition.*”⁴

It’s important, however, not to confuse the words “moral” and “legal.” Just because something is legal does not mean that it is also moral. Abortion may be legal, but it is not moral. This is true of many laws today which men have made to try and legitimize their desires. In the Biblical worldview, moral laws are those in harmony with God’s moral will. Immoral laws that are those that violate God’s moral will.

<i>Ten Commandments</i> A Summary of Man’s Duties to God and to Each Other		
Old Testament Duties to God (Exodus 20:3-11)	Within the Province of Civil Government to Enforce?	New Testament Summary (Matthew 22:37-39)
1) “You shall have no other gods before Me.”	Generally No	“YOU SHALL <u>LOVE</u> THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. This is the great and foremost commandment.”
2) “You shall not make for yourself an idol or likeness to worship.... No images or idols.”		
3) “You shall not take the name of the LORD your God in vain.”		
4) “Remember the Sabbath day, to keep it holy.”		
Old Testament Duties to Man (Exodus 20:12-17)	Within the Province of Civil Government Enforce?	New Testament Summary (Matthew 22:39-40)
5) “Honor your father and mother.”	Generally Yes	“The second is like it, YOU SHALL <u>LOVE</u> YOUR NEIGHBOR AS YOURSELF. On these two commandments depend the whole law and Prophets.”
6) “You shall not murder.”		
7) “You shall not commit adultery.”		
8) “You shall not steal.”		
9) “You shall not bear false witness.”		
10) “You shall not covet your neighbor’s goods.”		

⁴ Barack Obama’s Call to Renewal Key Note Address (June 28, 2006).

God's moral will is perfectly revealed in the Bible. The Ten Commandments provide a concise summary of that will. Expressed in the form of duties, the first four apply to our vertical relationship to God. The remaining six apply horizontally and deal with duties that men have to one another. Not all of the Commandments, therefore, are intended for civil government to enforce. In general, the Biblical duties that people have to each other are properly within the sphere of civil government to enforce, while those that deal with man's personal relationship to God are not.⁵ This explains why Christians must not try and force a theocratic type of government on society, because doing so would violate liberties—like freedom of conscience, worship, and association—that God Himself gives to man.

In the book of Romans we discover that, “love is the fulfillment of the law.” (Romans 13:10) The highest form of love is *agape*, which is the kind of love that God expresses towards humanity. Agape involves treating others in ways that fulfill their highest good, which is often very different from their desires. This principle applies to governments as well. When agape love abounds, the need for law diminishes. During the revivals of the “Great Awakenings”, for example, crime plummeted. This should not be surprising, for “the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” (Galatians 5:22, 23)

In the Kingdom of God, the “law of love” is the motivating dynamic of government. (Matthew 22:35-40). Obviously this cannot be said for the kingdoms of the world, where civil government is motivated primarily by the need to control sin. In the world, government is force. It is compulsion. This is why healthy governments are those that try to limit their scope to government's primary function, which is to protect people from the depredations of others. (Romans 13) Unhealthy governments are those that expand their power beyond this purpose.

Christian citizenship acknowledges the imperfect nature of civil government while at the same time respecting its authority. “For there is no authority except from God, and those which exist are established by God. Therefore, whoever resists authority has opposed the ordinance of God.” (Romans 13:1-2, 1 Peter 2:13-17) The Bible expressly commands Believers to honor civic leaders and to pray for them. (1 Timothy 2:1-4) Berating government officials is not fitting for the servant of God. Consider David, who despite unjust treatment at the hands of King Saul consistently and publicly honored him as “God's anointed.” (1 Samuel 24:6) This same humility should mark the Christian citizen today.

Honoring authority does not mean that Christians should deny their standing as citizens. The Apostle Paul challenged a military Tribune and also the Governor of Judea on grounds of legal due process. (Acts 22: 25, Acts 25:10-12) Paul's motive, however, was not to advance his own interests, but God's. (Acts 27:24) Christians are similarly encouraged to use their rights as citizens to promote Kingdom goals. If Jesus is Lord of all (Romans 10:12) then He is Lord over

⁵ See Chapter 3 in *Politics and the Bible*, Wayne Grudem (Zondervan, 2011) for a good discussion of this topic.

all, including marriage, education, the economy, and the role of government. As ambassadors of Christ, presenting God's truth on these issues is our duty, so long as it is done in love. (Ephesians 4:15)

We Must Obey God Rather Than Men. Respecting authority is easy when it aligns with one's worldview. The challenge comes when authority is indifferent or hostile to that worldview.

Christians increasingly are finding themselves forced to participate in sinful behavior as a result of immoral laws. Examples of laws that violate God's moral character are: government programs that use tax dollars to pay for abortions; laws that force private commercial property owners to rent rooms or apartments to unmarried couples against their conscience; statutes which require that tax dollars be used to promote the homosexual and transgender lifestyle to public school children; and laws that promote medical procedures to minors in public schools without, or in direct opposition to, parental authority. What is the Biblical response in such cases?

*"We must obey
God rather
than men."
(Acts 5:29)*

The Apostle Paul advised that, where possible, Believers try and avoid behavior that offends their conscience. "[D]o not eat it (food offered to idols), for the sake of the one who informed you, and for conscience sake." (1 Corinthians 10:23-28) We should resist, therefore, participating in behavior that compromises either our own conscience or our Christian witness to others. Violating one's conscience not only brings personal moral guilt, but can also harm those we are commanded to love. In such situations Christians should seek to change the offending policies. This may require speaking out at the local school board or city hall, petitioning one's elected representatives for legislative change, or becoming active in campaign efforts to elect public officials that support Biblical values. American Christians are fortunate. We are still able to politically engage society in this manner. But that freedom is being tested, and where faithfulness to God directly collides with the governing authority the Biblical directive is both emphatic and unambiguous: "We must obey God rather than men." (Acts 5:29) Our example is the Apostles, who when ordered by the authorities not to teach in the name of Christ chose rather to obey God, even though in the process it meant acting in civil disobedience.

Separation of Church and State? Another popular myth is that Christians should not attempt to impose their values on society because of the concept of "separation of church and state." Many people are surprised to learn that this now cliché expression is nowhere found in the Constitution. It comes from a personal letter that Thomas Jefferson wrote in 1802 to a group of Connecticut Christians, the *Danbury Baptists*. Jefferson wrote these Believers to assure them that the newly established federal government had no power to intrude on what he called their *rights of conscience* and *natural rights*:

“Believing with you that religion is a matter which lies solely between Man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a **wall of separation between Church and State**. Adhering to this expression of the supreme will of the nation **in behalf of the rights of conscience**, I shall see with sincere satisfaction the progress of those sentiments which tend **to restore to man all his natural rights**, convinced he has no natural right in opposition to his social duties...” “I reciprocate your kind prayers for the protection and blessing of the common father and creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem.”⁶

Far from wanting to suppress the influence of Christians, Jefferson employed the “wall of separation” metaphor to convince them that their religious liberty—as a natural right of conscience—was safe from federal intrusion.

The phrase went silent until 1878, when the Supreme Court cited it in a decision upholding a conviction for bigamy against a Mormon in Utah.⁷ But the event that cemented the expression in the public’s mind came decades later in the case of *Everson v. Board of Education* (1947).⁸ There the Court was asked to decide if school districts in New Jersey could continue their practice of providing transportation for kids attending private Catholic schools. The answer was “no”. Writing for the Court, Justice Hugo Black ruled that:

“Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect ‘*a wall of separation between Church and State*.’”⁹

Starting with *Everson*, Jefferson’s metaphor has been used ever since to systematically remove Biblical expression and influence from public life. But is this really what the Founders intended?

When the Constitution was ratified in 1789, the majority of the states already had in place officially sanctioned churches. Though the particular denominations varied, most were either of Anglican or Congregational origin. Regardless, the populace shared a strong Judeo-Christian character that was reflected in their laws. Typical was the Massachusetts Constitution of 1780, which declared that "the happiness of a people, and the good order and preservation of civil

⁶ Thomas Jefferson’s Letter to the Danbury Baptists, 1802.

⁷ *Reynolds v. United States*, 98 U.S. 145 (1878)

⁸ *Everson v. Board of Education of the Township of Ewing, Et Al*, 330 U.S. 1 (1947)

⁹ *Ibid*

government, essentially depend on piety, religion and morality." Given the religiously infused culture, the Founders sought to ensure that the new *federal* government would never interfere with how the *states* decided to cooperate with the various faith groups inside their borders. This was the primary purpose of the First Amendment's Establishment and Free Exercise clauses.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. (First Amendment to the U.S. Constitution)

The First Amendment was and is an expression of *federalism*, the Constitution's design for dividing power between the federal government and the states. In a letter to his friend Samuel Miller in 1808, Thomas Jefferson further expounded on the limits of the federal government to affect religion, writing:

"I consider the government of the U.S. as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that also which RESERVES TO THE STATES the powers not delegated to the U.S. (Tenth Amendment) Certainly no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general (federal) government. It must then rest with the states, as far as it can be in any human authority."

Twenty five years later Supreme Court Justice Joseph Story wrote that the First Amendment was intended, "to exclude from the National (*federal*) Government all power to act on the subject (of religion)... Thus, the whole power over the subject of religion is left exclusively to the state governments, to be acted upon according to their own sense of justice, and the state constitutions..."

As in the states, when the First Amendment was ratified in 1789 the federal government was also very friendly towards religious faith. Evidence for this can be seen in the fact that Congress voted to pay House and Senate Chaplains, asked President George Washington to proclaim a National Day of Public Thanksgiving and Prayer, and enacted the *Northwest Ordinance*, a statute which declared that the teaching of "religion, morality, and knowledge" is "federal government policy" which shall "forever be encouraged."

As the Founders themselves acknowledged, Christians have a God given role in society that transcends earthly authority. Our mission is to salt the world with truth and bring light to darkened hearts. The Biblical worldview is truth. It comes to us from the Creator and Sustainer of all that exists. (Colossians 1:15-18) Timeless and compelling, it is the filter into which every competing truth claim should be examined. Paul cautioned against the world's wisdom, which threatens to take "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.” (2:8)

To fulfill our role as salt and light we must know God’s truth and know how to apply it.

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Secularism

The Declaration of Independence declares what is, arguably, still the most profound statement of Biblical truth ever applied to a civil society:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these Rights, Governments are instituted among Men, deriving their just powers from the Consent of the Governed.

In the words of Abraham Lincoln, “these truths” brought forth “a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.”¹⁰

What made the Declaration revolutionary? It was the simple yet profound claim that political liberty does not come from the King, but from the Creator. Political rights are “unalienable” because they come from God, not man. Since “Nature’s God” established the “Laws of Nature” everyone is subject to them equally, including rulers (Rom. 1:18-20). Men are equal in their rights because they are created equal. The primary and limited purpose of government is “to secure these rights.”

Never before had a people articulated these truths with such clarity and force, let alone establish them as the foundation of their political futures. In doing so, those responsible knew they were placing their lives at risk, a fact immortalized in the Declaration’s closing words:

*And for the support of this Declaration, with a firm Reliance on the Protection of the divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred honor.*¹¹

In addition to the bravery and spiritual insight of the Founders, the nation announced that hot July day in 1776 was built upon the foundation laid a century earlier by the Pilgrims, the Puritan reformers, the Anabaptists, and countless others who held a Biblical worldview and shared a vision for the kind of society it could produce. But it is a vision that today has been largely rejected.

¹⁰ Abraham Lincoln, Gettysburg Address.

¹¹ Declaration of Independence

Reformer Martin Luther said that if we fight all fronts except the one actually under attack at the moment, then we are not fighting the crucial battle. Both the Declaration of Independence and the Constitution reflect a Biblical worldview. Today, however, another worldview is rooted in the minds of most of the nation's citizens, a worldview that rejects the truths expressed in the Declaration and therefore the entire basis for our covenantal form of government.

Secularism v. the Biblical Worldview

If there ever existed a “Judeo-Christian” nation, America, at least during her first one hundred years, would seem to have qualified. Except for ancient Israel, no other people group in history was ever more unified around Biblical values. Sadly, that nation is no more. The values still

Secularism: an ideology that denies God and any transcendent basis or purpose for life.

inscribed on our coins—*Liberty, E Pluribus Unum, In God We Trust*—are relics of a time past. In place of those values has come a multiplying diversity of beliefs, such that today there no longer exists a unifying vision upon which to ground a coherent basis for either culture or government. What has led to so dramatic a change? ¹² In a word: *Secularism*. The word secular comes from the Latin term, *saeculum*, which translated means “of this age,” “temporal,” “worldly.” As these words suggest, Secularism is focused on this life. The emphasis is on material pursuits and immediate gratification.

Modern Secularism can be traced to the mid-1700s and the so-called *Enlightenment* period that swept through Europe and which culminated in the French Revolution. Watching from afar, Americans reacted at first with dismay, and then horror as the revolution in France devolved into the *Reign of Terror*.¹³ In its aftermath, and for a season, Enlightenment ideas were discredited. But with the publication in 1859 of Charles Darwin's book, *On the Origin of the Species*, suddenly new life was breathed into the secular myth.¹⁴ Especially in academic circles, by the mid-twentieth century God was replaced as the Creator of the Universe with unguided, blind, and purposeless chance.

¹² The term *Secularism* in this Manual is used comprehensively to include many similarly related worldviews and belief systems, including: Darwinism, Marxism, Freudianism, Philosophical Materialism, Relativism, and Post-Modernism. All stand united in their rejection of the Biblical worldview and their affinity for Materialism.

¹³ A period from 1793-1794 during the French Revolution of mass executions carried out by the government to quash its “enemies of the Revolution”. Some sixteen thousand French were beheaded under the guillotine, and another twenty-five thousand were killed as a result of summary executions.

¹⁴ The full title of Darwin's famous book is actually, “On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life,” a little known fact to most confessing Darwinists.

Today, Secularism is the dominant worldview in Western civilization, permeating every facet of our “postmodern”¹⁵ culture: sports, entertainment, the arts, public education, business and government.

Worldviews in Conflict	
Biblical Worldview	Impact
God is the Creator, Sustainer and Sovereign of all that exists. (Gen. 1:1; Ps. 104; Acts 17:24-30)	The existence of the universe is rational and follows established laws.
Mankind is made in the image of God. (Gen. 1:26-27; 9:6)	Human beings are specially set apart from God’s other creative acts. Man is neither angel nor animal.
Because of sin, mankind is a fallen race. (Rom. 3:23; Rom. 5:12)	Evil exists. Mankind is inherently corrupt by nature.
The moral “Laws of Nature” exist and are unchangeable. (Ex. 20:12-17; Rom. 2:14-15; 13:5; Gal. 5:14)	Morals, or the “Law of Nature” are universal and do not change according to circumstance.
Mankind is in need of salvation. (John 8:21; Rom. 3:20-23; 5:12; 1 Cor. 15:56; Gal. 3:22; 1 John 1:8)	God will hold man accountable for every evil act committed.
Salvation is offered through faith in Jesus Christ alone. (John 1:29; Rom. 3:20-27; Acts 4:12; Gal. 2:16; Eph. 2:8-9)	Through Christ we receive new life, deliverance from sin, and a restored relationship with the Creator.
Liberty is from God. (Ps. 119:45; Is. 61:1, 2 Cor. 3:17)	Because human rights are from God they are both inherent and unalienable.
Healthy social relationships come from a correct understanding of reality. (Rom. 13:8-10, Prov. 29:18, 1 John 4:19-21)	Government limits its authority to its proper scope and is accountable to covenantal rule.
Secularism	Impact
God is silent, irrelevant, or nonexistent. The universe was not created, but is somehow self-sustaining.	Since something cannot come from nothing, the fact that our universe exists invites non-rational theories for existence.
“Homo Sapiens” are a product of unguided evolution.	People are not made in God’s image, but merely more highly evolved animals.
Sin and evil do not exist.	People are neutral or good by nature. Greed, envy, and the unfettered gratifying of sensual instincts are therefore promoted as natural and healthy.
Morals are social adaptations.	Morals are not fixed, but change with circumstance and perception. Words like good and evil are merely convenient social conventions.
Man is a purely material being.	Behavior is based on material determinism. People are not free moral agents, but only respond to stimuli.
Man has no need of eternal salvation. Jesus was merely a good moral teacher, or did not exist. There is no ultimate judgment.	People can behave as they desire without fear of eternal judgment.
Man is subject to the survival of the fittest, the law of the jungle.	Political freedom is a product of social evolution. It is therefore subject to change and adaptation. Government follows a “might makes right” ethos that leads to Statism.

¹⁵ The term *Postmodern* refers to a philosophy which maintains that reality cannot be known and that moral truth is relative. To Postmodernists the record of history, with its “meta-narratives,” cannot be trusted and therefore offers mankind nothing of real value. Postmodern society follows *Modernity*, which values human rationality above Biblical truth. Postmodernism rejects both.

The perverse premise of Secularism is that God is silent, irrelevant, or nonexistent. The “Laws of Nature and Nature’s God” do not exist. Since rights are defined by whoever is in power, those in power can take them away. Because Secularism embraces relativism—giving equal weight to contradictory assertions—it is faddish and necessarily anti-intellectual. In practice, Secularism is fed primarily by people’s passions. Having denied God as lawgiver, the default standard of right and wrong is what the majority happens to believe on a matter.

As the table above illustrates, a predictable result for any society that fully embraces Secularism is a statist form of government. *Statism* is the belief that human life and work belong primarily to the state or governing authority.¹⁶ Citizens willingly exchange their political liberties for relaxed barriers to sensual gratification and the false promise of economic security. Because the constraining forces of faith, virtue, and family are no longer esteemed, society breaks down under the weight of sin. The role of government shifts its primary purpose from punishing evil and establishing justice (1 Peter 2:14, Isaiah 9:7-8) to securing power unto itself. To both appease the masses and maintain order the state is increasingly invited to step in as the sovereign authority; but this comes at a very high cost. Under Statism, government denies or severely limits people’s duty to exercise godly stewardship over their own resources. The basis for covenantal self-government is destroyed, and people are made more and more dependent on the central authority.

Secularism and the Biblical worldview cannot coexist. They are mutually exclusive and necessarily hostile to one another.

It’s not difficult to recognize the rise of Statism today. Many of the goals of social liberalism—big government, unfettered access to sexual pleasures, income equality through the redistribution of wealth, centralized (*Keynesian*) manipulation of the economy—are rooted in statist philosophies. Statism and Secularism go hand in hand. Secularism denies any notion of *objective* moral truth. Moral behavior is whatever those in power say it is. Right and wrong are relative and evolve with circumstances. Because moral conscience and objective guilt are denied, human cruelty and tyranny are more easily justified.

Secularism has been destructive for every culture that’s embraced it. Marxism, Communism, and Socialism are each variants of the Secular worldview and testaments to its failure.

¹⁶ Statism may also be defined as the policy of concentrating economic, political, and related controls in the state at the cost of individual liberty.

Conclusion

Secularism and the Biblical worldview cannot coexist. They are mutually exclusive and necessarily hostile to one another. Secularism will always work to marginalize Christian influence. If Secularism is true then God: “[i]s, at best, a gratuitous philosophical myth invented out of personal weakness. If you still want to believe in God, fine, just make sure your belief is “private, subjective, and artificial.”¹⁷ This explains why secularist courts have tried to water down the First Amendment’s *Free Exercise* clause to mean merely the freedom to *worship*. Since the mid-twentieth century it has become progressively more challenging to exercise one’s faith in the public square. Even many Christians have bought into the secular belief that their witness should be kept private.

Secularism is insidious and Christian citizens must be vigilant. As God’s witnesses, we must steadfastly resist succumbing to the world’s secular influence, or worse, actually seen to be striving after the idols of power, pleasure and economic security at the expense of God’s Kingdom. The Biblical exhortation still stands:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world – the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 1:15-17)

Christian citizens live under two kingdoms in conflict with one another. We must not confuse these kingdoms, but rather, bring light to the Kingdom of the World with the love and truth of the Kingdom of God. Only Biblical truth will defeat Secularism and only Christians, as salt and light, are specifically called to proclaim it.

The articles that follow are an attempt to help Christians think and respond Biblically to some of the major cultural *issues* facing us today. A central purpose of this Manual is to examine a number of ethical, legal, and cultural issues relative to the Biblical worldview. Each issue is approached in a similar way. A clear statement or two are given in regards to what questions the issue raises. A brief background on the issue is then offered. Why is the issue important and what makes it controversial? The issue is then interpreted against relevant Scripture. What does the Bible have to say on the subject? Finally, for those who wish to further investigate the topic additional sources of information are provided. > [Back to Table of Contents](#)

¹⁷ Neal C. Gillespie. *Charles Darwin and the Problem of Creation* (Chicago: University of Chicago, 1979), p.16.

Part II

The Issues

Religious Liberty

[Y]ou will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.
(Acts 1: 8)

Are American Christians still free to live out their faith? What limits, if any, have been imposed upon the proclamation of God's word? How should Christians respond where obedience to God and the state conflict?

Among the bedrock guarantees of American liberty, the First Amendment to the U.S. Constitution is "first" among equals. Besides guaranteeing freedom of speech, freedom of the press, and the right to assemble, it declares: "*Congress shall make no law respecting an establishment of religion; or prohibiting the free exercise thereof.*" As interpreted by a long line of Supreme Court decisions, government has no authority to limit speech based on its content or to impede legitimate religious expression.

The First Amendment has distinguished America as a beacon of freedom throughout the world. But Christians should understand that the First Amendment is not the source of their liberty. For this we look rather to the Word of God:

- ❖ *For freedom Christ has set us free.* (Galatians 5:1)
- ❖ *All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.* (1 Corinthians 6:12)
- ❖ *Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God.* (1 Peter 2:15-16)
- ❖ *I charge you in the presence of God and of Christ Jesus...preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching.* (2 Timothy 4:1-3)
- ❖ *Go into all the world and proclaim the gospel to the whole creation.* (Mark 16:15)

From these and other Scriptures (*Isaiah 61:1, Luke 4:18, John 8:36, James 1:25*) it is evident that Christians not only possess personal liberty, but are commanded to use it in order to bear witness to God's truth.

The Founders of the Constitution understood the Biblical basis for liberty. In the Declaration of Independence they declared:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, **Liberty** and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed...”

Rejecting the notion that freedom of speech, assembly, and religion come from the state, the Founders reasoned correctly that since liberty comes from God, the state can neither grant these rights nor take them away, but only acknowledge and uphold their existence. It was in this spirit that the First Amendment was drafted and passed. (See the section on “Separation of Church and State” in “Worldviews in Conflict”.) But with the rise of Secularism these liberties are being systematically curtailed.

Government Restrictions. Beginning in the mid-twentieth century with *Everson v. Board of Education*, government began erecting a “wall of separation” between private and public expressions of faith.¹⁸

Since *Everson* federal agencies, state courts, local municipalities, and private interest groups hostile to the Biblical worldview have labored tirelessly to further limit Christian expression. While First Amendment proponents have recently won some victories (see table below), most public expressions of faith, whether through speech or symbols, are today met with increasing degrees of government scrutiny. In state-run schools and universities public expressions of religious faith, if not banned outright, are highly regulated. Religious institutions that operate under IRS 501(c)(3) regulations are severely restricted as to political speech. And while the legal proscriptions are supposed to apply to all religions, Christian groups are frequently the only targets of enforcement.

Cultural Hostility. Religious intolerance is also coming from the popular culture. Christians are routinely vilified in the print media, movies, and television. The hostility is especially acute

¹⁸ Along with court actions, federal agencies also began limiting religious liberty during this time. In 1954 Congress amended the Internal Revenue Code [Section 501(c) (3)] to severely restrict the speech of non-profit tax exempt entities—mainly churches. While the Court’s trajectory of the last half century has been anti-religious, more recent cases provide hope for positive change. The Court has ruled, for instance, that schools must give equal access to church groups for the use of their facilities (*Lamb’s Chapel v. Center Moriches Union Free School District* (1993)). In a hopeful ruling, the Court held recently that religious organizations are free to choose their leaders without government interference (*Hosanna-Tabor Evangelical Lutheran Church v. E.E.O.C* (2012)).

among groups identified with promoting sexual rights. Some thirty states and the District of Columbia provide for “enhanced penalties for offenses motivated by sexual orientation bias.”¹⁹

Significant Religious Liberty Cases and Legislation		
1947	<i>Everson v. Board of Education</i> , 330 U.S. 1 (1947)	There is a “wall of separation” between private and public expressions of faith.
1954	<i>Engel v. Vitale</i> , 370 U.S. 421 (1962)	School sponsored prayers are un-Constitutional.
1963	<i>School District of Abington Township v. Schempp</i> , 374 U.S. 203 (1963)	Bible reading in schools is un-Constitutional. Laws must have a “secular purpose.”
1990	<i>Employment Division of Oregon v. Smith</i> , 494 U.S. 872 (1990)	Laws that are “generally applicable” override the protections of the First Amendment’s Establishment Clause.
1992	<i>Lee v. Weisman</i> , 505 U.S. 577 (1992)	A prayer of invocation offered at a school that mentions God violates the Establishment Clause and is therefore un-Constitutional.
1993	<i>Religious Freedom Restoration Act (RFRA)</i> , 42 U.S.C. §§ 2000bb et seq.	Provides that the government “shall not substantially burden a person’s exercise of religion” unless that burden is the least restrictive means to further a compelling governmental interest.
2012	<i>Hosanna-Tabor Evangelical Lutheran Church v. E.E.O.C</i> (2012), <i>Certiorari to Court of Appeals for Sixth Circuit</i> , No., 10-553	The government cannot interfere with how religious organizations choose or dismiss their leaders.
2013	<i>Hobby Lobby Stores, Inc. v. Sebelius</i> , 723 F.3d 1114, 121 FEP Cases 12 (10th Cir. 2013)	A case pending before the U.S. Supreme Court asking whether the Patient Protection and Affordable Health Care Act (ACA) can require a religiously based business to offer insurance that covers contraceptive type services offensive to its beliefs. See also <i>Conestoga Wood Specialties Corp. v. Sec’y HHS</i> , 724 F.3d 377, 121 FEP Cases 66 (3d Cir. 2013) [2013 BL 198444]

Of even greater concern is the proposed Employment Non-Discrimination Act (ENDA), which if passed would further engender this trend by mandating that special rights be given people identified as either lesbian, gay, bisexual, or transgender (LGBT) in the workplace, including church related organizations at the expense of First Amendment freedoms.

¹⁹ See 2008 Hate Crime Survey, HUMAN RIGHTS FIRST, <http://www.humanrightsfirst.org/our-work/fighting-discrimination/2008-hate-crime-survey/2008-hate-crime-survey-lgbt/the-response-of-governments-to-violence-on-the-basis-of-sexual-orientation-and-gender-identity/> (last visited July 25, 2011). Note 229. A harbinger for the United States is Canada’s hate crimes law, C-250. It states in part: “Everyone who, by communicating statements, other than in private conversation, willfully promotes hatred against any identifiable group [including homosexuals] is guilty of...an indictable offense and is liable to imprisonment for a term not exceeding two years.”

The Christian Response. How should Christians respond to religious intolerance? However tempting it may be to retreat from the public square, the Church must be faithful to its central mission. At the same time, our speech and actions ought always to be motivated out of love. (Matthew 5:44) When the Apostles were ordered by the authorities not to teach anymore about Jesus, Peter responded simply but decisively: “We must obey God rather than men.” (Acts 5:29) Beaten in punishment, they left “rejoicing that they were counted worthy to suffer dishonor for the name.” (Acts 5:41) Jesus not only spoke the truth in the face of persistent opposition, but offered Himself up to death for His enemies. (John 3:16)

The Church has always had to pay a price for proclaiming truth. While American Christians have largely escaped direct persecution, unless trends change “living as servants of God” may soon come with a cost. But this should bring rejoicing, not despair. Even so, the Church’s witness must not be silenced. (Acts 1:8) Speaking truth in love (Ephesians 5:15) has never been more urgent. For aside from the mission to preach the gospel, as Daniel Dreisbach warns, “the very survival of the civil state...is dependent on Christian principles shaping public values and morals, guiding the consciences of its public leaders, and informing public policy and law.”²⁰ While we thank God for the First Amendment and pray that its protections continue, we stand firm on the truth that our liberty comes from God, not men.

What the Christian Citizen Can Do:

- ❖ Stay informed about the threats against our religious liberty.
- ❖ Pray that God preserves the political freedoms guaranteed in the First Amendment.
- ❖ Resist any effort to further marginalize or limit religious practice and speech. Contact *Alliance Defending Freedom*, the *Pacific Justice Institute*, the *ACLJ* or other Christian legal organizations if and when needed.
- ❖ Know which political candidates genuinely esteem freedom of speech and freedom of religion and actively support them.
- ❖ Vote in local, state, and federal elections for proponents of religious liberty.
- ❖ Donate time, talent, and money to groups that exist to defend religious liberty.

Resources:

- ❖ *Alliance Defending Freedom*: www.alliancedefendingfreedom.org
- ❖ *Pacific Justice Institute*: www.pacificjustice.org
- ❖ *American Center for Law and Justice*: www.aclj.org
- ❖ *Citizen Link*: www.citizenlink.com/analysis/religious-liberties/
- ❖ *Thomas More Law Center*: www.thomasmore.org/key-issues/defending-the-religious-freedom-christians

²⁰ Professor Daniel Dreisbach, as quoted in *Ten Truths about Christians And Politics* (Coral Ridge Ministries, 2008)

- ❖ Timothy S. Shah and Matthew J. Frank, *Religious Freedom: Why Now? Defending an Embattled Human Right*, (The Witherspoon Institute, 2012)
- ❖ Adam Freedman, *The Naked Constitution: What the Founders Said and Why It Still Matters* (New York: Broadside Books, 2012)

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Sexualism

The rebellion of new ideologies against [Natural Law] is a rebellion of the branches against the tree: if the rebels could succeed they would find that they had destroyed themselves.

(C.S. Lewis)

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul.

(1 Peter 2:11)

The Relational Rebellion

Not since the fall of the Roman Empire has the world so openly celebrated sexual impurity. As the influence of the Biblical worldview collapses, so too the traditional restraints against the unfettered gratification of carnal passions. How has this trend impacted society, and how can Christians respond?

The Center for Disease Control and Prevention (CDC) reported in 2010 what most people already knew, that a lot of people are living together outside marriage. “Cohabitation is increasingly becoming the first co-residential union formed among young adults.”²¹ Today nearly half of all marriages begin as cohabitation. Of those, nearly half will end up in divorce. Over a third of the nation’s children today come into the world from an out-of-wedlock relationship,²² and children from fractured homes face a myriad of difficulties that can follow them throughout adulthood and impact all of society. Adding to the rampant heterosexual impurity, recent history has witnessed the nation plunging into sexual behaviors that Western civilization once considered too shameful to even mention in public.

At the vanguard of this revolution is the LGBT movement. LGBT stands for “Lesbian, Gay, Bisexual and Transgender.” While the individuals that make up these categories represent no more than a few percent of the overall population, their influence is now dominant throughout Western civilization. Because the LGBT movement claims to provide answers to questions of existence, meaning, and morality, some have identified it as a belief system or movement. For the sake of simplicity, we refer to this movement simply as *Sexualism*.

²¹ *Marriage and Cohabitation in the United States: A Statistical Portrait Based on Cycle 6 (2002) of the National Survey of Family Growth* (U.S. Department of Health and Human Services, Centers for Disease Control and Prevention, February 2010)

²² “More Kids Born Out of Wedlock,” (*USA Today*, April 11, 2012)

The Creation of Human Relationships

What is God's design for intimate human relationships? After creating the first man, Adam, and placing him in the Garden, "the LORD God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.'" (Gen. 2:18) This is the first time in Scripture that God declared something as "not good." In creating the female, Eve, a gender corresponding to Adam but at the same time uniquely different, God established that mankind was created and designed to have relationships that are both intimate and complimentary. "Have you not read that He who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together let not man separate." (Matthew 19:4-7)

The male and female genders were physiologically designed by God to complement one another and, through marriage, "become one flesh." (Genesis 2:24) From this union God told the couple to: "Be fruitful and multiply; fill the earth and subdue it." (Genesis 1:18) The procreation of the human race was meant by God to be inseparable from and dependent on heterosexual marriage. Until very recently this natural, *conjugal*, view of marriage was the norm in every culture from the beginning of man.

The Beginnings and Beliefs of Sexualism

The twentieth century saw massive shifts in people's attitudes toward sexual practices. Sexualism gained momentum when special interest groups sought legal legitimacy through the exploitation of "privacy" rights. Illinois in 1961 became the first state to decriminalize sodomy. Forty-two years later the Supreme Court, in *Lawrence v. Texas* (2003), struck down Texas' anti-sodomy laws and opened the door for the courts to redefine marriage.

In its Opinion the *Lawrence* Court wrote: "Liberty presumes an *autonomy of self* that includes freedom of thought, belief, expression, and certain intimate conduct." From this "autonomy of self" the Court made the leap that since people are intrinsically equal, their sexual behaviors must also be equal, and therefore subject to legal protection. *Lawrence* effectively endorsed the severing of sexual behavior from any community held moral standards. The legal concept of "ordered liberty," which before had always meant self-imposed moral restraint, suddenly gave way to sexual license. Predictably, one year after *Lawrence*, Massachusetts became the first state to legalize same-sex marriage.

A key goal of Sexualism is to destroy gender distinctions. In Sexualism, "male" and "female" are social conventions, not objective human characteristics. Schools in California are now gender neutral. Children are encouraged by the state to define for themselves whether they are male, female, or neither. California's Education Code defines gender simply as a "person's gender identity and gender expression behavior," "whether or not stereotypically associated with the

person's assigned sex at birth.”²³ In both California and Massachusetts, K-12 public schools are required to permit “transgender” boys and girls to use the opposite sex’s locker rooms, bathrooms and changing facilities, so long as they claim to identify with that gender.²⁴ Under Sexualism, gender identity is a subjective choice. Strangely, however, the movement considers that one’s sexual orientation is not a choice, but a strongly pre-determined characteristic.

In practice, Sexualism is not satisfied with mere tolerance of people’s private sexual behaviors. It seeks to sexualize virtually every sphere of society through legal coercion. Sexualism disassociates sexual behavior from morality. Homosexuality should not only be normalized in society, but elevated and preferentially protected as a civil right in the same way that race and nationality are.

The following are examples of recent legislation in California that illustrate Sexualisms’ sweeping legal reach. Similar laws are on the march across the nation:

	<u>Law</u>	<u>Enacted</u>
Provides that: “Gender means sex, and includes a person’s gender identity and gender expression.” “Gender expression” means a person’s gender-related appearance and behavior whether or not stereotypically associated with the person’s assigned sex at birth.” (Education Code section 210.7) Essentially, young children are now taught that they may ignore their physical anatomy and instead choose whether they are male or female based simply on preference.	SB 777	2007
Amends the Unruh Act and allows the government to impose the LGBT worldview and lifestyle as a “civil right” upon employers and in housing related matters. This includes, but is not limited to, businesses, employers, organizations, landlords, private schools, hospitals and possibly nonprofit organizations (if they regularly engage in business transactions with non-members).	AB 887	2011
Mandates the teaching of only favorable instruction regarding LGBT behaviors and lifestyles in elementary schools beginning with kindergarten. As a result, children, beginning at age 5, are now being indoctrinated to embrace homosexuality, bisexuality and transgender as normal, healthy and natural.	SB 48	2011
Specifically forbids parents of minor children from obtaining professional counseling if their child becomes confused or disordered regarding his or her perceived sexual orientation or gender identity. The law serves to silence free speech and deny parental rights. The law is currently stayed pending a challenge in the courts.	SB 1172	2012
Mandates that public schools (K-12) allow children who identify with a gender different from the one they were born with (their anatomical gender) to gain access to the bathroom, locker room, and shower of their gender choice.	AB 1266	2013

²³ California Education Code, Section 210.7: “Gender” means sex, and includes a person's gender identity and gender expression. “Gender expression” means a person's gender-related appearance and behavior whether or not stereotypically associated with the person's assigned sex at birth.

²⁴ Kirsten Anderson, *Massachusetts forces schools to let “transgender” boys use girls’ restrooms, lockers*, (LifeSiteNews.com, February 19, 2013)

Sexualism subordinates opposing worldviews and is especially intolerant of Biblical Christianity. As Paula Ettelbrick, the former legal director of the Lambda Legal Defense and Education Fund, put it: “Being queer is more than setting up house, sleeping with a person of the same gender, and seeking state approval for doing so.... Being queer means pushing the parameters of sex, sexuality, and family, *and in the process transforming the very fabric of society.*”²⁵

What is the Biblical Position?

The Bible teaches that sexual intimacy is a gift from God. Within marriage it is meant to bind the marital relationship, relieve loneliness, and procreate the human race. If there is any doubt about God’s desire for married couples to enjoy sex, the Song of Solomon offers a vivid celebration of marital intimacy. The Scriptures are equally clear, however, that intimate sexual relations outside marriage are immoral and harmful. (1 Corinthians 6:9-10, 16; 1 Timothy 1:8-

If there is any doubt about God’s desire for married couples to enjoy sex, the Song of Solomon offers a vivid celebration of marital intimacy.

11) Abortion, fatherless children, and sexually transmitted diseases are all the results of sex outside God’s design. In Romans, homosexual relationships are condemned because they issue from “degrading passions” and are “unnatural.” (Romans 1:26-27) People suffer physical and/or psychological penalties as a result of practicing such behavior. (Romans 1:27) Paul warns, moreover, that the consequences for such behavior apply not only to those who “do the same,” but also to those (e.g., courts, legislative bodies, voting citizens) who “give hearty approval to those who practice them.” (Romans 1:32)

Scripture instructs that the purpose of the law is to restrain the “lawless and rebellious.” (1 Timothy 1:8-9; Romans 13:1-5) Moreover, the Bible does not single out homosexual behavior for condemnation, but every form of sexual impurity. (Leviticus 18:20-24, Romans 1:26-27, 1 Timothy 1:8-10)

Does the Church Have a Duty to Act?

Is there any *objective* basis for same-sex marriage and the denial of gender differences? What key insights have been offered—scientific, philosophical, or theological—that are so compelling that society must suddenly deny human anatomy, the historical meaning of marriage, and the proven benefits of the traditional nuclear family as the basis of a healthy and functioning society? So far none have been offered.

Ideas have consequences. The question is not “if” morality will be legislated, but “whose” morality will be legislated? As members of Christ’s Church, Christians are the preserving salt of the earth. (Matthew 5:13) Members of the LGBT community, as people made in God’s image

²⁵ Paula Ettelbrick, quoted in William B. Rubenstein, “*Since When Is Marriage a Path to Liberation?*” *Lesbians, Gay Men, and the Law*, (New York: The New Press, 1993)

(Imago Dei), possess inherent dignity and access to God's immeasurable grace. Having benefited from this same grace, Christians are never called to condemn individuals caught up in sin. We are, however, called to uphold Biblical truth. A silent Church is not only a salt-less Church; it is an acquiescing and consenting Church. Silence is not an option for those who love God, their neighbors and their community. (Galatians 5:14) Love requires action. (1 John 3:18)

What the Christian Citizen Can Do:

- ❖ Pray for strength to uphold and defend Biblical truth in the face of growing intolerance.
- ❖ Demonstrate love and compassion to those struggling with same-sex attractions.
- ❖ Build a strong family.
- ❖ Be an example of moral restraint.
- ❖ Get informed on legislation affecting sexual behavior and gender identity.
- ❖ Support Godly legislation and actively oppose un-Biblical laws.
- ❖ Prayerfully consider adopting children and participating in foster care.
- ❖ Vote consistently and with careful deliberation.

Resources:

- ❖ Francis J. Beckwith and Gregory Koukl, *Relativism* (Grand Rapids, MI: Baker Books, 1998)
- ❖ Dr. Norman Geisler and Frank Turek III, *Legislating Morality* (Minneapolis, MN: Bethany House Publishers, 1998)
- ❖ Wayne A. Grudem, *Politics According to the Bible* (Grand Rapids, MI: Zondervan, 2010)
- ❖ David Kupelian, *The Marketing of Evil* (Los Angeles, CA: WND Books, 2005)
- ❖ *The Ruth Institute*: www.ruthblog.org
- ❖ *Save California*: www.savecalifornia.com
- ❖ *The Witherspoon Institute*: www.winst.org

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Marriage

The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. The man said, “This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.
(Genesis 2:22-24)

What is marriage? Does marriage signify something beyond the obvious? Should marriage be redefined?

The Meaning of Marriage

As designed by God, marriage is a covenant relationship between one man and one woman, the foundational unit for all healthy families and society. Yet throughout Western civilization marriage is in retreat.

In the creation account recorded in Genesis (2:20-25), God established as sacred the union between “a man and his wife.” The man and woman were made complimentary to one another, physically and psychologically, and within the marital context of their sexual union there is a complete absence of shame or guilt. For men, marriage serves to fulfill sexual desire, alleviate loneliness, and promote maturity. For women, marriage is God’s chief means to provide them earthly protection and security. For children, having parents who are in a committed marriage is indispensable to promote righteousness, maturity, and lasting well-being. Marriage is God’s intended relationship to express intimate and steadfast love within the human family.

Referring to Genesis, Jesus underscored God’s intention of permanency between married, opposite-sex, spouses: “Have you not read that He who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? So they are no longer two but one flesh. What therefore God has joined together let not man separate.” (Matthew. 19:4-7)

Marriage is holy in the sense that it is an institution created and ordained by God. In Revelation 19, Christ refers to Himself as the Bridegroom and the Church as His Bride. Though there is great mystery here, that God has bound Himself to His Church through the metaphor of marriage speaks of God’s relational character and the sacredness of the marriage covenant.

Marriage is universal. Although traditions vary, marriage is found throughout history and in virtually every culture in the world. Cultures that take a low view of marriage act against their own self-interest. The acceptance of cohabitation as an alternative to marriage, together with no-fault divorce laws (introduced in the 1970s) has harmed society in ways incalculable. Even

among Christians the divorce rate today is over 40%.²⁶ Many couples today choose to delay marriage indefinitely or avoid it completely. Since 1960, the percentage of cohabitating couples has grown by over 1000%.²⁷ More than a third of all U.S. children are born outside of wedlock; and it is children who bear the deepest scars from these fractured adult relationships. The effects of fragmented families include increased poverty, mental illness, physical illness, infant mortality, lower educational attainment, juvenile delinquency, conduct disorders, adult criminality, and early-unwed parenthood.²⁸ In the United States, the financial costs of broken families are estimated at over \$1 trillion per decade.²⁹ Yet the assault on marriage continues. Western societies are now redefining marriage to embrace homosexual and group relationships.

The table below highlights the history of key legal events along the journey to dismantle traditional marriage in America.

America's Legal Journey to Redefine Marriage	
<i>Murphy v. Ramsey</i> , 144 U.S. 15, 45 (1885).	The Supreme Court recognizes the union “ <i>for life of one man and one woman in the holy estate of matrimony, the sure foundation of all that is stable and noble in our civilization; the best guarantee of that reverent morality which is the source of all beneficent progress in social and political improvement.</i> ”
<i>Maynard v. Hill</i> , 125 U.S. 190, 211 (1888).	“ <i>While marriage is often termed by text writers and in decisions of courts as a civil contract... it is something more than a mere contract... It is an institution, in the maintenance of which in its purity the public is deeply interested, for it is the foundation of the family and of society, without which there would be neither civilization nor progress.</i> ”
<i>Meyer v. Nebraska</i> , 262 U.S. 390, 399 (1923)	The Court ties marriage to procreation: “ <i>the right of the individual ...to marry, establish a home and bring up children.</i> ”
<i>Griswold v. Connecticut</i> , 381 U.S. 479 (1965).	The Court finds in the Constitution “ <i>zones of privacy</i> ” that forbid a state from withholding contraceptives from women for any reason. Marriage and procreation begin to be separated. “[T]he Bill of Rights have penumbras, formed by emanations from those guarantees that help give them life and substance...” From this reasoning the Court finds further that these... “[v]arious guarantees create zones of privacy.”

²⁶ *The State of Our Unions, 2001: The Social Health of Marriage in America*, (The National Marriage Project, June 2001) p. 23

²⁷ Barbara Whitehead and David Popenoe, *The State of Our Unions 2002*, The National Marriage Project (Rutgers University, June 2002) p. 22.

²⁸ www.americanvalues.org/coff/factsheet.pdf

²⁹ Ibid

<i>Roe v. Wade</i> , 410 U.S. 113, 152-53 (1973).	Based on the newly articulated privacy right, the Court rules that restricting abortion is unconstitutional: “ <i>T]he Constitution does not explicitly mention any right of privacy... [it] has recognized that a right of personal privacy, or a guarantee of certain areas or zones of privacy, does exist under the Constitution... (and) is broad enough to encompass a woman's decision whether or not to terminate her pregnancy.</i> ”
<i>Berkeley Domestic Partnership Ordinance</i> (1984)	In 1984 the city of Berkeley (CA) passes the nation’s first “domestic partnership” ordinance. (Earlier, it passed the nation’s first anti-discrimination ordinance based solely on sexual orientation.) Hollywood follows one year later. Obtaining legal spousal rights is separated from the marriage institution.
<i>Planned Parenthood of Se. Pa. v. Casey</i> , 505 U.S. 833, 852 (1992).	The Court further ingrains abortion rights and describes liberty as “ <i>the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life.</i> ” The Court adopts a subjective, morally neutral, stance with regard to people’s sexual behavior.
<i>Defense of Marriage Act</i> – 1996 (DOMA)	In an attempt to try and stem the attack on marriage a federal statute is passed defining marriage to mean a “ <i>legal union between one man and one woman as husband and wife, the word spouse refers only to a person of the opposite sex who is a husband or a wife.</i> ”
<i>Lawrence v. Texas</i> , 539 U.S. 558 (2003).	The Court rules that anti-sodomy laws that reflect community standards are unconstitutional. In a self-contradictory statement the Court ruled that: “ <i>Our obligation is to define the liberty of all, not to mandate our own moral code.</i> ” Community moral standards succumb to sexual license. In his dissent of the Court’s Opinion, Justice Scalia writes: “ <i>This effectively decrees the end of all morals legislation.</i> ”
<i>Goodridge v. Dep’t. of Pub. Health</i> , 440 Mass. 309, 313 (2003).	Relying on <i>Lawrence</i> , Massachusetts becomes the first state to legalize same-sex marriage, ruling that limiting marriage to heterosexual couples violates the state’s constitution.
<i>Perry v. Schwarzenegger</i> , 704 F. Supp. 2d 921, 1001 (N.D. Cal. 2010).	Also relying on <i>Lawrence</i> , a California district court overturns Proposition 8—a state statute that defined marriage as the union of one man and one woman—as a violation of the Fourteenth Amendment’s Equal Protection clause. “ <i>The arguments surrounding Proposition 8 raise a question similar to that addressed in Lawrence, when the Court asked whether a majority of citizens could use the power of the state to enforce “profound and deep convictions accepted as ethical and moral principles” through the criminal code. The question here is whether California voters can enforce those same principles through regulation of marriage licenses. They cannot.</i> ”
<i>United States v. Windsor</i> , 570 U.S. ____ (2013)	The Court holds that restricting the federal government’s meaning of “marriage” and “spouse” to apply only to heterosexual unions is unconstitutional under the Due Process Clause of the Fifth Amendment, because doing so “ <i>disparage[s] and ... injure[s] those whom the State, by its marriage laws, sought to protect in personhood and dignity.</i> ”

Natural, conjugal, marriage is central to all healthy and functioning societies. Children need a Mom *and* a Dad. Same-sex marriage forever deprives children of this God given right. Laws that preserve natural marriage discriminate against behaviors, not people.

What the Christian Citizen Can Do:

As Christ's ambassadors, Christians have a responsibility to model Biblical marriage and to protect the innocent from its destruction. The following are practical ways a Christian citizen can make a difference:

- ❖ If you are married, stay married. This is the single most important action a Christian spouse can do to preserve the family.
- ❖ Prayerfully commit to honor the institution and fidelity of marriage as God intended.
- ❖ Actively resist those who would undermine marriage either through diminishing its importance or redefining it.
- ❖ Educate yourself on ballot initiatives, court cases, and candidates that will impact marriage.
- ❖ Communicate with elected officials the importance of maintaining and promoting marriage.
- ❖ Support and vote for pro-marriage candidates and initiatives, and oppose those who want to redefine marriage.

Resources:

- ❖ *National Organization for Marriage*: www.nationformarriage.org
- ❖ *Focus on the Family*: www.focusonthefamily.com
- ❖ *American Family Association*: www.afa.net
- ❖ *DOMA Watch*: www.domawatch.org/index.php
- ❖ Sherif Girgis, Ryan T. Anderson, Robert P. George, *What Is Marriage?: Man and Woman: A Defense*, (New York: Encounter Books, 2012)
- ❖ *Marriage and the Public Good – Ten Principles*: www.winst.org/family_marriage_and_democracy/WI_Marriage.pdf
- ❖ Glenn T. Stanton, Dr. Bill Maier, *Marriage on Trial* (Illinois: IVP, 2004)
- ❖ Linda White, Maggie Gallagher, *The Case For Marriage* (New York: Random House, 2000)

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Sanctity of Life

*For You formed my inward parts;
You wove me in my mother's womb.
I will give thanks to You, for I am fearfully and wonderfully made;
Wonderful are Your works,
And my soul knows it very well.
(Psalm 139:13-15)*

*Whoever sheds man's blood,
By man his blood shall be shed,
For in the image of God.
He made man.
(Genesis 9:5-7)*

Introduction

What Christians believe about the nature, source, and purpose of human life will have a serious effect on the value that they place on that life. Consistently believing in the philosophy of Secularism leads to a “utilitarian” view of life. Utilitarian means that the value of a human life is measured by its “utility” or “value” to oneself or others. Yet according to the Biblical worldview the value of a human life is not based on the “quality” of life or its benefit to others, but on the fact that God has created human beings in His image. Human life carries both intrinsic and infinite value. The life that God creates is precious.

Over the past 40 years in America, as Secularism has become more and more widespread, human life has become increasingly devalued. Since the 1973 decision by the U.S. Supreme Court in *Roe v. Wade*, which allowed abortion on demand, Americans have destroyed over 54 million babies. The advance of science, in combination with Secularism, has led to human embryos being destroyed as a result of stem-cell research, human cloning, and in-vitro fertilization (IVF). As a further result of the devaluation of human life, there has been a steady trend toward the legalization of assisted suicide.

What the Bible Says About the Sanctity of Life and Abortion

Throughout the Bible God forbids the taking of human life. In Genesis 9:5-7, as part of the covenant that God made with Noah, God said:

Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man. As for you, be fruitful and multiply; populate the earth abundantly and multiply in it.

The prohibition on the taking of human life is grounded on the fact that people are made in the image of God (*Imago Dei*). Because humans bear God's image their lives are holy and not to be taken except when God expressly allows it, as in the case of capital punishment. The command forbidding the unjustified taking of human life is re-iterated in the Sixth Commandment, "You shall not murder." (Exodus 20:13)

While virtually everyone agrees that murder is wrong, many hesitate in calling abortion murder. But God makes it clear in Scripture that life in the womb is human life, and is therefore subject to the general prohibitions against murder. For example, in Exodus 21:22-25, God directs as follows:

If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide. But if there is any further injury, then you shall appoint as a penalty life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.

This passage makes it clear that if a person causes the death of a child in the womb, the penalty is the same as for the murder of an adult. In this case, the death of the child is *accidental*. Given that in other places God assigns a lesser penalty for accidental killing than for intentional killing, it is notable that here the penalty is identical. It is fair to infer from this that God requires an even higher level of care with unborn human life than He does with a person who has already been born. This passage clearly shows that God takes the murder of children very seriously.

Another passage that shows that God sees life in the womb as human life is Psalm 139:13-16:

*For You formed my inward parts;
You wove me in my mother's womb.
I will give thanks to You, for I am fearfully and wonderfully made;
Wonderful are Your works,
And my soul knows it very well.
My frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the depths of the earth;
Your eyes have seen my unformed substance;
And in Your book were all written
The days that were ordained for me,
When as yet there was not one of them.*

In this passage the Psalmist makes it very clear that God is the One who creates life in the womb. Therefore, it is not the place of mankind to destroy that life. Psalm 106:35-38 records the depths of sin that mankind is capable of in shedding innocent blood:

*But they mingled with the nations
And learned their practices,
And served their idols,
Which became a snare to them.
They even sacrificed their sons and their daughters to the demons,
And shed innocent blood,
The blood of their sons and their daughters.*

Jeremiah 7:31-34 contains similarly strong condemnations for the sacrifice of children to false gods. God promised that the land of Israel would be made desolate as a result of this terrible sin. The Israelites sacrificed their children to false gods to try to earn favors from those gods. In this they were sacrificing the lives of their children for their own benefit, so that things would go better for them. Is this so very different than the reasons most people in our culture abort their children today?

Another way society is guilty of taking the lives of the unborn for the benefit of others is taking cells from aborted babies to do research on the causes and potential cures for various diseases. The medical community intentionally creates multiple embryos during the process of in-vitro fertilization. These “extra” babies are alternately frozen indefinitely, used in scientific research, or disposed of at the choice of the parents. Neither scientific research nor seeking fertility can justify the taking of life made in the image of God.

Common Objections and Questions Concerning the Biblical View on the Sanctity of Life

(1) “Abortion is not a good thing, but a woman ought to have the right to choose.”

This objection is based on the incorrect belief that the baby is part of the mother’s body and therefore subject to her “right” to “do what she wants” with it. There are several problems with this view. First, while the baby is certainly within the mother’s body, it is not *part* of the mother’s body. Psalm 139 makes it very clear that the baby has an independent life, even when in the mother’s womb. This is supported by the fact that the baby’s DNA is unique to itself. A child in the womb, however fragile, has both its own “being” and is fully “human.” It is an independent person, with rights the mother should be held responsible to uphold.

*Psalm 139
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independent
life, even when
in the mother’s
womb.*

(2) “Christians should not impose their moral views about abortion on non-Christians.”

The first problem with this objection is that it places abortion in the category of choices which may be morally wrong before God, but which many believe society should not create general laws about. To a certain extent this line of argument is valid, as the Bible does allow distinctions between sins that are subject to punishment from civil society, and sins that are only between a person and God. However, this distinction does not apply in the case of abortion since, being a

form of murder, it clearly falls within the list of sins which human authorities are accountable to punish.

A second problem with this objection is the implication that it is Christians imposing their moral views on the rest of society. As previously discussed, virtually all laws are the result of like-minded people imposing their morals on others. Christians are simply exercising their Constitutional right to advocate for the establishment of laws they— and sufficient others— believe to be moral.

A third problem with this objection is that it presumes a false separation between church and state. People sometimes try to imply that if a law has its roots in religious teaching then it should not be allowed. In other words, according to this view, only laws which don't arise from religious teaching can be allowed in a secular society. Yet if this principle were actually followed, society would have to allow theft, perjury and murder, since those also are expressly prohibited by religious teaching. The principle of separation of church and state does not mean that laws cannot have their sources in religious and moral teaching.

(3) “What about the cases of rape and incest?”

Rape and incest are grievous crimes; but what justification is there for sentencing a child to death for the sins of another? Furthermore, God is sovereign. However difficult to understand, it is He that ultimately decides to create life despite the work of sin. Should human beings contradict what God in His sovereign will has determined? In cases like this, it is perfectly normal and praiseworthy if the mother decides to put the child up for adoption. Also, it's worth noting that the percentage of abortions actually performed as a result of rape or incest is very small (less than 1% in 1987 and in 2004, according to data provided by the Alan Guttmacher Institute, a pro-abortion research organization which was formerly part of Planned Parenthood).

(4) “What about when the life of the mother is in danger?”

There are very few situations in which the life of the mother is imperiled because of carrying a pregnancy to term. Of the few that do exist (such as ectopic pregnancy), the occurrence rate is very low. Reliable statistics are not generally available on the number of abortions in the U.S. performed as a result of the mother's life being in danger. There is some data from the United Kingdom, however, which suggests that these situations are extremely rare, less than one tenth of one percent.³⁰

(5) “What about babies with severe birth defects? Wouldn't they be better off if they're aborted?”

³⁰ On July 19, 2012, in answer to a query from a member of the British House of Lords as to how many abortions of this sort had been performed since the enactment of the Abortion Act of 1967, the Parliamentary Under-Secretary of State for the Department of Health, Earl Howe, reported as follows: “Between 1968 and 2011 (the latest year for which figures are available) there have been 6.4 million abortions performed on residents of England and Wales. Of these, 143 (0.006%) were performed under Section 1(4), i.e., where the termination is immediately necessary to save the life of the pregnant woman or to prevent grave permanent injury to the physical or mental health of the pregnant woman.”

The simple answer to this objection is that the Bible does not grant us authority to make these kinds of choices. Decisions about who should live and who should die belong to God.

(6) “Is it really accurate to say that life begins at conception? Isn’t it really just a “blob of cells” in the beginning?”

Strictly speaking, human beings are still “just a blob of cells” even when they are full-grown. The blob is just bigger. This argument is an attempt to deny the humanity of a pre-born child by giving it a different name (e.g., embryo, fetus). Upon fertilization, and certainly implantation, a process begins which, if allowed to progress, will result in a fully functioning human. But at the moment of conception God has already created a new human being. To decide to take this life merely because it is not fully developed is not a choice the Bible permits us to make.

(7) “What if I’ve already had an abortion?”

The grace of God knows few bounds. There is only one sin for which forgiveness is not freely offered (Matthew 12:31-32), and it is not the sin of abortion. To the woman caught in adultery Jesus said, “Woman, where are they? Did no one condemn you?” She said, “No one, Lord.” And Jesus said, “I do not condemn you, either. Go. From now on sin no more.” (John 8:11) The grace that Jesus offered to the woman in this story He offers to all who come to Him in sincerity. Jesus is the same yesterday, today, and forever (Hebrew 13:8) and at the cross there is love and forgiveness in abundance!

A Brief History of Abortion in the United States

For most of the United States’ history, abortion and contraception were generally illegal, the two being seen as not that different. Yet as the understanding of procreation advanced in the 20th century abortion and contraception came to be seen as distinct from each other.

Initially, the only laws that existed in the United States concerning contraception/abortion were those from English Common Law—the various state “Acts of Reception.” Beginning in the 1820s, these Acts were supplemented with more expansive state laws to protect the life of unborn. By 1910, with few exceptions, abortion was illegal in every state of the Union.

Beginning in the late 1800s and early 1900s, however, the feminist movement began advocating for women to be able to exercise more authority and control over reproduction through contraception (then illegal) and abortion. As public morality and religious faith declined after World War I, and as Secularism took root as the dominant worldview in the United States, the number of illegal abortions steadily increased. At the same time, feminist “birth control” organizations such as Planned Parenthood (established by eugenicist Margaret Sanger in 19) began aggressively pursuing birth control legislation.

During the 1950s, Margaret Sanger and the feminist, Katharine Dexter McCormick, helped promote scientific research into the creation of the oral birth control pill in 1956. Approval of

“the pill” by the Food and Drug Administration followed in 1960, though its distribution and use was still illegal in many states.

A predictable consequence of the increased availability of contraception was the Sexual Revolution of the 1960s.

Keen to overturn the laws against abortion and contraception, Planned Parenthood intentionally established an illegal birth control clinic in Connecticut designed to challenge a law there prohibiting contraception by married couples. The Directors of the clinic were convicted in a case that was appealed to the U.S. Supreme Court. In *Griswold v. Connecticut*, 381 U.S. 479 (1965), it was held that the Connecticut law violated a newly discovered right to privacy in the Fourteenth Amendment.

The *Griswold* case was followed up in 1972 with *Eisenstadt v. Baird*, 405 U.S. 438 (1972), where the Court extended the right to use oral contraceptives to unmarried couples on grounds of Equal Protection.

A predictable consequence of the increased availability of contraception was the Sexual Revolution of the 1960s. The continued decline in sexual morals prompted more unmarried people to engage in sexual activity, which led naturally to an increase in the number of pregnancies despite having access to contraceptives. Led by Planned Parenthood, the birth control movement continued to lobby for the legalization of abortion as a way to advance women’s control over their fertility by weakening the connection between sexual activity and procreation.

These efforts culminated with the infamous *Roe v. Wade*, 410 U.S. 113 (1973) decision. There the Supreme Court held in a 7-2 majority decision that a woman has a fundamental right to an abortion. The controversy ignited by *Roe* continued in a series of cases and statutes over the next several decades, as summarized in the table below.

In addition to the activity described above, many conservative states have tried to pass limitations on abortion providers. Parental notification before abortions on minor children remains contentious, with the Court upholding state laws (for now) that require parental notification.

California, however, is one of the states that allow a minor to get an abortion without informing her parents. This is ironic in a state where schools cannot give aspirin or even sunscreen to children without a parent’s permission. There have been three previous attempts in California (Prop 73 in 2005, Prop 85 in 2006, and Prop 4 in 2008) to pass ballot initiatives that would have required parental notification before abortions can be performed on minor children. All have been defeated by narrow margins.

Law	Issue/Decision
Hyde Amendment, 1976 and continuing	The Hyde amendment is a “rider” that has been attached annually to bills appropriating money for the Department of Health and Human Services (HHS). It forbids the use of any of those funds for abortion services. The passage of this amendment was the first federal pro-life legislation to pass after the <i>Roe v. Wade</i> decision. It must be re-passed every year.
<i>Planned Parenthood v. Danforth</i> , 428 U.S. 52 (1976)	States may not require that health care providers inform spouses, or parents of minor children, prior to them deciding to have an abortion.
<i>H.L. v. Matheson</i> , 450 U.S. 398 (1981)	States may require that health care providers inform parents of minor children before an abortion is performed.
<i>Webster v. Reproductive Health Services</i> , 492 U.S. 490 (1989)	States have the right to forbid the use of state funds to provide abortion services, including abortion counseling.
<i>Planned Parenthood v. Casey</i> , 505 U.S. 833 (1992)	The Court reiterated its decision in <i>Roe v. Wade</i> and overturned a Pennsylvania requirement that husbands be notified in advance of their spouse’s abortion.
<i>A.A.P. v. Lungren</i> , 66 Cal. Rptr 2nd 210 (1997)	California Supreme Court strikes down Assembly Bill 2274, which required parental consent before a minor child could have an abortion.
<i>Stenberg v. Carhart</i> , 530 U.S. 914 (2000)	The Court overturned a Nebraska law forbidding a particular kind of late-term partial birth abortion, reasoning that it made no sense for the federal government to forbid one kind of partial birth abortion but allow others.
Partial Birth Abortion Ban Act of 2003	This federal statute forbids partial birth abortions and provides for imprisonment for up to two years along with fines for anyone who performs them.
<i>Gonzales v. Carhart</i> , 550 U.S. 124 (2007)	The Court upheld the Partial Birth Abortion Ban Act of 2003.

Defeating abortion will require continual and tireless effort. The abortion industry operates like a large business. It has a strong interest, therefore, in seeing all restrictions on abortion removed. A recent example was the promotion of California Senate Bill 1338 backed by the abortion industry, which, had it passed, would have permitted midwives and nurse practitioners to perform abortions without the oversight of a physician.

What the Christian Citizen Can Do:

Here are some ways to get involved in the struggle to protect the lives of the unborn:

- ❖ Pray. Ask the Lord to forgive our nation, and to cause us to repent from this stain on our national conscience.
- ❖ Get educated. Pick up resources like the *180movie* and share the information with friends who may not have thought through the abortion issue.
- ❖ Vote to protect innocent life whenever you have the opportunity.
- ❖ Get involved in the effort to pass parental notification laws. Volunteer to collect signatures to conduct voter education.
- ❖ Be aware of how your state and federal representatives have voted, and are voting, on sanctity-of-life related issues. Write to them regularly, urging them to vote in a manner consistent with Biblical values on life-related issues.
- ❖ Vote against any referenda or ballot initiatives that take away rights from the unborn and support initiatives to protect the rights of the unborn.
- ❖ Subscribe to publications of organizations working to advance the rights of the unborn. Read the publications to stay aware of what's going on.
- ❖ Contribute money to pro-life organizations.
- ❖ Volunteer at a crisis pregnancy center. Help talk young women out of aborting their babies.
- ❖ Adopt or assist with couples who want to adopt.

Helpful Organizations

- ❖ *Life Training Institute* (www.prolifetraining.com): an organization dedicated to training Christians and pro-life advocates to articulately defend the rights of the unborn
- ❖ www.180movie.com
- ❖ *The Chuck Colson Center for Christian Worldview* (www.colsoncenter.org)
- ❖ *National Right to Life Committee* (www.nrlc.org) - federation of 50 state right to life affiliates - clearinghouse for abortion law information
- ❖ *Concerned Women for America* (www.cwfa.org)
- ❖ *Americans United for Life* (www.aul.org)
- ❖ *Students for Life* (www.studentsforlife.org)
- ❖ *Susan B. Anthony List* (www.sba-list.org) - political action committee supporting pro-life politicians who seek to overturn Roe v. Wade

Resources:

- ❖ Randy Alcorn, *ProLife Answers to ProChoice Arguments* (Multnomah Books, 2000)
- ❖ R.C. Sproul, *Abortion: A Rational Look at an Emotional Issue* (Reformation Trust, 2010)
- ❖ Francis J. Beckwith, *Politically Correct Death: Answering Arguments for Abortion Rights* (Baker, 1993)
- ❖ Scott Klusendorf, *The Case for Life: Equipping Christians to Engage the Culture* (Crossway, 2009)

- ❖ Bernard N. Nathanson, *The Hand of God: A Journey from Death to Life by the Abortion Doctor Who Changed His Mind* (Regnery, 2001)
- ❖ Francis J. Beckwith, *Defending Life: A Moral and Legal Case Against Abortion Choice* (Cambridge University Press, 2007)
- ❖ Hadley Arkes, *Natural Rights and the Right to Choose* (Cambridge University Press, 2004)
- ❖ Robert George and Christopher Tollefsen, *Embryo: A Defense of Human Life* (Doubleday, 2008)
- ❖ Abby Johnson, *The Dramatic True Story of a Former Planned Parenthood Leader's Eye-Opening Journey Across the Life Line* (Tyndale, 2011)
- ❖ Scott Klusendorf, *Pro-Life 101: A Step-by-Step Guide to Making Your Case Persuasively* (Stand to Reason Press, 2002)
- ❖ N.E.H. Hull, William James Hoffer, Peter Charles Hoffer, *The Abortion Rights Controversy in America: A Legal Reader* (University of North Carolina Press, 2004)

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Biblical Parenting

How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! But his delight is in the law of the Lord.

(Psalm 1:1-2)

Train up a child in the way he should go; even when he is old he will not depart from it.

(Proverbs 22:6)

What is the Biblical role of parents? Who is responsible for shaping a child's worldview? Who has the final authority for how children are raised? Until recently, the answers to these questions were obvious and uncontroversial. Not anymore.

Popular culture and government have together created unprecedented burdens for families. In the United States today no more than fifty percent of children are being raised in a home with a married man and woman. In California it is less than twenty-five percent.³¹ More than half of all births to women under thirty occur out of wedlock.³² The Internet, movies, and television bombard children with destructive, anti-Christian values; and government, rather than protecting and securing parental rights is increasingly seen to be subverting them.

It's no surprise that Christian parents feel overwhelmed. The temptation to give in to these forces—to simply hang on and hope for the best—is understandable. But of course this cannot be the right response.

The Biblical Role of Parents

God's deep and abiding love for children is evident throughout Scripture. "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these." (Mark 10:14) "Behold, children are a gift of the LORD, The fruit of the womb is a reward...How blessed is the man who fills his quiver with them." (Psalm 127:3-5)

Whether through natural birth or adoption (Galatians 4:3-7), God means for parents to have an intense love for their children. In fact, the parent-child relationship is a reflection of God's own

³¹ Kate Linthicum, Ari Bloomekatz and Scott Gold, U.S. Census data show California families changing (*Los Angeles Times*, June 23, 2011)

³² <http://dailycaller.com/2012/02/20/illegitimacy-becoming-the-norm/>

relationship with Christians.³³ Children do not come into the world purely through human decision and will, but God's. (Psalm 139:14-17) God chooses specific parents for a specific child. (Matthew 1:20) Christians are uniquely set apart as parents according to God's word: "for otherwise your children are unclean, but now they are holy." (1 Corinthians 7:14)

The Inestimable Importance of Christian Parenting. All parents are responsible to provide for their children's physical and emotional welfare, to impart to them the manners and social graces necessary for productive human relationships, and to prepare them for the rigors of independent life as responsible adults. For the Christian parent, however, there is an additional duty. Far above every other consideration, the first and foremost responsibility of Christian parenting is to raise Godly children:

Hear, O'Israel! The LORD our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. (Deuteronomy 6:4-7)

This charge is always to parents, and specifically to fathers: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (Ephesians 6:4) "[H]e commanded our fathers that they should teach them to their children, that the generation to come might know...that they should put their confidence in God and not forget the works of God but keep his commandments." (Psalm 78:5-7) "Hear, my son, your father's instruction, and do not reject your mother's teaching." (Proverbs 1:8)

While others may contribute to the fulfillment of this solemn duty (extended family members, trusted friends, teachers, coaches, etc.,) the job of Godly parenting must never be delegated away.

Biblical parenting affects society in profound ways. Puritan Minister Cotton Mather wrote: "As the great God, who at the beginning said, 'Let us make man after our image,' has made man a sociable creature, so it is evident that families are the nurseries of all societies. And the first combinations of mankind, well-ordered families, naturally produce a good order in other

³³ See John 1:12, 11:52, 13:33, 21:5; Romans 8:16-17, 8:21; 1 Corinthians 4:14; Galatians 4:19, 4:31; Ephesians 5:1, 5:8; Philippians 2:15; 1 Peter 1:14; 1 John 2:28.

societies.”³⁴ Idolizing one’s children is unbiblical, and withholding Godly discipline undermines good stewardship.³⁵

Government Encroachment on Parental Authority

Christian parents are not only accountable for training their children to understand God’s truth, but to protect them against undermining influences, including those that come from government institutions.

America has been fortunate because for most of her history government mirrored a Biblical worldview. As a result, government institutions acknowledged parental rights as being far above any competing authority.³⁶ Prior to the twentieth century, Biblical values were integrated into the nation’s schools (as seen in the table below). Schools were naturally committed to teaching the Biblical worldview. Character development was the central theme of education. The essential skills of reading, writing, and math were taught, and with arguably greater success than today, but these skills were seen as secondary in importance to building good character.

The Rise and Fall of K-12 Education in America			
Year	Teaching Medium	Primary Authority	Purpose and Order of Emphasis
1620	Bible	Parents	1) To educate children according to the Biblical worldview 2) To provide a classical education focused on building good character 3) To teach proficiency in reading, writing, and math
1690	New England Primer		
1763	Blue Book Speller		
1836	McGuffey Reader		
1950	Government Mandated Textbooks	Government, but with Parental Influence	1) To teach proficiency in reading, writing, and math 2) To teach a Secular worldview
1970 to Present		Government, Resistant to Parental Influence	1) To teach a Secular worldview 2) To teach proficiency in reading, writing, and math

³⁴ *A Family Well-Ordered*, Cotton Mather

³⁵ See Proverbs 13:24, 19:18, 23:13-14

³⁶ The Supreme Court, in *Pierce v. Society of Sisters*, 268 U.S. 510 (1925), ruled that parents have a fundamental right to rear their children, including the right to determine who shall educate and socialize them. More recently, in *Troxel v. Granville*, 530 U.S. 57 (2000) the Court said that the “interest of parents in the care, custody, and control of their children – is perhaps the oldest of the fundamental liberty interest recognized by this Court.”

It was not until the 1940s that the Biblical worldview was seriously challenged in public education. Since then, so great a change has occurred that some consider the public school system to be an existential threat to parental authority and Biblical truth.

Such a view is not without support. Consider that the public school system today imposes mandatory separation of children from their parents. It controls what children learn and how. During their most formative and fragile years the public school system engenders in children a worldview that is openly hostile to Biblical truth. In many regions of the country, public schools invade the most personal decisions that exist between a parent and child, even going so far as to intrude into intimate sexual matters and related medical procedures without the consent or even knowledge of parents. The cases and laws in the table below are but a sampling of this alarming and accelerating trend.

Government Encroachment on Parental Authority		
1944	<i>Prince v. Massachusetts</i> , 321 U.S. 158 (1944)	Parental authority is not absolute and can be permissibly restricted if doing so is in the interests of a child's welfare.
1976	<i>Planned Parenthood v. Danforth</i> , 428 U.S. 52 (1976)	States may not require health care providers to inform parents of minor children before an abortion is performed.
1995	<i>Brown v. Hot, Sexy & Safer Productions, Inc.</i> , 68 F.4d 525 (1 st Cir, 1995)	Parents have no right to excuse their children from any information made available at school, including crude, sexually explicit assemblies.
1997	<i>A.A.P. v. Lungren</i> , 66 Cal. Rptr 2d 210 (1997)	The California Supreme Court strikes down Assembly Bill 2274, which required parental consent before a minor child could have an abortion.
2005	<i>Fields v. Palmdale School District</i> , 427 F.3d 1197 (9th Cir. 2005)	Parents have no constitutional right to prevent a public school from providing its students with whatever information it wishes to provide, sexual or otherwise, when and as the school determines that it is appropriate to do so.
2011	California Assembly Bill 449	Allows school staff to pressure minors, as young as 12, to have an HPV (Gardasil) vaccination without parental consent or notification.
2011	California Senate Bill SB-48	K-12 public school students must be taught the benefits of the lesbian, gay, bi-sexual, and transgender (LGBT) lifestyles. Parents cannot opt their children out of such indoctrination.
2012	California Senate Bill 1172	No sexual-orientation change efforts for minor children. It is illegal for the parents of minor children that are struggling with homosexuality to seek professional therapy to reverse this condition.
2012	California Assembly Bill 1856	Requires that foster parents be trained in cultural sensitivity related to LGBT lifestyles.
2013	California Assembly Bill 1266	Requires that children be given access to school bathrooms and locker rooms according to their perceived gender.

Biblically Based Priorities

In Psalm 1, God's people are warned against sitting in the seat of scoffers. And yet, while most Christian parents would never consider sending their children to a Muslim madrasah, many uncritically consign them to public schools that, beginning in kindergarten, overtly undermine Christian values with a secular and increasingly pagan worldview.

As the stewards of their children's welfare, Christians should guard against placing personal ambition, or financial security, before the central role of Godly parenting. Sadly, the well-worn cliché, "latch-key kid", can be applied to Christian children nearly as much as it does to the rest of society. This is particularly concerning because the majority of children raised in families where both parents work outside the home and rely on the public school system for education will adopt a secular worldview. This fact is borne out by statistics. While over twenty-five percent of Americans identify themselves as Evangelical³⁷, the Barna Group found that only 4% of Americans actually hold to a Biblical worldview.³⁸ The Nehemiah Institute has been tracking the worldview of Christian children for over ten years. In an ongoing study, the results so far have found that for those in public schools over 85% subscribe to a "Humanist" or "Socialist" worldview. For those in Christian private schools the percentage drops to 12%. For children educated in home-schools it drops to 3%.³⁹

As the stewards of their children's welfare, Christians should guard against placing personal ambition, or financial security, before the central role of Godly parenting.

Biblical parenting today requires sacrifice unlike anytime in our nation's history. Financial and personal goals may need to be delayed, or re-considered altogether, to advance the more important mission of nurturing Godly children so they may become Godly adults.

For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD.
(Genesis 18:19)

³⁷ www.religions.pewforum.org/reports/

³⁸ www.focusonthefamily.com/faith/christian_worldview.aspx

³⁹ www.worldviewalliance.com/ExecutiveSummary.php

What the Christian Citizen Can Do:

- ❖ If married, stay married. This is perhaps the most important stabilizing factor in a child's life.
- ❖ Take an active, consistent, role in training children in God's Word, especially fathers.
- ❖ Make regular and consistent attendance to a Bible-teaching church a family priority.
- ❖ Consistently and carefully limit the destructive influences (e.g., TV, Internet, movies, peer groups) that work to undermine Godly morals and Biblical truth.
- ❖ Prayerfully and seriously consider, as an alternative to the public school system, educating children in a Christian private school or home-school based environment.
- ❖ Visit PTA and school board meetings to lobby for Biblical values in the public school system.
- ❖ Support and vote for school "vouchers" that allow for school "choice."
- ❖ Vote for political candidates and Judges that strongly support the Biblical worldview.
- ❖ Prayerfully consider adoption and foster parenting.

Resources

- ❖ *Exploring Homeschooling*: www.ExploringHomeschooling.com
- ❖ *Home School Legal Defense Association*: www.hslda.org
- ❖ *Alliance Defending Freedom*: www.alliancedefendingfreedom.org
- ❖ *SaveCalifornia.com*: http://rescueyourchild.com/The_Problem.html
- ❖ Wayne Grudem, *Politics According to the Bible* (Zondervan, 2010)
- ❖ *A Family Well Ordered*, Cotton Mather
- ❖ Jessie Wise and Susan Wise Bauer, *The Well Trained Mind: A Guide to Classical Education at Home* (W.W. Norton & Company, 1999)
- ❖ *Indoctrination – Public Schools and the Decline of Christianity in America*: <http://indoctrinationmovie.com>

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Science

*“The hallmark of natural philosophy is its stress on intelligibility: it takes natural phenomena and tries to account for them in ways that not only hold together logically but also rest on ideas and assumptions that seem right, that make sense; ideas that seem natural.”*⁴⁰
(Peter Dear)

Great are the works of the Lord; They are studied by all who delight in them.
(Psalm 111:2)

What is science? Why does it seem that there’s so much conflict between the scientific community and Christians? What does the Bible have to say about science, and how should Christians think about it?

The first challenge in discussing science is to define what it means.⁴¹ Derived from the Latin, *scientia*, the word simply means knowledge, or knowledge from study. Yet as far back as Aristotle (384 BC – 322 BC), philosophers have debated what actually qualifies as science. Science was once referred to as *natural philosophy* and focused almost entirely on the physical world. Today, the term is used to give weight to things that extend well beyond the physical world, like psychology, politics and economics (the “social sciences”). Though the debate continues, almost everyone agrees that science involves defined methods of investigation. Known as the *Scientific Method*, these methods typically include:

- 1) Observing and experimenting,
- 2) Reasoning (both inductive and deductive),
- 3) Forming rationale conclusions, or *hypotheses*, that can be tested.

Francis Bacon (1561–1626), a man who many consider to be the father of modern science, taught “that God provided us with two books—the book of Nature and the Bible—and that to be really properly educated, one should give one’s mind to studying both.”⁴² Many people are surprised to learn that modern science advanced dramatically through the work of Christians applying their intellects to comprehend God’s created order. Prominent Christian scientists include men like Johann Kepler, Robert Boyle, Isaac Newton, Gottfried Leibnitz, Michael Faraday, Louis Pasteur, William (Lord) Kelvin, and Joseph Clerk Maxwell, to name but a few. Today Christians can be found serving in virtually every facet of scientific inquiry. Yet devout

⁴⁰ Peter Dear, *The Intelligibility of Nature: How Science Makes Sense of the World*, (Chicago, Ill: University of Chicago Press, 2006)

⁴¹ See <http://plato.stanford.edu/entries/pseudo-science/>

⁴² John C. Lennox, *God’s Undertaker: Has Science Buried God*, Lion Books (Oxford, England, 2009), p. 21

Believers who serve in academia, or who want to publish in scientific publications, are routinely discriminated against. However, the reasons for this have little to do with science.

Cause for Conflict

The current conflict between the scientific establishment and Christians can be traced back to the 16th century. Prior to this time students in the universities studied the Church fathers alongside the prominent Greek philosophers. Aristotle, for example, was so highly esteemed that

"With me, the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy."
(Charles Darwin)

challenges to his views on scientific matters were considered almost heretical. At the same time, the Roman Catholic Church was very sensitive to any challenges to its authority. For example, when Galileo (1564 – 1642) said that the earth rotated around the sun, rather than vice versa, he was labeled a heretic and persecuted. Yet the fact that science was proving effective in answering questions about the physical world could not be denied. As a result, many scientists began to believe that only scientific knowledge was reliable as a guide to truth. In time, people began applying science to questions that before only theologians had tried to answer. By the 17th century, Enlightenment⁴³ thinkers were promoting the belief that *all* knowledge was accessible through the Scientific Method. As scientific knowledge increased and knowledge of the Bible decreased, people began promoting ideas, like Darwin's theory of evolution, which radically departed from what the Scriptures taught.

Today most members of the scientific "Academy" are either strict Materialists or hold to a strongly secular worldview, such that any theory that even implies a Biblically based explanation for the universe is viewed skeptically.

Scientific Presuppositions

Biblical truth, however, has never been in conflict with authentic science, meaning that which holds to the Scientific Method. Indeed, it's important for Christians to understand that science relies on a number of critical assumptions to work, and that these assumptions strongly point to a Creator. For example, science assumes a universe that behaves predictively. Absent predictable—verifiable—laws the Scientific Method could not work. Forming scientific hypotheses requires an ordered, repeatable universe, where theories can be tested for their veracity.

The Scientific Method further assumes that human beings are more than just material organisms that react—deterministically—to stimuli. Science requires that human beings are able to reflect, reason abstractly, and draw rational conclusions. Ironically, many secular scientists themselves question this ability. Charles Darwin confessed, "With me, the horrid doubt always arises

⁴³ The *Enlightenment* or *Age of Reason* was a movement in the 17th and 18th centuries that sought to reform western society through the application of reason and the scientific method as opposed to religious faith and tradition.

whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy.”⁴⁴ Or consider this statement by Francis Crick, co-discoverer of the DNA molecule, “You, your joys and your sorrows, your memories and ambitions, your sense of personal identity and free will, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules.”⁴⁵

Crick's statement is classic materialist doctrine. It also undermines the entire premise of science. As Christian philosopher John Polkinghouse points out, “If Crick's thesis is true we could never know it... The world of rational discourse dissolves into the absurd chatter of firing synapses. Quite frankly, that cannot be right and none of us believes it to be so.”⁴⁶

Thus, the conflict between the scientific community and Christianity isn't really about science at all. The real conflict is over worldview, and which one best aligns with the universe we actually observe. Is it Materialism, which argues that the universe is the product of random, purposeless, chance? Or is it the Biblical worldview, which sees the order, beauty, and predictability of the universe as coming from an intelligent mind?

*"Men became scientific because they expected law in nature and they expected law in nature because they believed in a lawgiver."
(C.S. Lewis)*

It is entirely legitimate for Christians to challenge truth claims made in the name of science that lack evidence or collide with logic. Many secular scientists, however, simply cannot tolerate the implications of a designed creation. Yet as we've seen, the Scientific Method presupposes a Biblically based view of existence. As C.S. Lewis put it, “Men became scientific because they expected law in nature and they expected law in nature because they believed in a lawgiver.”⁴⁷

The Enlightenment teaching that all knowledge is accessible to the Scientific Method is simply false. So is the idea that science is the only way to truth (*scientism*). Experience has shown that God's revelation in the Bible is authoritative over scientific theories. For example, for decades the scientific community was convinced that the universe was both static and eternal. Then astronomer Edwin Hubble discovered that the universe was not static, but was actually expanding. This led to the understanding that the universe had to have a beginning, as the Bible describes. The scientific community continued to resist this conclusion until the weight of evidence made it unavoidable. Today the “Big Bang” is accepted as scientific fact by all but a very few.

⁴⁴ Letter from Charles Darwin to William Graham, July 3· 1881

⁴⁵ Francis Crick, *The Astonishing Hypothesis: The Scientific Search for the Soul* (London, Simon and Schuster, 1994), p. 3

⁴⁶ John Polkinghouse, *One World, The Interaction of Science and Theology* (London, SPCK, 1986), p. 92–93

⁴⁷ Lennox, *God's Undertaker*, p. 21

The lesson is that Christians need not deny their minds when scientific theories and the Bible appear to conflict. Rather, it requires that we search out and probe even deeper to understand and account for the apparent discrepancies. In this regard, most conflicts between the Bible and science fall under one of the following two categories:

(1) Truth claims that are beyond the Scientific Method to verify. A good example is the following statement by Oxford mathematician Stephen Hawking: “Because there is a law such as gravity, the universe can and will create itself from nothing. Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist.”⁴⁸

This statement, apart from being irrational,⁴⁹ has absolutely no basis in science. There is no experiment that could replicate such an assertion. Since something already exists, the process of something coming out of nothing cannot be repeated. Hawking’s statement illustrates how even brilliant people can be so committed to the materialist worldview that they adopt nonsensical positions.

Another example of claims that science can never prove is *Macroevolution*, the belief that higher species evolved from lower ones. Macroevolution can never be demonstrated scientifically because, according to the theory, it happened in the past. We can’t repeat the experiment. We can only look at fossils and develop theories to explain their apparent age and distribution.

In the search for understanding it’s inevitable that scientific conclusions will appear to conflict with the record of Biblical truth. For centuries many people assumed that the earth was flat and identified certain passages of Scripture that appeared to support that view (e.g., Job 38:13, Psalm 104:5, Revelation 7:1) But after it was confirmed that the earth was round, people discovered other passages of Scripture that supported that understanding (Job 26:7, Isaiah 40:22, Proverbs 8:27). Similarly, prior to the discoveries of Copernicus and Galileo, many people in the established Church adopted Aristotelian views, and claimed scriptural support for a geocentric⁵⁰ view of the solar system (Ecclesiastes 1:5, Psalm 93:1, 104:5). Yet once that view was positively disproven, people acknowledged that those Scriptures had been taken out of context.

The purpose of God’s word isn’t to expound on matters of science, but to reveal God’s nature as expressed through Christ. We must, therefore, be careful to avoid building scientific cases from passages of Scripture intended to illustrate a non-scientific point. On the other hand, while the Bible is not a book of science it is a book of truth, as is God’s other book—the book of *Nature*. The first we study by faith and reason, the second we study by reason alone.

(2) Scientists Denying Biblical Accounts of Miracles. Scientists also object to the Biblical worldview because of miracles, which they consider impossible. But again, miracles are only impossible if you accept the presupposition that there is no reality beyond physical matter. Once

⁴⁸ Stephen Hawking, *The Grand Design* (New York, NY: Bantam Books, 2010)

⁴⁹ Spontaneous creation violates the rules of logic. You cannot get something from nothing. *Ex Nihilo – Nihil Fit* (“out of nothing – nothing comes”).

⁵⁰ *Geo*-centric, meaning earth centered, vs. *Helio*-centric, or sun centered.

again, scientists who say miracles are impossible are making a statement of faith. If they object on the grounds that they've never seen a miracle, a perfectly legitimate response is that if miracles were common they wouldn't be miracles. While miracles do represent a departure from the observed natural order, there is nothing about them that violate any formal rules of logic.

Implications of Accepting a Materialist Worldview

The implications of holding a secular or Materialist worldview versus a Biblical worldview are radical. The Biblical worldview affirms that everything has purpose, that life is precious, that human life in particular has infinite value and that how we relate to God and to each other matters deeply. On the other hand, if all of reality is merely the result of impersonal, random, forces, then there is no basis to believe that anything has value or purpose, no basis for believing that living is better than dying or that morality has any meaning. Life is reduced to the hopelessness of "survival of the fittest."

Science is not a synonym for truth. It can never answer questions like, "*Why does anything exist?*", "*What is life's purpose?*", "*Is there something beyond the grave?*" Those answers can only be found in God's revealed Word, not the book of Nature, as valuable as that book is. As history has shown, many truth claims in the name of science have been disproven with the passage of time. Others, particularly those that rely on a Materialist worldview, remain under a cloud of suspicion. It is important, therefore, that Christians be involved in the battle to prevent Materialists from propagating, under the guise of science, secular doctrines as unchallengeable truth.

What the Christian Citizen Can Do:

- ❖ Become informed on the concept known as Intelligent Design.
- ❖ Support legislators and school board members who will work to ensure that scientific theories, like Macroevolution, not be presented in the classroom as unchallengeable fact.
- ❖ Resist efforts to marginalize the Biblical worldview in the public school system including colleges and universities.
- ❖ Support and vote for political candidates who support the Biblical worldview.
- ❖ Seek Biblically based science education for their children.

Resources

- ❖ John C. Lennox, *God's Undertaker: Has Science Buried God* (2009)
- ❖ James Hannam, *The Genesis of Science: How the Christian Middle Ages Launched the Scientific Revolution* (2011)
- ❖ Stephen C. Meyer, *Signature in the Cell, DNA and the Evidence for Intelligent Design* (2009)
- ❖ Stephen C. Meyer, *Darwins Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design* (2013)
- ❖ Gerald L. Schroeder, *The Science of God: The Convergence of Scientific and Biblical Wisdom* (1997)

- ❖ Jonathan Wells, *Icons of Evolution: Science or Myth? Why Much of What We Teach About Evolution Is Wrong* (2000)
- ❖ Michael Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution* (1996)
- ❖ David Berlinski, *The Devil's Delusion: Atheism and its Scientific Pretensions* (2009)
- ❖ John Polkinghouse, *One World, The Interaction of Science and Theology* (1986)
- ❖ *The Discovery Institute*: <http://www.discovery.org/csc/>
- ❖ *Intelligent Design Organization*: www.intelligentdesign.org
- ❖ *The Intelligent Design and Evolution Awareness Center*: www.ideacenter.org
- ❖ *The Center For Bioethics & Human Dignity*: <http://cbhd.org/>
- ❖ *God v. Evolution*: www.evolutionvsgod.com

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Money and Economics

The inherent vice of capitalism is the unequal sharing of blessings; the inherent virtue of socialism is the equal sharing of miseries.

(Winston Churchill)

Why then did you not put my money in the bank, that at my coming I might have collected it with interest? And he said to those who stood by, Take the mina from him, and give it to him who has ten minas.

(Luke 19:23-24)

“It’s the economy stupid!” The punchy tagline from Bill Clinton’s 1992 Presidential campaign still applies. For many people the system is broken. The nation’s debt is \$16T and climbing. The debt to GDP ratio is over 100%. Retirement accounts have shrunk. Too many people are still out of work and for the first time in its history the United States has lost its AAA credit rating. It is no wonder people are so concerned about money and the economy.

What, if anything, does the Bible have to say about our economic condition? Are there any Scriptural principles that speak to these issues? How should Christians think about money and economics?

What Is Money?

Whether in the form of dollars, yen, or shekels money is simply a medium of exchange. Money itself, unless it’s gold or some other precious object, has little inherent value. The better question concerns *wealth*, which is “the accumulation of valuable resources.” Wealth, or some measure of it, is what most people work to achieve.

For the vast majority of people the ability to generate wealth is highly dependent on the economy. *Economics* is defined as: “that branch of knowledge concerned with the production, consumption, and transfer of wealth.” Whether in the form of oil, real estate, Apple stock, or the gross domestic product (GDP), wealth and wealth creation is what the economy is all about.

The Biblical Worldview on Money and Economics

The Bible is filled with warnings about money and wealth. The Apostle Paul said that, “the love of money is a root of all sorts of evil.” (1 Timothy 6:10) Solomon, arguably the wealthiest man who ever lived, proclaimed, “He who loves money will not be satisfied with money, nor he who loves abundance (wealth) with its income. This too is vanity.” (Ecclesiastes 5:10) Jesus Himself

proclaimed, “You cannot serve God and wealth” (Matthew 6:24), and declared that “it is hard for a rich man to enter the kingdom of heaven.” (19:23)

When read in isolation, these Scriptures can lead one to believe that God has a dim view of wealth and wealth creation. But is this conclusion accurate?

The Bible is very clear that trusting in one’s riches for security (Proverbs 11:28), worrying over money (Matthew 6:25), or striving for wealth in a manner that subverts God’s purpose is sin. (Proverbs 23:4-5, Matthew 6:19-21) Yet nowhere is it taught in the Bible that wealth itself is sinful. To the nation of Israel God said, “But you shall remember the LORD your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day.” (Deuteronomy 8:18) God told Solomon, “And I will give you riches and wealth and honor...” (2 Chronicles 1:12) The Psalmist declares that “wealth and riches” accompany those that fear God (112:3), and from Proverbs we discover that wisdom brings “riches and honor” and “enduring wealth.” (8:18) Abraham and Job, men revered in Scripture, were each blessed by God with vast material wealth.

It is not wealth that is sinful, but rather the idolatrous attitudes and sinful behaviors that wealth can so easily incite. Wealth tests the character of individuals and nations, but it can also be a means of great blessing. Wealth provides the capital to invest in new innovations and industries. It enables the jobs that provide for our families. Wealth relieves poverty, affords us the ability to give an inheritance to our children (Proverbs 13:22), and enables a nation to defend itself against its enemies. Creating valuable resources—wealth—is the engine of the economy.

Biblical Economic Principles

Because economics centers on wealth creation, it’s important for Christians to know what Scripture teaches on this topic. What economic system, if any, does the Bible support?

*“The earth and
all that’s in it
belongs to
God.
(Psalm 24:1)*

Although Scripture may not specifically endorse an economic system as we understand them today, it is far from silent on the topic. From the table below we note eight Biblical principles that speak to money and economics.

The first of these principles is the most important. “The earth and all that’s in it belongs to God.” (Psalm 24:1) God is the source of all wealth. At the same time, God entrusts or delegates care of His wealth in the form of property to people. Property is “any tangible or intangible possession that is owned by someone.” Most wealth is in the form of property. The concept of *private* property is seen throughout Scripture and is central to any Biblical economic model.

Another key Biblical principle that applies directly to economics is the *rule of law*. By rule of law is meant a legal system that is both just and applied equally to everyone regardless of economic or political status. For instance, nowhere in Scripture can support be found for income redistribution based on unequally applied—*progressive*—tax rates.

Self-interest is another Biblical principle. While selfishness and greed are always sinful, the Bible recognizes the utility of self-interest in promoting diligence and deferred gratification. (Proverbs 16:26) Scottish philosopher Adam Smith said famously, “It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own self-interest.” Gaining the prize of one’s labor is an acknowledged Kingdom dynamic. In God’s economy, reward follows faithfulness.

Still another important Biblical principle is that God intends that people live in *liberty*, and this extends to our vocations. God desires that people be free to pursue the opportunities and talents given them from above. The table below expands further on the major economic principles presented in the Bible.

Biblical Principles on Money & Economics	
Principle	References
1. God owns everything, but He has entrusted/delegated ownership of property to people. Private property is intended as an individual, unalienable right.	• The earth and all that’s in it belongs to God. (Psalm 24:1) • God has given stewardship of the earth to mankind. (Genesis 1:26-30) • Ephron’s property was transferred (“deeded”) over to Abraham. (Genesis 23:17-18) • Abraham put his servant in charge over what he owned. (Genesis 24:2) • <i>You shall not steal</i> the property that belongs to someone else. (Deuteronomy 5:19) • The property owner has control over his property (Matthew 20:15, Acts 5:1-4) • The Bible does not encourage people to be poor, but that we should help people find their way out of poverty. (Galatians 2:10, 1 John 3:17)
2. Since God made man in His image, man’s nature and moral obligation is to work, create, and produce an increase.	• Man is called to subdue the earth, be fruitful (Genesis 1:28) and further cultivate that which God has created. (Genesis 2:15) • Reward follows prudent investment and risk taking. Loss follows laziness and apathy. (Luke 19:12-27) • <i>If anyone is not willing to work, then he is not to eat.</i> (2 Thessalonians 3:10) • God expects individuals, not government, to provide for their families. (1 Timothy 5:8)
3. Reward is tied to stewardship. Forced equality of outcome is not a value in God’s economy.	• <i>For whoever has, to him more shall be given, and he will have an abundance, but whoever does not have, even what he has shall be taken away from him.</i> (Matthew 13:12) • The Apostles are seen to be uniquely rewarded in Heaven for their work. (Matthew 19:38) • The parable of the talents shows that God expects us to work and to be faithful stewards of whatever we’ve been given—some more, some less—with the rewards to follow. (Luke 19:12-27)
4. Debt should generally be avoided.	• <i>The rich rules over the poor, And the borrower becomes the lender’s slave.</i> (Proverbs 22:7)
5. While selfishness is evil, <i>self-interest</i> can be good.	• <i>A worker’s appetite works for him, For his hunger urges him on.</i> (Proverbs 16:26) • “The Golden Rule” appeals directly to self-interest. <i>In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.</i> (Matthew 7:12)

6. Greed and covetousness are destructive to any economic model.	• <i>You shall not covet... anything that belongs to your neighbor.</i> (Exodus 20:17) • <i>For from within, out of the heart, proceed... deeds of coveting.</i> (Mark 7:21-22) • <i>Beware, and be on your guard against every form of greed.</i> (Luke 12:15) • <i>But godliness actually is a means of great gain when accompanied by contentment.</i> (1 Timothy 6:6)
7. Man is meant to live in a state of liberty.	• <i>And I will walk in liberty, For I seek Your precepts.</i> (Psalm 119:45) • <i>Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.</i> (2 Corinthians 3:17)
8. Justice and the rule of law are to be applied impartially.	• <i>Do not steal</i> (taking from the rich to give to the poor). (Exodus 20:15) • <i>Nor shall you be partial to a poor man in his dispute.</i> (Exodus 23:3) • <i>You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.</i> (Deuteronomy 16:18-20) • <i>Unequal weights and unequal measures are both alike an abomination to the LORD.</i> (Proverbs 20:10)

In light of these principles, of the four economic systems at work in the world today (see table below) the one that appears most closely aligned with the Biblical model is the free enterprise system, also known as *Capitalism*. While this may be surprising, it shouldn't be. The formal definition of Capitalism is an: "economic system with the *rule of law* and *private property rights* in which people can *freely* exchange goods and services." By contrast, the other economic systems all deny, to varying degrees, the right of private parties to own and control property. They also tend to deprive people of the impartial application of just laws.

Capitalism incents people to "earn" their success. Wealth is the fruit of one's honest labor and prudence, not the fruit of someone else's labor. In this regard Capitalism is morally commendable and helps to enable, if not happiness, then at least "the pursuit of happiness."⁵¹

Major Economic Systems			
Capitalism	Socialism	Communism	Fascism
• Strong private property rights • Rule of law equally applied • Means of production through the free exchange of goods and services (<i>free enterprise</i>) • Market driven by the "invisible hand" where competition is within the rule of law	• Weak private property rights • Rule of law subservient to the concerns of "Social Justice", i.e., redistribution of income. "<i>From each according to his ability, to each according to his needs.</i>" • Means of production heavily regulated by a central authority • Markets limited by cooperative or central planning	• No private property rights • No uniformly applied rule of law • Power vested in central authority • Equality of poverty. • Means of production completely controlled by a central authority • Market controlled by cooperative or central planning	• Private property rights based on allegiance to the central authority, i.e., <i>cronyism</i> • No uniformly applied rule of law • Supreme power vested in the central authority • Means of production is heavily regulated or by a central authority • Markets regulated through class preferences and/or loyalty to a central authority

⁵¹ See *Declaration of Independence*

Common Objections to Capitalism

Objection 1: “The Bible Supports Socialism.” The source of this belief usually is taken from the book of Acts, where we are told that the congregation “had all things in common.”⁵² (Acts 4:32) However, nowhere else in Scripture do we see this economic arrangement, which suggests that it was a special circumstance intended for a unique time and place. Furthermore, the church members who gave up their property did so voluntarily, not out of compulsion. Ananias and Sapphira were punished not because they withheld money from the sale of their property, but because they lied to God about it. (Acts 5:1-4)

It’s a mistake to build a principle around a single passage of Scripture, and especially when the passage is taken out of context. In practice Socialism has failed miserably, its extreme variant—Communism—even more so. Economist Thomas Sowell notes wryly, “Socialism in general has a record of failure so blatant that only an intellectual could ignore or invade it.” Socialism fails because it is utopian in philosophy, denies human nature, and robs enterprising people and organizations the fruits of their labor.

Consider the experience of East and West Germany prior to 1989. Though divided, the citizens of both nations shared identical ethnic backgrounds, language, natural resources and history. Apart from the *Wall*, what really separated them was political and economic. One side was free while the other was under a central authority. In the West, where Capitalism was practiced, the nation flourished. Brightly lit streets were populated with markets, museums, concert halls, inviting homes, parks, and thriving businesses. In the East the nation toiled under Soviet Communism and lived in impoverished conditions of gray and drab where food was scarce and people were bored. Yet when the Wall collapsed an amazing thing happened! Within a single generation the East was transformed. What made the difference? *Liberty, private property rights, and the rule of law.*

Objection 2: “Capitalism Denies Social Justice.” What people usually mean by Social Justice is an egalitarian society free from any ethnic, gender, or *economic* differences. A key goal of Social Justice is to eliminate poverty, and the means most often advanced to accomplish that objective is redistribution of wealth.

⁵² “And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them.” (Acts 4:32)

While reducing poverty is a worthy goal, there are a number of Biblical problems with wealth redistribution, whether through unequal tax rates or some other regulated means. First, taking someone's wealth—his property—to give to someone else violates the eighth commandment, "You shall not steal." (Exodus 20:15) Second, it rewards the breaking of the tenth commandment, "You shall not covet your neighbor's goods." (20:17) Third, penalizing success represses people's motive to work hard and pursue excellence. Aristotle observed simply that, "If you penalize something you get less of it, and if you reward something you get more of it." In free economies people benefit in relation to their personal drive and ability, some more, some less. The Lord Himself appealed to this same dynamic in the parable of the talents. (Matthew 25:14-30)

*Free economies
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scale.*

A fourth problem with Social Justice, and Socialism in general, is that as people are conditioned to look to the central authority to solve their economic problems, that authority becomes larger and more intrusive. God specifically warns about this. The natural course of all government authority, He told the people of Israel, is to "take... take... take...." (1 Sam 8:10-18)

Objection 3: "The Rich Get Richer at the Poor's Expense." Even many Christians object to Capitalism on the grounds that prosperity is a *zero-sum* game. There's only so much wealth to go around. If someone is doing well then someone else must be doing poorly, or so the thinking goes. Even very intelligent people believe this. Yet such thinking betrays a fundamental misunderstanding of the nature of wealth. Wealth is not a fixed substance. The *essence* of wealth is intangible and virtually limitless. A good illustration of this can be seen in the following exercise:

In *The Trading Game*, twenty-five players are broken up into five groups. Each player is given some item, a pocket-knife, a pen, a wallet, a book, a stapler... Before trading each player is asked to write down, on a scale of one to ten, the value of the item they'd received. The person who already has a pen might only give it a score of one. While the person who got the stapler might give it a score of five. The scores of all the players are added and recorded. Next, the players in each group are told that they're *free to trade* their items with the other players in their assigned groups. As the round begins someone without a pocket-knife finds that item desirable and wants to trade for it. Another person likes the pen and trades for that, and so it goes. After the round the players once again assign values to their bargained-for items. This time, when the scores are tallied the total is higher than before. In the final round of play the participants are allowed to trade again, but this time across all five groups. Everyone can trade with everyone else. At the conclusion of the game, the players are asked once more to assign a value to their bargained-for items. When the values are totaled the "wealth" number has grown even larger.

What happened? Free enterprise! When people are free to bargain for things that they actually desire or need, the *value* of those things increases. The wealth index rises.

Free economies behave very much like the Trading Game, but on a vast and infinitely more complex scale. Wealth increases in proportion to the value that people assign to successively exchanged goods, where the value of such goods is enhanced at every stage by industrious and hardworking people. A piece of scratch-resistant glass, some wire and a battery aren't worth much by themselves, but combine them with other components, like "application specific integrated circuits," skilled programming and human imagination and, *voila* ', you get an iPhone! (*I SmartPhone*: <http://tifwe.org/smartphone/>)

Conclusion

In *Wealth of Nations*, Adam Smith described the force that guides free enterprise as the "Invisible Hand," a power that works mysteriously to promote positive ends even when people's intentions are less than noble. As Christians, we acknowledge that in our fallen world some government regulation is necessary. This is needful both to restrain sin and make sure that everyone plays by the same rules. However, government tends to perform best in economic matters when it confines itself to two basic functions: ensuring the rights of property owners and applying just laws consistently. Greed and dishonesty are corrupting to any economic system. But ceding economic control to a central authority comes with its own problems. Modern economies are vastly too complex for any government to effectively manage. Worse, the effects of sin are greatly amplified when power is concentrated. History is replete with examples of unintended and negative consequences from excessive government intrusion into free economies.

As a fun exercise, visit the fascinating site: www.gapminder.org. Click on the link *Load Gapminder World* and then hit *Play*. You will see that where Biblical economic principles are applied in the world, even very imperfectly, per capita income and lifespans go up. Nations that respect private property rights and the rule of law prosper. Those that don't lag behind.

Christians should be able to articulate basic Biblical economic principles. For all its faults, among competing systems the free enterprise—Capitalist—system is closest to the Biblical model.

What the Christian Citizen Can Do:

- ❖ Invest some time and learn about basic economic theory and the nature of wealth. Start with the Bible (see table, *Biblical Principles on Money & Economics*) and expand from there.
- ❖ Be aware of how government, the media, and academia are supporting Biblical economic principles or alternatively working to defeat them.
- ❖ Pray that God would forgive us of the national sins of greed, laziness, and covetousness that are leading to a Socialist economy. Pray also for economic revival.

- ❖ Vote. Hold your elected representatives accountable. Vote for those who tend to uphold the rule of law, private property rights, and Biblical economic principles in general.
- ❖ Participate. Be thankful and faithfully build wealth by working hard with whatever opportunities and talents God has given you.

Resources:

- ❖ Gwartney, Stroup, Lee, Ferrarini, *Common Sense Economics*, (New York: St. Martins Press, 2010)
- ❖ Jay W. Richards, *Money, Greed, and God: Why Capitalism Is the Solution and Not the Problem* (New York, HarperCollins, 2009)
- ❖ Henry Hazlitt, *Economics in One Lesson* (New York: Three Rivers Press, 1979)
- ❖ Arthur C. Brooks, *The Road to Freedom* (New York: Basic Books, 2012)
- ❖ Friederich Hayek, *The Fatal Conceit* (Chicago, IL: University of Chicago Press, 1988)
- ❖ *Institute of Faith, Work and Economics*: <http://tifwe.org/>
- ❖ *Gapminder*: www.gapminder.org
- ❖ *Poverty Cure*: www.povertycure.org
- ❖ *Economic Videos*: www.economicfreedom.org/videos/
- ❖ *I SmartPhone*: <http://tifwe.org/smartphone/>

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Work

*Then the LORD God took the man and put him into the garden of Eden
to cultivate it and keep it.
(Genesis 2:15)*

*Whatever your hand finds to do; do it with all your might...
(Ecclesiastes 9:10)*

Work and the workplace are under attack. For many, including Christians, work is a curse and greatly despised. Should people work merely to build wealth? How does God look at work? In His eyes is work a curse or a blessing?

That fact that God believes in work is seen in the very first passages of Scripture. God is the original worker. For six days He worked and created the heavens and the earth. (Genesis 1) We marvel at the product of God's work, whether it's the magnificence of a mountain range or the beauty reflected in the face of a child. God set the standard for man's work ethic. Scripture declares that man was created—*Imago Dei*—in the image of God. (Genesis 1:26) As a result work is a vital part of man, a divine attribute that God stamped on our DNA. Placing original man in the Garden of Eden, God gave him the opportunity to create. (Genesis. 2:15) Because God's spirit is living in man, we've been given the privilege to create and produce wonderful things through work. (Exodus 35:35)

What happened to tarnish our idea and passion for work? Sin. Sin entered the world when Adam and Eve ate from the tree of knowledge of good and evil. (Genesis 3:6) Suddenly, because of sin the nature of man's work changed. The ground became literally and figuratively cursed. (Genesis 3:17-19) Getting fruit from work became difficult and aggravating. But did God say work itself was cursed? Far from it! Since work is part of God's nature it must be good.

A key principle that distinguishes Christian labor from how the world sees work is found in the book of Ephesians. Paul exhorts: "He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need." (Ephesians 4:28) The obvious personal benefit of Christian labor is that we are able to provide for our own needs and the needs of our family, therefore eliminating any reason to take from others. But an equally important purpose is to be able to provide for the less fortunate. Christians are meant to *share* the fruit of their work. (2 Corinthians 9:6-7)

As Christ's Ambassadors, God calls Christians to be different from the world. This includes the way we approach our work and vocations. Both matter to God because He is the one that created and ordained each person for those specific roles in life. In Ephesians we read: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." (2:10) Whatever our work entails, no matter how ordinary it seems, it is significant and should be God-honoring. When Christians work well they bring glory to God. (Colossians 3:23)

Sometimes jobs in a particular vocation or area that employs a person's natural skills may be difficult to come by. During such seasons a person may find himself working in a new field not especially fulfilling, or that pays less money. God's calling is to remain faithful during these difficult times. (Psalm 121) God does not consider new fields of endeavor as vocational detours, but rather His sovereign and gracious means of change. A sign of Christian maturity is to exhibit joyous contentment in all circumstances. (Philippians 4:11) God abhors laziness or lack of effort. (Proverbs 14:23; 2 Thessalonians 3:10) Christians are being watched. By exhibiting excellence, we elevate God in the workplace. As John Piper exhorts; "Our aim is to joyfully magnify Christ—to make Him look great by all we do. Boasting only in the cross, our aim is to enjoy making much of Him by the way we work."⁵³

How work is viewed can transform a Christian's life, for work is love made visible.

What the Christian Citizen Can Do:

- ❖ View work as a glorious privilege, not as bondage
- ❖ Glorify God through your words, work and faithfulness in the workplace.
- ❖ Support political candidates that believe in job creation.
- ❖ Educate yourself and be aware of ballot initiatives and candidates who will institute positive programs that will equip and assist people to join and/or rejoin the workforce.
- ❖ Pray for the unemployed.

Resources:

- ❖ Tom Nelson, *Work Matters: Connecting Sunday Worship to Monday Work*, (Crossway, 2011)
- ❖ Gene Edward Veith Jr., *God At Work* (Wheaton, IL: Crossway, 2002)
- ❖ Ben Witherington III, *Work: A Kingdom Perspective on Labor* (W.M. B. Eerdmanns, 2011)
- ❖ Timothy Keller, Katherine Leary Alsdorf, *Connecting Your Work to God's Work* (Dutton, 2012)
- ❖ John Piper, *Don't Waste Your Life* (Wheaton, IL: Crossway, 2003)
- ❖ Doug Sherman, William Hendricks, *Your Work Matters to God* (Carol Stream, IL: NavPress, 1987)
- ❖ Kenneth Boa, Gail Burnett, *Wisdom at Work: A Biblical Approach to the Workplace* (Carol Stream, IL: NavPress, 2000)
- ❖ Bill Heatley, *The Gift of Work* (Carol Stream, IL: NavPress, 2008)
- ❖ The Truth Project (Lesson 11), *Labor: Created to Create* (Focus on the Family: www.thetruthproject.org/)

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⁵³ John Piper, *Don't Waste Your Life* (Wheaton, IL: Crossway, 2003), 135.

Duty to the Poor

*Truly I say to you, to the extent that you did it to one of these brothers of Mine,
even the least of them, you did it to Me.*
(Proverbs 19:45)

Blessed are you who are poor, for yours is the kingdom of God.
(Luke 6:20)

Who hasn't passed a homeless person on the street and felt a stab of conviction? Many ask themselves in such situations, "Am I responsible for this person?" "What would Jesus do in this circumstance?" "Isn't this the government's problem?"

The Bible teaches and history demonstrates that we will "always have the poor." (Mark 14:7) In the United States, even after a long "War on Poverty," the number of poor people has only increased. *U.S. News* reported in July of 2013 that, "[f]our out of five U.S. adults struggle with joblessness, near-poverty or reliance on welfare for at least parts of their lives, a sign of deteriorating economic security and an elusive American dream."⁵⁴

While the root causes of poverty are varied and complex, one thing from Scripture is clear: The poor are very close to God's heart. Millions of impoverished have struggled with circumstances far beyond anything many of us will ever experience or understand.

God's Heart Toward the Poor	
<i>For the poor will never cease to be in the land; therefore I command you, saying, 'You shall freely open your hand to your brother, to your needy and poor in your land.</i>	Deuteronomy 15:11
<i>I know that the Lord will maintain the cause of the afflicted, And justice for the poor.</i>	Psalms 140:12
<i>He who despises his neighbor sins, But happy is he who is gracious to the poor.</i>	Proverbs 14:21
<i>He who gives to the poor will never want, But he who shuts his eyes will have many curses.</i>	Proverbs 28:27
<i>One who is gracious to a poor man lends to the Lord, and He will repay him for his good deed.</i>	Proverbs 19:17
<i>The poor and needy search for water, but there is none; tongues are parched with thirst. But I the LORD will answer them: I, the God of Israel, will not forsake them.</i>	Isaiah 41:17

⁵⁴ U.S. News, AP: 4 in 5 Americans live in danger of falling into poverty, joblessness, as reported on July 28, 2013

<i>Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’</i>	Mathew 25:34-36
<i>Then what shall we do? And he would answer and say to them, ‘The man who has two tunics is to share with him who has none; and he who has food is to do likewise.</i>	Luke 3:10-11
<i>And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, “The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor...”</i>	Luke 4:16-18
<i>But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?</i>	1 John 3:17

From these Scriptures and others it is clear that the Church bears a unique responsibility to the poor. Christians should be the first to respond as God’s visible face and outstretched hands toward those in need. (1 Corinthians 12:27)

The Order of Responsibility

In the parable of the “Good Samaritan,” Jesus commends a man who was outside the then accepted community of faith because he responded with sacrificial help on behalf of a beaten and stripped man on the road; while those who were expected to show compassion—a priest and Levite—deliberately avoided him. (Luke 10:25-37) The story serves as a not-so-subtle rebuke to uncaring representatives of religious institutions.

Help is usually most effective when offered by those closest to the problem. God praised the Samaritan who responded immediately to the man in need. If the exhortation to be a “good neighbor” applies to complete strangers, how much more should we care for our own family members? In Timothy we’re instructed: “If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever. (1 Timothy 5:8) The nuclear family is God’s primary means of protecting the vulnerable, and not just in childhood, but throughout all the seasons of life. Consider Jesus’ command to Mary and the disciple John as He was dying on the cross, “Woman, behold your son!” Then He said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own household.” (John 19:27-26)

The Biblical remedy to poverty always relies on strong relational ties, beginning with the family. This is true for a number of reasons. First, families are designed by God to care for their members. They are in the best position to understand the root of any persistent problem resulting in poverty. Family members are also most apt to show compassion coupled with accountability. As Christians we are called to serve one another, beginning with our own families. (Mark 10:44)

*"For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either."
(2 Thessalonians 3:10)*

Sometimes, however, family members are not in a position to help, whether because of distance, broken relationships, or lack of resources. When this happens the next source of Christian care for the poor is the local community of Believers. This can include the local Church or para-Church organizations that serve the needy. In the book of Acts, the early Church supplied each other's material needs. (Acts 22:44-45) Paul commended the Believers at Corinth for their rich generosity: "For this is not for the ease of others and for

your affliction, but by way of equality—at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality." (2 Corinthians 8:13-14) While Christians have debated the larger application of this passage, the fact that the early Church was commended for sharing their material wealth is undisputed. This same spirit should inform the community of Believers today, and especially toward those in need. Since they are members of Christ's extended family, the Church's first responsibility is to care for those in the household of faith. Afterward, and in proportion to its abundance, it can care for those outside.

It is very convenient to delegate responsibility for the poor to others. It eases the conscience and avoids direct engagement at the same time. But the more removed one is from a problem the more impersonal it becomes and difficult to remedy. This principle applies as much on a global scale as it does to a local one. Sometimes delegating help can actually end up doing long-term harm. As Robert Lupton has noted, "The food we ship to Haiti, the well we dig in Sudan, the clothes we distribute in inner-city Detroit, all seem like such worthy efforts. Yet those closest to the ground quietly admit that it may be hurting more than helping. How? Dependency. Destroying personal initiative. When we do for those in need what they have the capacity to do for themselves, we disempower them."⁵⁵ While Christians praise and support the sacrifice of responsible groups to the poor, it's no substitute for our direct involvement, starting with those closest to us.

The Biblical model for giving stresses that which is done freely and from a compassionate heart. "Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Corinthians 9:7) Compassion should not be divorced from accountability. Christians should resist enabling dependency and other forms of sin, like laziness, drug dependency or persistent foolishness. To the church at Thessalonica Paul wrote: "For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either." (2 Thessalonians 3:10)

⁵⁵ Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help* (New York: Harper Collins, 2011), p. 2

As it stands today, families and the Church are not the primary source of aid to the poor. For millions, government provides the only sustaining lifeline. Almost 50 million Americans today are on government food stamps. The cost of this aid, 80 billion dollars a year, has quadrupled over the last decade and continues to increase.⁵⁶ The Heritage Foundation estimates that spending on all government welfare from 2009 to 2018 will amount to a staggering 10.3 trillion dollars.⁵⁷ There is considerable controversy about whether the government should assume such a role. The Scriptures neither directly endorse nor condemn government aid to the poor. But such aid usually comes with problems. Virtually all government welfare programs are financed through compulsory taxes. Moreover, the aid is delivered inefficiently, fosters a cycle of dependency and creates massive, unaccountable, bureaucracies. According to the Center on Budget and Policy Priorities, in 2012 the federal government spent a total of \$3.5 trillion. Of that amount, over half (55%) went to social safety net programs (e.g., Social Security, Medicare, Medicaid, food stamps, child care assistance, etc.). When interest on the debt is included the figure goes to 61%.⁵⁸

Almost 50 million Americans today are on government food stamps. The cost of this aid, 80 billion dollars a year, has quadrupled over the last decade and continues to increase.

That government is often the only help available points to both the enormity of the problem and challenge to the Church. While it's unlikely the Church can shoulder the entire burden, certainly it can do more to help than it is. Christians should seek out and support Church-based ministries and para-Church organizations that seek to responsibly serve the poor.

Finally, the Believers' duty to the poor does not take priority over our duty to God. Jesus makes this clear in his encounter with the woman who anointed his head with an expensive perfume. (Mark 14: 3-9) Some of Jesus' disciples scolded her for being wasteful, pointing out that the perfume could have been sold for a large sum and given to the poor. Yet Jesus honored the woman: "For you always have the poor with you, and whenever you wish you can do good for them, but you do not always have me." Zeal for the poor should not come before our zeal for the Lord.

Until Jesus returns, the problem of the poor will always be with us and Christians should be the first to respond. As Jesus told His disciples, "But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for

⁵⁶ The Economic Populist, *Over 15% of America Was on Food Stamps in April 2013* (July 2013)

⁵⁷ The American Spectator, *America on Welfare* (April 2013)

⁵⁸ See <http://www.cbpp.org/cms/?fa=view&id=1258>

you will be repaid at the resurrection of the righteous.” (Luke 14:13–14)

What the Christian Citizen Can Do

- ❖ When speaking with a poor person, approach them with dignity and kindness. Resist the temptation to think of yourself as above them. Ask yourself how you can provide assistance without embarrassing the recipient of your kindness.
- ❖ Use discernment. Rely on the Holy Spirit. Not every encounter is a call for you to give. Do you have a surplus beyond what is needed to meet your responsibilities to your family and God? Consider practical ways to give that will ensure your gift is not misused. For example, consider having some coupons for fast food restaurants that you can give. Offer to purchase some food at the grocery store, or carry a box of food for this purpose in your vehicle.
- ❖ Plan responsibly for the needs of your family and execute faithfully. Make sure there’s enough life insurance, savings, or other means of provision, like disability insurance, to care for one’s own family members.
- ❖ Volunteer time when you are able at a local food bank, shelter or Christian ministry that reaches out to the homeless or poor in your community. Involve your family so that your children can learn this godly virtue through your example.
- ❖ Support Christian ministries that reach out to the poor in your community and beyond. In choosing ministries to support, consider those that are financially accountable and demonstrate integrity.
- ❖ Pay attention to how your tax dollars are being spent and encourage office holders to use tax dollars wisely.

Resources

- ❖ Bryant L. Meyers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Ohio Books, 1999)
- ❖ Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help* (New York: Harper Collins, 2011)
- ❖ Steve Corbett, Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself* (Chicago, IL: Moody Publishers, 2012)
- ❖ Scott C. Miller, *Until It’s Gone: Ending Poverty In Our Nation, In Our Lifetime* (Highlands, TX: aha! Process, Inc., 2008)
- ❖ Mark R. Gornik, *To Live in Peace: Biblical Faith and the Changing Inner City* (Grand Rapids, MI: Eerdmanns, 2002)
- ❖ Marvin N. Olasky, *The Tragedy of American Compassion* (Wheaton, IL: Crossway, 1992)
- ❖ Timothy J. Keller, *Ministries of Mercy: The Call of the Jericho Road*, 2nd ed. (Phillipsburg, NJ: Presbyterian and Reformed, 1997)

- ❖ *Compassion International*: www.compassion.com
- ❖ *CMF International*: www.cmfi.org
- ❖ *Orange County Union Rescue Mission*: www.rescuemission.org
- ❖ *The Salvation Army*: www.salvationarmyusa.org/usn/www_usn_2.nsf
- ❖ *Habitat For Humanity*: www.habitat.org
- ❖ *Samaritans Purse*: www.samaritanspurse.org
- ❖ *World Vision*: www.worldvision.org

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Part III

A Call to Action

A Call to Action

Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found trustworthy.
(1 Corinthians 4:1-2)

Effective Christian citizenship means communicating God's truth and reflecting His character. Yet how we accomplish this is vitally important. Whether advocating for the rights of the poor, the unborn, or the weak, appearing before the school board, the judge, or the legislature, in each and every encounter the Christian is to behave in a manner so as to advance, not hinder, God's purposes. Often, the outcome will turn on the Christian's attitude and command of facts. (Hosea 4:6) A gentle, knowledgeable, spirit is vastly more effective in reaching people's hearts than an argumentative or uninformed one.

For the Church to truly influence the world Christ's servants must be educated on the issues of the day and wise in the way that knowledge is communicated. (Ecclesiastes 7:12, 2 Corinthians 10:5, Ephesians 4:15) As Wayne Grudem writes, "significant influence does not mean angry, belligerent, intolerant, judgmental, red-faced, and hate-filled influence, but rather winsome, kind, thoughtful, loving, persuasive influence that is suitable to each circumstance and that always protects the other person's right to disagree, but that is uncompromising about the truthfulness and moral goodness of the teachings of God's Word."⁵⁹ (Titus 3:12)

Whether through speaking, writing, participating in ballot initiatives, lobbying government officials, or running for elective office, the opportunities to get involved are limited only by one's time and willingness to serve. Regardless, there are several areas of Christian citizenship that every Believer should endeavor to take advantage of.

Intercessory Prayer

The "Culture War" is real, but it's not against the culture or its leaders. The real war is against "*rulers, against the powers, against the world forces of this darkness, against the spiritual forces of this wickedness in the heavenly places.*" (Ephesians 6:12) It is an invisible war where the enemies are sin and Satan, not the un-saved of this world. These lost souls should be seen less as adversaries and more as battlefield victims, patients in need of restorative care. In this invisible war the first and best offense is prayer, intercessory prayer, prayer for our leaders, prayer for those who oppose us, prayer for their welfare, their understanding, and their salvation. (1 Timothy 2:1-4)

⁵⁹ Ibid, p. 55

Now the LORD saw, And He saw that there was no man, And was astonished that there was no one to intercede. (Isaiah 59:16)

But I say to you, love your enemies, and pray for those who persecute you, so that you may be sons of your Father who is in heaven.” (Matthew 5:44)

The first duty of the effective Christian citizen is to pray.

Speaking Out Against Evil

Christian citizenship also requires that we speak out against evil, but this calls for wisdom. In many situations it is far better *not* to speak. “Therefore at such a time the prudent person keeps silent, for it is an evil time.” (Amos 5:13) As Solomon cautioned, there is a “time to be silent and a time to speak” (Ecclesiastes 3:7), and where discernment is lacking the Christian can do more harm than good.

Yet these warnings must be balanced with the scriptural mission to be salt and light. Paul urges, “speaking the truth in love.” (Ephesians 4:15) In some cases the command to speak is emphatic. “Open your mouth for the mute, for the rights of all who are destitute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy.” (Proverbs 31:8-9) And also, “always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.” (1 Peter 3:15)

Yes, there is a time to keep silent, but there is also a time to speak out. It is very easy to shrink back out of fear of offending. Yet from Moses to John the Baptist the people of God have been led to speak out against the sins of their culture. In America’s history, the Great Awakenings and the Abolition movement were significantly motivated by courageous voices calling for repentance. As Edmund Burke said, “The only thing necessary for the triumph of evil is for good men to do nothing.” Speaking truth to power invites opposition, but whether to one person or before great audiences the Christian must not shrink back when called to witness to the truth.

[B]e ready in season and out of season; reprove, rebuke, and exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires. (2 Timothy 4:2-3)

Voting

Let each citizen remember at the moment he is offering his vote that he is not making a present or a compliment to please an individual — or at least that he ought not so to do; but that he is executing one of the most solemn trusts in human society for which he is accountable to God and his country. (Samuel Adams)

The fact that there are Christians who refuse to vote is a travesty. Common excuses are: “I’m too busy”; “I don’t like any of the candidates”; “My vote won’t matter.”

No system of earthly government is perfect; yet having the ability to participate in representative government is a profound good. By God’s sovereign design voting determines the kind of people who will lead us, what taxes we pay, how the economy is structured, the size and composition of our military, the safety of our borders, what is taught in our schools, who will judge us, how justice is administered, and the scope of our rights as free people. Various sources indicate that only half the people who identify themselves as Christian are registered to vote, and that only half of these vote in any particular election, which means that 75 percent of Christians are failing in this most basic civic duty. According to the Barna Group, Christian evangelicals make up 7% of the adult population and 10% of the likely voter population, more than enough to decide the results in most important electoral contests, including the past six Presidential elections. That so few Christians consistently exercise this precious right must be remedied if our culture is to ever reflect Godly values.

Casting a vote often means choosing the lessor of evils, and many Christians are uncomfortable with this. A principle to follow when forced to decide between competing moral choices is to choose the higher one, the one that will produce the most good, or alternately, the least evil. God commands: “choose you this day whom you will serve.” (Joshua 24:15) Not voting means relinquishing that choice to others.

Voting is among the simplest yet most powerful actions the Christian can take to influence the culture for good.

When the righteous increase, the people rejoice, But when a wicked man rules, the people groan. (Proverbs 29:2)

Serving—A Christian's Call to Action

In America there is a long tradition of serving, of "stepping up to the plate." Christians serve not because they are coerced to do so, nor out of guilt, but because they want to out of love—love

for God, love for one another, and love for what God has created. "We love, because He first loved us." (1 John 4:19)

Marlene Wilson in her book, *How to Mobilize Church Volunteers* writes, "The mandate seems to be clear. We are to be the people of God—a priesthood of all believers—intentionally involving ourselves in ongoing acts of creative love, in God's name, in our homes, in our congregation, in the world."⁶⁰

The Lord's will is clear as to what is expected of Christians, "What use is it...if a man says he has faith, but he has no works?" (James 2:14) "But are you willing to recognize, you foolish fellow, that faith without works is useless?" (James 2:20)

Neither government nor private enterprise can meet all of the needs in our world. Christians should take the lead in closing this "needs" gap and bring with them the power of God's love. By volunteering, Christians actively demonstrate God's love. It is likely that the Christian will be working side by side with other volunteers, which provides a wonderful opportunity to spread the "good news" to people that do not know the Lord!

Christians are encouraged to serve in ways that take full advantage of their talents and glorify God.

Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation, he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Romans 12:6-8)

The time for Christian action is long past. The parable of the talents (Mathew 25) teaches that God will hold us accountable for what we've done with the gifts He's given us. How have we used our time, energy, and resources to reflect God's character and spread His love? Whether through prayer, speaking out, voting, or serving the needs of others, as salt and light to a dark and sin filled world, the call to action is now and upon all of God's people!

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⁶⁰ Marlene Wilson, *How to Mobilize Church Volunteers*, (Augsburg Publishing House, 1983), p. 16

Part IV

Resources

Resources

STATE ISSUES, UPDATES, AND ACTION ALERTS

California Family Council: www.californiafamily.org

Capitol Resource Institute: www.capitolresource.org

Concerned Women of America of California: <http://ca.cwfa.org>

State Family Councils: www.citizenlink.org/fpc/

State and Local Government: www.statelocalgov.net

California State Legislature: www.legislature.ca.gov/

FEDERAL ISSUES, UPDATES, AND ACTION ALERTS

American Family Association: www.afa.net

Christian Post: www.christianpost.com/news/christians-must-get-involved

Citizen Link (A Division of Focus on the Family): www.family.org/cforum

Concerned Women of America: www.cwfa.org

Contact Elected Officials: www.USA.gov

Family Research Council: www.frc.org

Traditional Values Coalition: www.traditionalvalues.org

LEGAL ENTITIES

Alliance Defending Freedom: www.alliancedefendingfreedom.org

American Center for Law and Justice: www.aclj.org

Pacific Justice Institute: www.pji.org

Homeschool Legal Defense Association: www.hslda.org

PUBLIC POLICY AND PRO-FAMILY WEB SITES

Alliance Defending Freedom: www.alliancedefendingfreedom.org

California Pro-Life Council: www.californiaprolife.org

Eagle Forum: www.eagleforum.org

The Ethics and Religious Liberty Commission: <http://erlc.com/>

Focus on the Family Social Issues: www.family.org/socialissues

Family Facts, Heritage Foundation: www.familyfacts.org

Home School Legal Defense Association: www.hslda.org

Life News: www.lifenews.com

Pro-Family Legislative Network (A Division of Wallbuilders): www.profamily.com

Wallbuilders (David Barton): www.wallbuilders.com

VOTER REGISTRATION

Am I Registered to Vote in California?: <http://votesmart.org/elections/voter-registration/CA>

Orange County Registrar of Voters: www.ocvote.com/

Register to Vote.org: <http://registertovote.org/index.html>

WORLDVIEW

U.S. Religious Landscape Survey: <http://religions.pewforum.org/reports/>

Colson Center: www.colsoncenter.org/wfp-home

Focus on the Family: www.focusonthefamily.com/faith/christian_worldview.aspx

Worldview Alliance: www.worldviewalliance.com/ExecutiveSummary.php

GOVERNMENT 101

Has it been awhile since you studied U.S. Government in school? We've put together some helpful information to help you brush up on how government works and how you can be an effective citizen. Want to know what's going on in Washington? Check out the links below.

The basic structure and functions of the U.S. Government:

<http://usgovinfo.about.com/od/rightsandfreedoms/u/gov101.htm>

Declaration of Independence:

http://www.archives.gov/exhibits/charters/declaration_transcript.html

U.S. Constitution: www.archives.gov/exhibits/charters/constitution_transcript.html

Bill of Rights Institute: www.archives.gov/exhibits/charters/bill_of_rights_transcript.html

The Federalist Papers: <http://thomas.loc.gov/home/histdox/fedpapers.html>

How Laws Are Made: http://thomas.loc.gov/home/laws_made.html

Hillsdale College Online Courses: <https://online.hillsdale.edu/home/register>

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