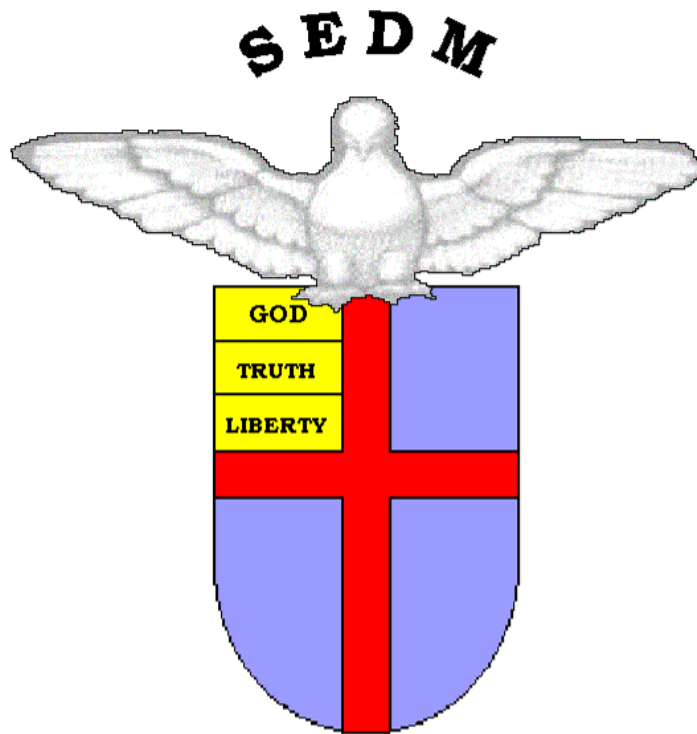


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**“Christian Citizenship”**  
*(The Role of a Christian in Society)*

*April , 2002*

***Revised and Expanded***

**Volume I**

**Class Sessions #1-#42**  
**Student Outlines and Handouts**

# **“Christian Citizenship”**

*(The Role of a Christian in Society)*

*April , 2002*

## **Volume I**

### **Class Sessions #1-#42** **Student Outlines and Handouts (Only)**

*Greetings in the Name of our Great Savior and Lord, Jesus Christ.*

*The purpose of the church gathered is to worship God, pray for His will to be done and to exercise the many spiritual gifts God gives His people for works of service. The church scattered is to bring glory to God by proclaiming the gospel, living exemplary lives, and applying Biblical principles and a Christian worldview to all spheres of life. Overlooking the application of a Biblical worldview to our culture and society can inadvertently allow moral decay to go unchecked, as well as contribute to the common view that Biblical truths are irrelevant to cultural issues, and that Christians in general are ignorant of matters important to the nation.*

*Although true and lasting change in any society will only occur through the sharing of the gospel and redeemed lives, I believe the Bible has the basic truths and principles this nation and society desperately needs. Because of this, I encourage Christians to engage the culture they live in to demonstrate the trustworthiness of God's word, consistent with our “salt and light” calling.*

*With that heart, this two volume set contains 42 lessons specifically targeted to inform believers on a variety of societal issues from a Biblical worldview perspective. Though there may be disagreement over the details in each lesson, the intent is to define an issue of current debate, educate with reliable information, provide Biblical principles that apply, and outline various options a Christian has to make an impact. As we sharpen each other in these topics, our role as a Christian citizen will become clearer and clearer.*

*I commit this work into the Lord's hands to use as He sees fit for His glory alone. For the reader, if you desire more information, want to make suggestions, or provide feedback, feel free to contact:*



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# Topical Outline & Syllabus For a Series on "Christian Citizenship"

*(Subtitle: The Role of a Christian in Society)*

*Updated March, 2002*

## ***Part 1: Basics***

### **1. Introduction (Matt 5:13-16)**

"Overview of class purpose, content and assumptions. Are Christians responsible for the current state of affairs in this country? What does salt and light mean?"

**Handout:** Class Topical Outline & Syllabus

**Handout:** The World in Three Groups (Diagram)

**Handout:** Basic Presuppositions Relating to Christian Citizenship

**Handout:** What are the most common sources of information you use to be informed?

**Handout:** Commonly Asked Questions

**Handout:** Commonly Asked Questions (Answers)

### **2. Christian World View (Part 1) (2 Cor 10:3-5)**

"What is a Christian worldview? Why do we not fight the fight and become involved in the issues of the day? What weapons does the Christian use? What does he use them against?"

**Handout:** Is This Class Applicable to Other Countries?

### **3. Christian World View (Part 2) (1 Peter 4:7-11)**

"We are living in the last days. Three eschatological views and their affect on our politics"

**Handout:** Summary of Major Millennial Views (Revelation 20)

**Handout:** Paradigm/Comparison of Conservative and Liberal Theology

## ***Part 2: Historical Overview***

### **4. Brief Historical Perspective (The Blurring of Church and State)(Rom 15:4)**

"Differences between Sacral nations, theocracies, and Christians in the spiritual kingdom of God. Short overview of church - state development from N.T. through Constantine, Catholic Church, Reformation, U.S. foundation, current Christian political movements"

**Handout:** The Separating of "Church" and "State"? (Diagram)

### **5. Is this a Christian Country? (Part 1)(Foundational Period) (1 Cor 3:10-15)**

"Why is it important to know whether this country was founded on Christian principles? Why would someone think this was a Christian country? Why not? The influence of Calvinist principles, Biblical commands, and Western thought. The Bible in the Declaration of Independence"

**Handout:** Influence of Biblical Commandments On Laws of the Land (Ex 20:1-17)

**Handout:** Examples of Early Documents (Pre-Foundational of the United States)

**Handout:** Examples of Early State Governments Statements

**Handout:** Declaration of Independence

**Handout:** Basic Principles in the Declaration of Independence

### **6. Is this a Christian Country? (Part 2)(Post Revolutionary War Period) (2 Cor 13:5)**

"Is Christ the focus of this nation, or has it been in the past? The growth of Pietism, Darwinism, Humanism, Secularism, and the view of the Constitution"

**Handout:** Religious Affiliations of the Delegates to the Constitution Convention

**Handout:** Influences of Biblical Truths on the Constitution (Examples)

**Handout:** Judicial Principles from the Book of Proverbs

**Handout:** Judicial Principles from the Book of Proverbs (Homework Assignment)

**Handout:** Supreme Court Justice Statements - Affirming our Christian Roots

**Handout:** President's Statements and Actions - Affirming our Christian Roots

**Handout:** Supreme Court Justices Statements - Beginning of the End

### ***Part 3: Roles***

#### **7. Role of Government (Rom 13:1-7)**

"Where does authority come from? What is a Christians' role relative to government authority? What is government's role relative to it's citizens? "

#### **8. Role of the Law (1 Tim 1:8-11)**

"What is Biblical law? Is there a hierarchy to it? What is the purpose and rightful intent of Biblical law for the believer and unbeliever? What can we do relative to the laws of the land?"

**Handout:** Attributes of, and Response to God's Word from Psalm 119

**Handout:** Is There a Hierarchy of Biblical Law?

#### **9. Role of the Church (Eph 3:10-11)**

"What are the church's general characteristics? What is it's role before spiritual and earthly powers? What is its role amongst believers, to the surrounding culture, and in equipping believers in society?"

**Handout:** The Different Roles of the Church (Diagram)

**Handout:** Commonly Held Views of the Relationship Between Church and Society (Diagram)

#### **10. Separation of Church and State (2 Cor 6:14-18)**

"What does it mean to not be unequally yoked in a citizenship context? History of the 'Separation of Church and State' debate. What role can churches play in political activity?"

**Handout:** Has Church and State Historically Been Separate?

### ***Part 4: Specific Issues***

#### **11. Welfare (Part 1)(1 Thess 5:14)**

"What Biblical principles apply to this area? Historical perspective on American compassion. Historical observations from America's early years. Historical lessons learned. Tips when talking to non-believers"

#### **12. Welfare (Part 2)(Prov 4:27)**

"Biblical balance is needed. What happened in the United States - swerving to the right and the left. Modern trends in welfare and current status. What can we do?"

**Handout:** Selected Data on Welfare in the United States

**Handout:** Christian Work Virtue

**Handout:** The Oak Ridge Affirmations and Denials

#### **13. Homeless (Prov 21:13)**

"God shows compassion for the homeless. Who are the poor? Who are the homeless? What Biblical principles govern a Christians' response to believing and non-believing homeless? Practical items"

**Handout:** Who are the Homeless?

**Handout:** The Book of Proverbs on the Poor

**Handout:** Grace Bible Church Policy on Outsiders who Approach us asking for Material Aid

**Handout:** Some Practical Suggestions Regarding the Homeless

#### **14. Voting (Prov 11:14)**

"The need for godly advice. What is a Christians' role? How should we select those to rule over us?"

**Handout:** Voter's Guide Discussion

**Handout:** Christian Surveys, Form Letters and Petitions

**Handout:** Communicating with our Elected National Officials

**Handout:** Prayer List for Those in Authority Over Us

#### **15. Homosexuality (Part 1)(The Biblical View)(1 Cor 6:9-11)**

"Can God redeem from this also? Is this sin any worse than any other? Biblical references and truths concerning homosexuality"

#### **16. Homosexuality (Part 2)(Psalm 11:3)**

"God's pattern for us. Is acceptance of homosexuality a sign of God's judgment? What tactics are employed by the gay community and what should our response be? What actions can we take?"

**Handout:** Homosexuality - Three Key Secular Lies and the Actual Truth

**Handout:** Homosexuality: The Results of an Immoral Lifestyle

**Handout:** Homosexuality: Tactics and Counter-Tactics

**Handout:** Selected Effects and Responses to Tactics Used by the Homosexual Community



**17. Animal Rights (Prov 12:10)**

"Is this an important topic? What's our relationship to animals? Are animals important? Why were they created? Do animals have rights? Current animal rights theology. Will there be animals in heaven?"

**Handout:** Animals of the Bible

**Handout:** What Animals Teach Us (Selected Examples)

**Handout:** Animal Rights: Family Discussion Questions

**Handout:** Animal Rights: Discussion Questions (Answers)

**Handout:** What Animals Teach Us (Selected Examples for Self Study)

**18. Medical Ethics - Preliminaries (Psalm 139:14; Gen 1:26-27)**

"God's truths are our sure source of answers. We are fearfully and wonderfully made. Our days are numbered. Sanctity of life. When does life begin? When does physical death occur?"

**Handout:** Medical Ethics - Homework Questions to Think About

**Handout:** Medical Ethics – What is Life and Death?

**19. Euthanasia (Part 1)(Prov 31:6-7)**

"Basic definitions. Selected statistics in this area. What secular reasons are given to justify euthanasia? What Biblical principles can be applied?"

**Handout:** Hippocratic Oath

**20. Euthanasia (Part 2)(Prov 31:6-7)**

"What is the difference between "ending life," "prolonging death," and "allowing to die?" What are "extraordinary methods?" What are some practical considerations about living wills?"

**Handout:** Decision Guiding Matrix

**21. Taxes (Rom 13:6-7)**

"What Biblical principles apply to taxation, tithes and freewill offerings? What principles should guide secular governments? Income tax history in the US. What can we do?"

**Handout:** Some Basic Tax Statistics

**22. Capital Punishment (Rom 13:2-4)**

"Why this is a controversial subject? Common reasons to justify capital punishment. What Biblical principles apply? Some historical notes on the subject. What should Christians do?"

**Handout:** Death Penalty Under the Mosaic Law

**Handout:** Capital Punishment (Death Penalty) - Some selected Statistics & Information

**Handout:** Discussion Questions concerning Capital Punishment

**23. Gambling – Some Biblical Principles (Prov 28:20)**

"Historical background. What constitutes gambling? Some statistics, current trends, and net effects. What Biblical principles apply and what fundamental issues are at stake. Is gambling a sin?"

**Handout:** Gambling - Background Information

**Handout:** Homework: Discussion Questions concerning Gambling

**Handout:** What's wrong with the following Statements?

**24. Extraterrestrials (2 Cor 11:1-4; 2 Thess 2:9-10)**

"Why this is an important topic? Explanations offered by the world. Biblical perspective, including why the universe is so large, the role of Satan, occult and "New Age" associations and our response"

**Handout:** Extraterrestrials - Study Review Questions

**Handout:** Discussion Questions Concerning Extraterrestrials

**Handout:** USAF Fact Sheet 95-03: Unidentified Flying Objects and Air Force Project Blue Book

**25. Movies and TV (Psalm 119:37)**

"What Biblical principles apply to these very influential forms of entertainment?" What hidden dangers should we be aware of? What positive aspects are there? What are some practical things we can do?"

**Handout:** The Motion Picture Production Code of 1930 (Hays Code)

**Handout:** TV Rating Guidelines

**Handout:** One Families Covenant Together About Watching Movies

**Handout:** Movie & TV Evaluation Sites (Internet)

**Handout:** Disney Fact Sheet – Why American families should Boycott Disney (example)

**Handout:** Guidelines in writing a Letter to Advertisers and Media Executives

**Handout:** Federal Obscenity & Indecency Laws

**Handout:** Homework: Discussion Questions and Statements Concerning Movies and TV

**26. New Genetics/Genetic Engineering (Gen 1:11-12; 24-25)**

"What is rDNA and cloning? Are transgenic organisms here today? Should man create new species? What Biblical principles apply to this exploding area of technology? What should Christians do?"

**Handout:** Genetic Engineering: Some Basics

**Handout:** Representative Issues Spawned by Genetic Engineering Technology

**Handout:** Homework: Discussion Questions

**27. Abortion (Gen 1:26a,27)**

"The abortion issue frames clearly the way of Satan (death) and the way of Christ (life). When does human life begin? Is the Pro-Life movement new? Arguments & rebuttals. What can we do?"

**Handout:** Responses to Arguments Justifying Abortion (Representative)

**Handout:** Human Development Before Birth

**Handout:** "Roe v. Wade" Supreme Court Decision (1973)(Summary of Key Aspects)

**Handout:** Other Relevant Legal Actions

**Handout:** Some Selected Statistics on Abortions

**Handout:** Discussion Questions

**Handout:** What if anything can we do?

**28. Christian Financial Solicitations (2 Cor 10:3-5)**

"Are Para-Church organizations justified? Do Christian organizations sometimes use the weapons the world uses in order to achieve their goals? How should we be good stewards of God's gifts to us?"

**Handout:** What, if anything, should a Christian do concerning Solicitations from Christian Organizations?

**29. Environmentalism (Rom 8:20-21)**

"What are the roots of today's environmental movement? Are Christians to blame for the current problems? What Biblical principles apply to contemporary issues? What, if anything should we do?"

**Handout:** What are Proper Responses to Claims of Environmentalists?

**Handout:** Family Discussion Questions

**30. Art (Phil 4:8)**

"What is art? Does God condone or condemn it? What basic questions should we ask ourselves about art? What are the current controversies concerning government involvement in art?"

**Handout:** Family Discussion Questions

**31. Justice (Prov 17:15; 24:23-25)**

"Justice is the foundation of any society - what is our based upon? Biblical justice addresses at least three relationships. What has affected how justice is applied in this country? What impact can we have?"

**Handout:** Family Discussion Questions on Justice

**Handout:** Selected Judicial Principles Derived From the Book of Proverbs

**32. Is There a Just War? (Eph 6:11-12)**

"Will war ever cease? Have there ever been just wars? Are there any now? What does the N.T. say about war? How did "Just War" theory develop? Should Christians participate in wars, just or not?"

**Handout:** Principles of a "Just War"

**Handout:** Can War be Limited?

**Handout:** Is There a Just War - Homework Exercise

**Handout:** Discussion Questions

**33. Creation/Evolution (Ex 20:11; 31:17)**

"Are theories of origins provable? How many are there? Does Genesis 1 have to be read and interpreted literally? Can evolution and the creation account be reconciled? What is the big deal?"

**Handout:** Some Selected Evidences for Creation

**Handout:** Evidences Cited for Evolution and Some Rebuttals

**Handout:** The Six Days of Genesis One

**34. Illegal Aliens (Prov 18:23)**

"What is a proper Christian response to illegal aliens within this country? What responsibility do we have to help those from other countries that are less fortunate? What is the proper governmental role?"

**Handout:** Some Selected Issues and Information Associated with this Subject

**Handout:** Homework: Discussion Questions

**35. Jury Duty (Prov 17:15)**

“Should Christians be jurors? What is the Biblical approach to justice in this world? How did the jury develop into our present system? Is jury nullification a valid Biblical principle?”

**Handout:** Historical Documents Guaranteeing Jury Trial

**Handout:** Selected Quotes on Jury Right to Judge the Law as Well as the Evidence

**Handout:** Homework: Discussion Questions

**36. Hate Crimes (Matt 22:37-39)**

“Are Hate Crimes just PC, or is there a Biblical basis for them? What principles should govern the application of justice? What implications come from a Hate Crimes mentality? What do we do?”

**Handout:** U.S. Department of Justice Hate Crime Data Collection Guidelines (UCR)

**Handout:** Pending California Legislation Concerning “Hate Crimes”

**Handout:** State of California Guidelines for the Identification of Hate Crimes

**Handout:** Selected “Hate Crime” Statistics (FBI Uniform Crime Reports)

**Handout:** Number of Offenses in 1996 by Type

**Handout:** Commonly Heard Issues about Hate Crimes

**Handout:** Homework: Discussion Questions Concerning Hate Crimes

**37. Multi-Culturalism (Gal 3:27-28)**

“What is the Multi-Cultural movement? Are all who oppose multi-culturalism racist? Are we becoming Balkanized? What’re the implications of the multi-cultural movement and what is a Christian response?”

**Handout:** United States Immigration Patterns

**Handout:** United States Limitations on Immigration

**Handout:** Homework: Discussion Questions

**38. Gun Control (Eph 6:10-12)**

“Biblically, can we defend ourselves with lethal force? What Biblical arguments are used to reject gun ownership? What should be a Christian’s response to gun control legislation?”

**Handout:** Selected Litany of Issues Surrounding Gun Control

**Handout:** Selected Statistics and Facts

**Handout:** Excerpts from “More Guns, Less Crime – Understanding Crime and Gun-Control Laws” by John R. Lott

**Handout:** Misc. Information Relating to Gun Control

**Handout:** Homework: Discussion Questions

**39. Stem Cells (Rom 3:8)**

“What exactly is a stem cell? Are frozen embryos human beings? Is the “*in vitro*” fertilization process justifiable? How do Biblical sanctity of life principles apply to this issue? What are we to do?”

**Handout:** Selected Stem Cell Issues (Claims and Rebuttals)

**Handout:** Text of President Bush’s speech on Stem Cell Research, 9 August, 2001

**40. Slavery (Eph 6:5-9)**

“What does the Bible teach concerning slavery? Is the practice of slavery condoned or condemned in scripture? Does slavery still exist in the world? Why is this topic germane to us today?”

**Handout:** Old Testament Laws Regulating Slavery

**Handout:** Race in America: A historical timeline (excerpt from World magazine Sept/Oct ‘01)

**Handout:** Slavery: Definitions & Examples

**Handout:** Examples of Reparation Actions in the Past

**Handout:** Reparations for Slavery (Arguments for and Against)

**Handout:** Homework: Discussion Questions

**41. Prayer in Government Schools (Matt 6:9-13; 1 Thess 5:17-18)**

“What are the arguments for and against prayer in government schools? What legal actions are being tried? What historical insights exist? What position should a Christian take on this issue?”

**Handout:** Prayer in Government Schools “Issues Map”

**Handout:** Religion in the Public Schools: A Joint Statement of Current Law (A.C.L.U.)

**Handout:** A Partial Treatment on Biblical Principles on Prayer

**Handout:** Prayer Given Before Kansas State Legislature

**Handout:** Excerpts from State Constitutions Relating to God (all 50 States)

**Handout:** Common Arguments For and Against Government School Prayer

**Handout:** Attempted Constitutional Amendments

**Handout:** Internet Poem Attributed to a 'kid in Arizona' – author unknown

**Handout:** Homework: Discussion Questions

**42. Near Death Experiences (2 Cor 12:2-5)**

“Are NDE’s something Christians should be knowledgeable about, or just write off as New Age? Are there Biblical examples of NDE? Is an NDE validated if it results in a person coming to Christ?”

**Handout:** Common Characteristics Purportedly Experienced During NDE’s

**Handout:** Alternative Explanations Put Forth by Researchers

**Handout:** Homework: Discussion Questions

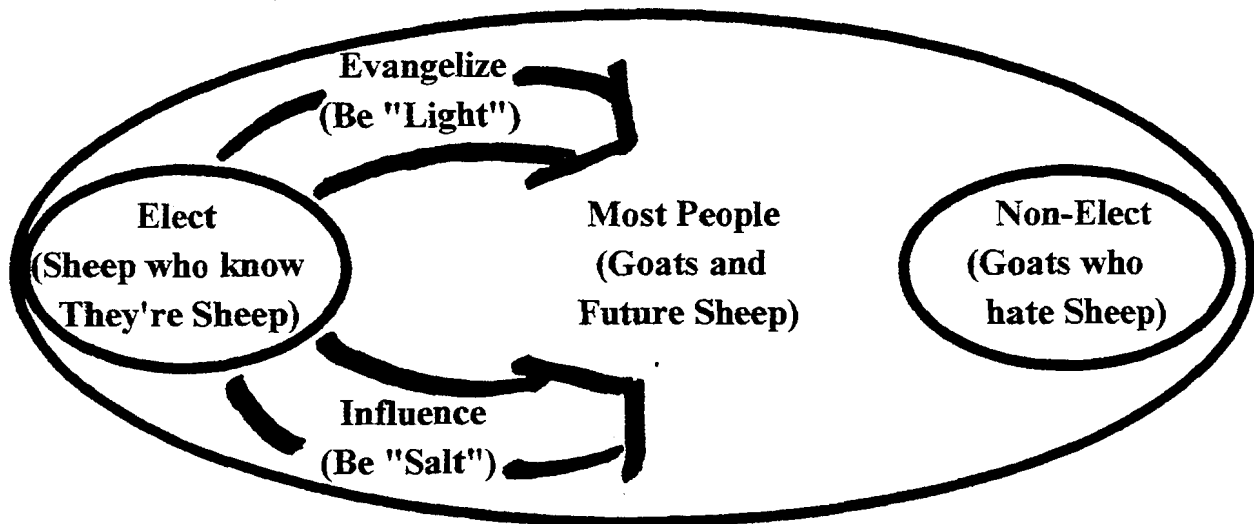
## Session #1: Introduction (Session Outline)

*"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men" (Matt 5:13; also Mk 9:50 & Luke 14:34,35)*

*"You are the light of the world. A city on the hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matt 5:14-16)*

1. Introduction - Are Christians responsible for the current state of affairs in this country?
  - o Christians have a dual citizenship (vertical and horizontal perspectives)
  - o Why should Christians be equipped for dual citizenship?
  - o There may be strong differences of opinion within this class, be humble towards each other (Rom 14)
  - o General outline of course of study (see Handout: Syllabus)
2. Basic Class Assumptions
  - o The Bible provides the source of truth to govern our practice in exercising our faith (2 Tim 3:16-17)
  - o Jesus addressed Himself to the issues of the day (Matt 19:1-2; 22:15-22; John 19:8-11; Luke 13:22)
  - o There are two distinct world views: God centered and man centered
  - o Though here is increased expression of moral decline, it has not yet reached its full potential expression
  - o We can't force men to believe, but we can demonstrate faith in our lives with the giftedness God provides
  - o We don't live in a theocracy like O.T. Israel but it is pluralistic
  - o No guarantee America will be brought to a level of righteousness far above its present (Eccl 7:10,14)
  - o Change can occur as a result of faithful labor (Jer 29:7; 1 Tim 2:1-4; James 5:16)
    - o Personal lives, our family and our immediate environment
    - o The laws of this nation (punish the evil doer, commend the good)
    - o Selecting and influencing those in authority over us
    - o Remember, Sodom & Gomorrah would not have been destroyed if 10 righteous were there
3. What does it mean to be Light - disperses darkness; illuminates everything; provides warmth; symbolic of:
  - o Jesus Christ Himself (Rev 21:11) and as illuminator of men (John 1:4,5,9; 3:19)
  - o God's truth (Psalm 119:105; Isa 51:4; Prov 6:23) and dwelling place (1 Tim 6:16)
  - o Guidance of God (Job 29:3; Psalm 112:4; Isa 58:10) and men (Rom 2:19)
  - o Salvation (1 Peter 2:19) and God's favor (Psalm 4:6)
  - o Righteousness (Rom 13:12; 2 Cor 11:14-15; 1 John 2:9,10)
  - o Prosperity and well being (Esther 8:16; Job 18:18; Isa 58:8-10)
  - o Believers (Luke 16:8)
  - o The truth of the gospel (2 Cor 4:4) and the knowledge of the glory of God (2 Cor 4:6)
  - o What good is it if it is hidden?
4. What does it mean to be Salt - Preserves; seasons; symbolizes purity; fertilize soil; antiseptic; useless if not used; makes on thirsty; symbolic of:
  - o Covenant between God and His people (Num 18:19; Chron 13:5; Lev 2:13; Ezra 6:9)
  - o Brotherly peace amongst believers (Mark 9:50)
  - o Spiritual health, vigor, and character (Matt 5:13; Mark 9:50)
  - o Wisdom displayed in a believer's speech (Col 4:6)
  - o Healing (2 Kings 2:20)
  - o God's judgment (Gen 20:26)
  - o Faith without works is dead (James 2:17)
5. Both Salt & Light speak to Christians influence in society in every sphere of work and involvement
  - o Preserve the land and maintain peace (Jer 29:17)
  - o Demand justice, godly leaders, punishment of evil doers (Rom 13:1-7)
  - o Engage society in the issues confronting us (Biblical truths, facts, consequences, standards...)
  - o Most people try to do what is "right" - God's standard of righteousness must be held high
6. Are we like men of Issachar (1 Chron 12:32) who "Understood the times and knew what Israel should do?"

## **The World in Three Groups (and a two pronged approach to them)**



**Generically there are three types of people**

- o The elect (sheep) that are believers
- o The non-elect (goats) that hate believers
- o The rest (goats and elect) with the elect not yet believers

**Two pronged approach to the world**

- o Direct evangelism (witnessing, missionaries, etc.), being the "light" God calls us to be
- o Influencing the culture (society) for good, improving the environment, restraining evil, setting an example, working for peace, compassion for those in need, being stewards for God's common grace, etc. Being the "salt" God calls us to be (eventually allows for sharing the gospel)

**"What are the most common sources of information you use to be informed about current local and national issues?"**

**a. Mass Media?**

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**b. Organizations/Newsletters?**

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**c. Personal Contacts?**

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**d. Subscriptions?**

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**e. Internet Sites?**

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**f. Other?**

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## **Basic Presuppositions Relating to Christian Citizenship**

- 1. The Bible is the ultimate source of truth in all matters of faith and practice (Prov 30:5a; Heb 4:12-13; 2 Tim 3:16-17)**
  - a. "Practice" includes all spheres of life, not just those relating to worship and ministering to family and the church, personal trust in God through all circumstances, etc
  - b. It includes our secular work, involvement in society, voting, civic duties, etc
- 2. Fundamental, eternal changes in a person's nature can only come through the redemptive work of Jesus Christ and the action of the Holy Spirit (Rom 12:2)**
  - a. Only through Christ can we obtain a new nature (1 Cor 6:9-11; Col 3:5-11)
  - b. Man's works, no matter how noble, will not secure God's granting of a renewed condition (Eph 2:8-9)
- 3. Changes in a person's thinking and behavior (whether they are Christians or not) can come about thru:**
  - a. The example of others (both good and bad)
  - b. Formal and informal education and instruction (raising children; applying or removing ethical standards from the public schools; facts; respect for Biblical morals even though the authority may not be accepted)
  - c. Discussions (compelling arguments; logical constructs; emotional appeals; antidotal stories)
  - d. Observation (witnessing of effects of decisions (both poor and good), recklessness, rewards, etc)
  - e. Experience (affected personally by own actions, decisions, or by others)
  - f. Definition and enforcement of public laws (providing standards of behavior and actions)
  - g. Guilt due to one's own conscience
  - h. However: there are limits as to the degree of change that can or will occur
- 4. Most non-believers (and the nominally Christian) will try to be morally "good" according to their own standard (Rom 2:12-16), and influenced by "3" above**
- 5. God has revealed His moral standards and expectations for both believers and for humanity at large**
  - a. Before the fall:
    - o The sanctity of life was to be maintained (Gen 1:27,28)
    - o The sanctity of marriage was to be preserved (Gen 2:23,24)
    - o Man was given dominion over the earth (Gen 1:28; 2:15)
    - o an was made aware of his accountability to an almighty God (Gen 2:16)
  - b. After the fall:
    - o The law of Moses was given to His people for their good, and as a testimony to the world (Deut 4:5-8; Psalm 96:1-13; 98:2,3)
    - o Man's conscience continues to display the requirements of the law (Rom 2:14-15) and the existence of a mighty God that he is accountable to (Rom 1:20)

**Because of this:**

  - a. It is observable that turning from God's moral and visible truths (violating them, and our own conscience) will result in adverse consequences (Joshua 1:7 principle)
  - b. Objective data and information (as well as observation) will generally show the horrible consequences of sin (Deut 28:1-68), e.g.:
    - o Crime rate (all types, violent and non-violent); suicides
    - o Rise of welfare & other entitlement program that are disincentives to personal responsibility
    - o Teenage pregnancy rates; abortion rates; unwed mothers; divorce rates
    - o Drug usage; sexually transmitted disease rates; AIDS incidence
    - o School drop out rates; SAT scores
- 6. Wisdom would dictate that Christians are called to be watchmen for the people of this nation (Ezek 3:16-21; 33:7-9)**
  - a. Though in the O.T. the watchman role was directed to the people of Israel (who were wicked), the principle applies in this nation to warn people of their sins. The equivalent within the body of Christ is the elder's role (Heb 13:17; Eph 5:11)
  - b. However, we know the laws of the land are a mere shadow of God's perfect standard for our lives
  - c. But, through the law, people are made aware of the standard they are to keep (Rom 7:7; 1 Tim 1:8-11)



- d. And, through the law, people are shown that they cannot meet the standard, which then may draw them to the only hope they have: Jesus Christ (Gal 3:24)
  - e. By loving our neighbor as ourselves, and pursuing our salt and light calling in manifest ways, we influence the peace and prosperity of the land, and help maintain an environment conducive to the spread of the gospel (Matt 5:13-14; 22:39; Jer 29:7;
- 7. Christians, in general, appear to have withdrawn from the public arena and have become less visible in number and hence in influence**
- a. "Separation of church and state" concept artificially limits the influence of the church proper, and leadership specifically in addressing national sins (of leadership or laws)
  - b. Church leadership has withdrawn from addressing cultural issues directly by not encouraging active believer involvement ("holy huddle" syndrome)
  - c. Imbalance of "social gospel" or political apathy has polarized many believers from Biblically based involvement in engaging the culture
- 8. Many Christians shy away from exposing gross sin in the public arena because of a fear of man and the consequences that will result (greater fear of man than God). For example:**
- a. Domestic partner ordinances are becoming widespread; traditional marriage is scorned
  - b. Non-discrimination based upon sexual orientation, including same sex marriages
  - c. Tax dollars being used to support: abortions; ungodly public school system; destructive welfare and related entitlement programs; tobacco industry; multi-culturalism; ungodly/blasphemous art; pornography; embryonic stem cell research; gambling; etc
  - d. Fear of being labeled as: intolerant; bigoted; homophobic; narrow-minded; ignorant; uneducated; prudish; insensitive; or worse
- 9. Many Christians believe they do not have a right to tell another person what is good or bad (right or wrong) if it does not affect them personally. However;**
- a. Another person's decisions and actions can eventually affect us directly (homosexual legislation and our business)
  - b. If we do not give the standard, who will?
  - c. All laws are based upon some moral standard - whose will it be, and based upon what?
  - d. Mis-diagnosed causes of problems will result in wrong solutions being applied (welfare example and the resulting costs being born by taxpayers)
  - e. The essence of evangelism is to show a person their desperate need for a savior from their own sin (God's standard being broken)
- 10. In general, if a moral standard is removed, the resulting void will be filled with one of one's own making (Judges 21:25). The result will certainly become hostile to Christianity in any form**
- a. This is true in raising a child
  - b. This is true in business
  - c. This is true in the public school system
  - d. This is true for public servants in the political arena
- 11. The government of this nation has been structured to ask its citizens what is right (good) or wrong (evil). This is expressed through: voting for elected officials; referendums; voting on propositions; communicating with elected officials; lobbying; marches and demonstrations; advertisements; etc. If Christians do not provide the answer, who will?**

### **Therefore:**

**The purpose of this class? "To equip Christians to be godly citizens in this nation" (2 Tim 3:16-17)**

**The goal of this class? "That we may contribute to the peace and prosperity of this nation, live quiet lives in all godliness and holiness (Jer 29:7; 1 Tim 2:1-2), and that by upholding again God's righteous standard, His name will be exalted in the world" (Num 14:13-19; Matt 5:16)**

## Commonly Asked Questions

1. *"Will making a 'better' pagan bring more glory to God?"*
2. *"Why should I want to improve Satan's world?"*
3. *"Politics is corrupt and beyond redeeming, why even worry about it?"*
4. *"This generation is totally lost and beyond hope, it is not like the old days, and we cannot return, so why should I be concerned about it?"*
5. *"I'm not gifted to be involved in politics or Christian activism - so why should I worry about it?"*
6. *"I agree that individual Christians have a responsibility to be active in this nation, but is it valid for the church body to be involved?"*
7. *"The Christian is called to do good and evangelize in this world, but is he called to confront evil and fraud wherever they are found?"*
8. *"What gives you the right to force your morality onto someone else?"*
9. *"What makes you think this country was founded upon Christianity? The founding fathers were deists at best."*
10. *"Isn't it illegal for the church to be involved in politics?"*

## Commonly Asked Questions

### 1. Will making a "better" pagan bring more glory to God?

- a. No - the pagan is still lost in his sin and a reproach to God
- b. It serves to show that no matter how hard a person tries, they will still fall short of God's standard as well as the standard of the world (no matter how poor of a reflection it is of God's truth)
- c. A pagan that is morally "good" will bring credit to the moral standard attempted to be conformed to as well as the source of that standard
- d. Godly implementation of God's standard brings honor to God independent of the results in the non-believer

### 2. Why should I want to improve Satan's world?

- a. To contribute to the peace and prosperity of the land ("If given a lemon, make lemonade")(Jer 29:7)
- b. To be able to live quiet lives in all godliness and holiness (1 Tim 2:1-2)
- c. To show compassion on the lost, but never at the expense of the gospel message (Heb 13:2; Luke 10:25-37)
- d. To prevent dishonor to God's name amongst non-Christianized nations (Num 14:13-16)
- e. Although it appears that Satan holds sway over this world, it truly belongs to the Lord (Psalm 24:1)
- f. The upholding of God's standard could be the vehicle the Lord uses to show the depth of one's sin (lawbreaker) and lead them to the only hope they have - Christ (Gal 3:24; Rom 7:7-25)

### 3. Politics is corrupt, sleazy, and beyond redeeming, why even worry about it?

- a. All legitimate businesses and professions can be redeemed and prosper for God's glory (illegitimate businesses include prostitution, palm reading, gambling (?), bookies, etc) (John 21:4-11; 2 Cor 9:6-7)
- b. The Lord is the one that places men in positions of authority to do His bidding (Prov 8:15-16; 21:1)
- c. Replacing evil men with godly men will bring righteousness to the foreground (Prov 25:4-5; 28:28)
- d. To ensure order in the land (Prov 28:2; 29:2,4,14)
- e. There is always hope in the Lord, even men of little account can be used for His glory and to fulfill His purposes (Ecc 9:4)

### 4. This generation is totally lost and beyond hope, it is not like the old days, and we cannot return, so why should I be concerned about it?

- a. The old days were just as evil since the heart of man has not changed (Jer 17:9)
- b. The old days were seen by us through the eyes of a child, we cannot go back to that state, nor should we even try and compare the times (1 Cor 13:11)
- c. It is not wise to dwell on the "old days" and pine for them, since we live in this day and are called to live it for the glory of God (Ecc 7:10)
- d. It's never beyond hope, God will accomplish His purposes to bring Him praise and glory (1 Cor 6:9-11)

### 5. I'm not gifted to be involved in politics or Christian activism - so why should I worry about it?

- a. You will only know if you are gifted by trying, then evaluating (1 Cor 12:31)
- b. Others are gifted and talented in these areas, your responsibility is to seek them out to support them in: prayer; financially as the Lord leads; encouragement; defense of them (speak well of them); voluntary work where needed. (1 Tim 5:18)
- c. Seek those out that are gifted in order to be better informed on the issues of the day and what role you can or should play (1 Cor 12:7)
- d. Ignoring those that are involved in positions of authority and not supporting them could be knowing the good we ought to do but do not do it (James 4:17)

**6. I agree that individual Christians have a responsibility to be active in this nation, but is it valid for the church body to be involved?**

- a. The primary focus of the church body is to present Christ in His fullness, to build the body of believers up in their faith and the knowledge of the Son of God, and to present Christ to the world (Eph 3:10-11; Matt 28:18-20)
- b. Just as removal of God from the public school teaches that God is not important, the church body by not addressing this area teaches that it is not important (benign neglect)
- c. The church with its gifted teachers and preachers is to equip all believers to be thoroughly equipped for every good work (2 Tim 3:16,17), this includes being salt and light in every legitimate profession and sphere of influence in society (public schools, elected officials, etc)
- d. In order to serve in a godly way in public service, it is important to properly equip men to assume these positions for God's glory and know how to apply Biblical principles to these professions, since they are serving the Lord not men (Eph 6:7)

**7. The Christian is called to do good and evangelize in this world, but is he called to confront evil and fraud wherever they are found?**

- a. We are to have nothing to do with the fruitless deeds of darkness, but rather, we are to expose them. This for sure applies to professing believers, but the principle can also be applied to the world (Eph 5:8-14)
- b. John the Baptist exposed King Herod's sin publicly (Mark 6:17-18)
- c. The law is intended to control the ungodly, and everything that is contrary to the glorious gospel (1 Tim 1:8-11)
- d. If a believer is in a leadership position, he is called to route out evil from his presence (Prov 20:26)
- e. Even Christ Himself drove out the money changers from His father's house (Matt 21:12-13)

**8. What gives you the right to force your morality onto someone else?**

- a. God has established His righteous decrees as the rule for humanity, not me
- b. See #1 and # 2 above

**9. What makes you think this country was founded upon Christianity? The founding fathers were deists at best.**

- a. It has been attested to by court decisions over the first hundred years of the nations existence. In the Supreme Court Trinity Decision of 1892 (after several years of research on founding documents into the historical and philosophical foundations of American law) declared: "this is a religious people"... "this is a Christian nation".
- b. John Jay, the first Chief Justice of the United States Supreme Court wrote: "Providence has given to our people the choice of their rulers. It is the duty, as well as the privilege and interest, of a Christian nation to select and prefer Christians for their rulers" (1816)

**10. Isn't it illegal for the church to be active in politics?**

- a. Federal law prohibits 501(c)(3) organizations from engaging in electoral activities in order to retain their tax exempt status. Electoral activities are activities designed to specifically influence the outcome of elections (i.e., elect particular candidates or a political party's slate of candidates). In addition, a church:
  - Cannot set up or sponsor a Political Action Committee (PAC) - an organization established to help candidates who share the PAC's philosophy and goals by providing financial assistance and volunteer help, or exert political pressure for or against various issues
  - Cannot contribute funds to political parties or candidates seeking office
  - Cannot work in behalf of or in opposition to specific candidates
  - Cannot itself endorse candidates for political office and no individual can endorse a candidate

- or group of candidates on behalf of the entire church
  - Cannot have a candidate speak during church services to ask for support or funds to be used in his political campaign
- b. A church (even a 501(c)(3) one) can:
- engage in and spend money for nonpartisan voter registration and voter education activities so long as those activities are not intended to benefit any particular candidate or political party
  - Hold political forums for the purposes of discussing election issues, debating political and social matters or hearing several candidates present their views, so long as all viable candidates for the office are invited
  - Have a candidate introduced during church services and: deliver a sermon; lead in prayer; read from the scriptures; give a word of personal testimony
  - Provide a list of its members to a candidate to be used to seek support or raise funds (must be offered to all individuals or organizations on the same basis)
  - Spend a small percentage (probably no more than 5%) of its time and money circulating petitions and engaging in lobbying and other legislative activities. Legislative activities are activities intended to influence the out come of legislation, including lobbying, which is any attempt to influence a matter before a legislative body, including initiatives and referendums
- c. A pastor can:
- Publicly support a candidate or issue by having his name used in political ads, and can be identified in the ad as the pastor of a particular church
  - Work with other individuals to establish a PAC, but it must be viewed as separate from the local church
  - Engage in lobbying activities and circulate petitions as an individual
  - Speak from the pulpit to encourage members to become active in every aspect of the political process; he may preach on the importance of political activism for Christians and pray for elected officials as often as he chooses; he may lead the congregation in praying for elections as long as the prayer is not direct or indirect endorsement of any candidate or candidates
- d. If the church is not a 501(c)(3) organization it is subject to taxation, and the members (contributors) cannot claim their donations as tax deductible. However, the above restrictions would then not apply



## Session #2: Christian World View (Part 1) (Session Outline)

*"For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."  
(2 Cor 10:3-5)*

1. From a Christian Citizenship standpoint, there are three different types of people & two types of battles raging
  - o People: Christians; anti-Christians; the rest (non-elect and elect (pre-belief))
  - o Battlegrounds: Sharing the gospel and influencing society for good (pre-gospel giving)
2. A Christian Worldview is the correct Biblical view of, or outlook on, the world, its institutions and people in the light of God's truth. Other definitions:
  - o Dictionary definition: "a comprehensive, especially personal, philosophy or conception of the world and of human life
  - o David Noebel *"Understanding the Times"*: "Any set of ideas that speaks to the following disciplines: Theology; Philosophy; Ethics; Biology; Psychology; Sociology; Law; Politics; Economics; History"
3. Why is it important to understand World views?
  - o They are the basis upon which we perceive, interpret and act upon everything around us
  - o Everyone has them - whether they are consistent in acting upon them or not
  - o Our worldview will:
    - o Affect our understanding of our role in this life (and of education, government, law, etc.)
    - o Drive our approach in facing the issues in our own lives and in this society
    - o Have us withdraw from, or engage the enemy at a number of levels
    - o Remember **1 Peter 1:13**; "Therefore, prepare your minds for action..."
  - o Why does public school want to remove all reference to the Christian God?
4. Two battle grounds - spiritual and physical (2 Cor 10:3-5)
  - o We live in the world but we are not part of it (2 Cor 6:14; 1 Cor 10:23; 6:12)
  - o How does the world wage war?(John 8:44; 1 Cor 1:20-25; Col 2:8; 1 Peter 5:8)
  - o How do we wage war? (2 Cor 2:11; Col 2:20-23; Rom 12:17-21; Eph 6:13-19)
  - o What other weapons do we have?
    - o Clear conscience (1 Tim 1:18-19)
    - o Knowing we have already overcome the world (1 John 5:3-5)
    - o Endurance (2 Tim 2:3; Heb 10:32; James 4:7)
    - o Gentle instruction vice intimidation (2 Tim 2:23-26)
    - o Ready answers (Col 4:4-5; 1 Peter 3:15)
    - o Discernment to know right from wrong (Matt 7:6; 1 John 4:2-3)
    - o The gospel and the power of God's word (1 Cor 1:20-25)
    - o The words the Holy Spirit provides (Luke 12:11-12; 21:15)
    - o Godly wisdom to confound the ungodly (James 1:2-8)
    - o Love, which heaps burning coals on our enemies (Rom 12:17-21)
  - o What does it mean to demolish strongholds? (Matt 16:18; James 4:7; Rom 8:31; Col 2:15)
  - o Demolishing every argument and pretension implies the intellect (reason) and will of man
    - o Man's reasoning produces hollow and deceptive philosophies and tradition (Col 2:8)
    - o We are to be prepared to give a reason for the truth within us (Acts 17:19-34; 1 Peter 3:15; Col 4:4-5)
    - o As loving neighbors we are to point out the consequences of sin (Eze 3:16-21; Deu 28:1-68; Rom 2:14-15; Eph 5:11))
  - o Where are we to focus our every thought? (2 Cor 10:5; Matt 6:33; 22:37; Col 3:2; Heb 3:1; 1 Peter 1:13)
5. Why don't we fight the fight and become involved in the issues of the day? (Matt 10:34-39; Luke 9:23-25)
  - o Are any of the reasons identified, justified?
  - o Count the cost (Matt 10:34-39; 16:24; Luke 9:23-25)

## Question: Is This Class Applicable to Other Countries?

1. Biblical principles and truths apply universally, cross all cultures, and are timeless (transcend all differences in race, nationality, cultural traditions, languages, etc.)
2. God's common grace has given a conscience to man that:
  - o Manifests itself in the laws of each nation
  - o Manifests itself in the societal mores and norms
  - o Brings conviction (knowing right from wrong; good and evil)
  - o Brings accountability to a standard
  - o Brings shame when standards are violated
3. Rightful roles of government can be addressed in any nation
  - o Ensure justice
  - o Condemning the evil doer
  - o Commending good
  - o Being diligent in their duties
  - o Preserve peace in the land
4. Many societal issues will be the same, with common decency, conscience, and God's truths able to bring conviction
  - o Homosexuality (unnatural)
  - o Divorce (violation of sacred commitment)
  - o Murder/abortion (taking of innocent life)
  - o Theft (unjust taking of what does not belong to us)
  - o Many other examples demonstrate a common underlying morality that is to be praised and upheld
5. A nation not founded upon Christian principles will not be expected to:
  - o Respect others beliefs
  - o Have the same view of what justice is
  - o Accommodate Christian practices
  - o Respect life in the same way as Christians
  - o Acknowledge their accountability to a standard apart from this world's standards
6. We are not commanded to speak out on all the ills of the land
  - o We must choose our fights well (where a practice is particularly egregious or a believer is forced to violate God's commands)
  - o Evangelism is our higher calling - this will lead to changed hearts and acceptance of God's truths and standards for life
  - o Must be particularly careful to not align ourselves with apostate groups that happen to have the same goals as believers
  - o We are to pray for and work diligently in whatever country we find ourselves in



**Session #3: Christian World View (Part 2)**  
**(Session Outline)**

*"The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen"*  
*(1 Peter 4:7-11)*

**Purpose: Summarize four major end times views (Millennium period) and their influence on our approach to citizenship issues**

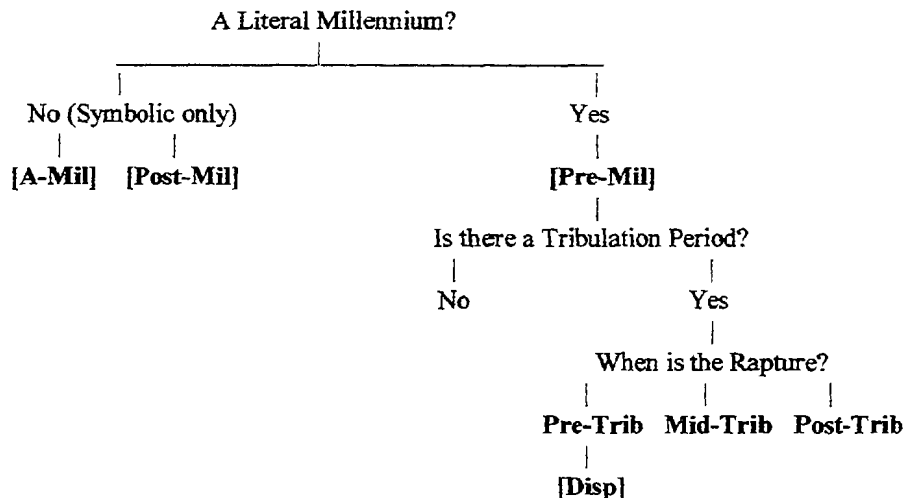
**1. Why this session?**

- o Study of the end times is of high interest to many Christians and also the world in general
- o People can be very divisive, argumentative, passionate, certain about their view; yet this area is one that the Bible itself warns about undue speculation (Rev 22:18-19)
- o Our view of eschatology (the unfolding of the "end times") can dramatically influence our perceived role in this nation, society in general, and the practical outworking of our worldview
- o Important to understand why believers can vary so significantly in their view of citizenship
- o Caveats:
  - o Not going to interpret the Book of Revelation in light of current events!
  - o Not making definitive statements on "the" correct end times view
  - o Primary emphasis is the effect of our understanding of the Millennium period of Rev 20

**2. Are we living in the "Last Days" - of course we are! (1 Peter 4:7a)**

- o The end is near as sited in this verse & others in the N.T. (Heb 9:26; 1 Thess 5:1-3; Matt 24:34)
- o We are to be prepared for the return of Christ, look forward to being taken home with Him
- o Live in the expectation of Christ's return, and plan our lives in a responsible and godly manner (1 Th 5:14; 2 Th 3:6-12)

**3. How many Millennial views are there?**



#### **4. General Historical Appearance**

- o **Historic Pre-Millennialism** dominant during the first 3 centuries and at other times of crisis
- o **Dispensational Pre-millennialism** first appeared in the early 19<sup>th</sup> century England and has become the dominant evangelical view (The Scofield Reference Bible influence)
- o **A-Millennialism** grew out of the Constantine era and held dominant ever since
- o **Post-Millennialism** grew in period of the enlightenment (1600's thru early 1800's) and was consistent with the general view of world conditions being able to be improved upon

#### **5. So What? What's the Bottom Line?**

- o Controversy over meaning and understanding of millennium has polarized many Christians
- o We must be gracious & patient with others - sincere believers can differ in this area - affecting their "worldview"
- o The real unfolding will happen as God wants it to - in this there is no doubt!
- o We're called to live consistent with our understanding of scripture but not to change society at the expense of the gospel
- o Biblical truths and principles have **relevance** to individuals and to every societal problem we face in this world
- o God's people can be counselors to the nations (ambassadors)
- o Spiritual gifts given by God are the same abilities that can be used to minister to non-believers and address larger issues
- o Wisdom would dictate we need to improve our environment (if any control over it) in order to create a safe place for our families as much as possible

## Summary of Major Millennial Views (Revelation 20)

**Notes:**

1. Many variations exist within each view
2. Common themes of all four include: all will experience physical death (except those raptured); Christ will return bodily and personally to earth; the dead will be resurrected and consigned to their ultimate destinies (heaven or hell)
3. Our understanding of our role as Christians can be significantly affected by our view of the "end times"
4. This chart is not intended to justify any particular view, but to highlight general differences

<u>View</u>	<u>At Christ's Return</u>	<u>Millennium Period</u>	<u>Held By</u>	<u>Tendencies</u>
<b>Historic</b>	Preceded by many signs	Literal 1000 years	Church in first 3 c.	_____
<b>Pre-Millennial</b>	Prior Tribulation period	Time of peace	Justine Martyr	_____
	Church persecuted	Ruled by Christ directly	Tertullian; Irenaeus	_____
	Gospel to all nations	Satan in chains	Anabaptists	_____
	Great apostasy in church	Many Jews converted	Plymouth Bretheran	_____
	Christ return personally	Nature tamed	Conservative Baptists	_____
	& destroys earthly kingdoms	Resurrection of saints	Fredric Godet	_____
	Rapture at Christ return	Ends with Satan loosed	R.A. Torrey;	_____
	Millennial period begins	Ends with final judgment	Eldon Ladd; W. Erdman	_____
<b>Dispensational</b>	End of the church age	Following tribulation	Donald Barnhouse	_____
<b>Pre-Millennial</b>	Church apostate	Christ returns	Gleason Archer	_____
	Christ returns in the air	Est. 1000 year kingdom	Norman Geisler	_____
	Church raptured from the world	OT promises to Israel fulfilled	H. Ironside; Hal Lindsey	_____
	7 year tribulation begins	Satan bound, temple built	Charles Ryrie; J.N. Darby	_____
		Sacrificial system restored	J. Dwight Pentecost	_____
		Ends with Satan loosed	John F. Walvoord	_____
		Ends with final judgment		_____
<b>Post-Millennial</b>	God's kingdom gradual expansion	Symbolic not literal	Tyconius (late 300's)	_____
	World will become Christianized	Since Christ first advent	Augustine (earlier)	_____
	Long period of peace and prosperity	Christ reigns in hearts of believers	Westminster Conf.	_____
	Non-believers minority	May be very long time	Early Luth.; Presby.	_____
	Short rebellion prior to Christ return	No personal earthy reign	Most Puritans	_____
	At return dead raised then judgment		Johnathan Edwards	_____
			John Calvin; John Owen	_____
			Eusebius; Iain Murray	_____
			B.B. Warfield	_____
			Greg Bahnsen; Gary North	_____
			R.J. Rushdoony	_____
<b>A-Millennial</b>	No period of universal peace & prosperity	Symbolic not literal	Augustine (later)	_____
	Growth of good & evil	Since Christ first advent	John Calvin (?)	_____
	May return any time	Christ reigns in hearts of believers & church	Louis Berkhof	_____
	Satan bound until return	by His word/Spirit	William Hendricksen	_____
	At return dead raised, then judgment	No personal earthy reign	Anthony Hoekema	_____
	Then new heavens & earth created		Abraham Kuyper	_____
			Edward Young	_____
			Bruce Waltke	_____

## Paradigm/Comparison of Conservative and Liberal Theology\*

<i>Liberal</i>	<i>Direction/Tendency of Belief</i>	<i>Conservative</i>
Nature/Reason.....	Ultimate Source of Knowledge.....	Bible
Fallible.....	Bible.....	Infallible
More Symbolic.....	Biblical Interpretation.....	More Literal
Relative/Situational.....	Moral Standards.....	Absolutes
Man.....	Relative Emphasis.....	God
Remote/Impersonal.....	Conception of God.....	Sovereign/Personal
Evolution.....	Creation of Man.....	God's Direct Act
Good.....	Human Nature.....	Evil
Social.....	Moral Emphasis.....	Personal
Rights.....	Relative Importance to Man.....	Responsibilities
Unjust Social Systems.....	Origin of Evil.....	Fall of Man
Good Works.....	Basis of Salvation.....	Grace/Faith
Earth.....	Relative Focus.....	Heaven
Man.....	Locus of Government Power.....	God
To Man.....	Accountability of Government.....	To God
More Unlimited.....	Role of Government.....	More Limited
Equality.....	Relative Importance.....	Liberty
Make Society Just.....	Primary Citizen Duty.....	Seek Salvation of Souls
Governmental Reform.....	Justice Achieved By.....	Spiritual Regeneration
National.....	Preferred Government.....	State/Local
Internationalist.....	Direction of Sentiment.....	Nationalist
	Primary Method of	
Direct.....	Governmental Influence.....	Indirect
More Socialist.....	Economic Tendency.....	More Capitalist
Faster, Within or Outside.....	Preferred Rate/Type of Change.....	Slower, Within Existing Institutions

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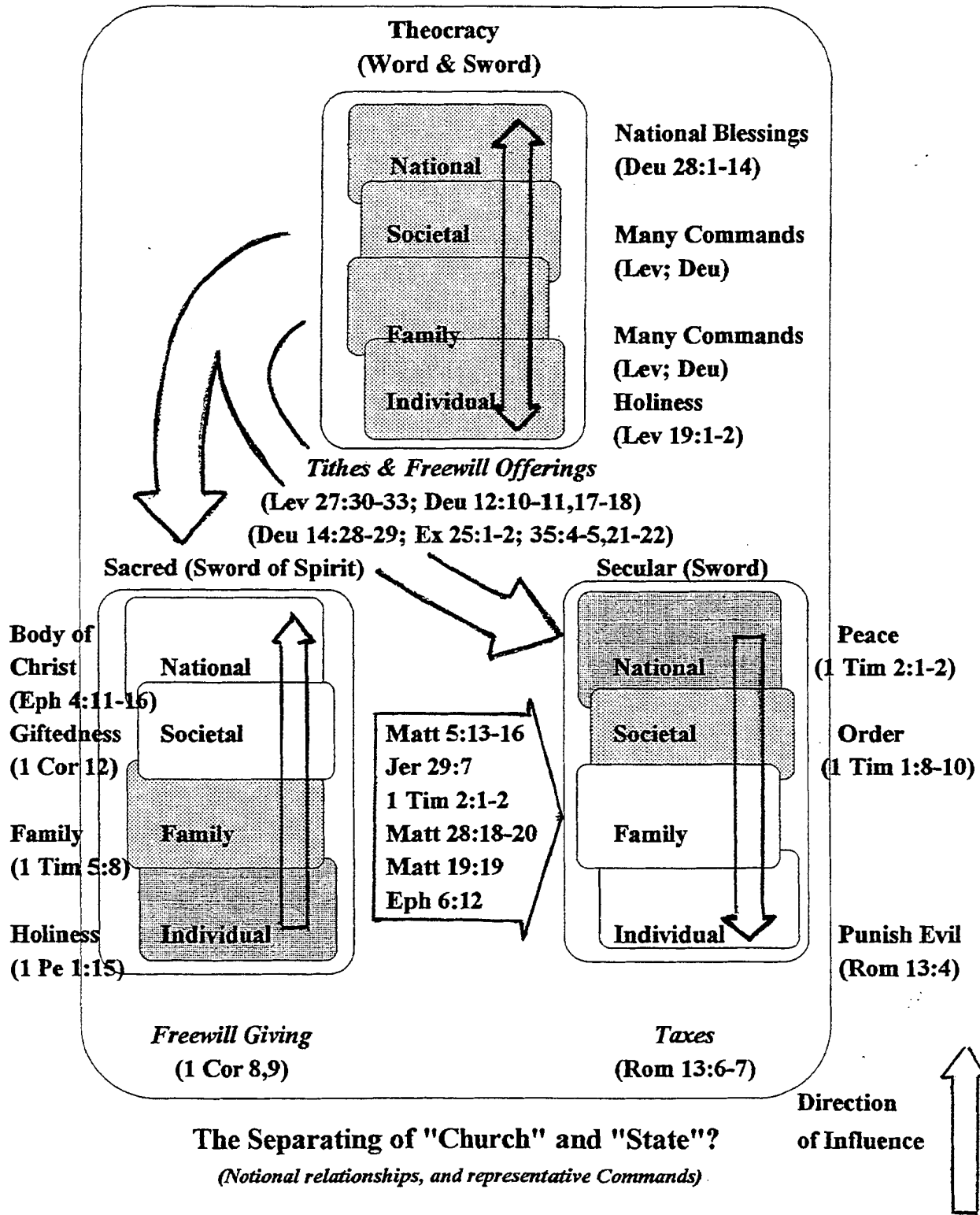
\*Developed from content analysis of major theological and political documents from the late 1700's to the early 1980's. From Charles W. Dunn, "American Political Theory"

**Session #4: Brief Historical Perspective  
(The Blurring of Church and State)  
(Session Outline)**

*"For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the scriptures we might have hope" (Rom 15:4)*

1. Introduction: Controversy over mixing "politics" and "religion" is not new
  - o World has witnessed everything from a Theocracy to Atheistic States
  - o Three important constructs to know: Theocracy (a God-governed state); Sacral Nation (a society held together by a religion which all members of that society belong); Kingdom of God (spiritual kingdom in the world but not part of the world)
2. How and when did governments begin to form? (Creation beginnings)
  - o Adam and Eve - the first theocracy (Gen 1:26,28; 2:5,15); destroyed by the fall (Gen 3:1-9)
  - o Noahic covenant - mandate for mankind (Gen 9:8-10); organization, cities, nations began (Gen 11:1-9)
3. God's covenant people were called to form a nation committed to the Lord (Theocracy)
  - o Abraham covenant (Gal 3:16); all nations would be blessed through him
  - o The nation Israel (first national theocracy)(Deut 28:1-68)
    - o King under God's authority as "The Lord's anointed" (Psalm 2:2; 20:6); affirmed (1 Sam 11:15)
    - o This nation identified with the society directly (sacral)
    - o Rebelled against God, eventually ruled by Gentiles (Ezek 10:18-20; 11:22-24; Matt 20:25)
  - o New covenant in Jesus created spiritual kingdom transcending all national boundaries (Matt 28:19)
    - o Kingdom in the world (1 Cor 5:9-10) but separate from world (John 18:36; Col 1:18; 2:8; 1 Pe 2:16; Rom 14:17; Matt 20:25-26; Acts 5:29; John 18:36)
    - o Acknowledges kings rule in this world (Mk 12:13-17; Jn 19:10-11; Rom 13:1-6; 1 Tim 2:1-4)
3. Welding of church and state together has been tried throughout history
  - o Virtually all nations (pre-Christian) were sacral in nature
  - o Post Apostolic Era (90-325 AD); existed within many cultures but not directly connected to nations
  - o Constantinian Era (325 AD to present); created first Christian (sacralist) nation
  - o Roman Catholic Era (500-1517 AD); papal authority and allegiance dominated nations
  - o Reformation Era (1517-1564 AD); many nations embraced Protestant sacralism (1200 yrs of experience)
  - o Anabaptist Era (1523-1600 AD); church of believers only; church and state to be separate
  - o Puritan Era (1630-1660 AD); tried to establish a new Israel in New England
  - o American Colonial Era; each colony practiced its own form of Christian church-state combination
  - o America (1776-present); dominant Christian influence in formation of the nation
    - o Bill of Rights assured no est. of a national Christian denomination (freedom of conscience)
    - o Rejected a national sacral legacy (unique in history)
    - o Recent: secularist and humanist religions have replaced the older Christian national influence
    - o New left: tendency to address social injustice at the expense of the gospel
    - o New right: tendency to try and retrieve early American ideals supporting Christian culture and America as the new Israel (2 Chron 7:14)
4. Summary Observations
  - o The state demands loyalty that all men can give (otherwise punished: sword; irrespective of beliefs)
  - o Church demands loyalty that only can be given to Christ (sword of Spirit; moral suasion; leaven that affects any culture it resides in)
  - o The Bible does not give Christians a direct command to influence or change political institutions, though we have the freedom to do so
  - o Christians do have responsibilities towards the state (Eph 5:11; Matt 14:3-4; 1 Tim 2:1-2; Prov 21:1; Rom 13:1-6; 1 Peter 2:13-17; Jer 29:7)
  - o We have a unique opportunity in this nation (unparalleled in history) to participate in the governing of the country, to inform the leaders of our desires and take legal action to make changes
  - o We're called to respect other believer's Christian liberty relative to political convictions (Rom 14)
  - o We're not called to create a Christian nation, imposing Christian redemptive order upon societal order by civil legislation (Christian sacralist nation)

# God's Sovereignty



**Session #5: Is This a Christian Country? (Part 1)**  
**(Foundational Period)**  
**(Session Outline)**

***"By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames" (1 Cor 3:10-15)***

1. Introduction
  - o God's word provides fundamental truths, principles, and commands to direct people and nations
  - o If a community is dominantly Christian, is it unreasonable to expect the government to be directly influenced?
2. Why is it important to know whether this country was founded upon Christian principles?
3. Why would someone think this is or is not a Christian country?
  - o Polling data indicates a large percentage are Christians
  - o There are over a third of a million churches in the United States (more per capita than any other nation)
  - o Over a 100 million people attend church on any given Sunday
  - o Money spent and attendance for church exceeds that of all sports combined
  - o Dramatic increase in Christian schools (and home schoolers). However:
  - o Only 17% read the Bible regularly (2/3's do not recognize what "John 3:16" refers to)
  - o 83% believe man is basically good
  - o Over 1/3 of all births are to women without husbands; USA leads world in divorce; teen pregnancy; drug use; is the pornography capital of the world; etc.
  - o One in five suffer from some sort of venereal disease
  - o Bottom line: 2 Tim 4:3; 3:5
4. Historical development (Puritan influence)
  - o Presuppositions about human nature(distrust of democracy)
  - o Priesthood of all believers (importance of education)
  - o Covenant theology (covenant of civil/judicial law and grace)
  - o Limited government with delegated authority (God ordained role of government - not unlimited)
  - o Local government (representative government)
5. The affect of Biblical law and principles on the nation (see Handouts)
  - o The 10 Commandments
  - o Foundational colonial documents
  - o Early State requirements for public office
  - o The Declaration of Independence
6. Is this a Christian nation?
  - o Founded upon Biblical truths and principles (most often cited source by founding fathers)
  - o Framers of Declaration of Independence and Constitution were by far and away strong Christians
  - o Christian principles guided this country legally and socially for most of its history
  - o Biblically, no warrant for a Christian nation, but only for a Christian people (1 Peter 3:9)
  - o This country is part of Christendom only
  - o Legacy of Biblical principles has provided a rich environment for free expression of our faith
  - o Current trends moving from Christian era to Post-Christian era to Anti-Christian era

Notes: (1): *"The Second American Revolution"* by John W. Whitehead

(2): *"The Myth of Separation"* by David Barton

(3): *"Christianity and the Constitution - The Faith of our Founding Fathers"* by John Eidsmoe

**Influence of Biblical Commandments  
On Laws of The Land  
(Ex 20:1-17)**

*(Selected Examples)*

**1. First Commandment: "You shall have no other gods before me"**

- o No absolute authority or power to be granted to a ruler
- o Set the stage for a balance of power in government - no absolute ruler or king
- o No one is to have absolute sway over peoples lives except God Himself
- o Declaration of Independence: Laws of Nature and Nature's God - a higher law exists (accountability); consists of natural law and God's revealed law (Psalm 19:1-6; Rom 1:20; 2:14-15)
- o Also, the Ninth Amendment to the Constitution recognizes "common law", a higher law that prohibits the exercise of absolute, arbitrary power by the state. "In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury, shall be preserved; and no fact tried by jury, shall be otherwise re-examined in any court of the United States than according to the rules of common law" (Rom 2:14,15)
- o Article I, Section 8, Clause 10 of the Constitution authorizes Congress: "To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations"
  - o Extension of natural law, God given law
  - o Implies that laws exist that supersedes legislative enactments of nations
  - o War tribunals established to bring foreign officials trial for atrocities (appealing to higher laws)

**2. Second Commandment: "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below..."**

- o No explicit legal statutes against idolatry (idol worship). However: those things that are sexually defiling (which scripture condemns) have been prohibited, and do represent a form of idolatry (Col 3:5):
  - o Vice (evil or wicked actions; depravity; corruption)
  - o Pornography/Homosexuality/Prostitution/Adultery
  - o Laws against obscenity and indecency

**3. Third Commandment: "You shall not take the name of the Lord your God in vain"**

- o Laws prohibiting false testimony (perjury) - swearing upon the Bible as one takes their oath in court
- o State laws and State Supreme Court decisions upheld convictions of blasphemy:
  - o Updegraph v. The Commonwealth, 1824 Supreme Court of Pennsylvania  
"Abner Updegraph...on the 12th day of December (1821)...not having the fear of God before his eyes...contriving and intending to scandalize, and bring into disrepute, and vilify the Christian religion and the scriptures of truth, in the presence and hearing of several persons...did unlawfully, wickedly and pre-meditatively, despitefully and blasphemously say...'That the Holy Scriptures were a mere fable: that they were a contradiction, and that although they contained a number of good thing, yet they contained a great many lies.' To the great dishonor of Almighty God, to the great scandal of the profession of the Christian religion"
  - o The People v. Ruggles, 1811 Supreme Court of New York
  - o Commonwealth v. Abner Kneeland, 1838 Supreme Court of Massachusetts  
"...willfully blaspheming the holy name of God". The law stated: "That if any person shall willfully blaspheme the holy name of God, by denying, cursing, or contumeliously reproaching God, his creation, government, or final judging of the world,..."



**4. Fourth Commandment: "Remember the Sabbath day, to keep it holy"**

- o God grants a legal holiday during one day of every seven - virtually recognized universally
- o Article I, Section 7, Paragraph (2) of the Constitution: "If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it..."
- o 1961 the Supreme Court secularized the significance of Sunday by invalidating "blue laws" and maintaining society has a responsibility to provide rest for its citizens (practical vice religious)

**5. Fifth Commandment: "Honor your father and your mother"**

- o Virtually universal recognition of the rights and authority of parents over their children (until recently)

**6. Sixth Commandment: "You shall not murder"**

- o Strict laws against murder, manslaughter, kid-napping
- o Revenge (life for life) by an individual not a justifiable action

**7. Seventh Commandment: "You shall not commit adultery"**

- o The sanctity of marriage has been protected by laws until quite recently (not fault divorce)
- o Laws against alienation of affection
- o Strict laws against rape

**8. Eighth and Tenth Commandment: "You shall not steal"; "You shall not covet"**

- o Implication is that a person has a right to property and that it is not to be abridged
- o Constitution; Amendment 5: "nor shall any person...be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation"
- o Constitution; Amendment 14; Section 1: "...nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws"
- o Laws against fraud prevent one from taking from another by deceit or treachery
- o All laws against theft, stealing, robbery, copyright infringement, etc. are rooted in this commandment

**9. Ninth Commandment: "You shall not give false testimony"**

- o Laws against: perjury; slander; false advertising; libel
- o Laws against yelling "fire" in a theater

**Examples of Early Documents**  
*(Pre-Foundations of the United States)*  
**(Prov 14:34; 16:3)**

1. Charter obtained from King James I for a permanent settlement in Virginia in 1606 read: "To make Habitation...and to deduce a Colony of sundry of our People into that Part of America, commonly called Virginia...in propagating of Christian religion to such People as yet live in Darkness...[to] bring...a settled and quiet Government"
2. Second Charter for a permanent settlement in Virginia in 1609 read: "Because the principal Effect which we can desire or expect of this Action is the Conversion...of the people in those parts unto the true Worship of God and the Christian Religion"
3. The Mayflower Compact was signed prior to arriving in America in 1620. It is the first plan of government formed solely in America and reads in part: "Having undertaken for the Glory of God, and Advancement of the Christian Faith...a Voyage to plant the first colony in the northern Parts of Virginia...[we] combine ourselves together into a civil Body Politick, for...Firtherance of the Ends aforesaid"
4. The first Charter of Massachusetts in 1629 stated: "Our said people...maie be soe religiously, peaceable, and civilly governed, as their good life and orderlie conversation maie wynn and incite the natives of [that] country to the knowledg and obedience of the onlie true God and Savior of mankinde, and the Christian fayth, which, in our royal intention, is...the principall ende of this plantation"
5. The Puritans arrived around 1630. Led by John Winthrop, who authored "A Model of Christian Charity" which described their intended role in America: "Wee are a Company professing our selues fellow members of Christ...knitt together by this bond of loue...Wee are entered into Covenant with him for this worke...For wee must Consider that wee shall be as a Citty vpon a Hill, the eies of all people are vpon vs; soe that if wee shall deale falsely with our god in this worke wee haue vndertaken and soe cause him to withdrawe his present help from vs, wee shall be made a stroy and a by-word through the world"
6. The Charter of Maryland issued by King Charles in 1632 said: "Our well beloved and right trusty subject Coecilius Calvert, Baron of Baltimore...being animated with a laudable, and pious Zeal for extending the Christian Religion...hath humbly besought Leave of Us that he may transport...a numerous Colony of the English Nation, to a certain Region...having no Knowledge of the Divine Being"
7. New England Confederation of May 19, 1643: "Whereas we all came into these parts of America with one and the same end, and aim, namely, to advance the Kingdom of our Lord Jesus Christ"
8. The Charter of Rhode Island, granted by King Charles II in 1663 said: "That they, pursueing, with peaceable and loyall mindes, sober, serious and religious intentions...in the holie Christian ffaith...a most flourishing civill state may stand and best bee maintained...grounded upon gospell principles"
9. Settlers in Georgia in 1731 wrote what their purpose in settling was: "Our end in leaving our native country is not to gain riches and honor, but singly this: to live wholly to the glory of God." Their objective was "to make Georgia a religious colony"
10. The charters of Connecticut, New Hampshire, and New Jersey were virtually a restatement of the words in the above charters

*Note: For many more references see "The Myth of Separation" by David Barton; Wallbuilder Press; 1992*

## Examples of Early State Governments Statements

*(Requirements for holding public office at the time of the Founding of the USA)  
(Ecc 5:1-7)*

1. Constitution of the State of Delaware at the time of the founding of the United States required that all office holders swear in public: "I \_\_\_\_\_ do profess faith in God the Father, and in the Lord Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration."
2. Constitution of the State of Pennsylvania required each member of the legislature subscribe to the following: "I do believe in one God, the Creator and Governour of the universe, the rewarder of the good and the punisher of the wicked, and I do acknowledge the Scriptures of the Old and New Testament to be given by Divine Inspiration"
3. The Massachusetts constitution required: "All persons elected to State office or to the Legislature must] make and subscribe the following declaration, viz. 'I \_\_\_\_\_, do declare, that I believe the Christian religion, and have firm persuasion of its truth'"
4. North Carolina's constitution required the following: "Article XXXII. No person, who shall deny the being of God, or the truth of the protestant religion, or the divine authority either of the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the state, shall be capable of holding any office, or place of trust or profit in the civil department, within this state"
5. South Carolina's constitution stated in 1778: "Article XXXVIII. That all persons and religious societies who acknowledge that there is one God, and a future state of rewards and punishments, and that God is publicly to be worshipped, shall be freely tolerated.. That all denominations of Christian[s]...in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges"
6. The Tennessee constitution of 1796 stated: "Article VII, Section II. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State. Article XI, Section IV. That no religious test shall ever be required as a qualification to any office or public trust under this state"
7. Vermont, 1786. "Frame of Government, Section 9. And each member [of the legislature], before he takes his seat, shall make and subscribe the following declaration, viz: 'I do believe in one God, the Creator and Governor of the universe, the rewarder of the good and punisher of the wicked. And I do acknowledge the scriptures of the old and new testament to be given by divine inspiration, and own and profess the [Christian] religion'"

*Note: Other States constitutions were very similar in content to the above relative to requirements and qualifications for those that were going to hold public office*

**Declaration of Independence**  
*(Unanimously Adopted in Congress July 4, 1776, at Philadelphia)*  
(Emphasis added)

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the *Laws of Nature and of Nature's God* entitles them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

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. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasion of the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither; and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to laws for establishing Judiciary Powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our Legislature.

He has affected to render the Military independent of and superior to the Civil power

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases of the benefits of Trial by jury:

For transporting us beyond Seas to be tried for pretended offenses:

For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Government:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow-Citizens taken captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undisputed destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind; Enemies in War, in Peace Friends.

We therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the *Supreme Judge of the world* for the rectitude of our intentions, do, in the Name, and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies, are and of Right ought to be free and independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved; and that as Free and

Independent States, they have full Power to levy War, conclude Peace, contract Alliance, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of *Divine Providence*, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

John Hancock  
Geo. Ross  
Joseph Hewes  
Tho. M. Kean

James Wilson  
Wm. Hooper  
Geo. Reed  
Edward Rutledge

Geo. Walton  
Caesar Rodney  
John Penn  
Wm. Floyd

Phil. Livingston  
Frances Lewis  
Lewis Morris  
Thos. Heyward, Jr.

Richard Stockton  
Abra Clark  
John Adams  
William Ellery  
Oliver Wolcott  
Thomas Lynch, Jr.  
Thos. Stone  
Thos. Jefferson  
Carter Braxton  
John Morton

John Witherspoon  
Josiah Bartlett  
Robt. Treat Payne  
Roger Sherman  
Matthew Thornton  
Arthur Middleton  
Charles Carrol of Carrollton  
Benj. Harrison  
Robt. Morris  
Geo. Clymer

Francis Hopkinson  
Wm. Whipple  
Eldridge Gerry  
Samuel Huntington  
Buton Gwinnett  
Samuel Chase  
George Wythe  
Thos. Nelson, Jr.  
Benjamin Franklin  
Jas. Smith

John Hart  
Samuel Adams  
Stephen Hopkins  
Wm. Williams  
Lyman Hall  
Wm. Paca  
Richard Henry Lee  
Francis Lightfoot Lee  
Benjamin Rush  
Geo. Taylor

## Basic Principles in the Declaration of Independence

**o Belief in a Creator;** *"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"*

- o There is a God, he is the creator and we are his creatures (**Gen 1:1; Rom 1:20**)
- o Man is accountable to a supreme Being who brought him into existence (**Rom 9:20-21**)
- o Implies that there is equality before God - nobody is endowed with more rights than anyone else (each person is equally a sinner before God)(**Gal 3:28**)(**Rom 3:23**). If evolution were true, there would be no basis for legally treating everyone equal under the law
- o Life: the sanctity of life is not to be abused by man, life is the purview of the creator; man is created in the image of God and as such has dignity (**Ex 20:13**)(also - live a quiet life)
- o Liberty: we are not to be in bondage to others and we are not to be forced to violate our consciences (**Ex 21:16; Deu 24:7**)
- o Pursuit of happiness: This is a gift of God (**Ecc 3:13**); the context of its use it means property (**Ex 20:15; 20:17**); Infers the right to protect our property/bear arms

**o Belief in God being the Lawgiver;** *"...to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them..."*

- o This supreme Being (God) has revealed His law to mankind in several ways, both by self-evident laws of nature and through special revelation, (the Bible).
- o Laws of Nature are self evident to man, written upon their hearts (**Rom 2:14-15**)
- o Implication is that laws made in contradiction to God's laws are not valid (**Acts 5:29**)
- o Implies that God's laws apply to all nations since nature is everywhere manifest (**Deu 4:5-8**)
- o Implies that a nation (and man) is sinful and must have his actions governed by laws
- o One nation is no more sovereign in this world than another - since they derive their very existence (dependence) from a God who allows them to exist (**Rom 13:1-5**)
- o Implies there is a standard that is knowable (laws) that are to govern in man's affairs (conscience - self control; Bible - judgment)

**o Belief that God is the Judge;** *"We...appealing to the Supreme Judge of the world..."*

- o Explicitly identifies God as the ultimate judge - there is no other higher authority for a people or a nation to appeal to (**Matt 25:32; Acts 17:31; Rom 2:16; 14:10**)
- o Implies man (and the entire world) will be ultimately judged by God
- o Implies that all other avenues of seeking justice have been exhausted (**Rom 12:17-19**)

**o Belief that God is the Provider;** *"And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor"*

- o Indicates belief in a sovereign God who works his will in mankind (**Isa 14:24**)
- o God is looked to for protection of lives, possessions, and even reputation
- o The people are to be governed by a written document embodying principles (constitutionalism)

**o Fundamentally, the Declaration of Independence declares independence from England, and in a real sense dependence upon God**

**Session #6: Is This a Christian Country? (Part 2)**  
**(Post Revolutionary War Period)**  
**(Session Outline)**

*"Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you - unless, of course, you fail the test?"  
(2 Cor 13:5)*

1. Introduction: Examine the data - was Christ the focus during the early formation of this nation?
  - o History of America leading up to the Revolutionary War was decidedly Christian in nature
  - o Western political thought and Calvinist principles provided a strong foundation
  - o The delegates to the Constitutional Convention were dominantly Christians not Deists (see Handout)
  - o Even the Constitution reflects a Christian influence (see Handout)
  - o Biblical principles guided the judicial system and laws of the land (Book of Proverbs; see Handout)
  - o The Supreme Court affirmed our Christian heritage (see Handout)
  - o Our Presidents have publically affirmed our Christian heritage (see Handout)
2. Since this nation was formed upon Christian principles, is it a theocracy? No!
  - o Theocracy: a nation governed by officials regarded as divinely guided, and directly ruled by God
  - o There has never been a Christian theocratic nation
  - o We are called to be the people of God (1 Peter 2:9), not a national Christian entity
  - o Our "nation" is the Kingdom of God, independent of national borders (dual citizenship, however)
3. What happened to the dominant Christian influence in this nation?
  - o Growth of "pietism" tended to concentrate on personal holiness and removal from the secular
  - o Darwin's evolutionary theories undermined any normative, divine order to nature
  - o Growth of humanism - man is the measure of all things, no absolute standards
  - o Secular vs. sacred distinctions began to permeate political domains (personal convictions different than legislative efforts)
  - o Growth of the "social gospel" - compassion for people at the expense of the gospel
  - o Growth of pluralism - "you believe your way, I'll believe my way", Christianity is only one way
  - o Retreat of Christian community from society into its own environment (colleges; radio, TV; books; music; schools; etc.)
  - o Change in the understanding of law - no standard; "...the Constitution is what the judges say it is"
4. What should now be done - if anything?
  - o Relative to the rampant immorality we see around us?
    - o Return the righteous standard to the public arena, promote it, demand it of our leaders
  - o About the ignorance relative to the founding principles this nation was based upon?
    - o Promote greater understanding of our Constitution and the principles behind it
    - o Equip ourselves with basic information and encourage use of accurate historical information in our schools
  - o Can the Constitution be changed? States can do it, grass roots efforts (Constitution Article V)
  - o What about "big" government?
    - o 1789: one federal civil servant to 8,500 citizens; 1987: one for every 70 citizens)
    - o Discourage growth, strongly encourage reduction of size and intrusion
  - o Be informed on the issues of today
    - o To better select our leaders and influence them for good
    - o Equip ourselves and/or others with leadership abilities for public office
    - o Seek out Biblical lawyers to defend our rights as necessary
    - o Show that Biblical principles are relevant to the issues of today
  - o Don't forget - God is sovereign in all things, we are called to be faithful, not to guarantee results

Notes: (1) *"Christianity and the Constitution - The Faith of Our Founding Fathers," John Eidsmoe; 1987*  
(2) *"The Second American Revolution," John W. Whitehead; 1982*  
(3) *"The Myth of Separation - What is the Correct Relationship Between Church and State?" David Barton; 1992*

## Religious Affiliation of the Delegates to the Constitutional Convention

### 1. Introduction: Deism and Christianity

- a. Both are compatible relative to (first five defined by Lord Herbert - father of Deism):
  - o The existence of a supreme being
  - o The obligation of ethical conduct
  - o Divine rewards & punishments in this & next life
  - o The role of government
  - o The obligation to worship
  - o The need for repentance from sins
  - o The existence of natural law
- b. They differ in that Deists deny:
  - o Direct intervention in the natural order by God
  - o The incarnation
  - o The atonement
  - o Any elect people (such as Israel)
  - o The trinity
  - o The divine authority of the Bible
  - o Miracles
  - o A supernatural redemptive act in history
- c. Deists believe in natural religion - acceptance of body of religious knowledge acquired solely by use of reason as opposed to knowledge gained through revelation (the Bible). Adherents: Kant/Voltaire

### 2. Deism in early America

- a. Deism never gained a strong foothold in America (unlike England and Germany)
- b. The first Great Awakening of the 1740's probably cut short any major spread of Deism
- c. At the time of the Constitutional Convention confessed deists were not allowed to hold public office in many states (M.E. Bradford; "A Worthy Company: Brief Lives of the Framers of the United States Constitution" (Marlborough, N.H.; Plymouth Rock Foundation, 1982), pp iv-v.)

### 3. Religious affiliation of signers of the Constitution

a. New Hampshire	John Langdon	Congregationalist
	Nicholas Gilman	Congregationalist
b. Massachusetts	Elbridge Gerry	Episcopalian
	Rufus King	Episcopalian
	Caleb Strong	Congregationalist
	Nathaniel Gorham	Congregationalist
c. Connecticut	Roger Sherman	Congregationalist
	William Samuel Johnson	Episcopalian
	Oliver Ellsworth	Congregationalist
d. New York	Alexander Hamilton	Episcopalian
	John Lansing	Dutch Reformed (?)
	Robert Yates	Dutch Reformed
e. New Jersey	William Patterson	Presbyterian
	William Livingston	Presbyterian
	Jonathan Dayton	Episcopalian
	David Brearly	Episcopalian
	William Churchill Houston	Presbyterian
f. Pennsylvania	Benjamin Franklin	Deist
	Robert Morris	Episcopalian
	James Wilson	Episcopalian/Deist
	Gouverneur Morris	Episcopalian
	Thomas Mifflin	Quaker/Lutheran
	George Clymer	Quaker/Episcopalian
	Thomas FitzSimmons	Roman Catholic
	Jared Ingersoll	Presbyterian



g. Delaware	John Dickinson	Quaker/Episcopalian
	George Read	Episcopalian
	Richard Bassett	Methodist
	Gunning Bedford	Presbyterian
	Jacob Broom	Lutheran
h. Maryland	Luther Martin	Episcopalian
	Daniel Carroll	Roman Catholic
	John Francis Mercer	Episcopalian
	James McHenry	Presbyterian
	Daniel of St. Thomas Jennifer	Episcopalian
i. Virginia	George Washington	Episcopalian
	James Madison	Episcopalian
	George Mason	Episcopalian
	Edmund Jennings Randolph	Episcopalian
	James Blair, Jr.	Episcopalian
	James McClung	(?)
	George Wythe	Episcopalian
j. North Carolina	William Richardson Davie	Presbyterian
	Hugh Williamson	Presbyterian/Deist (?)
	William Blount	Presbyterian
	Alexander Martin	Presbyterian/Episcopalian
	Richard Dobbs Spaight, Jr.	Episcopalian
k. South Carolina	John Rutledge	Episcopalian
	Charles Cotesworth Pinckney	Episcopalian
	Pierce Butler	Episcopalian
	Charles Pinckney, III	Episcopalian
l. Georgia	Abraham Baldwin	Congregationalist
	William Leigh Pierce	Episcopalian
	William Houstoun	Episcopalian
	William Few	Methodist

4. Notes on the above:

a. When two religions are listed, the individual changed their affiliation at some time during their lives

b. Statistics:

- Episcopalians:	28
- Presbyterians:	8
- Congregationalists:	7
- Deists:	3*
- Lutherans:	2
- Dutch Reformed:	2
- Methodists:	2
- Roman Catholics:	2
- Unknown:	1

c. All three noted with an "\*" were raised in strict Calvinist homes and each studied for the ministry

d. Williamson was licensed to preach in the Presbyterian Church and conducted church services

e. Generally, as a condition for church membership most colonial churches required a sworn adherence to strict doctrinal creeds, which included belief in the Bible as God's revelation and trust in Jesus Christ as the Son of God

f. Primary source: "Christianity and the Constitution - The Faith of Our Founding Fathers" by John Eidsmoe, 1987

## **Influences of Biblical Truths on the Constitution** *(Examples)*

### **1. First Commandment: "You shall have no other gods before me"**

- o Ninth Amendment recognizes "common law", a higher law that prohibits the exercise of absolute, arbitrary power by the state. "In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury, shall be preserved; and no fact tried by jury, shall be otherwise re-examined in any court of the United States than according to the rules of common law"
- o Article I, Section 8, Clause 10 authorizes Congress: "To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations"
  - o Extension of natural law, God given law
  - o Implies that laws exist that supersedes legislative enactments of nations
  - o War tribunals established to bring foreign officials trial for atrocities (appealing to higher laws)

### **2. Fourth Commandment: "Remember the Sabbath day, to keep it holy"**

- o Article I, Section 7, Paragraph (2): "If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it..."

### **3. Eighth and Tenth Commandment: "You shall not steal"; "You shall not covet"**

- o Amendment 5: "nor shall any person...be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation"
- o Amendment 14; Section 1: "...nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws"
- o Article I, Section 10, Paragraph (1) forbids the states from enacting any "Law impairing the Obligation of contracts"; closely relates to property rights (Psalm 15:1,4; Eccl. 5:4)

### **4. Rights of Criminal Defendants**

- o Rights granted under the Constitution, include:
  - o Protection against unreasonable searches/seizures
  - o Grand jury indictment in serious crimes
  - o Assistance of counsel
  - o Right to be informed of charges against oneself and to confront/cross-examine witnesses
  - o Protection against excessive bail and cruel and unusual punishment
  - o Speedy and public trial
  - o Privilege against self-incrimination
  - o Right to subpoena witnesses
- o O.T.; judges were commanded to be honest, refuse bribes, not show favoritism (Exodus 23:1-8)
- o Constitution; Article III; Section 3; Paragraph (1): "No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same over Act, or on Confession in open Court"
  - o O.T.; two witnesses, otherwise presumed innocent in capital crimes (Deut 17:6; Heb 10:28; Num 35:30)
  - o Defendant is presumed innocent until proven guilty (Deut 19:15-19; 1 Tim 5:19; Matt 18:16; 2 Cor 13:1)

### **5. "Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin" (Deut 24:16)**

- o Article III, Section 3, Paragraph (2): "...no Attainder of Treason shall work Corruption of blood, or Forfeiture except during the Life of the Person attained"
  - o If a parent was convicted of treason, this did not affect the rights of his children

## **6. The law of nations**

- o Article I, Section 8, Clause 10: "...to define and punish piracies and felonies committed on the high seas, and offences against the law of nations"
  - o This implies a power and authority higher than mans (Isa 33:22)
  - o Implies higher law than laws of individual nations, laws that are extension of natural law
  - o War tribunals bring foreign officials to trial for atrocities; violation of the laws of nations

## **7. Basic equality of man**

- o Article I, Section 9, Paragraph 8: "No Title of Nobility shall be granted by the United States"
  - o All men are created equal, there is to be no nobility class created separating men (Acts 10:34)
- o Fourteenth Amendment forbids the states from denying to any person within their jurisdiction the "equal protection of the law" (Ex 23:6,9)
  - o Equal status is guaranteed under the law (politically) not equality of ability or outcome

## **8. Basic dignity of man**

- o Fifth and Fourteenth Amendments contain phrase "life, liberty, and property"
  - o All men are created in the image of God (Gen 1:26,27; 9:6), thus giving them dignity above the animals and a unique position in creation
  - o The right to life (Ex 20:13), liberty (Ex 21:16; Deut 24:7) and property (Ex 20:15) are conferred

## Judicial Principles From the Book of Proverbs (Ecc 3:16-17)

### 1. Introduction

- a. Legal foundation in this country developed over hundreds, and in some cases, thousands of years
- b. English law provided a significant basis to draw from (Western Christian roots)
- c. Though abuses can (and do occur), many of the fundamental rights and privileges legally protected are consistent with Biblical principles found in Proverbs

### 2. Why is this important to know?

- a. The country was founded by Christian men who knew the Bible
- b. Both directly (Biblical truths) and indirectly (life experience and American/English tradition) trained these men in a way that resulted in basic Biblical principles becoming the foundation of law
- c. To demonstrate Christian heritage and truths are the ultimate source and not human reason
- d. When we see a perversion of the court system, it is not the Biblical principles that are questionable, it is the sinfulness of man that corrupts
- e. Just enforcement of law is as important as setting the standard to begin with. Both must reflect God's standard, not man's

### 3. Proverbs and Principles (Selected)

- a. "A wicked man accepts a bribe in secret to pervert the course of justice" (Prov 17:23; 29:4)  
**Principle:** It is illegal to accept a bribe or have a conflict of interest in judging cases
- b. "It is not good to punish an innocent man, or to flog officials for their integrity" (Prov 17:26)  
**Principle:** Man is presumed innocent until proven guilty (Prov 17:26; Num 35:30; Deut 17:6; 19:15; Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28)  
**Principle:** Protection from dishonest judges by allowing rights of appeal to a higher authority (Matt 18:15 ff; Paul appealing to Caesar)
- c. "It is not good to be partial to the wicked or to deprive the innocent of justice" (Prov 18:5; 28:21; 29:14; 22:22,23). "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy" (Prov 31:8,9)  
**Principle:** Everyone is equal before the law  
**Illustration:** Justice with her eyes blindfolded  
**Principle:** Taking to court to redress a previous grievance even if the person has died or is incapacitated (state represents them)  
**Principle:** Impartial justice is based upon facts and the law not personality or reputation  
**Principle:** Adequate representation provided for those that cannot afford a lawyer  
**Principle:** Class action suites for those who can pool their resources  
**Principle:** Remuneration for the attorney based upon percentage of award if cannot pay  
**Principle:** State has interest in bringing justice to bear, even when no person files  
**Principle:** Aliens amongst us have the same protection under the law  
**Principle:** The poor are not to be despised, and not to receive unwarranted favorable treatment
- d. "Acquitting the guilty and condemning the innocent-the Lord detests them both" (Prov 17:15;24:23-25)  
**Principle:** If a miscarriage of justice can be proven, then a new trial can be allowed  
**Principle:** A change of venue can be sought to prevent prejudicial treatment
- e. "Honest scales and balances are from the Lord; all the weights in the bag are of his making" (Prov 16:11; 20:10)  
**Principle:** A standard is needed to go by and to compare to, previous case law are researched for precedents; likewise, Biblical principles and laws addressing civil actions provide a basis
- f. "A wise king winnows out the wicked, he drives the threshing wheel over them" (Prov 20:26)  
**Principle:** The "system" is to drive out poor lawyers and judges (disbar them or remove them), but this rarely happens in practice
- g. "The Righteous One takes note of the house of the wicked and brings the wicked to ruin" (Prov 21:12)  
**Principle:** When cause can be determined, search and seizure of evidence can occur (taking note of the house of the wicked)

- Principle:** Directed surveillance of suspected criminals legally allowed, but only with significant justification
- Principle:** State takes the initiative in bringing someone to justice when wickedness is suspected
- h. "The lips of a king speak as an oracle, and his mouth should not betray justice" (Prov 16:10)  
**Principle:** The judge does not give his personal opinion prior to a jury reaching a verdict.  
 Anyone in authority should not prejudge a case until all is heard
- i. "The first to present his case seems right, till another comes forward and questions him" (Prov 18:17)  
**Principle:** In a court, you have the right to face your accuser  
**Principle:** In a court case, the defense has the last presentation (last impression left with the jury and/or judge)  
**Principle:** Cross-examination of witnesses gives opportunity for balance and fullness of details
- j. "A corrupt witness mocks at justice, and the mouth of the wicked gulps down evil" (Prov 19:28)  
**Principle:** Perjury charges and punishment when proven  
**Principle:** Appeals allowed when a miscarriage can be shown to have occurred
- k. "Do not testify against your neighbor without cause, or use your lips to deceive, Do not say, 'I'll do to him as he has done to me; I'll pay that man back for what he did.'" (Prov 24:28,29)  
**Principle:** Disavowing of frivolous law suits; investigate the facts first  
**Principle:** Revenge is not legal, due process of law is required (State avenges)
- l. "The accomplice of a thief is his own enemy; he is put under oath and dare not testify" (Prov 29:24)  
**Principle:** If correct translation, the principle is that the witness cannot be made to testify against himself (self-incrimination)  
**Principle:** Taking an oath on the Bible and swearing to tell the truth, acknowledges that he is accountable to God directly
- m. "When a wise man goes to court with a fool, the fool rages and scoffs, and there is no peace" (Prov 29:9)  
**Principle:** Contempt of Court charges when unruly or disruptive  
**Principle:** Order is to be maintained in a courtroom

# Judicial Principles From the Book of Proverbs

(Eccl 3:16-17)

## Homework Assignment

### 1. Introduction

- a. Legal foundation in this country developed over hundreds, and in some cases, thousands of years
- b. English law provided a significant basis to draw from (Western Christian roots)
- c. Though abuses can (and do occur), many of the fundamental rights and privileges legally protected are consistent with Biblical principles found in Proverbs

### 2. Why is this important to know?

- a. The country was founded by Christian men who knew the Bible
- b. Both directly (Biblical truths) and indirectly (life experience and American/English tradition) trained these men in a way that resulted in basic Biblical principles becoming the foundation of law
- c. To demonstrate Christian heritage and truths are the ultimate source and not human reason
- d. When we see a perversion of the court system, it is not the Biblical principles that are questionable, it is the sinfulness of man that corrupts
- e. A just enforcement of law is as important as setting the standard to begin with. Both must reflect God's standard, not man's

### 3. Proverbs and Principles assignment - define as many principles of justice as you can from each of the listed Proverbs

#### Example:

- o "A wicked man accepts a bribe in secret to pervert the course of justice" (Prov 17:23; 29:4)  
**Principle:** It is illegal to accept a bribe or have a conflict of interest in judging cases
- o "It is not good to punish an innocent man, or to flog officials for their integrity (Prov 17:26)  
**Principle:** Man is presumed innocent until proven guilty (Prov 17:26; Num 35:30; Deut 17:6; 19:15; Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28  
**Principle:** Protection from dishonest judges by allowing rights of appeal to a higher authority (Matt 18:15 ff; Paul appealing to Caesar)
- o "It is not good to be partial to the wicked or to deprive the innocent of justice" (Prov 18:5; 28:21; 29:14; 22:22,23). "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy" (Prov 31:8-9)

- o "Acquitting the guilty and condemning the innocent-the Lord detests them both" (Prov 17:15;24:23-25)

- o "Honest scales and balances are from the Lord; all the weights in the bag are of his making" (Prov 16:11; 20:10)

- o "A wise king winnows out the wicked, he drives the threshing wheel over them" (Prov 20:26)

o "The Righteous One takes note of the house of the wicked and brings the wicked to ruin" (Prov 21:12)

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o "The accomplice of a thief is his own enemy; he is put under oath and dare not testify" (Prov 29:24)

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o "When a wise man goes to court with a fool, the fool rages and scoffs, and there is no peace" (Prov 29:9)

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o Other Proverbs?

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## Supreme Court Justice Statements - Affirming our Christian Roots

1. Honorable John Jay (first Chief Justice of the U.S. Supreme Court )(1816): "Providence has given to our people the choice of their rulers, and it is the duty...of our Christian nation to select and prefer Christians for their rulers"

2. Justice Joseph Story (served from 1811-1845): "Probably at the time of the adoption of the Constitution, and of the first amendment to it...the general if not the universal sentiment in America was, that Christianity ought to receive encouragement from the state so far as was not incompatible with the private rights for conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation...The real object of the amendment was not to countenance, much less to advance, Mohammadanism, or Judaism, or infidelity, by prostrating Christianity; but exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government"

3. "Why may not the Bible, and especially the New Testament...be read and taught as a divine revelation in the [school]?...Where can the purest principles of morality be learned so clearly or so perfectly as from the New Testament?" (1844; Vidal v. Girard's Executor's)

4. Justice David Brewer writing for the majority in the case of the Church of the Holy Trinity vs. the United States after examining every document pertaining to the foundation of this country over several years stated: "Our laws and our institutions must necessarily be based upon and embody the teachings of The Redeemer of mankind. It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian...This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation...We find everywhere a clear recognition of the same truth...These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation"... "The morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of [other religions]" (1892)

5. Supreme Court declared in United States v. Macintosh (1931): "We are a Christian people...according to one another the equal right of religious freedom, and acknowledging with reverence the duty of obedience to the will of God"

6. Justice William O. Douglas (1952): "We are a religious people whose institutions presuppose a Supreme Being...When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe...We find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence"

7. Chief Justice Earl Warren wrote (1954): "I believe no one can read the history of our country without realizing that the Good Book and the spirit of the Savior have from the beginning been our guiding geniuses...Whether we look to the first Charter of Virginia...or to the Charter of New England...or to the Charter of Massachusetts Bay...or to the Fundamental Orders of Connecticut...the same objective is present... a Christian land governed by Christian principles. I believe the entire Bill of Rights came into being because of the knowledge our forefathers had of the Bible and their belief in it: freedom of belief, of expression, of assembly, of petition, the dignity of the individual, the sanctity of the home, equal justice under law, and the reservation of powers to the people...I like to believe we are living today in the spirit of the Christian religion. I like also to believe that as long as we do so, no great harm can come to our country"



**President's Statements and Actions Affirming our Christian Roots**  
*(Small Selection Only)*

1. George Washington, first president, first act of taking office did so before God by placing his hand on the Bible. After taking the oath of office, he bent down and kissed a page of the Bible. He then lead the entire Senate and House of Representatives to an Episcopal Church for a two-hour worship service
2. George Washington: "It would be impossible to govern rightly without God and the Bible" (note (1))
3. John Adams (1756): "Suppose a nation in some distant region, should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited..What a Utopia, What a Paradise would this region be!" (note 2))
4. John Adams, first vice president and second president (1798): "Our Constitution was made for a moral and religious people. It is wholly inadequate to the government of any other" (note (3))
5. John Adams, second president: "It would be impossible to govern without God and the Ten Commandments"
6. Thomas Jefferson, third president, one of the framers of the Constitution (1781): "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God?" (note (4))
7. John Quincy Adams, sixth president (1812): "No book in the world deserves to be so unceasingly studied, and so profoundly meditated upon as the Bible." (note (5))
8. John Quincy Adams (1837): "Is it not that the Declaration of Independence first organized the social compact on the Foundation of the Redeemer's mission upon earth? That it laid the cornerstone of human government upon the first precepts of Christianity?" (note (6))
9. John Quincy Adams: "The highest glory of the Revolution was that it united in one indissoluble bond the principles of Christianity and the principles of civil government"
10. James Madison, called "Father of the Constitution" and fourth president: "We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future of all of our political institutions upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God" (note (7))
11. Andrew Jackson, seventh president (1845): "Sir, I am in the hands of a merciful God. I have full confidence in his goodness and mercy...The Bible is true...I have tried to conform to its spirit as near as possible. Upon that sacred volume I rest my hope for eternal salvation, through the merits and blood of our blessed Lord and Savior, Jesus Christ" (note (5))
12. Abraham Lincoln, sixteenth president (1861): "Unless the great God who assisted [President Washington], shall be with me and aid me, I must fail. But if the same omniscient mind, and Almighty arm, that directed and protected him, shall guide and support me, I shall not fail...Let us pray that the God of our fathers may not forsake us now" (note (6))
13. Abraham Lincoln (1863): "We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. but we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with

unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness" (note (7))

14. Theodore Roosevelt, twenty sixth president (1917): "In this actual world, a churchless community, a community where men have abandoned and scoffed at, or ignored their religious needs, is a community on the rapid down-grade" (note (8))

15. Woodrow Wilson, twenty eighth president (1911): "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of the Holy Scripture" (note (9))

16. Woodrow Wilson, twenty eighth president: "A nation which does not remember what it was yesterday, does not know what it is today, nor what it is trying to do. We are trying to do a futile thing if we do not know where we came from or what we have been about...The Bible...is the one supreme source of revelation of the meaning of life, the nature of God and ...nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation" (note (20); p. 11:7)

17. Calvin Coolidge, thirtieth president (1923): "They were intent upon establishing a Christian commonwealth in accordance with the principle of self-government. They were an inspired body of men. It has been said that God sifted the nations that He might send choice grain into the wilderness...Who can fail to see it in the hand of Destiny? Who can doubt that it has been guided by a Divine Providence?" (note (10))

18. Calvin Coolidge, thirtieth president: "The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country" (note (16))

19. Franklin Roosevelt, national radio prayer on D-Day, June 6, 1944: "Almighty God...with Thy blessing we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogance. Lead us to the saving of our country. Thy will be done, Almighty God, Amen" (note (11))

20. Harry Truman, thirty third president (not known to be a deeply committed believer)(1946): "In men and nations would but live by the precepts of the ancient prophets and the teachings of the Sermon on the Mount, problems which now seem so difficult would soon disappear...That is a supreme opportunity for the church to continue to fulfill its mission on earth. The Protestant church, the Catholic Church, and the Jewish synagogue - bound together in the American unity of brotherhood - must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. Oh, for an Isaiah or a St. Paul to reawaken a sick world to its moral responsibilities" (note (12))

21. Harry Truman, thirty third president: "The basis of our Bill of Rights comes from the teachings we get from Exodus and St. Matthew, from Isaiah and St. Paul. I don't think we emphasize that enough these days. If we don't have a proper fundamental moral background, we will finally end up with a...government which does not believe in rights for anybody except the State!" (Note (20); p. 13:1)

22. Gerald Ford, thirty eighth president (1974): "Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first - the most basic - expression of Americanism. Thus, the founding fathers of America saw it, and thus with God's help, it will continue to be" (note (13))

23. Ronald Reagan, fortieth president (1984): "The frustrating thing is that those who are attacking religion claim they are doing it in the name of tolerance, freedom and open-mindedness. Question: Isn't the real truth that they are intolerant of religion? They refuse to tolerate its importance in our lives" (note (14))

24. Ronald Reagan, fortieth president (1984): "Without God there is not virtue because there is no prompting of the conscience...without God there is a coarsening of the society; without God democracy will not and cannot long endure...If we ever forget that we are One Nation Under God, then we will be a Nation gone under" (note (15))

25. Historical Note: Congress passed Public Law 97-280 on Oct 4, 1982, the President Reagan signed it into law, with the following opening:

"Whereas biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution of the United States; Whereas this Nation now faces great challenges that will test this Nation as it has never been tested before; Whereas that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people..."

- Notes (1) Henry Halley, "Halley's Bible Handbook" (Grand Rapids, MI: Zondervan, 1927, 1965), p. 18  
(2) Adams, "Diary and Autobiography", Vol I, p. 9, from Adam's diary entry for February 22, 1756  
(3) Adams, Charles Francis, ed., "The Works of John Adams, Second President of the United States", (Boston: Little, Brown, and Co., 1954), IX, p. 229  
(4) Padover, Saul K. ed., "The Complete Jefferson", Query XVII (New York: Tudor Publishing, 1943), p. 677  
(5) "Letters of John Quincy Adams to His Son on the Bible and its Teachings", (Auburn, N.Y.: James M. Alden, 1850), p. 119  
(6) Adams, John Quincy, "An Oration Delivered Before the Inhabitants of the Town of Newburyport, at their Request on the Sixty-First Anniversary of the Declaration of Independence, July 4, 1837" (Newburyport: Morass and Brewster, 1837)  
(7) Fredrick Nyneyer, "First Principles in Morality and Economics: Neighborly Love and Ricardo's Law of Association" (South Holland: Libertarian Press, 1958), p. 31  
(8) Remini, Robert V., "Andrew Jackson and the Course of American Democracy 1833-1845", (New York: Harper and Row, 1984), vol III, p. 186  
(9) Basler, Roy P., ed., "The Collected Works of Abraham Lincoln, (New Brunswick, N.J.: Rutgers University Press, 1953), vol. IV, p. 191  
(10) Stokes, Anson Phelps, "Church and State in the United States", (New York: Harper and Brothers, 1950), vol. III, p. 186  
(11) "Ladies Home Journal", October 1917, p. 12 as cited in Albert Bushness Hart and Herbert Ronald Ferleger, "Theodore Roosevelt Cyclopedia", (New York: Roosevelt Memorial Association, 1941), p. 77  
(12) Lundin, Roger and Mark A. Nolls, ed., "Voices from the Heart: Four Centuries of American Piety"; (Grand Rapids: Eerdmans, 1987), p. 235  
(13) Coolidge, Calvin, "The Prince of Freedom: Speeches and Addresses", (New York: Charles Scribner's Sons, 1924), pp. 351-353, as cited in "The Annals of America" (Chicago: Encyclopedia Britannica, 1976), vol. 14, pp. 410-411  
(14) Robert Flood, "The Rebirth of America", (Philadelphia: The Arthur S. DeMoss Foundation, 1986), p. 37  
(15) Cassette Recording obtained from Franklin Delano Roosevelt Presidential Library, Hyde Park, N.Y., June 6, 1944  
(16) Stokes, op cit. vol III, pp. 712-713  
(17) Ford, Gerald R., "National Day of Prayer, 1974", Proclamation 4338, December 5, 1974  
(18) New York Times, "Remarks by President at Prayer Breakfast", August 24, 1984, p. A11  
(19) "The Speech That Shook the Nation", Forerunner, Dec. 1984, p. 12  
(20) Steve C. Dawson, "God's Providence in America's History" 1988

## Supreme Court Justice's Statements (Beginning of the End)

1. Charles Evans Hughes (later to be Chief Justice of the Supreme Court)(1907): "...the Constitution is what the judges say it is" (Autobiographical notes)
2. Chief Justice Oliver Wendell Holmes: "Truth [is] the majority vote of that nation that could lick all others." "Natural Law" Harvard Law Review 32, p. 40
3. Chief Justice Oliver Wendell Holmes: "...when it comes to the development of a corpus juris [or body of law] the ultimate question is what do the dominant forces of the community want and do they want it hard enough to disregard whatever inhibitions may stand in the way". Letter from Holmes to John C. H. Wu, Aug 26, 1926
4. Chief Justice Oliver Wendell Holmes: "I see no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand. I believe that our personality is a cosmic ganglion, just as when certain rays meet and cross there is a white light at the meeting point, but the rays go on after the meeting as they did before, so, when certain other streams of energy cross at the meeting point, the cosmic ganglion can frame a syllogism or wag its tail"
5. Supreme Court rulings (examples only) relating to religion:
  - o *Everson v. Board of Education* (1947): "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach"
  - o *Torcaso v. Watkins* (1961): Unconstitutional for a state to require all public officers and employees to declare their belief in God (ruling included non-theistic creeds such as humanism)
  - o *Engel v. Vitale* (1962); *Abington v. Schempp* (1963); *Commissioner of Ed. v. School Committee of Leyden* (1971): A verbal prayer offered in a school is unconstitutional, even if it is both voluntary and denominationally neutral (the court's own records show that only 3% of the nation had no. religious ties of any type - no belief in God)
  - o *Stein v. Oshinsky* (1965): Freedom of speech and press is guaranteed to students unless topic is religious
  - o *Reed v. van Hoven* (1965): Unconstitutional for a student in a public school to pray aloud over his lunch
  - o *DeSpain v. DeKalb County Community School District* (1967): Unconstitutional for kindergarten students to recite the nonsectarian prayer: "We thank you for the flowers so sweet;/We thank you for the food we eat;/We thank you for the birds that sing;/ We thank you for everything"
  - o *Lowe v. City of Eugene* (1969): Unconstitutional for a war memorial to be erected in the shape of a cross
  - o *State Board of Educ. v. Board of Educ. of Netcong* (1970): Unconstitutional for students to arrive at school early to hear a student volunteer read prayers which had been offered by the chaplains in the chambers of the US House of Rep. and Senate, even though those prayers are published by the US government in the Congressional Record
  - o *State of Ohio v. Whisner* (1976): Unconstitutional for a Board of Education to use or refer to the word "God" in any of its official writings
  - o *Trietley v. Board of Education* (1978): Unconstitutional for students to form, on their own initiative, Bible clubs of voluntary membership in public high schools (reversed after passage of Equal Access Bill of 1984, which the Supreme Court upheld)
  - o *Florey v. Sioux Falls School District* (1979): Unconstitutional for a kindergarten class to ask during a school assembly whose birthday is celebrated by Christmas
  - o *Stone v. Graham* (1980); *Ring v. Grand Forks Public School District* (1980); *Lanner v. Wimmer* (1981): Unconstitutional for the Ten Commandments to hang on the walls of a classroom since they may "induce the school children to read, meditate upon, perhaps to venerate and obey the Commandments"
  - o *Wallace v. Jaffree* (1985): A bill is unconstitutional, even though the wording may be constitutionally acceptable, if the legislator introducing the bill had a religious activity in mind when he authored it
  - o *Wallace v. Jaffree* (1985): Unconstitutional for a kindergarten class to recite: "God is great, God is good, let us thank Him for our food"
  - o *Graham v. Central Community School District* (1985); *Kay v. Douglas School District* (1986): Unconstitutional for a school graduation ceremony to contain an opening or closing prayer

## Session #7: Role of Government (Session Outline)

*"Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue, if respect, then respect; if honor, then honor." (Rom 13:1-7)*

1. Introduction:
  - o Romans chapters 1-11 basic Christian doctrine
  - o Chapter 12 our lives and how to live them
  - o Chapter 13 the real test, our relationship to authority in the world
2. Where does all authority come from? (Rom 13:1)
  - o All authority is God given, whether in government, the public domain, the family or the church
  - o This is independent of the type of government instituted and whether it is "good" or "bad"
3. What is a Christian's role relative to governmental authority? (Rom 13:1;2:5-7)
  - o What examples of authority are we under?
  - o Active opposition to the authority over us is opposition to God (exceptions do exist: Acts 4:18-20)
  - o Though a government may place unreasonable demands on us, we are still to submit
  - o Submitting to authority does not necessarily equate to approval on our part
  - o The Lord does not compel the believer to violate His commands to remain obedient to government
  - o Paying taxes is a requirement ("taxes" similar to our income tax; "revenue" similar to sales tax?)
    - o No caveat on this command - not conditioned upon godly use of the funds by government
    - o Jesus paid the temple tax, though not required of Him (Matt 17:24-27)
    - o Jesus also paid Caesar's tax though Caesar claimed to be divine (Matt 22:15-22)
  - o Also, we are to pray, seek the peace & prosperity of the land (1 Tim 2:1-2; 1 Pet 2:13-17; Jer 29:4-7)
4. What is governments role relative to it's citizens? (Rom 13:3-4;6c)
  - o How does it instill terror in those who perform inherently evil deeds?
    - o Punishment is to be swift (Deu 25:1-3; Ecc 8:11)
    - o Punishment is to be without partiality (Prov 18:5; 17:15; 24:23-25; 21:13; 22:22-23; etc.)
    - o Punishment is to be without pity (Deu 19:11-13,21)
    - o Why were there no prisons in O.T. times?
  - o "Servant" = *diakonos* (deacon); with the sword representing power over life or death
  - o Uphold the (hopefully godly) standards that society desires (Rom 2:14-15)
  - o Where is our government not punishing the evil that is around us?
  - o To "commend" the good is to approve of it, honor it (Prov 22:29; 14:35; 3:3-4; 21:21)
  - o What is the good that the government is to commend?
5. Bottom lines; Government is to:
  - o Ensure peace in the land (external and internal threats)(who defines the threats and how to address?)
  - o Punish the evil doer (who defines what is evil and who the evil doer is?)
  - o Approve the good (who defines what is good, how to show compassion on the less fortunate, and the environment conducive to the exercise of our faith?)



## Session #8: Role of the Law (Session Outline)

*"We know that the law is good if one uses it properly. We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers - and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me"  
(1 Tim 1:8-11)*

1. Intro: Biblical law in its broadest sense is an expression of God's will for us and mankind in a fallen world
  - o Biblical law is extremely important in understanding sin and God's grace (Rom 6:23; 7:7; Gal 3:24)
  - o Two spheres of law of interest in this study: God's law and man's law (perfect vs. imperfect)
  - o What's Biblical law? Context dependent (Ps 19:7; Gal 3:21; Jn 1:17,45; 5:46; Rom 7:7,14,21; Lk 16:16)
2. The law must be used properly, or it is of no effect (1 Tim 1:8-11)
3. There's implied Hierarchy to God's Law - From God's perfection to specific implementation (See Handout)
  - o "Be holy, because I, the Lord your God am holy" (Lev 11:44,45; 19:2; 20:7,26; 1 Peter 1:16)
  - o The greatest commandment, and the second one (Deut 6:4-5; Lev 19:18; Matt 22:37-40; Mk 12:30-31)
  - o Is there a distinction of Moral, Civil and Ceremonial laws in the Bible? (Ps 40:6-8; Jer 7:22-23; 1 Sam 15:22; Heb 10:1-8)
  - o Moral laws (eternal - both vertical and horizontal in nature)
    - o Summarized in 10 commandments (Ex 20:2-17)
    - o Addresses internal heart issues (e.g. Ex 20:17) as well as external actions (e.g. Ex 20:14)
    - o Were they revealed before Mt. Sinai? (Gen 2:16-17; 4:9,12,13; 9:6; 9:18-29; 19:14-25; 20:3,18; 31:19-32; 34:1-26; 35:2; Ex 16:27-29)
  - o Ceremonial laws (temporary; fulfilled in Christ - vertical in nature)(Heb 7:11-28)
    - o Governing external public worship of God; signs, types and shadows of spiritual truths revealed by Christ Himself (Heb 10:1)
    - o Distinguished Israel from all other nations
  - o Civil laws (deal with the affairs of man - horizontal in nature)
    - o Judicial laws to maintain order (rules governing nation, judges, kings, between people, etc.)
    - o Applies in form until the coming of Christ and establishment of His eternal kingdom
  - o Distinction in laws is important to determine what applies to nations
4. Biblical law applies to everyone!
  - o Biblical statements giving purpose of law: Gal 3:19; Rom 3:20; 7:7; 5:20; 1 Tim 1:8-9; Gal 3:24
  - o For believers: reveals God's will; teaches what sin is; reveals the depth of pollution in us; the standard to show our need of Christ; standard to show our duty to God
  - o For nations: testimony to wisdom and understanding of God; demonstrates blessings through obedience; source of standard for justice; ensure peace in the land (Deut 4:5-8)
  - o For unbelievers: the standard to judge right from wrong; restrain evil; convict of sin
  - o For government: provide the standard to punish evil and commend the good (Rom 13:1-7)
5. We can have significant impact upon the laws of the Land
  - o First, must become knowledgeable of God's laws and how to apply (Deut 6:6-9; Prov 29:18; Col 4:5-6)
  - o We must encourage & enforce laws (Prov 11:1; 16:11; 17:15; 18:5; 20:10; 21:15; 22:22-23; 24:23-25)
  - o We can lect officials and judges that understand the law and its proper use (Prov 28:4)
  - o We can lobby for just laws in a variety of ways (Prov 11:14; 14:34)
  - o We can support Christ honoring organizations attempting to protect our religious liberties and restore just laws
6. Some Properties of God's Law (more generally His word) as found in Psalm 119 (See Handout)
7. Questions to Think About
  - o "Should the 10 Commandments be posted on public school walls?"
  - o "Did Adam and Eve have God's law written on their hearts?"
  - o "Are other nations punished when they do not obey God's law? If so, how do they know it?"
  - o "What right do we have to force our morality onto others?"

## Is There a Hierarchy of Biblical Law?

*(One possible approach)*

**"Be Holy, because I, the LORD your God am holy"**

**(Lev 11:44;45; 19:2; 20:7,26; 1 Peter 1:16)**

**"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. This is the first and greatest commandment.**

**And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments"**

**(Deu 6:4-5; Lev 19:18; Matt 22:37-40; Mk 12:30-31)**

**"I am the LORD your God, who brought you out of Egypt, out of the land of slavery,**

- o You shall have no other gods before me**
- o You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments**
- o You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name**
- o Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy**
- o Honor your father and mother, so that you may live long in the land the LORD your God is giving you**
- o You shall not murder**
- o You shall not commit adultery**
- o You shall not steal**
- o You shall not give false testimony against your neighbor**
- o You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor"**

**(Exodus 20:2-17; Deu 5:6-21)**

**Examples of Civil or Judicial Law  
(Courts, penalties of the State; horizontal)**

- Ex 21:1-11 (servants)**
- Ex 21:12-36 (injuries)**
- Ex 22:1-15 (property)**
- Ex 22:16-31 (social)**
- Ex 23:1-13 (justice & mercy)**

**Examples of Ceremonial Law  
(Law of ceremonies & sacrifices; vertical)**

- Lev 1:1-7:38 (offerings)**
- Lev 11:1-47 (clean & unclean)**
- Lev 12:1-8 (purification after childbirth)**
- Lev 13:1-14:57 (disease & mildew)**
- Lev 15:1-33 (discharges)**
- Num 18:1-32 (priests & Levites)**

**Note: Civil & Ceremonial laws can be difficult to distinguish**



## **Attributes of, and Response to God's Word from Psalm 119**

*(Descriptive terms used in the N.I.V.: Law; Statutes; Precepts; Decrees;  
Word; Commands; Promises)*

*If we live our life according to the law of God we will:*

- o Be blessed (119:1,2)
- o Be kept pure (119:9)
- o Hate every wrong path (119:104)
- o Do nothing wrong (119:3)
- o Not be put to shame (119:6)
- o Not be scorned or shown contempt (119:22)

*God's word:*

- o Is ancient (119:52)
- o Endures to this day (119:91)
- o Is eternal (119:89;144;152;160)
- o Contains wonderful things (119:18;129)
- o Is the way of truth (119:30)
- o Is true (119:142;151;160) and trustworthy (119:86;138)
- o Is righteous (119:62;75;106;128;137;138;160;164;172) and good (119:39)
- o Is boundless (119:96)
- o Stands firm in the heavens (119:89)
- o Is a conduit for God's grace to us (119:29;58)
- o Brings salvation (119:41)
- o Brings peace (119:165)
- o Brings freedom (119:45)
- o Is our counselor (119:24)
- o Is a lamp to our feet and a light for our paths (119:105;130) and directs our footsteps (119:133)
- o Is a righteous promise (119:123)
- o Gives understanding (119:104;130;169)
- o Will preserve our life (119:25;37;50;93;107;116;149;154;156;175)
- o Is our heritage (119:111)
- o Will strengthen us (119:28)
- o Comforts us (119:52;76)
- o Is sweet to the taste (119:103)
- o Is our delight (119:24;47;77;92;111;143)
- o Is precious to us (119:72;127)

*By studying God's law we will learn to:*

- o Have more insight than our teachers (119:99;100)
- o Not sin against God (119:11)
- o Be wise (119:98)
- o Praise God (119:7)

***We are to:***

- o Be in awe of God's laws (119:120;161)
- o Long to know God's laws (119:20;40)
- o Seek out God's precepts (119:45;94;131;173)
- o Learn/meditate on God's righteous decrees (119:7;15;27;48;71;78;95;97;99;148;152)
- o Consider all God's precepts right (119:128)
- o Thoroughly test God's promises (119:140)
- o Love God's commands (119:48;97;113;119;127;140;159;163;165;167)
- o Hide God's law in our heart (119:11;23;30)
- o Remember God's law (119:13;52;61;83;93;109;141;153;176)
- o Recite God's law (119:13)
- o Lift up our hands to God's commands (119:48)
- o Delight in God's law (119:70;174)
- o Rejoice in and cherish God's law (119:14;16;35;162)
- o Sing God's decrees (119:54;172)
- o Not delay in obeying God's commands (119:60)
- o Live and walk according to God's law, and fully obey it (119:4;5;8;9;17;31;32;33;34;44;55;56;57;59;60;67;69;88;100;101;106;112;115;129;134;145;146;166;167;168)
- o Have a blameless heart towards God's decrees (119:80)
- o Not neglect, forsake or depart from His law (119:16;87;102;157), nor turn from it (119:51;110)
- o Trust, believe and hope in God's word (119:42;45;66;74;81;114;147)
- o Always have God's commands with us (119:98)
- o Always have regard for God's decrees (119:117)
- o Thank God for His laws (119:62)
- o Keep God's decrees to the end (119:112)
- o Speak God's statutes before others (119:46)
- o Be a friend to all who obey God's precepts (119:63;79)
- o Grieve when God's laws are not obeyed (119:136)

***We should beseech God:***

- o To teach and direct us in His decrees (119:12;26;33;35;64;66;68;108;124;135;171)
- o To open our eyes to see His truths and give understanding (119:18;27;34;36;73;125)
- o To not hide His commands from us (119:19;43;49)
- o To fulfill His promises to us that He may be feared (119:38)
- o To do good to us according to His word (119:65)
- o To deliver us according to His promise (119:170)

***If we do not obey God's decrees:***

- o We will be rebuked for pride (119:21)
- o We will be utterly forsaken (119:8)

***The wicked:***

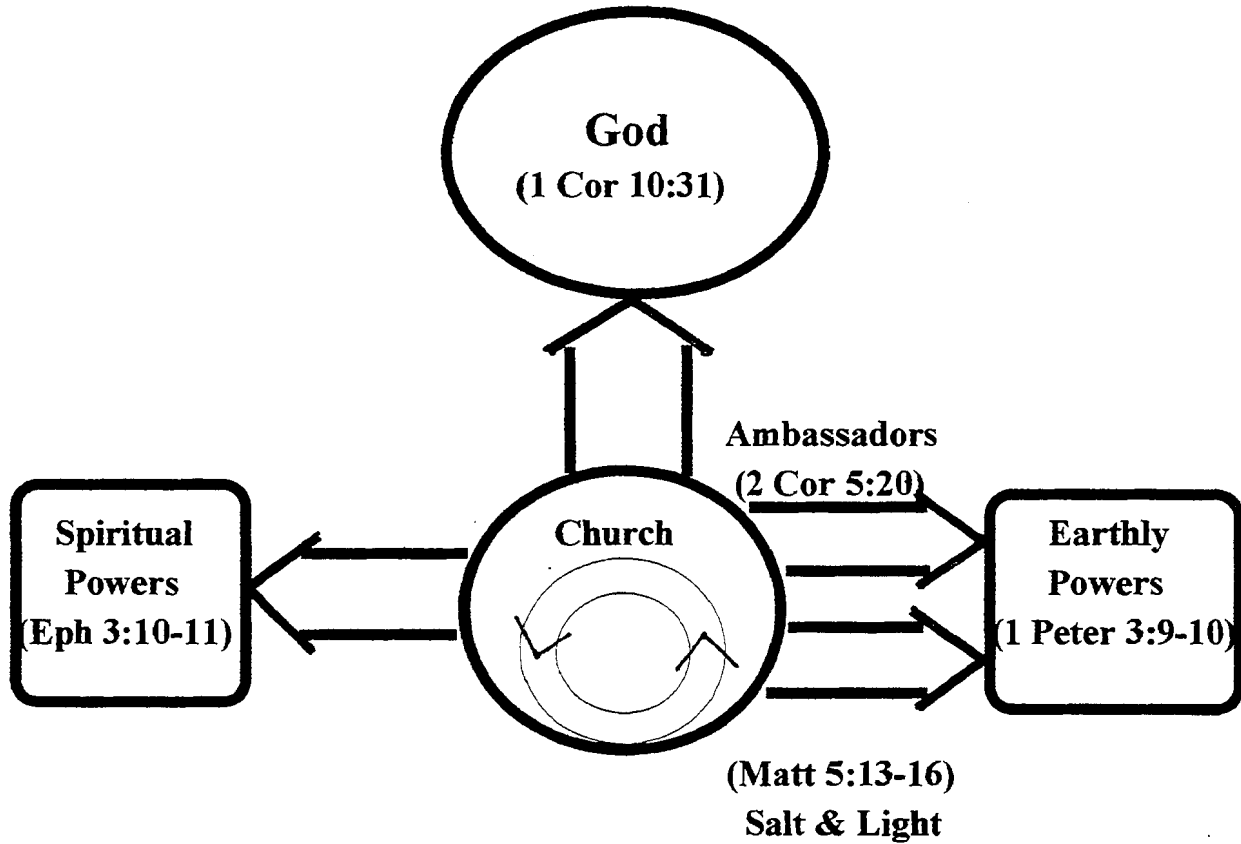
- o Have forsaken God's law (119:53)
- o Ignore God's words (119:139;155)
- o Stray from God's decrees and are rejected (119:118)
- o Break God's law (119:126;158)
- o Dig pitfalls for us, contrary to God's law (119:85)
- o Devise wicked schemes and are far from God's law (119:150)

## Session #9: The Role of the Church (Session Outline)

*"His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord" (Eph 3:10-11)*

1. Introduction
  - o What is the church (*ekklesia*)?
  - o General characteristics: "One, holy, catholic and apostolic church" (Council of Constantinople - 381) (Rom 12:3-8; 1 Cor 12; Eph 4:1-6; John 17:20-26; Gal 3:27-28; 2 Thess 2:13; Eph 2:20)
  - o Besides being the Body of Christ; what other illusions and illustrations are there?
2. The role of the church is first and foremost to bring glory to God (1 Cor 10:31)
3. A role of the church is to reflect God's multi-faceted grace before spiritual powers (Eph 3:10-11)
4. A role of the church is to testify to God's truths before earthly powers (1 Peter 3:9-10)
5. A role of the church amongst believers is to worship God and equip the saints (Col 3:17; 1 Cor 10:31; Acts 2:41-42; Heb 10:25; 1 Cor 11:28; 2 Tim 3:16-17,4:2; Eph 5:19-20; 1 Cor 11:17-32; Acts 20:28-31; Eph 2:10,6:18; Matt 28:19-20; Acts 6:1-6; Rom 15:27)
6. A role of the church is to equip believers to be godly citizens
  - o Instruct believers to: be obedient (Rom 13:2); respectful (Rom 13:6-7); pray (1 Tim 2:1-2); work hard (2 Thess 2:6-15); expose evil and warn society (Eph 5:8-14); be ready with answers (Col 4:5-6)
  - o Seek the peace and prosperity of the nation (Jer 29:4-7)
  - o Train to use giftedness for furtherance of the Kingdom and ministry to our fellow man
  - o To be salt as well as light in all of our endeavors (Matt 5:13-15)
  - o To remind us that the power within us is greater than that in the world (Rom 8:31-39)
7. Commonly held historic roles of the church relative to surrounding culture (H. Richard Niebuhr; "Christ and Culture" 1951)
  - o "Christ above Culture" (Modified theocracy)
  - o "Christ and Culture in Paradox" (Dualism)
  - o "Christ the Transformer of Culture" (Transformation)
  - o "Christ against Culture" (Separatism)
  - o "Christ of Culture" (Liberal Protestantism)
8. The role of church leadership relative to society:
  - o Example of early America clearly shows pastors were outspoken leaders in community/national issues
  - o Why would church leadership not take a strong public stance on issues, laws and leaders of the day?
9. Bottom line: The church has a responsibility to equip believers to be salt & light in society and strive to bring God's righteous standards into the public sphere. We must, however, be gracious towards others (Rom 14)
10. Discussion Questions:
  - o "Should a local church publically speak out against leaders by name and action when they are ungodly or compromise their duties?"
  - o "Should local churches be restricted in taking out ads in newspapers and other forms of media in support of or against particular laws, leaders, candidates, or issues of societal concern?"
  - o "Has tax exempt status resulted in churches being "gun-shy" in addressing politically sensitive issues?"
  - o "Are you willing to give up your claim to a tax deduction for contributions to the church should it's tax exempt status be revoked for any reason?"
  - o "Do you think a local church should house a "Citizenship" room that provides materials, tracts, information, and point papers on candidates, issues and laws of concern to believers in order to better equip them to exercise their citizenship responsibilities?" Other actions?
  - o "What should the church **not** do?"
  - o "Has the church found it easier to generically address the evils of the day instead of finding and supporting publically those leaders that desire to bring glory to God?"
  - o "Is the church to evangelize the nations and teach them righteousness?"
  - o "Is it appropriate to work together with other Christian churches that we agree with on societal issues and actions needed, yet we differ doctrinally?"

## The Different Roles of the Church



**Worship (Acts 2:42)**

**Ordinances (Acts 2:41; 1 Cor 11:17-32)**

**Maintain Purity (Acts 20:28-31)**

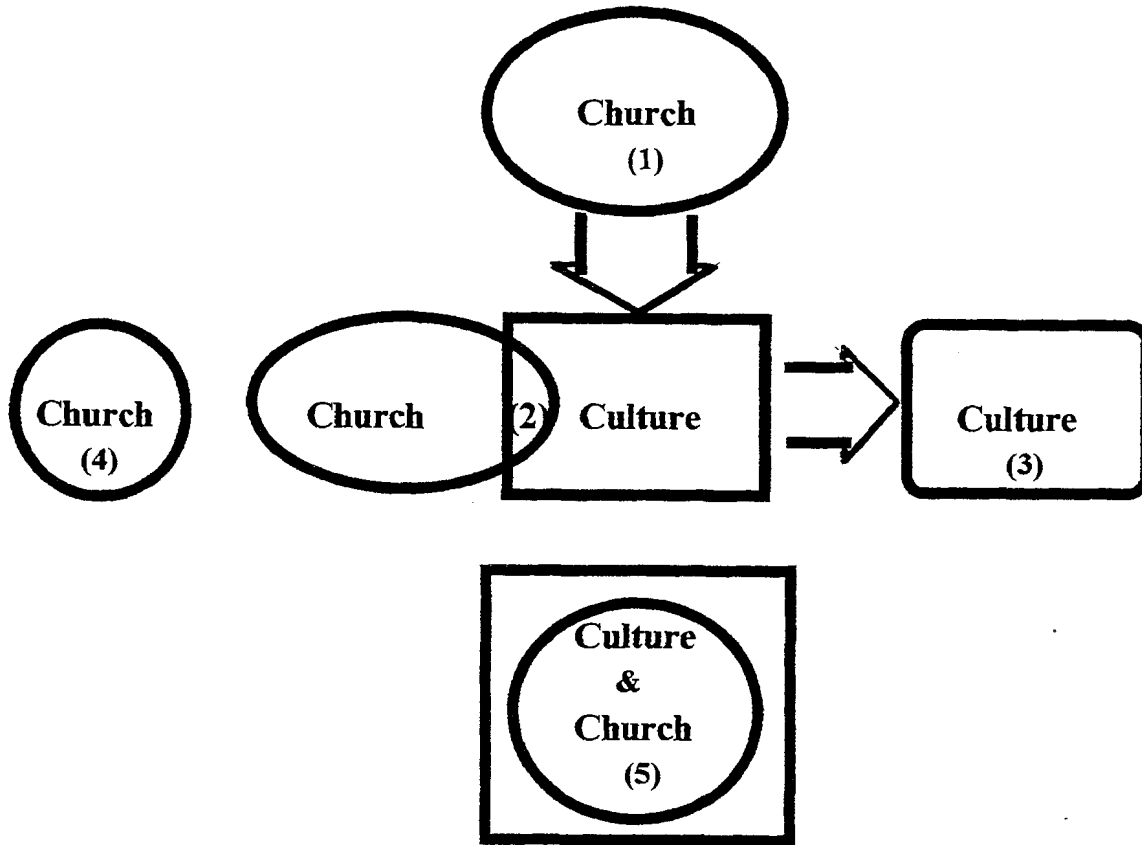
**Equip for Service (Eph 2:10; 1 Cor 12:4-7)**

**Discipleship (Matt 28:19-20)**

**Meet Needs (Acts 6:1-6)**

**Support other Churches (2 Cor 8:2-5)**

**Commonly Held Views of the Relationship  
Between Church and Society (Culture)**



- Note:** (1) "Christ above Culture (Modified Theocracy)  
(2) "Christ and Culture in Paradox" (Dualism)  
(3) "Christ the Transformer of Culture" (Transformation)  
(4) "Christ against Culture" (Separatism)  
(5) "Christ of Culture" (Liberal Protestantism)

**Based upon: H. Richard Niebuhr 'Christ and Culture', 1951**



## Session #10: Separation of Church and State (Session Outline)

*"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: 'I will live with them and walk among them, and I will be their God, and they will be my people.' 'Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.'" Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God"*  
(2 Cor 6:14-18)

1. Introduction: Christians can be involved in politics, but they must not be yoked to it in an ungodly manner
  - o "Do not be yoked..." (Deut 22:10)
    - o Implies different masters and goals (Christ vs. Satan)
    - o We are not by our own devices and decisions to be constrained or forced together such that we are dependent upon a non-believer for us to do right before the Lord
    - o What examples come to mind? What about coaches, commerce, doctors?
    - o Jesus told us who to be yoked to (Matt 11:28-30); we cannot serve two masters (Matt 6:24)
    - o Paul allowed associations with the immoral (1 Cor 5:9-10) as a practical matter, not as an encouragement
  - o "For what do righteousness and wickedness have in common...?"
    - o There is no commonality, fellowship, harmony between the believer and unbeliever
    - o Christ fulfilled the law, all others are lawless; Christ is the light of the world, Satan the prince of darkness; Christ is holy, pure, divine; Satan is created, fallen and rebellious
    - o Believer has: new nature, is redeemed, indwelt with the Holy Spirit, has the mind of Christ, lives to please God; Unbeliever is the exact opposite
  - o "Be separate" - be holy!
    - o We're not to entangle or bind ourselves to the depravity of the world
    - o We're to examine ourselves and remove anything that soils us or makes us impure (1 Peter 3:9)
    - o But, we are to overcome evil with good (Rom 12:21) and be salt and light (Matt 5:13-17)
  - o Application - these verses do not teach us to not be involved in societal issues, politics and the like, but:
    - o Must be well grounded in Biblical truths to stand against the world's schemes and reasoning (Reference Daniel; Shadrack, Meshach, Abednego, Joseph, etc.)
    - o We are to obey God before men (Acts 4:19)
    - o Many decisions require great wisdom and a through understanding of God's word for a consistent Christian worldview (don't bend scripture to expediency, govern decisions by truth)
    - o We're not to have binding agreements (commitments) that result in our compromising our walk before the Lord
2. Historical Understanding of "Separation of Church and State" protected Christianity from Central Government
  - o The Constitution itself - Amendment I; adopted June 15, 1790 (Establishment Clause)
    - "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances"*
  - o No mention of "separation of church and state" in Constitution, Amendments or Decl. of Independence
  - o Origin from letter of President Jefferson to Dandury Baptist Association responding to rumor that Federal Government intended to declare an official denomination:
    - "I contemplate with solemn 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"*

- o However: Jefferson not a delegate to Constitutional Convention, nor member of Congress when this Amendment approved, therefore his opinion could not be expected to be definitive
  - o What was the original intent? Prevent Federal Government from instituting a national religion or limiting the free expression of Christian influence! (*see reference (1)*)
    - o See Handout and Congressional Judicial Committee rulings (1853): Both Houses unambiguously affirmed Christianity as the bedrock of the nation and the appropriateness of encouraging its influence
    - o See Handout and Supreme Court decision in "*Church of the Holy Trinity v. United States*" (1892) which thoroughly researched the roots of the nation and intent of the Constitution
    - o Additional Supreme Court case ("*Reynolds v. United States*" (1878)) specifically used Jefferson's letter to show nation's laws and government were to protect Christian foundation
3. "New" Interpretation of Establishment Clause (1947) resulted in systematic dismantling of Christian presence throughout the nation (All governmental levels)
- o "Everson v. Board of Education", Supreme Court ruled:
 

***"The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach" ...[n]either a state nor the Federal Government...can pass laws which aid one religion, aid all religions, or prefer one religion over another."***
  - o This decision used Jefferson's letter out of context, did not cite any previous precedent, ignored all other founding fathers, patriots, and all framers of the Constitution
  - o Court used 14<sup>th</sup> Amendment (originally intended to protect freed slaves) and applied 1<sup>st</sup> Amendment to the States (eventually used to apply all Bill of Rights to the States)
  - o Result: Common belief that no outward expression of Christianity at any governmental level is legal (contrary to first 150 years of national history)
4. Bottom Lines
- o The church corporate must not lose sight of its primary mission - bring glory to God (Major in the majors, and minor in the minors)
  - o The church corporate has freedom to equip the saints in being good citizens
  - o Churches still maintain great freedoms that can be exercised, and have a right to call the nation and the magistrate back to protecting Christian expression vice promulgating, funding or forcing it
  - o Supreme Court decision in *Walz v. Tax Commission of the City of New York*, 379 U.S. 670, 90 S. Ct. 1409 (1970) - Churches still have rights:
 

***"Adherents of particular faiths and individual churches frequently take strong positions on public issues including, as this case reveals in the several briefs amici, vigorous advocacy of legal and constitutional positions. Of course, churches as much as secular bodies and private citizens have that right"*** However:

    - o Churches that are politically involved put their tax exempt status at high risk
    - o Developing Biblical approaches to social, cultural, State and National affairs takes significant study & effort
5. Discussion Questions
- o "Should we allow our children to be "yoked" to a non-believing coach in Little League?"
  - o "Is it right for a Christian politician to compromise on an abortion limitation bill that is only a small step towards the final goal?" (i.e. limit for other than rape or incest)
  - o "If we vote for a non-Christian, and he wins, are we "yoking" ourselves to him and his authority?"
  - o "What about ecumenical movements against abortion (Catholics; Jews; Presbyterians..)? Should we work together since the objective is the same?" How about with atheists/secular groups?"
  - o "Should we endorse candidates for office we don't completely agree with?"
  - o "Would we be willing to give up our church tax exempt status if necessary to become greatly involved in a major political issue?"
  - o "Is it possible for a sincere believer to ever serve successfully in an elective office without compromising beliefs?"
  - o "Can or should a pastor of a church ever simultaneously hold a publicly elected office and be pastor?"

Primary reference: (1) David Barton, "*The Myth of Separation*", WallBuilder Press, 1992



## Has Church and State Historically Been Separate?

*(Two Selected excerpts from Ref 1)*

### Congressional Judicial Committees, January 19, 1853

Historical note: Congress was petitioned to separate church and state and to remove chaplains from the Congressional halls and from the military. The petitions submitted were referred to the Judiciary Committees of Congress for consideration. After extensive investigations and searches through the historical records and laws the following reports were filed (excerpts):

"In the Senate of the United States, January 19, 1853, Mr. Badger made the following report: -"

"The ground on which the petitioners found their prayer is, that the provisions of law...are in violation of the first amendment of the constitution of the United States, which declares that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'"

"It thus becomes necessary to inquire whether the position of the petitioners be correct."

"The clause speaks of 'an establishment of religion.' What is meant by that expression? It referred, without doubt, to that establishment which existed in the mother-country, and its meaning is to be ascertained by ascertaining what that establishment was. It was the connection, with the state, of a particular religious society [denomination]..."

"We are a Christian people...not because the law demands it, not to gain exclusive benefits or to avoid legal disabilities, but from choice and education; and in a land thus universally Christian, what is to be expected, what desired, but that we shall pay a due regard to Christianity...?"

"The whole view of the petitioners seems founded upon mistaken conceptions of the meaning of the Constitution...They intended, by this amendment, to prohibit 'an establishment of religion' such as the English Church presented, or any thing like it. But they had no fear or jealousy of religion itself, nor did they wish to see us an irreligious people...They did not intend to spread over all the public authorities and the whole public action of the nation the dead and revolting spectacle of atheistic apathy. Not so had the battles of the Revolution been fought and the deliberations of the Revolutionary Congress been conducted."

"March 27, 1854. Mr. Meacham, from the [House] Committee on the Judiciary, made the following report:-The Committee on the Judiciary...had the subject under consideration, and, after careful examination, are not prepared to come to the conclusion desired by the memorialists. Having made that decision, it is due that the reason should be given..."

"At the adoption of the Constitution, we believe every State - certainly ten of the thirteen - provided as regularly for the support of the Church as for the support of the Government...Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have been strangled in its cradle. At the time of the adoption of the Constitution and the amendments, the universal sentiment was that Christianity should be encouraged, not any one sect [denomination]..."

"It [Christianity] must be considered as the foundation on which the whole structure rests. Laws will not have permanence or power without the sanction of religious sentiment, - without a firm belief that there is a Power above us that will reward our virtues and punish our vices. In this age there can be no substitute for Christianity: that, in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions. That was the religion of the founders of the republic, and they expected it to remain the religion of their descendants. There is a great and very prevalent error on this subject in the opinion that those who organized this Government did not legislate on religion"

Two months later the House of Representatives passed the following resolution: "The great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the gospel of Jesus Christ"

### Church of the Holy Trinity v. United States, 1892

United States Supreme Court

Quote: "This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation. The commission to Christopher Columbus...[recited] that 'it is hoped that by God's assistance some of the continents and islands in the ocean will be discovered...' The first colonial grant made to Sir Walter Raleigh in 1584...and the grant authorizing him to enact statutes for the government of the proposed colony provided that 'they be not against the true Christian faith...' The first charter of Virginia, granted by King James I in

1606...commenced the grant in these words: '...in propagating of Christian Religion to such People as yet live in Darkness...'"

"Language of similar import may be found in the subsequent charters of that colony...in 1609 and 1611; and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant. The celebrated compact made by the Pilgrims in the Mayflower, 1620, recites: 'Having undertaken for the Glory of God, and advancement of the Christian faith...a voyage to plant the first colony in the northern parts of Virginia...'

"The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-1639, commence with this declaration: '...And well knowing where a people are gathered together the word of God requires that to maintain the peace and union...there should be an orderly and decent government established according to God...to maintain and preserve the liberty and purity of the gospel of our Lord Jesus which we now profess...of the said gospel [which] is now practiced amongst us."

"In the charter of privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited: '...no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of...their religious profession and worship...'"

"Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs in these words: '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...'; '...appealing to the Supreme Judge of the world for the rectitude of our intentions...'; 'And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.'"

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances; they speak the voice of the entire people. While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph v. The Commonwealth*, it was decided that, 'Christianity, general Christianity, is, and always has been, a part of the common law...not Christianity with an established church...but Christianity with liberty of conscience to all men.' And in *The People v. Ruggles*, speaking as Chief Justice of the Supreme Court of New York, said: 'The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice...We are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors [other religions].' And in the famous case of *Vidal v. Girard's Executors*, this Court...observed: 'It is also said, and truly, that the Christian religion is a part of the common law...' These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

Notes: 1. The Court quoted from 18 sources and alluded to over forty others, and acknowledged "many other" from which selections could have been made. The complete ruling cited from 44 state constitutions (total states in 1892)

#### Other Court cases:

1. *The People v. Ruggles*, 1811; Supreme Court of New York sustained lower courts conviction of one that committed blasphemy against God, and contumelious reproaches, and profane ridicule of Christ or the Holy Scriptures, are offenses punishable at the common law, whether uttered by words or writings
2. *Updegraph v. The Commonwealth*, 1824; Supreme Court of Pennsylvania dealt with blasphemy - sustaining the lower courts conviction and the legality of laws on blasphemy
3. *Vidal v. Girard's Executors*, 1844; United States Supreme Court ruled that a stipulation in the bequeathing of an inheritance to form a college, but with the restriction that no minister of any sect could hold any position there. Court ruled separating Christianity from education was "repugnant" and could not be done - moral principles must be taught from the Bible

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Ref 1: "The Myth of Separation - What is the correct relationship between Church and State?"; David Barton, Wallbuilder Press, 1992, pages 48, 49, 50, 132,133

## Session #11: Welfare (Part 1) (Session Outline)

*"And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone" (1 Thess 5:14)*

1. A Balance of Wisdom, Discernment and Compassion should Govern our Approach to the Needy (1 Thess 5:14)
  - a. Paul is writing to mature believers and instructing them in how to treat others (1 Thess 5:12)
  - b. The "idle" are slothful, unwilling to work, leading to unruliness (Eccl 10:18; 2 Thess 3:6-10,13; 1 Tim 5:8; 2 Thess 3:6-9) - we must warn them!
  - c. The "timid" are little-spirited, emotionally overwhelmed, believe they have little of value for the Lord - we must be an encouragement to them to excel for the Lord!
  - d. The "weak" are feeble spiritually and/or physically (disabled, orphaned, widowed, etc.)(Deut 24:17; 26:12; Prov 23:10; 1 Tim 5:3,16; James 1:27) - we must help them!
  - e. Why is patience so important? (Gal 6:9)

**Question:** If God's principles relating to hard work, initiative, compassion (rewarding the worthy), and not rewarding the unworthy applies universally, shouldn't experience and statistics demonstrate these truths?
2. Early America implemented Puritan Biblical Principles of Justice and Mercy
  - c. Practical aspects in early America: small towns, personal contact, few secrets, high accountability
  - a. Charity in a society is built upon the image that society has of God (just, merciful, sugar-daddy, etc.)
  - b. Colonial view of compassion balanced demand of hard work, accountability, severe punishment of sin (2 Thess 3:10; 1 Tim 5:8; Heb 13:17; Rom 3:10-12; 12:2; 1 Thess 5:14)
3. As America grew, hard practical lessons of compassion were learned over and over again
  - a. Cities grew; cultural, economic and church segregation occurred; economic factors created hardships in a number of ways - individuals, churches and societal organizations responded to meet needs
  - b. Hundreds of examples exist of attempts to help the "poor" in the 1800's alone, e.g.
    - o Society for the Prevention of Pauperism (New York; 1818ff)
    - o Association of Delegates from the Benevolent Societies of Boston (1835ff)
    - o New York Association for Improving the Condition of the Poor (AICP) in early 1830's
    - o Boston Provident Association (1851ff)
    - o New York Children's Aid Society (1853ff)
4. Some Historical Lessons learned
  - a. People give generously when they have confidence it will be used to help and not harm
  - b. Upwards of 75% to 90% of poverty was found to be related to intemperance
  - c. The real cause of the poverty must be found and addressed, not just the apparent condition
  - d. Home visitation very important to determine underlying causes of the situation
  - e. Aid is only to be given in concrete terms (food, clothing, coal), never cash
  - f. Direct involvement and accountability were keys to successfully helping others
  - g. Practical advice concerning finances, education, moderation, finding a job was needed
  - h. Giving material aid without requiring anything in return made the situation worse
  - i. Charities that gave too freely drove out "good" charities
  - j. Handouts become "rights" in the view of those being "helped" ("entitlements")
  - k. Changed worldview the most critical component in making a lasting change in a person's condition
5. When talking with un-believers, appeal to reason, historical record and what true compassion is
6. Discussion Questions
  - a. "If parents try and teach initiative, hard work, compassion and honesty to their children, why shouldn't society demand that of everyone before any help is given?"
  - b. "If non-work and no initiative is rewarded, is the system truly incentivized correctly?"
  - c. "What constitutes true compassion?"
  - d. "Can government be expected to provide better insight into how to help people than those who know them the best (family, friends, church)?"
  - e. "How would you define what constitutes 'worthy' and 'unworthy' poor?"
  - f. "Is having expectations of those who receive help considered harsh? If so, why?"

*Primary Reference: Marvin Olasky. "The Tragedy of American Compassion"; Regnery, 1992*



**Session #12: Welfare (Part 2)**  
**(Session Outline)**

*"Do not swerve to the right or the left; keep your foot from evil"*  
*(Prov 4:27)*

1. Biblically there is a difference between harsh and indiscriminate compassion (Prov 4:27)
  - a. Extreme liberalism or extreme conservatism both yield undesirable results
  - b. Loving our neighbor as ourselves (Matt 22:37-39) and seeking His kingdom (Matt 6:33) provide the foundational perspective needed (help the downtrodden, but point them heavenward)
2. What happened in the United States? (Dominant swerve to the left)
  - a. Early 1800's
    - o Governmental "Alms Houses" had a bad reputation
    - o Institutionalized support typically failed since they "dried up" local charities
    - o 1840's - Historic editorial battle between the New York Times and Tribune framed the issues
    - o Liberal press began espousing view that public money should be used to support public needs
  - b. Mid to late 1800's
    - o Civil War and economic crisis created massive poverty
    - o Immigration and urbanization produced massive cultural segregation
    - o "Compassion Fatigue" began to appear as "Bad" charities drove out "good" charities
    - o Social Darwinism gained a strong foothold
  - c. Late 1800's and early 1900's
    - o "Social Gospel" gained prominence (charity without challenge); Calvinism influence fell
    - o Pietism kept evangelical emphasis and care for needy, but not strongly focusing of government
    - o Settlement House movement occurred with no religious affiliations
    - o Humanism became prevalent - government was the new god
3. Modern contemporary trends in the United States
  - a. Welfare as we know it began in the early 1960's - the "War on Poverty" of President Johnson
    - o Over 77 major Federal programs alone (not counting state and local programs)
    - o Costs (1963-1997) for total Federal and State was over \$7 Trillion (constant 1993 dollars)
    - o On average for a family, welfare in 1993 alone cost \$3,357
  - b. Popular misconceptions: material poverty; undernourished; dilapidated housing; there isn't enough money (see Handout)
  - c. Impact upon the family and society (see Handout)
    - o When welfare benefits are tied to low work, divorce, illegitimacy, then those behaviors increase
    - o Breakdown of the family is a leading cause of crime (crime causes poverty not vice versa)
    - o Out of wedlock children have higher rates of: behavioral problems; psychiatric care; suicide; earlier sexual activity; low IQ scores; expelled from school; unwed mothers; divorce; drug use
  - d. Current status: little public confidence in the system; little accountability; no public control of system
  - e. Bottom line: when incentives reward bad behavior, that is what you will get!
4. What can we do as Christians?:
  - o Remember Christ showed true "compassion" to us (Heb 2:17-18)
  - o Are we willing to sacrifice to help the "worthy" poor? (Matt 19:19; Lev 19:18)
  - o Where are we storing our riches? Here or in Heaven? (Matt 6:19-21)
  - o Teach Biblical principles of hard work & compassion to our families (see Handout), gain practical experience
  - o Seek out those to help in our churches by helping the Deacons (Acts 6:1-7)
  - o Within our neighborhood encourage in order: family/relatives/church/neighbors/organizations/ temporary Christian social services/temporary governmental social services
  - o Within our nation: encourage programs requiring self-reliance; initiative; help for the "worthy" poor; removal of disincentives to work & marriage; incentives to prevent illegitimacy; vote accordingly
  - o Have handy facts and questions when confronting non-believers

Primary Reference: Marvin Olasky. "The Tragedy of American Compassion"; Regnery, 1992

## Selected Data on Welfare in the United States (Various Sources)

### *o Welfare Basics*

- o Definition: "the total set of governmental programs explicitly designed to assist poor and low income Americans") (note (1))
- o Official objectives of welfare programs:
  - o Sustain living standards through cash and non-cash transfers
  - o Promote self-sufficiency
  - o Aid economically distressed communities
- o Most welfare programs are "*individually means-tested*", restricting eligibility for benefits to persons with "means" (non-welfare income) below a certain level (note (1))
  - o About 94% of total welfare spending is means-tested aid directly to individuals
  - o 5.2% is directed through programs that are "community targeted" (assistance to communities with high percentage of poor and low income persons or are economically distressed)
  - o 1.2% is directed towards "categorical" programs to provide aid to specific disadvantaged or generally needy groups (migrant farm workers, homeless persons, abandoned children, all without a formal means test)
- o Types of programs (77 major ones run by the Federal government alone in 1995):
  - o Cash aid      o Food      o Medical aid      o Housing aid      o Energy aid
  - o Jobs & training      o Social service      o Urban & community development
  - o Targeted & means tested education
- o There are 36.5 Million "poor" Americans (14% of population) in 1997 according to the Census Bureau

### *o Costs associated with Welfare programs (note (1) except as noted)*

- o 1993: 48% devoted to medical programs; 22.1% cash; 18.8% for food, housing and energy; 11.1% for education, job training, social services, urban and community aid
- o FY 1993: \$324.3 Billion (\$234.3 Billion Federal; \$90 Billion State)
- o In 1965 the US spent 29 cents on welfare for every \$1 on primary, secondary and post-secondary education by all levels of government. In 1993 it was 91 cents for every \$1 on education
- o On average the welfare system costs each household that paid Federal tax \$3,357 (in 1993)
- o Between 1965 and 1994 the total cost was \$5.4 Trillion in constant 1993 dollars
  - o Equals the entire cost of private sector industrial and business infrastructure of US
  - o Equals entire purchasing price of every factory, all manufacturing equipment, every office building in US, with leftover could buy every airline, railroad, trucking firm, entire commercial maritime fleet, every telephone, television, radio company, power company, hotel, retail and wholesale store in the US
- o As of 1997, the total bill for welfare at all levels of government has been over \$7 Trillion! (note (6))
- o War on poverty through 1994 was 70% greater than cost to defeat Germany and Japan in WW II (after adjusting for inflation)

### *o Some Misconceptions: Common view is that all "poor" are malnourished, poorly clothed, and living in filthy, dilapidated and overcrowded housing.*

- o Are all with a yearly income below the poverty level "poor"? Census Bureau considers family income below \$14,763 for family of four in 1993 (\$16,404 in 1997) as "poor". However, it considers
  - o Only current year income and ignores all assets accumulated in prior years
  - o Temporary business losses resulting in negative net income for the year qualifies as "poor"
  - o Only it's own income calculations (total for US in 1996 was \$4.8 Trillion); but the National

Income and Product Accounts (GNP estimates) found "personal income" for the US was \$6.8 Trillion (avg. of \$20,000 for each household difference)(note (6))

- o What about nourishment?
  - o "Poor" have almost the same average level of consumption of protein, vitamins, and other nutrients as persons in the upper middle class (note (3))
  - o Children living in "poverty" today are not malnourished; grow to be one inch taller and ten pounds heavier than avg child of same age in general population in late 1950's (note (4)).
  - o Most important nutrition related problem facing poor in US is obesity - poor have a higher rate than do members of other socioeconomic groups
  - o Avg. Consumption of protein, vitamins, minerals is virtually the same for poor and middle-class children, and in most cases is well above recommended norms; "poor" children actually consume more meat than do higher-income children and have avg. protein intakes 100% above recommended levels (note (6))
- o What about housing?
  - o "Poor" Americans have more housing space and are less likely to be overcrowded than the average citizen in Western Europe. Nearly 41% of households defined as poor by the US government actually own their own homes (vs. 65% of all households)(notes (5) & (9))
  - o Avg. Home owned by a person classified as "poor" has three bedrooms, 1.5 baths, a garage, and is located on a half-acre lot. Over three quarters of a million own homes worth over \$150,000 and nearly 200,000 own homes worth over \$300,000 (note (6))
  - o Avg. "poor" American has 1/3 more living space than the avg. Japanese and 4 times that of the avg. Russian (note (7)), and roughly twice the living space per person of the avg. citizen in middle-income countries such as Greece or Poland (note (6))
  - o 4 % of "poor" family homes have "severe physical problems (1.5% of total US homes); and 9% of "poor" family homes have "moderate physical problems" (5% of total US homes)(note (8))
- o What about amenities?
  - o 70% of "poor" households own a car (90% for all households); 27% own two or more cars (vs. 62%)(note (6))
  - o Two thirds of "poor" households have air conditioning (30 years ago only 36% of entire US population enjoyed air conditioning, with 75% of all households today)(note (6))
  - o 99.3% of "Poor" households have a refrigerator (99.7% for all households); 97.3% have a color TV (vs. 98.7%); 13.1% have a personal computer (vs. 35%)(note (6))

### *o Is there enough money to eradicate the "poor"?*

- o In 1992 (for example), there were an estimated 7.5 million families below the poverty line
- o If each family in 1992 was given \$12 K to put above the poverty line the total cost is about \$90 B. The amount that was spent in 1992 on cash & non cash benefits for persons with limited income was \$150 B

### *o Impact on Society (direct and indirect)*

- o In 1995, 1 in 7 children were raised on Aid to Families with Dependent Children (AFDC)
- o In 1965, 1 in 4 black children were born out of wedlock; in 1995 2 out of 3 were
- o Illegitimate birth rate among low-income white High School dropouts - 48%
- o Overall, nearly one third of children are born to single mothers
- o Welfare undermines the work ethic and rewards illegitimacy (in effect, generates its own clientele)
- o Breakdown of the family structure is a known leading cause of crime
- o Affect of breakup of family structure
  - o The greater the percentage of single parent families in a neighborhood, the higher the rates of violent crime and burglary (note (2))
  - o The percent of low income families in a neighborhood is not related to the crime rate (note (2))
  - o Children born out of wedlock: have twice the antisocial behavior; are 25-50% more likely to have behavioral problems; are 2-3 times more likely to need psychiatric care; have higher

- o suicide rates; are more likely to begin sexual activity at earlier age; have higher probability will use drugs; have lower IQ tests; are 3 times more likely to repeat a grade in school; are 4 times more likely to be expelled from school; are three times more likely to become an unwed mother if raised by one; are 92% more likely to have a marriage end in divorce
- o Spending to alleviate material poverty led to large increase in behavioral poverty (divorce; illegitimacy; non-work). Mother in effect has a contract with the government to continue to receive a check if:
  - o She does not work
  - o She does not marry an employed male
- o When welfare benefits are tied to low work, divorce and illegitimacy, then these behaviors increase (we get what we pay for!)

**Notes:**

- (1) Robert Rector and William Lauber, "America's Failed \$5.4 Trillion War on Poverty", *The Heritage Foundation*, 1995
- (2) Douglas Smith & G. Roger Jarjoura, "Social Structure and Criminal Victimization", *Journal of Research in Crime and Delinquency*, February 1988, pp. 27-52
- (3) Robert Rector, "Food Fight: How Hungry Are America's Children?", *Policy Review*, Fall 1991, pp. 38-43; "Hunger and Malnutrition Among America's Children", *Heritage Foundation Backgrounder No. 843*, August 2, 1991
- (4) Bernard D. Karpinos, "Height and Weight of Military Youths", (*Medical Statistics Division, Office of the Surgeon General, Department of the Army*, 1960, pp. 336-351. Information on current height and weight provided by National Center for Health Statistics of the U.S. Department of Health and Human Services
- (5) Robert Rector, "How the Poor Really Live", pp. 12-13
- (6) "The Myth of Widespread American Poverty" Robert Rector; *The Heritage Foundation*; #1221; 18 September, 1998 ([www.heritage.org](http://www.heritage.org))
- (7) A.S. Zaychenko, "United States-USSR: Individual Consumption (Some Comparisons)" *World Affairs*; Summer 1990. Japanese data provided by the Japanese embassy
- (8) American Housing Survey for the United States in 1995
- (9) US Department of Housing and Urban Development



## **Christian Work Virtue** *(Selected verses)*

***Work Ethic: The Christian is called to be diligent in their affairs in this life as a constant witness to unbelievers and to be obedient to God. Selected scriptures relating to a Christians' work ethic are listed below:***

- o "Go to the ant you sluggard, consider its ways and be wise" (Prov 6:6)
- o "A little sleep, a little slumber, a little folding of the hands to rest - and poverty will come on you like a bandit and scarcity like an armed man." (Prov 6:10)
- o "Lazy hands make a man poor, but diligent hands bring wealth." (Prov 10:4)
- o "He who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son." (Prov 10:5)
- o "He who works his land will have abundant food, but he who chases fantasies lacks judgment" (Prov 12:11)
- o "The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied." (Prov 13:4)
- o "All hard work brings a profit, but mere talk leads only to poverty." (Prov 14:23)
- o "One who is slack in his work is brother to one who destroys." (Prov 18:9)
- o "Do not love sleep or you will grow poor; stay awake and you will have food to spare." (Prov 20:13)
- o "Do you see a man skilled in his work? He will serve before kings; he will not serve before obscure men." (Prov 22:29)
- o "I went past the field of the sluggard, past the vineyard of the man who lacks judgment; thorns had come up everywhere, the ground was covered with weeds, and the stone wall was in ruin." (Prov 24:30,31)
- o "If a man is lazy, the rafters sag; if his hands are idle, the house leaks." (Eccl 10:18)
- o "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need." (Eph 4:28)
- o "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving" (Col 3:23)
- o "Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody." (1 Thess 4:11)
- o "For you yourselves know how you ought to follow our example. we were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow." (2 Thess 3:7-9)
- o "We hear that some among you are idle. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat." (2 Thess 3:11,12)
- o "We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised." (Heb 6:12)

***Christian Service: The Christian is also called to be of service to both Christians and non-Christians. Selected verses in this area are the following:***

- o "If you come across your enemy's ox or donkey wandering off, be sure to take it back to him. If you see the donkey of someone who hates you fallen down under its load, do not leave it there, be sure you help him with it" (Ex 23:4-5)
- o "If one of your countrymen becomes poor and is unable to support himself among you, help him as you would an alien or a temporary resident, so he can continue to live among you (Lev 25:35)
- o "Share with God's people who are in need. Practice hospitality" (Rom 12:13; 1 Peter 4:9)
- o "You my brothers, were called to be free. but do not use your freedom to indulge the sinful nature; rather, serve one another in love." (Gal 5:13)

- o "Do not be deceived; God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers." (Gal 6:7-10)
- o "Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free." (Eph 6:7)
- o "No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds" (1 Tim 5:9-10)
- o "Command them to do good, to be rich in good deeds, and to be generous and willing to share." (1 Tim 6:18)
- o "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, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." (Matt 25:35-36)
- o 'Again Jesus said, 'Simon son of John, do you truly love me?' He answered, 'Yes, Lord, you know that I love you.' Jesus said, 'Take care of my sheep.'" (John 21:16)
- o "But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked" (Luke 6:35)
- o "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good" (Rom 12:20-21; Prov 25:21-22)

### ***Why is this important?***

- o "In the same way, let your light shine before men that they may see your good deeds and praise your Father in heaven." (Matt 5:16)
- o "In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, 'You have faith; I have deeds.' Show me your faith without deeds, and I will show you my faith by what I do." (James 2:17,18)
- o "Anyone, then, who knows the good he ought to do and doesn't do it, sins." (James 4:17)
- o "Live such good lives among the pagans that though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us. For it is God's will that by doing good you should silence the ignorant talk of foolish men (1 Peter 2:15)

# The Oak Ridge Affirmations and Denials

AFFIRMATIONS	DENIALS
1. We AFFIRM that there is a Biblical relationship between faith and work, word and deed. Further, we confess Christ as Lord over all realms of life.	1. We DENY that piety or spirituality exempts Christians from concerns with physical needs. Further, we deny any gnosticism which isolates the physical from the spiritual.
2. We AFFIRM that the evangelical and reformed churches have been slack in ministry to the poor in our time.	2. We DENY that our responsibility as Christians will be lessened in the coming days.
3. We AFFIRM that U.S. government programs since 1960 have squandered many resources, lifting few out of poverty.	3. We DENY that the current approach, which centralizes and expends approximately 75 percent on overhead, bears much promise for the future.
4. We AFFIRM that the present welfare system is counter-productive, ill-conceived, and substantially immoral.	4. We DENY that the present welfare system is the proper starting point for caring for the poor.
5. We AFFIRM that the Church should call prophetically for the adoption of Biblically valid systems of caring for the poor.	5. We DENY that any system of caring for the poor can be neutral either in religious principle or moral effect.
6. We AFFIRM that God has created man in His own image to be creative and productive, and that God has enabled him, under proper conditions, to produce sufficient goods for all people everywhere.	6. We DENY that there is inherent scarcity in the finite universe to thwart industry or necessitate poverty.
7. We AFFIRM that God expresses a concern for the poor in the Scriptures.	7. We DENY that God has a concern for poverty as a consequence of sin beyond other categories of sinful consequence.

AFFIRMATIONS	DENIALS
8. We AFFIRM that Scripture teaches that God blesses those, especially the poor themselves, who help the poor.	8. We DENY that Scripture approves a callous indifference to, or ignorance of, the oppression of the poor.
9. We AFFIRM that the Church is charged to be the major extra-family agency of welfare for its members and charged with the prophetic task of calling for, and modeling, justice and mercy in the world.	9. We DENY that civil government is the agency of first recourse for the amelioration of poverty.
10. We AFFIRM the Biblical priority among helping agencies (as in 1 Tim. 5), viz.: a. Personal responsibility b. Family support c. Local/area church d. Other voluntary organizations	10. We DENY that the Church is the first agency responsible for amelioration of the poor.
11. We AFFIRM the Bible's emphasis on industriousness and honest responsibility.	11. We DENY that free handouts and assistance have remedied poverty in our culture.
12. We AFFIRM that the Church or family shall assist only those who are willing to work or unable to work.	12. We DENY that the Church is not free to espouse its beliefs and Biblical ethics while dispensing material aid; nor that it cannot advocate certain Biblical-ethical behaviors as prerequisites for assistance.
13. We AFFIRM that Providence is a limiting factor for the total eradication of poverty.	13. We DENY that all problems can be cured by any agency prior to the eschaton (end time).
14. We AFFIRM that there are deserving poor.	14. We DENY that the undeserving poor should be given aid.
15. We AFFIRM that an active ministry of mercy is one of the marks of an obedient church.	15. We DENY that any churches are exempt from the mandate to institute and maintain ministries of mercy.
16. We AFFIRM that righteousness is a combination of justice and mercy and that all people and institutions fall short of both standards.	16. We DENY that justice is a part of charity.
17. We AFFIRM justice to mean rendering impartially to everyone his due in accordance with God's moral law.	17. We DENY that justice entails any ideal distribution of wealth in society.

AFFIRMATIONS	DENIALS
18. We AFFIRM that justice requires the remediation and vindication of those who are impoverished by the oppressive acts of others, and that this is the primary task of the State in helping the poor.	18. We DENY both that justice permits partiality to anyone in the enforcement of laws and that the poor can be expected to defend themselves adequately against oppression without help from mediating institutions and the state.
19. We AFFIRM that we should not only provide material aid for the genuine poor, but Biblical counsel and accountability as well.	19. We DENY that real charity requires us to subsidize those who persist in moral rebellion.
20. We AFFIRM that principles of Biblical economics must be included as a basis for welfare.	20. We DENY that non-Biblical principles of economics (e.g., Marxism, or unprincipled greed) will help in remedying poverty.
21. We AFFIRM that a politico-economic system that promotes human liberty, justice and productivity is crucial to the prevention and reduction of poverty.	21. We DENY that any politico-economic system apart from the Christian ethic is an adequate solution to poverty.
22. We AFFIRM the Bible as the only infallible guide to proper care for the poor.	22. We DENY that approaches which contradict Biblical wisdom can prove fruitful.
23. We AFFIRM that there are many causes of poverty.	23. We DENY that poverty or welfare can be reduced to any single variable, unless it is an explicitly Scriptural dynamic (i.e. sin).
24. We AFFIRM voluntary charity as the best replacement for statist approaches.	24. We DENY that the civil government's power to tax justifies a general system of wealth redistribution.
25. We AFFIRM that health is a condition of both body and soul (spirit) and that medical care should be practiced with that understanding.	25. We DENY that government control or provision of health care is the best means of making health care available to the needy.
26. We AFFIRM that the goal of charity is to enable its recipients to become self-supporting and able to help others.	26. We DENY that approaches which engender attitudes of dependency on the state for the long term are either helpful or moral.
27. We AFFIRM that some cases of need are systemic or enduring and will require continuing mercy.	27. We DENY that recipients of long-term mercy are incapable of productivity or meaningful ministry.
<p style="text-align: center;">Doug Bandow, Michael Bauman, Cal Belser, Joel Belz, Mark Buckner, Michael Cromartie, Robert Dotson, David Dunham, George Grant, David Hall, Randy Nabors, Ed Payne, Hilton Terrell October 24, 1992</p>	

## Session #13: The Homeless (Session Outline)

*"If a man shuts his ears to the cry of the poor, he too will cry out and not be answered." (Prov 21:13)*

1. Introduction
  - a. Have you ever seen "homeless" people? Where, and under what circumstances?
  - b. Have you ever talked with "homeless" people? What did you learn?
2. Back to Basics: God shows compassion for the poor and also expects us to
  - a. God provides for the fatherless, widows, and aliens (Deut 10:17-19; Psalm 68:4-7; 35:10; 1 Sam 2:8)
  - b. O.T. laws protected them (Ex 23:11; Lev 19:9-10; 23:22; Deut 15:1-11; 24:19-22; Ruth 2:15-16)
  - c. Book of Proverbs addresses the poor many times (See Handout)
  - d. N.T. shows compassion to them (Matt 19:21; Gal 2:10)
  - e. They will always be with us (Deut 15:4-5,11; Matt 26:11), do you know why?
  - f. Remember - they also are created in God's image and are not to be overlooked or ignored
3. Who are the poor Biblically - worthy and the unworthy!
  - a. Those as a result of their own sin (Prov 6:10-11; 10:4-5; 11:24; 13:11; 19:15; 20:1,13; 21:5; 23:19-21,29-35; 24:34; 28:19)
  - b. Those as a direct result of God's judgment (Prov 15:25)
  - c. Those that are a result of disability (John 5:5)
  - d. Those as a result of exploitation (Ex 3:7; Psalm 10:2; 82:3; Prov 14:31; Isa 3:13-15; 32:7)
  - e. Those that are a result of persecution for righteousness sake (Heb 11:35-38)
  - f. Those as a result of calamity (John 9:1; Luke 13:2-5)
  - g. Those as a result of others ignoring them in their time of need (Prov 14:20; 17:5; 19:7)
  - h. Those as a result of personal sacrifice (Mark 12:41-44; Luke 21:1-4; 1 Cor 4:8-13; 2 Cor 8:3-5,9)
4. Who are the "Homeless"? (See Handout)
  - a. Estimates vary depending upon the political agenda
  - b. Causes are typically attributed to society and not morally wrong personal choices
5. The Body of Christ is to follow clear Biblical teachings towards the Believing Homeless
  - a. Body of Christ are to minister to each other (Acts 11:27-30; Rom 15:25-27; 1 Cor 12:24 b-26; 16:1-4; 2 Cor 8:13-15) and not overlook those in need
  - b. Hospitality is a mark of the believer (1 Peter 4:9; Rom 12:13; Heb 13:2)
  - c. Deacons are gifted to minister to the physical needs of the body (Acts 6:1-7) and are to be supported
  - d. Must address underlying spiritual problems (Rom 12:4-8; 1 Thess 5:14; 2 Thess 3:6-15; 1 Peter 4:10)
6. General Christian Principles towards the Unbelieving "Homeless"
  - a. Love one another as Christ loved us (Matt 19:21; Rom 12:20-21; 1 John 4:11)
  - b. Use discernment and don't generalize (Prov 21:13; 29:14)
  - c. Maintain an attitude of mercy and compassion (Prov 14:31; Matt 5:42; Eph 4:28; Phil 4:16)
  - d. Instruct our family and be aware of the Devil's schemes (Deut 6:4-9; 2 Cor 2:11)
  - e. Is this a ministry area for you? (Rom 12:6-8)
  - f. Remember, God calls the poor into His kingdom (Luke 10:27; 1 Cor 1:26-31)
7. Practical Suggestions (See Handout)
  - a. Be prepared to be a good Samaritan (Luke 10:27, 30-37), pray for those you see, use discernment.
  - b. Don't underestimate the cleverness of stories (Prov 13:7; Matt 10:16; John 5:1-7)
  - c. Know where practical help can be found (physical and spiritual)
  - d. Never throw money at the problem
  - e. Don't put your family at risk (or overstep your authority) (Prov 26:10)
  - f. Volunteer (with you family) at soup kitchens or similar Christ centered church related outreach (be prepared, work in this area can be spiritually, emotionally, and physically draining)
  - g. Demand strict accountability if government initiates activities in this area (use Biblical vice secular approaches)

## **The Book of Proverbs on the Poor**

*(Homework: Determine the principles involved with each verse)*

### **"The Lord Makes the Rich and the Poor"**

- o "The Lord tears down the proud man's house but he keeps the widow's boundaries intact" (Prov 15:25)
- o "Rich and poor have this in common: The Lord is the Maker of them all" (Prov 22:2)
- o "The poor man and the oppressor have this in common: The Lord gives sight to the eyes of both" (Prov 29:13)
- o "The Lord does not let the righteous go hungry but he thwarts the craving of the wicked" (Prov 10:3)
- o "A man's riches may ransom his life, but a poor man hears no threat" (Prov 13:8)

### **"Even the Poor are to be Righteous"**

- o "Better a little with righteousness than much gain with injustice" (Prov 16:8)
- o "Better a poor man whose walk is blameless than a fool whose lips are perverse" (Prov 19:1)
- o "What a man desires is unfailling love; better to be poor than a liar" (Prov 19:22)
- o "Better a poor man whose walk is blameless than a rich man whose ways are perverse" (Prov 28:6)
- o "A rich man may be wise in his own eyes, but a poor man who has discernment sees through him" (Prov 28:11)
- o "Two things I ask of you, O Lord; do not refuse me before I die: Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, and so dishonor the name of my God" (Prov 30:7-9)
- o "Men do not despise a thief if he steals to satisfy his hunger when he is starving. Yet if he is caught, he must pay sevenfold, though it costs him all the wealth of his house" (Prov 6:30-31)

### **"Do not Mock or Ignore the Poor"**

- o "He who mocks the poor shows contempt for their Maker; whoever gloats over disaster will not go unpunished" (Prov 17:5)
- o "A poor man pleads for mercy, but a rich man answers harshly" (Prov 18:23)
- o "Wealth brings many friends, but a poor man's friend deserts him" (Prov 19:4)
- o "A poor man is shunned by all his relatives - how much more do his friends avoid him! Though he pursues them with pleading, they are nowhere to be found" (Prov 19:7)
- o "If a man shuts his ears to the cry of the poor, he too will cry out and not be answered" (Prov 21:13)
- o "He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses" (Prov 28:27)
- o "Do not exploit the poor because they are poor and do not crush the needy in court, for the Lord will take up their case and will plunder those who plunder them" (Prov 22:22-23)

### **"Extend Kindness to the Poor and be Blessed"**

- o "He who is kind to the poor lends to the Lord, and he will reward him for what he has done" (Prov 19:17)
- o "A generous man will himself be blessed, for he shares his food with the poor" (Prov 22:9)
- o "The righteous care about justice for the poor, but the wicked have no such concern" (Prov 29:7)
- o "If a king judges the poor with fairness, his throne will always be secure" (Prov 29:14)
- o "It is not for kings, O Lemuel - not for kings to drink wine, not for rulers to crave beer, lest they drink and forget what the law decrees, and deprive all the oppressed of their rights. Give beer to those who are perishing, wine to those who are in anguish; let them drink and forget their poverty and remember their misery no more. Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy" (Prov 31:4-9)

- o "She opens her arms to the poor and extends her hands to the needy" (Prov 31:20)
- o "He who despises his neighbor sins, but blessed is he who is kind to the needy" (Prov 14:21)
- o "He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God" (Prov 14:31)

### **"Some Causes of Poverty"**

- o "The plans of the diligent lead to profit as surely as haste leads to poverty" (Prov 21:5)
- o "He who loves pleasure will become poor; whoever loves wine and oil will never be rich" (Prov 21:17)
- o "The rich rule over the poor, and the borrower is servant to the lender" (Prov 22:7)
- o "He who oppresses the poor to increase his wealth and he who gives gifts to the rich - both come to poverty" (Prov 22:16)
- o "Listen, my son, and be wise, and keep your heart on the right path. Do not join those who drink too much wine or gorge themselves on meat, for drunkards and gluttons become poor, and drowsiness clothes them in rags" (Prov 23:19-21)
- o "I went past the field of the sluggard, past the vineyard of the man who lacks judgment; thorns had come up everywhere, the ground was covered with weeds, and the stone wall was in ruins. I applied my heart to what I observed and learned a lesson from what I saw: A little sleep, a little slumber, a little folding of the hands to rest - and poverty will come on you like a bandit and scarcity like an armed man" (Prov 24:30-34)
- o "A ruler who oppresses the poor is like a driving rain that leaves no crops" (Prov 28:3)
- o "He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty" (Prov 28:19)
- o "To show partiality is not good - yet a man will do wrong for a piece of bread" (Prov 28:21)
- o "Lazy hands make a man poor, but diligent hands bring wealth" (Prov 10:4)
- o "He who ignores discipline comes to poverty and shame, but whoever heeds correction is honored" (Prov 13:18)
- o "The righteous eat to their heart's content, but the stomach of the wicked goes hungry" (Prov 13:25)
- o "A poor man's field may produce abundant food, but injustice sweeps it away" (Prov 13:23)
- o "All hard work brings a profit, but mere talk leads only to poverty" (Prov 14:23)
- o "The wealth of the rich is their fortified city, but poverty is the ruin of the poor" (Prov 10:15)

# Who are the Homeless?

(Selected Information & Statistics)

## 1. Basic Definitions

- o Some estimates can include any of the following as "homeless"
  - o Runaways
  - o Those in jail
  - o Those camping
  - o Those between moves
  - o Those staying overnight at someone's home
  - o Those at a friend's to avoid abusiveness in family
  - o Those who lack the capacity to live in a home (incorrigible)
  - o Those that are true hard-core homeless (lack of housing or means to pay)
- o According to the Stewart B. McKinney Act, 42 U.S.C. 11301 (1994), a person is considered homeless who "lacks a fixed, regular, and adequate night-time residence and; and...has a primary night time residency that is: (A) a supervised publicly or privately operated shelter designed to provide temporary living accommodations...(B) an institution that provides a temporary residence for individuals intended to be institutionalized, or (C) a public or private place not designed for, or ordinarily used as, a regular sleeping accommodation for human beings."

## 2. National statistics

- o National homeless advocates routinely indicate from 3 to 4 million homeless exist in the US (considered by most to be grossly over inflated)
- o Point-in-time estimate yielded 500,000 to 600,000 in shelters, eating at soup kitchens, or congregating on the street during one week in 1988 (*note (1)*). This estimate is sometimes updated by using a projected rate of increase of 5% a year for an estimate of 700,000 on any given night
- o A 1990 national telephone survey produced life-time and five-year prevalence estimates of homelessness. 7% reported they had been literally homeless sometime in their lives, 3% between 1985 - 1990. Federal government used this est. (corrected to include children) to est. between 4.95 and 9.32 million people (mid point 7 million) experienced homelessness in latter 1980's (*note (2)*). Update in 1994 indicated 12 million adults nationwide had been literally homeless at some point in their lives
  - o During 1960's de-institutionalization swept through state mental hospitals - patient totals dropped from 550,000 to 110,000 (where did they go?)
- o Accurate estimates are widely recognized to be very difficult to obtain and are subject to conjecture and estimating techniques.
- o Where do the Homeless Stay (*note (5)*)?: Vehicles (59.2%); Makeshift housing (tents, boxes, caves, etc.)(24.6%)
- o Profile of the "homeless" in 30 cities (*note (6)*):
  - o Children under the age of 18 accounted for 25% of urban homeless
  - o Unaccompanied minors comprised 3% of the urban homeless
  - o Single men comprised 45% of the urban homeless; single women accounted for 14% (families with children the remaining 40%)
  - o 49% African-American; 32% Caucasian; 12% Hispanic; 4% Native American; 3% Asian
  - o 22% of urban male homeless were veterans (wider research indicates 40% are veterans as compared to 34% of general adult male population; *note (7)*)
  - o 22% of the urban homeless were employed
  - o Almost 1/2 of cities surveyed indicated domestic violence as a primary cause of homelessness
- o Approximately 20-25% of the single adult homeless suffers from some form of severe and persistent mental illness (*note (8)*)(5-7% with mental illness require institutionalization; most can live in the community with appropriate supportive housing options; *note (9)*)
- o Other estimates indicate as high as one third of those that are homeless are mentally ill (*note (3,4)*)
- o Philadelphia expert estimated 75-80% of homeless men and women were addicts; New York study indicated 75% and a Washington manager of a homeless residence estimated at least 90% of the men



were addicts. Other estimates from 44-68%, however, these numbers are challenged by others (*note (3)*)

### 3. Causes given for persons becoming "homeless":

- o Mental illness
- o Disability
- o Domestic violence
- o Lack of affordable housing
- o Drug abuse/Alcoholism
- o Chronic disease
- o Declining wages putting housing out of reach
- o Poverty (eroding employment options; decreasing public assistance)

### 4. Representative Homeless Advocacy Groups Issues:

- o Lobby to amend the Civil Rights Act of 1964 to include a guarantee of homeless people's civil rights. Would call for Protected Class status for homeless and low income people
- o A "Protected Class Resolution" for the Indigent Homeless Population. Based upon the US government's 'state party status' to the UNs' Universal Declaration of Human Rights and the Habitat Agenda - which guarantee basic economic, social, and cultural rights, and protection against discrimination - this resolution is the homeless person's bill of rights and calls for protection from: laws against sleeping in public, acts or laws interfering with their right to travel, unfair wages, laws that disregard personal property, violence and hate crimes, and being characterized and treated as non-citizens (*note (10)*)
- o Ensuring voting rights independent of having a permanent address (protected in 10 States currently)
- o Passing of hate crime legislation to protect the homeless
- o Ensuring:
  - o Adequate supply of affordable housing
  - o Jobs which pay a living wage (practical aspect, significantly raising the minimum wage level)
  - o Universal access to health care
- o Seeking Federal funding increases in programs (for example):
  - o Emergency shelters
  - o Street outreach
  - o Veterans reintegration
  - o Treatment and recovery
  - o Transitional living quarters
  - o Homeless children and youth education
  - o Health care
  - o Emergency food and shelter (soon at risk people)
- o Pursuing litigation against city ordinances targeting the homeless; unequal law enforcement; ensuring equal access rulings
- o Formal recognition of a National Homeless Person's Memorial Day (21 December - first day of winter)

#### References:

- (1) Burt, Martha and Barbara Cohen, "America's Homeless: Numbers, Characteristics, and Programs that Serve Them" 1989; *The Urban Institute*
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- (3) Gina Kolata, "Twins of the Streets: Homelessness and Addiction", *New York Times*, 22 May, 1989
- (4) E. Fuller Torrey; "Nowhere to Go: The Tragic Odyssey of the Homeless Mentally Ill"; New York; Harper & Row, 1989
- (5) Link, Bruce et al. "Life-time and Five-Year Prevalence of Homelessness in the United States: New Evidence on an Old Debate" in *American Journal of Orthopsychiatry*, 65 (July 1995)
- (6) U.S. Conference of Mayors. *A Status Report on Hunger and Homelessness in America's Cities: 1998*
- (7) Rosenheck, Robert et al. "Homeless Veterans," in *Homelessness in America*, Oryx Press, 1996
- (8) Koegel, Paul et al. "The Causes of Homelessness," in *Homelessness in America*, 1996, Oryx Press.
- (9) Federal Task Force on Homelessness and Severe Mental Illness. *Outcasts on Main Street: A Report of the Federal Task Force on Homelessness and Severe Mental Illness*, 1992.
- (10) National Coalition for the Homeless's Protected Class Resolution (<http://nch.ari.net/protclass.html>)

## **Grace Bible Church Policy on Outsiders who Approach us asking for Material Aid.**

God provides for people's needs in the following ways (in this order):

### **1. Personal Responsibility:** People are responsible to work hard to provide for themselves.

- a. God has ordained that those who are lazy should not expect aid from those who are responsible. This applies also to those who would squander their money on gambling, entertainment, and substances. I Thessalonians 3:6-10 *"If anyone will not work, neither let him eat"*. Also see Proverbs 6:6-11 19:24 26:14-15 Ephesians 4:28
- b. God wants those who are lazy to experience hardship which might drive them to act responsibly. Prov. 13:4 15:19 19:15 20:4 21:25 *"The sluggard does not plow after the autumn, so he begs during the harvest and has nothing... An idle man will suffer hunger"*.
- c. The Bible also warns us that some people (sluggards) will make many invalid excuses as to why they do not work (Prov. 22:13 26:16)
- d. Giving money to those who are sinfully idle is bad for them. Prov. 16:26 *"A worker's appetite works for him, his hunger urges him on"*.

### **2. Family:** God's first safety net for the helpless poor (i.e. widows and orphans) is the family (not the government nor the church). I Timothy 5:3-8 *"If anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever"*.

- a. Family members are in the best position to evaluate whether the needy person is "deserving" ..
- b. Often family members refuse to help because of a long term pattern of gross irresponsibility.

### **3. Church:** In those situations in which a helpless person has no family to help, his/her church should help.

- a. This help is only to be given to people who are truly needy (see 1 above).
- b. A believer should go to his own church for help because they are the only ones who know him or her well enough to evaluate the need.

### **Why Grace Bible Church does not offer financial aid to non-members.**

1. Our purpose as a church is not to be a social relief agency, but to preach the gospel of Christ.
2. We do not have the money to be able to help all who come.
3. There are many people in our society who will tell any story (lie) to get money or food. When we are conned out of the church's money, we are guilty of misusing God's resources. We do not have the resources in time and personnel to investigate each case of someone from the outside who comes for financial help. It would be wrong to help someone who has been lazy and irresponsible (without repentance), or whose family could and should help them.
4. If the person seeking help professes to be a Christian, he/she should seek help from their own church.
5. There are social services agencies such as the Salvation Army and North County Interfaith whose mission it is to help the needy. They have the personnel to investigate each case and they have the resources to provide help to the "deserving".

## Some Practical Suggestions Regarding the Homeless

- o Be a good Samaritan when there is an accident and life is threatened (Luke 10:27; 30-37)
  - o Know how to contact help (911; send others to get help; etc.)
  - o Offer first aid as temporary help
  - o Good Samaritan laws still protect a person's "best efforts"
  - o Have plastic gloves in each car, blanket, rags, flashlight and first aid kit
  - o Remember - even the good Samaritan payed the innkeeper, he didn't give cash to the person
- o Pray for those you see, and ask the Lord for discernment in what you should do
  - o Talk about the issue with your family and especially with your children (review Biblical principles)
  - o Be aware that determining what category of homeless the person is can be very time consuming (worthy poor, disabled; etc.)
  - o Do not underestimate the degree of refinement in stories that are offered for the reason they are homeless (Prov 13:7; Matt 10:16; John 5:1-7; 2 Cor 2:11)
- o Know where formal help is offered in the area (investigate ahead of time where possible)
  - o Local churches with programs for the homeless
  - o Salvation Army and other organizations specifically structured to investigate and help
  - o Social services that the state offers (check out yellow pages)
  - o Half way houses of various types
- o Develop a pamphlet to hand out listing what the person can do or where to go for help, do not overlook the spiritual side
  - o Look first to Christ honoring organizations
  - o Review the Yellow Pages for the extensive amount of help available at a number of levels
- o Never just throw money at the problem
  - o Take the time to investigate only if it appears prudent
  - o If food is needed, consider buying the person a meal at a nearby restaurant
  - o Offer a job (pre-planned) when it is safe and wise to do so
  - o Don't equate giving money with being "compassionate"
  - o Question whether the efforts taken will truly help, or only extending the person's condition without expectation of change towards self-reliance?
- o Never put own family at risk or overstep authority (i.e. a wife offering help to a man without her husband there)
- o Volunteer (with your family, especially with your children) to work in a center city soup kitchen or similar church related outreach center
  - o Gain more insights into the physical and spiritual needs
  - o Become more knowledgeable with first hand experience - speak with experience
- o Be careful, the plight of the homeless is all consuming, and can spiritually, emotionally, and physically drain a person ("compassion fatigue")
- o Encourage strict personal accountability if the government is to be involved (Biblical principles)
  - o Have an effect on how government programs are run by expressing your views
  - o Support Biblically based measures - demand data showing results of non-Biblically based efforts
  - o Communicate with local officials when issues come up (city shelters, locations, use of funds, etc.)
  - o Write editorial pieces for newspapers that are balanced
  - o Support ad campaigns educating on the proper way to handle the "unworthy" homeless
  - o Encourage provision of "asylum" for those who are mentally incapable of caring for themselves or are truly physically disabled and unable to work



## Session #14: Voting (Session Outline)

*"For lack of guidance a nation falls, but many advisors make victory sure" (Prov 11:14)*

1. Introduction: This nation, as any nation, relies upon godly counsel in order to make decisions - when this is removed, everyone suffers (Prov 11:14)
  - a. At least three sources of counsel are in view (leadership; counselors; God's will)
  - b. The "Fall" can be from outside or inside dangers
  - c. Similarly, our country asks for advice (who is to rule; what laws should exist; what evil is to be punished; how is tax money to be spent?)
2. Christians have a very important role in this country
  - a. We are to pray to our sovereign God for those in authority over us (1 Tim 2:1-4)
  - b. We are to encourage our leaders personally, to do what is right and just
  - c. We are to personally encourage our leaders to fulfill their Biblical roles (whether believers or not)
  - d. We are to spiritually minister to our leaders
  - e. We are to pay our taxes out of obedience to the authority over us (Rom 13:6-7)
  - f. We are to give our leaders respect and honor as it is due (Rom 13:7)
  - g. We are to vote: This is another way to directly provide advice to our nation and leadership in:
    - o Punishing the evildoer (Ex 20:1-17)
    - o Commending the good - what constitutes this?
    - o Maintaining peace in the land - what constitutes this? (1 Tim 2:3; Jer 29:7)
    - o Protecting the orphans, the widows, the aliens in the land (Deut 10:17-19; 24:19-22; Lev 19:9-10; 23:22)
    - o Providing godly examples of lives of holiness and character for others to emulate
3. What Should a Christian look for in a Candidate before Voting for him?
  - a. Qualifications relating to their character (1 Tim 3:1-7; Titus 1:6-9; Prov 28:13)
  - b. Qualifications relating to their spiritual condition
  - c. Qualifications relating to understanding the position (Prov 22:29)
  - d. Must our leaders be men only?
    - o Bible has little that addresses this issue external to the home, church and nation of Israel
      - o In the family (Eph 5:22-30; 1 Cor 11:3; 1 Tim 2:11; 1 Peter 3:1-5)
      - o Within the church (Eph 2:12-15; 1 Cor 14:33-35; 1 Tim 2:12-15)
      - o Within ancient Israel (Isa 3:12) (Deborah; Judges 4:1-10 judged during an evil time)
    - o Principle in Eph 2:12-15 and 1 Cor 11:6-10 draws from creation - implies this relationship is true universally and for all time
    - o Exceptions? (no qualified men; greatly gifted woman; temporary only; others?)
  - e. Principle vs Pragmatic
    - o No man meets the qualifications completely (Ecc 7:20)
    - o Remember, the heart of the king is in the hands of the Lord (Prov 21:1)
    - o Ultimately, God is sovereign in all of mens lives, and elections!
    - o Power of one vote (unknown sources):
      - o 1776 - one vote decided if Americans would speak English or German
      - o 1845 - one vote made Texas a state
      - o 1868 - one vote saved Andrew Johnson from impeachment
      - o 1933 - one vote made Adolph Hitler head of the Nazi Party
      - o 1960 - one vote per neighborhood gave John F. Kennedy victory over Richard Nixon
5. Discussion Questions:
  - o "Is it ever right to vote for a non-Christian? Is it wrong to ever vote for a non-believer over a believer?"
  - o "What should you do if a candidate is far superior (of 3) but has virtually no hope of being elected?"
  - o "Is it ever a sin to vote? Is it ever a sin to not vote?"
  - o "How can a Christian, in clear conscience, vote for the 'better' of two undesirable candidates?"

## **Voter's Guide Discussion** *(General Considerations before Using)*

### **1. Purpose of guides**

- o Provide information about each candidate seeking office and selected initiatives/propositions (Job 13:9)
- o Address each candidate's position as accurately as possible on issues of importance to the Christian community (Prov 5:21; Matt 6:33). These include:
  - o Taxes
  - o Abortion/sanctity of life
  - o Homosexual issues
  - o Public and private school choice/vouchers
  - o Illegal aliens
  - o Term limits
  - o Other...
- o Address moral issues that will give insights into the candidates true character and decision predisposition (Matt 7:15-20)
- o Provide accountability of the candidate's positions on issues of concern so comparisons can be made with their record in office afterwards (Ecc 5:1-7)
- o Provide a convenient summary that can be taken into the polling booths to vote with

### **2. Shortcomings**

- o Specific experience of the candidate for the office is not typically addressed - need to still read about them and calibrate on their qualifications - not everyone is gifted as leaders or administrators (Prov 22:29; Rom 12:6-8)
- o Only a selected group of issues/questions is covered. These may or may not be the ones of concern
- o Past history does not ensure continued, consistent stance on a particular subject (bait and switch) (Psalm 118:8-9)
- o Moral stances may not imply expertise to operate effectively within the political structure, but it does help assess whether the person desires to have integrity in his work and a righteous goal (Acts 4:13)
- o Some candidates may not have responded in time, or it was lost - therefore not accounted for
- o Typically, the actual question asked of each candidate is not available, only a short summary statement of the issue under question. You have no opportunity to determine if it was a fair question or not
- o There is no opportunity for the candidate to give the reason for their response to the questions, or what basis they are operating from, however, this also means that a solid "yes" or "no" means a great deal since the candidate is willing to commit one way or the other and not waffle (Matt 5:37)
- o Voting records are not necessarily indicative of a person's stance on an issue, since proposed bills and laws may have had other "riders" that were offensive and caused the entire bill to be rejected
- o Use of the guide can become a crutch for a person to lean upon, vice doing their own homework (candidate experience as an example)(Prov 21:5)
- o Tendency is to vote for an organization (which group supports who) vice the person themselves

### **3. Why are they important?**

- o There is generally an appalling lack of objective investigation made into specific candidates and their positions (Acts 6:3)
- o Many times a small percentage change in voting patterns can have significant impact on the results
- o They present consistent questions to all candidates equally (e.g. 1 Tim 3:1-13)
- o They provide a common format of response from all candidates, uncluttered with rhetoric (Prov 10:19a)
- o They can provide a focus for the Christian community in the vacuum of anything else available

#### **4. What issues would you choose to make important if you were to talk to a candidate? (1 John 4:1-3)**

- o Are they a Christian and do they subscribe to the Lordship of Jesus Christ in their lives?
- o How would their lives measure up according to 1 Tim 3:1-7; Titus 1:6-9; 2 Peter 5:2-3
- o What church do they attend and are they in good standing? Who do we call to verify?
- o Do they believe in the authority of scripture in all matters of faith and practice?
- o What is their view of the "traditional" family?
- o Do they believe in the sanctity of human life?
- o Do they oppose special privileges for homosexuals and other adulterous behavior?
- o Do they believe that Judeo-Christian ethics should be restored to the public arena?
- o What experience do they have in public office or with the major issues addressed by the position?
- o What is their previous voting record on the issues of most importance to you?
- o What is the quality and character of supporters that they have gathered around them (Prov 13:20)
- o Do they have an official statement of their stance on issues?
- o Others questions?

#### **5. Other publications and information**

- o Must still do our own homework
- o Be careful of any publication you receive
  - o Check out their sources
  - o What "agenda" if any do they have
  - o Do they try and give the appearance of objectivity yet not provide it ("Nonpartisan Candidate Evaluation Council, Inc." example)
- o Begin early and don't wait until the last moment to decide
- o Don't be swayed by last minute media blitzes that make new "startling" claims
- o Don't just go by what organizations support a candidate, sometimes support is provided due to contributions to the organization
- o Relative to propositions, the same general principles apply. However, try and determine the basic Biblical principles that should be used to develop a position for or against
- o If at all possible, seek the advice of people that you trust and that have personal knowledge of the issue or candidate in question

## Christian Surveys, Form Letters and Petitions

*"Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one." (Matt 5:37)*

### 1. Introduction

- a. How many have received requests for either of the following?
  - o Survey forms asking your opinion on a number of current topics
  - o Form letters or petitions to be signed and returned to the originator for forwarding (or to forward yourself)?
- b. What is your general impression of them?

### 2. Practical Concerns

- a. They tend to give the feeling of doing something important and being involved, without any real effort to understand the issues or determine a better way of taking action
- b. They tend to be reactive in nature (crisis occurring) and illicit strong emotional response to ensure an action is taken
- c. Generally, there's an opportunity to contribute funds at the same time, giving the impression the primary purpose is a fund raiser (commonality of approach amongst many organizations also demonstrates the marketing technique)
- d. Form letters and petitions to elected or appointed officials are known to be the least effective way to communicate:
  - o They only say what the originator thinks is the most important thing to say
  - o They take very little if any thought on the part of the individual
  - o They give the impression that the constituent cannot think for himself, and must be told what to say (thus they can be easily written off as not representative)
- e. Many times if a Christian organization is spearheading the effort, the result is quickly written off as irrelevant ("ignorant, uneducated, emotional people being led around...")
- e. Surveys also tend to be ineffective because:
  - o They are sent to specific organizations's supporters, whose beliefs and inclinations are fairly well understood (expected to agree)
  - o The questions tend to elicit an obvious response (Congressional Representative surveys of the voting public tend to be more balanced)
  - o Statistics gathered from them are questionable (selective audience, specific questions)
  - o They have some of the same traits and appearances as with form letters
  - o Very little if any feedback is typically provided as a follow-up to gauge what the effectiveness was

### 3. Some Suggested Actions

- a. Go to the official directly (letters; FAX; e-mail; telephone call; personal visit) (Matt 18:15ff)
- b. Be clear on what you want and why, do your homework (Isa 1:18-20; Matt 5:37; 2 Tim 4:2)
- c. Use specifics to illustrate if necessary (Luke 10:25-37)
- d. Always be courteous (Rom 13:7; Col 4:5-6; 1 Peter 2:17)
- e. You don't have to mix evangelism with the point you are trying to get across (Matt 7:6; 10:16), address this in separate correspondence (1 Peter 3:15-16)

*Useful Reference: "Tell it to Washington - A Guide for Citizen Action"; (includes a Congressional Directory); Published by the League of Women Voters; \$2.75 (\$1.50 for members)*



## Communicating with our Elected Public Officials

### *General:*

- o Address the official properly (1 Peter 2:17)
- o Be brief and to the point, and make your point clear (Matt 5:37)
- o Reference specific legislation by title or number as needed
- o Be courteous (2 Tim 2:25)
- o Typically only address a single issue per letter
- o Write letters of encouragement also, addressing spiritual matters (1 Tim 2:1-2) separately

### *Addresses:*

**The President  
The White House  
Washington, DC 20500**

**The Vice-President  
The White House  
Washington, DC 20500**

**Dear Mr. President:**

**Dear Mr. Vice-President:**

**The Honorable Dianne Feinstein  
United States Senate  
Washington, DC 20510**

**The Honorable Randy Cunningham  
House of Representatives  
Washington, DC 20515**

**Dear Senator Feinstein:**

**Dear Mr. Cunningham:**

### *Phone, FAX and office mailing addresses:*

**Senator Dianne Feinstein  
331 Hart Building  
Washington, DC 20510**

**Senator Barbara Boxer  
112 Hart Building  
Washington, DC 20510**

**DC: (202) 224-3841      FAX: (202) 228-3954**  
**Local: (619) 231-9712      FAX:**  
**<http://feinstein.senate.gov/email.html>**

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**Senator@boxer.senate.gov**

**Rep Susan Davis (49th)  
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**Rep Bob Filner (50th)  
330 Cannon Building  
Washington, DC 20515**

**DC: (202) 225-8045      FAX: (202) 225-9073**  
**Local: (619) 422-5963      FAX: (619) 422-7290**

**Rep "Duke" Cunningham (51st)  
2238 Rayburn Building  
Washington, DC 20515**

**DC: (202) 225-5452      FAX: (202) 225-2558**  
**Local: (760) 737-8438      FAX: (760) 737-9132**

**Rep Duncan Hunter (52nd)  
2265 Rayburn Building  
Washington, DC 20515**

**DC: (202) 225-5672      FAX: (202) 225-0235**  
**Local: (619) 579-3001      FAX: (619) 579-2251**

## Prayer List for Those in Authority Over Us

***“I urge therefore, first of all, that requests, prayers, intercession and thanksgiving be made for everyone - for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Tim 2:1-2)***

- o Pray for the salvation of each in authority over us
- o Pray they would understand it is ultimately God who has placed them in their position, not man
- o Pray they would know their accountability to an almighty God to whom they'll give account
- o Pray they would see themselves as servants of God first and would diligently seek His will
- o Pray that they and their family would be protected from any harm or injury
- o Pray that those in authority over us would legislate righteously
- o Pray they would appoint righteous, honest and fair judges
- o Pray they would not compromise biblical standards of leadership
- o Pray they would use biblical principles to guide their decisions
- o Pray they would be diligent to seek out wise and godly counsel before making decisions
- o Pray they would be honest and exercise integrity in their official capacity
- o Pray they would be above reproach, with integrity in their private lives
- o Pray they would not make decisions out of expediency, but based on what is right and just
- o Pray they would govern according to the truth, even when it's not popular
- o Pray they would not be led gradually or deceptively into compromise of righteous stances
- o Pray they would not listen to ungodly counselors
- o Pray they would be examples of righteousness to those they serve
- o Pray they would be good stewards of the resources God has placed in their hands
- o Pray they would not become proud because of their position of authority
- o Pray they would not shrink from fulfilling their God given responsibilities
- o Pray they would not abuse the power which God has entrusted to them
- o Pray they would have the necessary discernment to recognize evil and to reject it
- o Pray they would use their office to restrain evil
- o Pray they would not promote evil in any manner
- o Pray they would publicly and privately commend what is good
- o Pray they would help create an environment supportive to the spread of the gospel
- o Pray they would see their task as one that is to benefit those they serve
- o Pray they would not use their office to promote their own agenda
- o Pray they would not use their office to promote their own popularity
- o Pray that Christians would faithfully pray for those in authority over us
- o Pray that Christians would be an encouragement to our leaders to do good
- o Pray that Christians would exercise their right to vote, and will use it in a godly manner
- o Pray that when God calls His people to be involved in politics, they would obey and be diligent
- o Pray that God would raise up godly leaders to replace those that abuse the use of their power

***Scripture verses supporting the above: 1 Tim 2:1-8; Matt 7:21-23; Acts 4:19-20; Col 1:29; Rom 13:1-6; 1 Peter 2:15; Prov 12:24; 20:12; 18:15; 24:5-6; 25:12; 29:12***

## Session #15: Homosexuality (Part 1) (Session Outline: The Biblical View)

*"Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (1 Cor 6:9-11)*

### 1. Introduction

- a. Homosexuality is listed with other offenses that place the sinner outside the Kingdom of God
- b. Repentance and faith in Christ will remove this sin just like all others
- c. These verses prove a homosexual can be changed and removed from this bondage; anything else:
  - o Denies the sovereignty and wisdom of God in designing men and women
  - o Denies the truth and infallibility of God's word
  - o Makes God out to be irrational by condemning that which cannot be changed
  - o Denies God's grace and mercy in bringing about a new, changed nature
- d. Is this sin any worse than any other? (James 2:10)
- e. Is this an isolated treatment of homosexuality?

### 2. Biblical References

- a. Genesis 13:13; 18:20; 19:1-13
  - o Men of Sodom sinned greatly against the Lord (13:13)
  - o All the men attempted to rape the visitors (angels that appeared as men)(19:5)
  - o They had no desire to gratify their sexual lusts with Lot's daughters (19:7-9)
  - o Many other ref. to Sodom and Gomorrah as example of extreme wickedness (Deu 29:23; 32:32; Isa 1:9-31; 3:9, 12; Jer 23:14; Ezek 16:49-50; 1 Tim 1:9-10; 2 Peter 2:6-7, 10-12; Jude 7-16)
- b. Leviticus 18:22, 24-25
  - o Explicit description of homosexual acts
  - o The land itself (besides the sinners) was defiled and punished
  - o This sin is universally condemned - it violates God's design for all of mankind (Gen 2:24)
- c. Leviticus 20:13
  - o Explicit description of homosexual acts
  - o Both parties were to be put to death - their blood is on their own heads (personally responsible)
- d. Judges 19:1-24
  - o Another explicit description of homosexual (in this case bi-sexual) acts
- e. Romans 1:21-32
  - o These verses describe the process of degradation that comes from rejecting God
  - o Graphic depiction of homosexual sin (both men and women)
  - o Description of the manifestation of the wicked nature (traits) associated with homosexuality
- f. 1 Cor 6:9-11
  - o "malakoi" and "arsenokaitai" are rendered "homosexual offenders" in this listing (the passive and active roles, respectively, that homosexuals perform)
  - o Very explicit description, but these sins (just as all others) can be washed by Christ's blood
  - o As other horrible manifestations of the sinful nature can be atoned for and repented of, so can this one - completely

### 3. Bottom lines:

- a. God's pattern for mankind was established at creation (Gen 1:27; 5:2)
- b. A non-practicing homosexual is not acceptable (though life important to God; it denies the complete transforming power of Christ; it implies a "condition" that is not treatable ("That's the way I am"))
- c. Homosexuality is a choice, not an innate, irreversible condition

### 4. Next Week's Class:

- o Address fallacy of biological, psychological, and sociological arguments justifying homosexuality
- o Address the tactics used by activists to force acceptance and promote this sin (countertactics?)
- o Provide some basic data to equip us in the marketplace



## Session #16: Homosexuality (Part 2) (Session Outline)

*"When the foundations are destroyed, what can the righteous do?"  
(Psalm 11:3)*

### 1. Introduction

- a. Bible is clear: Homosexuality is a sin, but since it is a sin, there is hope! (1 Cor 6:9-11)
- b. The Bible does not condone homosexuality in any form - on the contrary - it condemns it in some of the strongest language found (see Session #15 and Handout: "Homosexuality - The Biblical View")
  - o It is listed along with other capital crimes of: murder, rape and kidnapping (O.T.)
  - o We are to hate that which is abominable to God (Psalm 119:128) just as with all sin
  - o But, is this sin any worse than any other sin? (James 2:10)
  - o We are to be compassionate with those who are repentant, or are involuntary victims
- c. God's pattern for us was established at the creation
  - o God created the human race male and female (Gen 1:27; 5:2)
  - o God designed us for sexual relations in the form of male-female union
    - o "This creation of sexual differentiation by God from the beginning established heterosexuality as the normative direction for the sexual impulse and act" (ref a)
    - o These relations are to be pursued within marriage only (Gen 2:24); and are for a "man" and "woman" to become one flesh (Mark 10:6-8; 1 Cor 6:16; Eph 5:31)
  - o The NT maintains that the heterosexual drive is the natural God-given orientation of males and females (1 Cor 7:2-5); in that fashion within marriage is the bed undefiled (Heb 13:4)
- d. Homosexuality specifically is a choice (see below), and is:
  - o Not consistent with God's divine order of creation, but comes about through man's fall into sin
  - o Not natural, but is a perversion of man's nature
  - o A sin that defiled the land in the O.T. (Lev 18:22,24-25 ff), thus it is not a victimless crime
  - o So abhorred by God that in the O.T. He commanded capital punishment as the just payment for it (Lev 20:13) (Murder and rape could have mitigating circumstances (Deut 19:4-13; 22:23-29), but this sin has none!)
  - o Brought to a halt and replaced with God's pattern for men and women through the redemptive act of Christ (2 Cor 5:17; 1 Cor 6:9-11)
- e. It is not acceptable to be a "non-practicing" homosexual
  - o Implies it is a condition such as a genetic defect or illness not responsible for
  - o Our thought life is as important as our acts of sin (Matt 5:27-28; 15:19)
  - o It denies the transforming power of God that changes our sinful nature and removes even ungodly desires (1 Thess 5:23; Gal 5:24; 2 Cor 7:1; Rom 12:2)
- f. Acceptance of homosexuality is a sign of God's judgment upon us (Isa 5:20; Rom 1:18-27; Gen 19)

### 2. Three General Propositions - All False (see Handout: "Homosexuality - Three Key Secular Lies and the Actual Truth"):

- a. Biological argument - homosexuality is an innate, genetically determined condition
- b. Psychological argument - homosexuality is irreversible
- c. Sociological argument - homosexuality is normal

### 3. Tactics of the Gay Movement (see Handout: "Homosexuality: Tactics and Counter-Tactics")

### 4. What can we do? See Handout: Homosexuality: Tactics and Counter-Tactics

### 5. References:

- a. "Homosexuality, a Biblical View" by Greg Bahnsen; Presbyterian and Reformed Publishing Co, 1978
- b. "Unnatural Affections" by George Grant & Mark Horne; Legacy Communications, 1991
- c. "When the Wicked Seize a City" by Chuck & Donna McIlhenny & Frank York; Huntington House Publishers, 1993
- e. "The Unhappy Gays - What Everyone Should Know About Homosexuality"; Tim LaHaye, 1978

### 6. Selected Organizations and Resources ministering Specifically to Homosexuals

- a. Exodus International (umbrella organization with over 75 similar ministries worldwide)
- b. L.I.F.E. of New York City, N.Y.
- c. Jesus People USA in Chicago, IL.
- d. White Stone Ministries in Boston, MA.
- e. Desert Stream Ministries in Santa Monica, CA.
- f. Regeneration, Baltimore, MD.
- g. "National Association for Research and Therapy of Homosexuals" ("www.narth.com")

## Homosexuality

*"Men committed indecent acts with other men, and received in themselves the due penalty for their perversion" (Rom 1:27b)*

### The Results of an Immoral Life-style

<i>Effects of Alcoholism</i>	<i>Compared to</i>	<i>Effects of Homosexuality</i>
<ul style="list-style-type: none"> <li>o 5 to 10 year decrease in life expectancy</li> <li>o Chronic, potentially fatal, liver disease (Hepatitis)</li> <li>o Inevitably fatal esophageal cancer</li> <li>o Pneumonia; Internal bleeding</li> <li>o Serious mental disabilities, many irreversible</li> <li>o Low likelihood of effects being eliminated unless the condition is eliminated</li> <li>o 30% likelihood of condition eliminated in general</li> <li>o Very high success of eliminating condition among highly motivated, carefully selected sufferers <i>(note 2; pgs 49-51)</i></li> </ul>		<ul style="list-style-type: none"> <li>o 25-30 year decrease in life expectancy</li> <li>o Chronic, potentially fatal, liver disease (infectious Hepatitis) which increases risk of liver cancer</li> <li>o Inevitably fatal immune disease and associated cancers</li> <li>o Frequently fatal rectal cancer; multiple bowel and other infectious diseases (see below)</li> <li>o Much higher than usual incidence of suicide</li> <li>o Low likelihood of effects being eliminated unless the condition is eliminated</li> <li>o 50% likelihood of condition being eliminated in general</li> <li>o Very high success rate of eliminating the condition among highly motivated, carefully selected individuals <i>(nearing 100% in some groups)</i></li> </ul>

#### ***Incidence:***

- o Total percent of population: Homosexuals 2.8% (males); 1.4% (females)

#### ***Promiscuity:***

- o 37% of Homosexual and Bisexual men reported being encouraged or forced to have sexual contact before age 19 (51% involved use of force; 94% were with men; median age of first contact was 10; median age difference was 11 years)(note 1)
- o Monogamous (note 4): Homosexuals <2% (note 3); Heterosexuals 83% (note 2, pp. 54)
- o 43% of male homosexuals estimated having sex with 500 or more different partners, 28% with a 1000 or more; 79% said more than half were strangers and 70% said more than half of those they had sex with was only once (note 5)

#### ***Diseases:***

- o Homosexual males account for 30% of all AIDS cases (0.1% of entire adult population is infected with HIV (1 in 1000); incidence of AIDS among 20-30 year old homosexual men is roughly 430 times greater than among heterosexuals at large) (note 6)
- o Risk of contracting HIV from random heterosexual intercourse is roughly 1 in 715,000; between male homosexuals age 20-30 it is 1 in 165 (note 6)
- o Homosexuals are disproportionately vulnerable to Hepatitis B and the following otherwise rare conditions (note 9):
 

o Shigellosis	o Giardia lamblia infection	o Amebiasis
o Campylobacteriosis	o Neisseria gonorrhoeae	o Chlamydia trachomatis
o Treponema pallidum	o Herpes simplex virus	o Human papilloma viruses
- o Conditions homosexually active men encounter can be classified into four general groups (note 10):
  - o Classical sexually transmitted diseases (gonorrhea, infections with Chlamydia trachomatis, syphilis, herpes simplex infections, genital warts, etc.); Enteric diseases (infections with Shigella species, Campylobacter jejuni, Entamoeba histolytica, Giardia lamblia, hepatitis B, hepatitis non-A, non-B, cytomegalovirus); Trauma (fecal incontinence, hemorrhoids, anal fissure, allergic proctitis, rectosigmoid tears, etc); AIDS

### **Pedophilia**

- o Pedophilia is three times more common among homosexuals than heterosexuals (note 7)

### **Life span:**

- o Obituary statistics (very approximate) showed homosexuals without AIDS and with a long-term partner had a life span >3 decades shorter than married men in general; AIDS further shortens the life span by 7% (note 8)

- Notes
- 1: *"Self-Reported Childhood and Adolescent Sexual Abuse Among Adult Homosexual/Bisexual Men"*; *Child Abuse and Neglect* 16, no. 6 (1992), pp 855-64
  - 2: *"Homosexuality and the Politics of Truth"*; Jeffrey Satinover, M.D.; 1996
  - 3: *"Sexual Preference"*; A. P. Bell; Bloomington, Ind.; Indiana University Press, 1981
  - 4: Defined as 100% faithful to one's spouse or partner; *"Homosexuality and the Politics of Truth"*; pp. 54
  - 5: *"Homosexualities: A Study of Diversity among Men and Women"*; A. P. Bell and M. S. Weinberg; New York: Simon and Schuster, 1978; pp. 308-9
  - 6: *"Homosexuality and the Politics of Truth"*; Jeffrey Satinover, M.D.; 1996; pp. 57
  - 7: *"The Proportions of Heterosexual and Homosexual Pedophiles among Sex Offenders against Children: An Exploratory Study"*; K. Freund and R. J. Watson; *Journal of Sex and Marital Therapy* 18, no. 1 (1992), pp. 34-43
  - 8: *"The Homosexual Life Span"*; P. Cameron, W. L. Playfair, and S. Wellum; *Presentation to the Eastern Psychological Association*, April 1993
  - 9: *"Sexually Transmitted Viral Hepatitis and Enteric Pathogens"*; F. N. Judson, *Urology Clinics of North America* 11, no. 1 (February 1984), pp. 177-85
  10. *"Medical Problems of the Homosexual Adolescent"*; W. F. Owen, Jr., *Journal of Adolescent Health Care* 6, no. 4 (July 1985), pp. 278-85

# Homosexuality

*"The first to present his case seems right, till another comes forward and questions him" (Prov18:17)*

## *Three Key Secular Lies and the actual Truth*

### **First Lie: Homosexuality is an innate, genetically determined condition (biological argument)**

- o The following conclusions were drawn from an extensive survey of 135 research studies, reviews, academic summaries and books (note 1):
  - o Genetic constitution may make homosexuality more readily available as an option, but it is not a cause of homosexuality
  - o Genetic constitution, if it exists, could contribute perhaps 10% to 25% to the likelihood of an individual actually becoming homosexual. This contribution probably does not contribute to homosexuality per se, but to some other trait that makes the homosexual "option" more readily available (e.g. response to trauma, overcrowding and subcultural mores, etc., reinforcing itself each time it is selected)
  - o The higher the incidence of homosexuality, the influence of nongenetic factors is greater and possible genetic predisposition is lower (When people endorse/encourage homosexuality the incidence increases, when they reject it, it decreases - not related to genetics)
  - o Given population genetics, replacement rates and continual existence of homosexuality, any genetic influences are far from sufficient to cause homosexuality but may code for other traits that do not adversely affect heterosexual reproduction
  - o Most studies to date have many flaws, including: intrusion of political agendas and under-estimating the complex, inter-related nature of the subject
- o Studies of brothers yields concordance rates (note 2) as follows (note 3): Identical twins (52%); nonidentical twins (22%); nontwins (9%); nonbiologic adoptive brothers (11%)
  - o Identical twins have 100% common genetic material and only 52% (not 100%) concordance, indicating a strong environmental component
  - o Nonidentical and nontwins share 50% common genetic material yet differ by factor of 2.4 indicating the strong influence of environmental factors (if genetically determined, % be same)
  - o Nontwins and nonbiologic adoptive brothers have similar concordance rates, indicating strong environmental not genetic factors since genetic material is not shared
- o Though many different genetic hypothesis have been proposed and tested, no direct connection has been found that correlates a genetic condition with homosexuality (sexual orientation)

### **Second Lie: Homosexuality is irreversible (psychological argument)**

- o Prenatal hormonal effects that determine "male" and "female" brain structures are not found to be a factor in male homosexuals (note 4, pp. 100-101)
- o A survey of psychoanalysts (secular treatment) found that 23% of homosexuals changed to heterosexual, and 84% benefitted "significantly" from the therapy (note 5)
- o Survey's of research from 1930 to 1986 shows success rates from 50% to 65% of changing homosexuals to heterosexuals where the patient and therapist is committed to change (note 4, pp. 185-187)
- o Christian ministries show from 20% to 80% success rate in changing homosexuals for those committed to change (note 4, pp. 204)
- o Bottom line: all existing evidence suggests strongly homosexuality is quite changeable (note 4, pp. 186)
- o Biblically, 1 Cor 6:9-11 specifically proves that this life-style choice can be changed through Christ

### **Third Lie: Homosexuality is normal (sociological argument)**

- o Homosexuality is not common in our society: 2.8% (males) and 1.4% (females)
- o Homosexuality is a general condition loosely defined within a wider polymorphism of human sexuality



- comprised of widely diverse sexual practices. With the fallen, sinful nature of man, homosexuality is "normal" just as is any other sexual practice
- o Determining what is "normal" is highly dependent upon the standard that is used to judge it. Thus, as measured by God's moral standard, homosexuality is sin, and not consistent with God's design for men and women - thus, not normal
  - o Sexuality in nature is commonly sinful; when it is sanctified and aligned with God's standard of moral sexual behavior (heterosexual and within marriage) it is a great blessing and gift

*Notes:*

1. W. Byne and B. Parsons, "Human Sexual Orientation: The Biologic Theories Reappraised," *Archives of General Psychiatry* 50, no. 3
2. Concordance rate means: given one male homosexual, what is the probability of his brother being gay
3. J. M. Bailey and R. C. Pillard, "A Genetic Study of Male Sexual Orientation," *Archives of General Psychiatry* 48 (1991); M. King and E. McDonald, "Homosexuals Who Are Twins: A Study of 46 Proband," *British Journal of Psychiatry* 160 (1992)
4. Jeffrey Satinover, M.D., "Homosexuality and the Politics of Truth," Baker Books, 1996
5. H. MacIntosh, "Attitudes and Experiences of Psychoanalysts in Analyzing Homosexual Patients," *Journal of the American Psychoanalytic Association* 42, no. 4 (1995)

## ***Homosexuality: Tactics and Counter-Tactics***

***"When the foundations are destroyed, what can the righteous do?"  
(Psalm 11:3)***

### **1. Some Tactics of the Homosexual Movement (1 Cor 2:11)**

- a. Making unjustified scientific claims: "condition" genetically determined; psychologically the life-style is "normal" behavior; irreversible
- b. Intimidation of opponents by name-calling; physical violence, vandalism, threats, etc.
- c. Desensitizing the public to the life-style through: publicity; TV; positive portrayals; gay parades; school curriculum, etc.
- d. Equating homosexual rights with Civil Rights gained in the 60's and 70's (minority being discriminated against, therefore a just cause)
- e. Questioning the authority and understanding of scripture and accusing the church of intolerance
- f. Claiming that to oppose the homosexual is to deny him his dignity ("God made me this way")
- g. Portraying homosexuals as victims needing legal protection from "homophobes" (hate crimes) and preventing discrimination in hiring practices, the work place, housing, etc.
- h. Protecting those with AIDS under "Handicap" legislation: it is a "condition"; working environment must accommodate; rental decisions; yet not treating AIDS like all other deadly STD's (accountability)
- i. Describing denial of gay marriages as the government unconstitutionally limiting individual rights
- j. Gays forcing gays out of the closet to gain exposure, notoriety and give impression of being widespread
- k. Ensuring that successful gays are widely recognized for their life-style as well as accomplishments
- l. Implementing gay friendly school curriculum (L.A. Project 10) and counseling approaches
- m. Creating a separate subculture and region within a city (e.g. Castro district in San Francisco)
- n. Creating extremely strong mutual support groups to keep a person in the life-style
- o. Drawing attention away from dominance of pedophilia amongst homosexuals
- p. Claiming homosexual practices are personal rights amongst consenting adults, not harming any others
- q. Intimidating the American Psychiatric Association into removing homosexuality from list of disorders
- r. Rewriting history to portray many past geniuses as "gay"

### **2. What can We Do?**

- a. Become more knowledgeable about homosexuality and its affects
- b. Don't stereotype homosexuals into specific looks or mannerisms
- c. Counseling a gay is a difficult task - be well prepared (knowledgeable). Befriend and evangelize them and help them out of their life-styles. Some steps to keep in mind (patterned after ref e):
  - o Show Christian love for him but hate the sin (Matt 5:44; 19:19)
  - o Share your faith (2 Cor 1:4; Acts 1:8)
  - o Help them to accept Christ as their Lord & Savior, and to place their hope in Him (1 John 4:4)
  - o Teach them to have lives controlled by the Holy Spirit (Eph 5:18; Gal 5:16)
  - o Exhort them to commit their body to Christ alone (1 Cor 6:19-20; Rom 12:1; 6:11-18)
  - o Help them face homosexuality as a sin, to confess and repent of it (1 John 1:9)
  - o Help them to address any anger in their lives (Eph 4:30-32)
  - o Help them to realize who we are in Christ (1 Peter 3:9-10)
  - o Show them how to control their minds and thoughts (2 Cor 10:5; Matt 5:28)
  - o Teach them to accept their own sexuality as God intended (male, female; Gen. 2:24)
  - o Make no exceptions for sin (Eph 5:3-4)
  - o Help them to avoid the homosexual environment (1 Cor 15:33), remember that this life style is sex centric and will entail a major re-vamping of patterns, habits, associations, etc.
  - o Help them to become active in a Bible believing church and home studies (Heb 10:25)
  - o Assist them in vigorously seeking out Christian companionship (Psalm 1:1-3)
  - o Ensure they have accountability to one or more Christian friends (Gal 6:1)
  - o Be conscientious about confidentiality (Prov 11:13)

- d. Write to local, state, and national leaders on issues relating to homosexuality that may be pending
- e. Work for the election of Christians who openly endorse Christ in standards of morality
- f. Pray for godly leaders to be raised up that will not compromise on moral issues
- g. Widely disseminate information on the facts about the gay life-style
- h. Be prepared to defend our view (Biblically and factually)
- i. Be vigilant about school programs, teachers flaunting their life styles, etc (address with the teacher, then the administration, then further up if necessary)
- j. Subscribe to the "Committee on Moral Concerns" monthly newsletter to be informed on CA legislation (P.O. Box 2768; Sacramento, CA 95812; (916) 446-5131; "www.moralconcerns.org")
- k. Oppose:
  - o Legislation forcing acceptance of homosexuality as a legitimate life style
  - o Use of tax money to fund homosexual pornographic propaganda
  - o "Hate Crime" legislation which penalizes people for their opinions of homosexuality
  - o School curriculum's depicting homosexuality as legitimate
  - o Domestic partner legislation that rewards immoral life-styles
- l. Campaign for restoration of moral restraint laws (anti-sodomy)
- m. Count the cost (to family, church) of openly opposing homosexuality
- n. For churches:
  - o Equip members with information
  - o Obtain legal advice on available actions relative to property and activity protection
  - o Determine how public to take a stance relative to homosexuality
  - o Establish procedures to address disruption of worship services
- o. Become familiar with local and national organizations that specifically deal with homosexuals
- p. Boycott businesses that promote the homosexual life-style (AT&T) or cater to the homosexual business (San Diego Zoo "Gay Day"; Cruise lines; etc)
- q. Provide fact sheets to the public, at work, etc.

### 3. Selected References for Further Study:

- a. *"Homosexuality and the Politics of Truth"*; Jeffrey Satinover, M.D.; Baker Books; 1996
- b. *"Homosexuality, a Biblical View"* by Greg Bahnsen; Presbyterian and Reformed Publishing Co, 1978
- c. *"Unnatural Affections"* by George Grant & Mark Horne; Legacy Communications, 1991
- d. *"When the Wicked Seize a City"* by Chuck & Donna McIlhenny & Frank York; Huntington House Publishers, 1993
- e. *"The Unhappy Gays - What Everyone Should Know About Homosexuality"*; Tim LaHaye, 1978

### 4. Selected Organizations with Ministries to Homosexuals:

- a. Exodus International - P.O. Box 2121, San Rafael, CA 94912; (415) 454-1017 (umbrella organization of over 200 ministries nationwide that treat homosexuality from Christian perspectives)
- b. Institute for Biblical Counseling and Discipleship (IBCD) - 5353 Lake Murray Blvd; La Mesa, CA, (619) 462-9775 (strong and clear Biblical counseling)
- c. Desert Stream A.R.M. - 12488 Venice Boulevard, Los Angeles, CA 90066; (310) 572-0140 (counseling, educational seminars and support groups - associated Living Waters Program offers Christian counseling for people seeking change)

## Selected Effects and Responses to Tactics Used by the Homosexual Community

*"For we are not unaware of his schemes" (2 Cor 2:11b)*

- o In general, the objectives of the tactics described below are to:
  - o Justify their continued indulgence in this wickedness
  - o Convince others that there is nothing wrong with this perversion
  - o Convince "innocent" victims that this is a life-style that is to be sought after
  - o Remove hope for those that are in bondage to this sin by convincing them they are "made" this way and therefore have no hope of ever changing or becoming "normal"
  - o And result in calling evil good and good evil (Isa 5:20)
- o The fundamental approach follows several directions:
  - o Diverting attention away from the true issues
  - o Attacking the opposition
  - o Obscuring facts and information
  - o Presenting this life-style in as favorable a light as possible
  - o Claiming it is as a right to be protected
  - o Legislation formally establishing acceptance and/or special privileges

### Tactic - Effects - Responses

#### a. Unscientific Claims and Conclusions to Justify Homosexuality as Normal

##### Effects or Approach:

- o Claims that it is the ethical equivalent of being born lame, left-handed or accidentally handicapped, therefore the person is not responsible for his orientation or actions
- o Example: Kinsey report of 1948; "Report on Male Sexuality": 37% of American men have had at least one homosexual experience between adolescence and old age (implies very common phenomenon)
- o Creates confusion by providing pseudo-scientific justifications while giving the impression of morally neutral "facts"
- o Modern psychology and sociology attempt to explain homosexuality and thus justify it
- o Convinces people that the person is born (or naturally) that way and does not learn to be that way

##### Response:

- o The author of scripture is God Himself, the creator of man, He does not differentiate between the act of homosexuality and the orientation of a person - they are one in the same and are not justified (man was not made a homosexual!)
- o Modern psychology and sociology are speculative at best (faulty methods) and are unregenerate in their approach to homosexuality. They are also strongly divided in their theories and conclusions (expected since they are not grounded in Biblical truths and do not believe in moral absolutes)
- o To date, no scientific evidence exists that relates homosexuality to a genetic condition (ref )
- o Homosexuality is a uniquely human condition, it is not observed in the animal world (ref )
- o If homosexuality is an innate condition and not a moral choice, then what explains the existence of Bi-sexuals?
- o Salk Institute for Biological Studies (UCSD), Simon LeVay, discovered a group of cells in brains of some homosexual men were much smaller than those of heterosexual men - supposedly giving a biological basis to justify - however, there is no evidence to show whether the difference caused homosexuality or that homosexuality caused the difference (ref b, pg 55)

#### b. Intimidation of opponents to homosexuality by name-calling:

##### Effects or Approach:

- o Bigot (violent hatred or exaggerated fear rooted in unfair and irrational attitudes; or preconceptions)
- o Homophobe (irrational fear of anything homosexual)
- o Judgmental (common belief that a Christian does not have the responsibility or prerogative to judge another's life style)

- o Stern; legalistic; lacking in love; intolerant; hatermonger; narrow-minded
- o Each of these statements puts the person on the defensive instead of being able to challenge the claim

**Response:**

- o Personal attack attempts to divert attention away from the true issues at stake and makes the motivation of the person condemning this sin the issue
- o Viewing something as immoral is not the same as being bigoted (one who condemns the murderer of an innocent person is not customarily viewed as a bigot)
- o Christians are called to warn others of those things that are offensive to a holy God; judging is not condemned by the Bible but hypocritical and ill-motivated judgment is (Matt 7:15-23; John 7:24; Eph 5:11; 1 Tim 5:20; 2 Tim 4:2; Titus 1:13; 2:15)
- o Legalism in the Biblical sense is attempting to gain salvation by works, understanding of God's law compels us to show love and compassion for those in the bondage of homosexuality since they have no hope except through Christ
- o We must understand that the norms of scripture will be abrasive to the unregenerate - until they have a personal relationship with Christ
- o Challenge the person to prove their claim, define their terms

**Additional Effects or Approach:**

- o Physical violence; vandalism
- o Threats; harassment; picketing; phone calls
- o Attempts through these actions to force a person to give up and retreat
- o Militant groups that are well organized, these include ACT UP (AIDS Coalition to Unleash Power); Queer Nation (headquarters San Francisco, moved to San Diego)

**Response:**

- o Talk over with your family beforehand to weigh the cost as much as possible
- o Get an unlisted phone number, and never give out your address to the media
- o Try to never put yourself or your family at personal risk
- o Record all incidents and report to the authorities
- o Write letters to the editor and publicize the activities, criminal or otherwise
- o Use court injunctions if necessary

**c. Visibility to the public in as positive a light as possible (Desensitization)**

**Effects or Approach:**

- o The more we are exposed to that which we find repugnant, the more used to it we become (violence, divorce, adultery, sin of any kind including homosexuality), the more indifferent we will become
  - o Less offended by it
  - o More likely to accept it as OK for others
  - o More likely to actively participate in it
  - o Less likely to be outspoken about its vileness
  - o More likely to eventually move from acceptance to outright approval (respectability)
- o Homosexuality has infiltrated virtually every public arena of our day (public schools, the church, elected officials, TV, newspapers and magazines)
- o Human rights ordinance/pro-homosexual teen counseling center at Jr and Sr High Schools; safe-sex program education program (Project 10; etc)
- o Gay parades in many cities that are highly publicized, news coverage presents the tamer portions which gives a very slanted picture of what is actually presented

**Response:**

- o Restrict exposure of family to the influence of TV, movies, etc
- o Discuss at home the vileness of homosexuality from a Biblical and practical (logical) basis
- o Expose the true nature of "gay parades" etc by writing to newspapers
- o Challenge TV coverage for its unbalanced treatment of the events actually occurring
- o Actively campaign against gay influence in school curriculums and classes
- o Withdraw support of companies that encourage acceptance of the gay life-style
- o Challenge at every opportunity available the belief that this life style is "normal", use the fact sheet provided

- o Nazi Germany desensitized its people to mass killing by gradual changes, then fear

**d. Equating Homosexual Rights with Civil Rights Gained in the 1960's and 70's (including housing legislation to control who we rent to):**

**Effects or Approach:**

- o Just as blacks were previously, homosexuals are an oppressed minority
- o In order to change irrational discrimination of homosexuals there needs to be legislation that specifically calls out homosexuality as a protected minority that cannot be discriminated against
- o Homosexuals are no different than blacks in their being denied equal protection under the law
- o Not directly demanding support of homosexual practices, but anti-discrimination is the theme

**Response:**

- o Blacks have no choice in their color, there is no rationale reason to discriminate because of color alone
- o Homosexuality is a choice, not a condition that the person has no control over
- o Homosexuality is a morally offensive decision, just like any other repugnant action (murder, rape, stealing) and as such does not merit special treatment or protection - it is not a right
- o Homosexuals do not need to have special legislation protecting them from discrimination, their average "household" income for men in 1997 was \$50,000 compared to \$38,000 for the U.S. average, and roughly 60% of homosexuals are college graduates vs. 20% of all Americans (note f)

**e. Questioning the Authority and Understanding of Scripture Relating to Homosexuality**

**Effects or Approach:**

- o Belief that God's will does not prohibit homosexuality as we understand it today
- o Belief that scriptural ethics should focus on personal considerations and situational factors vice rigid acceptance and obedience to God's word
- o Belief that since God's righteous standards are unobtainable in this life, that there is undoubtedly some accommodation of man's physical appetites that is appropriate
- o Belief that since gays are made that way that they cannot change, thus God is either not sovereign, or all-knowing, or His word is in error
- o Belief that the translations are wrong, and that the Bible speaks to lust and not sexual orientation - thus committed gays living together are consistent with the word of God
- o Belief that God differentiates between the orientation (thoughts) and the actual act. This has justified some denominations to lobby for ordination of "on-practicing" homosexuals

**Response**

- o If we can get scripture to endorse homosexuality, then we can get it to endorse anything
- o God's word is the one sure foundation in all matters of faith and practice, including this one
- o Man's personal limitations and imperfections do not justify the lowering of God's standard
- o Scripture is to be used to interpret scripture, and context must be taken into account
- o As Session #15 showed, there is no ambiguity about what God's teaching is (context, descriptive material, direct teaching)
- o Rom 1 shows that God does not differentiate between desires and the act

**f. Claiming that to oppose the homosexual is to deny him his dignity ("God made me this way")**

**Effects or Approach:**

- o Invokes divine authority to the side of the homosexual, therefore all others are wrong
- o Belief that to show love to a person you must accept them as they are
- o Claims that the behavior is "normal" therefore it is equivalent to heterosexuals
- o We have no right to judge another person or think of them as something less than anyone else based upon their life-style

**Response:**

- o "It is precisely because of his dignity as a person that we must disapprove of homosexuality as unworthy of him as God's image" (ref a; pg 60)
- o It is important to separate the person from the sin. The person still retains God's image, but his sinful nature still manifests sin and must be condemned

**g. Portrayal of homosexuals as victims, needing protection from homophobes - thus seeking legal protection under "hate crimes" legislation begun by President Bush**

**Effects or Approach:**

- o Treats gay issues as a special category and thus creates more severe punishment for any crimes committed against gays
- o Any adverse decision against a gay based upon any factor can result in the claim of a "hate crime" - this alone will incentivize compromise towards a homosexual in hiring practices independent of qualifications
- o Silences virtually all opposition to homosexuality - eventually, particularly the church

**Response:**

- o Creates gross inequities in the administration of justice based upon political correctness vice seriousness of a crime
- o Subjectivity replaces facts as to the basis of the magnitude of the crime
- o Creates a specially protected group which will be virtually untouchable
- o Hate crimes assess the supposed motive of the criminal and punishes commensurate with that, vice the degree of affect on the victim (equal crimes with different motives will be treated totally differently)

**h. Seeking to protect people with AIDS under the "handicapped" legislation signed by President Bush**

**Effects or Approach:**

- o This ensures that no stigma is legally tolerated in the work environment against any with AIDS
- o This covers most occupations, even those that are high risk of injury
- o This attempts to limit any legal recourse to the unique threat that AIDS provides to co-workers

**Response:**

- o AIDS is not like other disabilities in that if infection of others occurs, it is always fatal, other disabilities do not cause this
- o Vast majority of AIDS victims are still Gays, thus isolation of infected individuals is viewed as highlighting the fact that this is a homosexual problem, which Gays do not want it seen as
- o It is the consequence of an immoral choice, just as if a person destroys his mind on drugs - should he be given "handicapped" protection under the law for "disabling" himself?

**i. To describe not allowing a homosexual the "right" to marriage as giving "power to the legislature to limit individual rights" (Human Rights Campaign of Washington D.C. affiliated group: "Protect our Constitution" in Hawaii for the Nov 98 election)**

**Effects or Approach:**

- o This implies that gay life-styles are protected by current Constitutional rights
- o It attempts to paint the government as the "bad guy" vice the sin itself
- o It puts sodomy in the same category as adultery and sexual immorality (not illegal) and thus a matter of ones personal choice (consenting adults) in their own private lives - not to be regulated or controlled by government (no right to say what is right or wrong in ones own personal life)

**Response:**

- o Sin is not an individual's "right", but a transgression of God's law, and when coded into societal laws becomes criminal when violated
- o All law is moral and reflects the moral basis that undergirds society. It reflects what the society views as right and wrong, and as such serves a critical function in controlling the reprobate and lawless
- o There is no legal precedent or extant writings that imply homosexuality was ever intended to be a "right" included in the Constitution
- o This does not mean that the Supreme Court will not rule in support of this - particularly since it ruled that unborn babies are non-persons!

**j. Forcing closet gays out into the open ("outing") to increase exposure and notoriety**

**Effects or Approach:**

- o This creates the impression of greater numbers
- o This provides an avenue for increased media attention and thus visibility
- o It continually brings the issue before the public (tire them out)
- o Creates more activists to support the cause (the one forced out must now defend, also typically their family and friends will rally to their support)

**k. Ensuring those gays in the limelight (high visibility, high achievement) are widely known as gay**

**Effects or Approach:**

- o Gives visibility again; gives inference that gays are especially talented or gifted, gives impression that gay life is in some way an advantage (if you are gay you are very gifted)

**l. Gaining access to public school curriculum and programs to legitimize it (L.A. Project 10)**

**Effects or Approach:**

- o The earlier children are exposed to homosexuality and its being portrayed as normal, the less the revulsion that will develop
- o The more homosexuality is treated in equal fashion with heterosexuality, the greater the probability that more "converts" will occur since confusion will be instilled relative to the child's own predilection
- o The two halves of perverting the public school system: remove Christianity and foundational moral and ethical values and replace with wickedness

**Response:**

- o Vigilance relative to any program that presents homosexuality in any positive light
- o Lobby schools, school boards, administrators etc. to not compromise on how homosexuality is presented; actively participate
- o Talk with your children to see if any teacher is positively portraying the gay life-style and follow-up with it, do not let it slide
- o Potentially support a recall petition against school board members that are pro-gay curriculum etc. (Grossmont School district)
- o Consider running for school board positions

**m. Creating a separate sub-culture and region (Castro district of San Francisco; Hillcrest in San Diego)**

**Effects or Approach:**

- o Provides a protective environment that is supportive - further justifying the behavior
- o Truly is a way of life in virtually all aspects of social interaction
- o Legitimizes the life-style in that it has a place (like China town) and draws attention
- o Removes social ostracization since the entire region is virtually pro-homosexual, thus freeing the open expression of vile conduct
- o Creates opportunity to focus attention again, through travel brochures, maps etc.

**n. Extremely strong support groups to keep a person in the gay community**

**Effects or Approach:**

- o Provides continual reinforcement that the life-style is normal and beneficial
- o Provides caring, understanding community to keep the person insulated from the truth
- o Provides extremely difficult situation to try and remove themselves from, since closest and deepest friendships will be homosexuals

**Response:**

- o Befriend
- o Evangelize
- o Insulate from the gay environment
- o Replace with caring, nurturing Christian environment

**o. Drawing attention away from the pedophile prevalence among homosexuals**

**Effects or Approach:**

- o Claiming that this is not prevalent amongst homosexuals
- o Claiming this is more common amongst heterosexuals

**Response:**

- o Present the facts (see Handout)

**p. Claiming homosexual practices are personal rights amongst consenting adults, not harmful to anyone (a victimless crime)**

**Effects or Approach:**

- o Creates sympathy with those that are sexually immoral themselves
- o Creates illusion that their actions do not affect anyone else but themselves
- o Tries to show that love and commitment towards each other is the measure of worth and not some moral standard someone else has



**Response:**

- o God's standards stand above any cultures standards - they are to be taught and encouraged to to be followed
- o Love and commitment are not the standard to go by

**q. Intimidating the American Psychiatric Association into removing homosexuality from its list of disorders**

**Effects or Approach:**

- o Removes any vestige from the secular community of belief it is abnormal and needs treatment
- o Gives credibility to the practice as "normal" by medical professionals

**Response:**

- o Provide facts and information refuting the claims of the politicized medical professionals
- o Disclose the facts behind how the endorsement actually occurred
- o Remind people of other claims by the APA recently that were rescinded when challenged (Pedophilia as an example)
- o Since these are self-serving and politicized stands they will not stand the test of factual data and an overwhelming public response of outrage

**r. Rewriting history to portray many past geniuses as "gay"**

**Effects or Approach:**

- o Again, provides confusion as to the truth
- o Paints geniuses as symptomatic of homosexuality - something to admire and dream of
- o Uses false and inaccurate (and unsubstantiatable) history to a political purpose

**Response:**

- o Challenge the proof texts used and the historical accuracy of the conclusions
- o Render contrary information that proves otherwise



## Session #17: Animal Rights (Session Outline)

*"A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel" (Prov 12:10)*

1. What are rights? *"That which a person has a just claim to; power, privilege, etc, that belongs to a person by law, nature, or tradition"* (Webster's)
2. Man is pre-eminent over, and entirely separate from animals
  - o He is created in God's image (Gen 1:26-27)
  - o He is called to be a good steward of animals & rule over them as God's vice regent (Gen 1:28)
  - o All animals are given over into man's hands (Gen 9:2-3; Psalm 8:6-7; James 3:7)
  - o With the fall, man has perverted the proper view of animals: either cruelty to them, or worship of them
3. Are animals important to God? Yes!
  - o God created them and populated the skies, land and seas with them
  - o God commanded man to rule righteously over them and care for them (Gen 1:26,28)
  - o God miraculously protected them through the flood (Gen 6:17-21; 7:1-16)
  - o God shows compassion for them and watches over them (Jonah 4:6-11; Job 38:39-39:30; Matt 6:26)
  - o God commands mercy towards them (Ex 23:4-5,12; Deut 22:1-7; 25:4; Lev 18:23; 20:15-16; Luke 13:15; 14:5; Matt 12:11-12; 1 Cor 9:9; 1 Tim 5:18; Prov 12:10)
4. Why did God create animals?
  - o To praise Him (Psalm 145:21; 148:7,10)
  - o To illustrate God's awesome creativity and beauty
  - o To show our uniqueness in all of creation (Gen 2:19-20)
  - o For our enjoyment and to teach dominion principles
  - o To assist man in his work and for his benefit (Prov 14:4; Gen 8:6-12; 1 Kings 17:1-7; Gen 9:3; 3:21)
  - o As an instrument of: judgment (2 Kings 2:23-25; Prov 30:17; Num 11:4-33; plagues on Egypt); fear (Prov 22:13); correction (Jonah 1:17-2:10); temporary atonement (Heb 10:1-4,11); righteousness (Prov 12:10; Heb 11:33); demonstrating humility (John 12:12-15; Job 40:15-41:34); authenticating God's chosen vessels (Acts 28:3-6)
  - o To teach us (see Handout: "What Animals Teach Us")
  - o Are there pets in the Bible? (2 Sam 12:1-6; Job 41:1-5; Matt 15:25-27; Passover lamb)
5. Do animals have rights?
  - o They have not been granted rights by God, but are protected to some degree just as we are
  - o They are not to be crossbred (Lev 19:19; Gen 1:20-25)
  - o Just as we have legal rights (Thou shalt not kill - right to life), animals have derived protections (legal rights) based upon God's commands
  - o They are to be respected, not abused, since they have been created by God for our benefit and pleasure
6. Current animal rights movement is grounded in eastern mysticism, equating animals with man
  - o "Deep Ecology" derives from mysticism, intuition, New Age, and evolutionary thinking
  - o Belief that man is only an animal and is not intrinsically superior - all species equal to some extent
  - o "Speciesism" - "a prejudice or attitude of bias toward the interest of members of one's own species and against those of members of other species" (Peter Singer)(equality between men and animal life)
  - o Tactics include: emotionalism; misrepresentation of facts; unsupported statistics; legal system; lobbies; intimidation; personal attack
7. What should we do?
  - o Engage the question as it comes up in conversation (don't trivialize it)
  - o Address the fundamental issues (animals not created in the image of God; we are to protect and show mercy towards them; we are not to idolize them or be cruel to them)
  - o Point out the eastern mysticism roots of much of the current movement
  - o Give reasons why God created animals
  - o Resist laws that elevate animals to the status of man

## Animals of the Bible

- Notes: 1. Significant difficulty exists in identifying a number of animals mentioned in the Bible  
2. Some representative scriptures are listed - actual translations may differ  
3. Many times a Hebrew word covers several different animals, may be interchangeable

### Domesticated Animals:

- o Ass (Donkey?)(Num 22:28; Deu 22:10; Judges 5:10; 10:4; 1 Sam 9:3; Matt 21:2)
- o Camel (Gen 12:16; 30:43; Lev 11:4; Judges 6:5; Job 1:3; Matt 19:24; 23:24)
- o Cattle (Ox; Bulls; Lambs)(some 450 times)(Ex 29:11,36; Lev 4:4; Num 15:8; Ps 66:15)
- o Colt or Foal (young Horse)(Deu 17:16; Job 39:19; Psalm 32:9; 33:17; Isa 31:1; many figurative)
- o Dog (figurative useage)(Deu 23:18; Ecc 9:4; Matt 15:26ff; Phil 3:2; Rev 22:15)(loathsome to the Jew)
- o Goat (Gen 15:9; 27:9; Lev 4:24; 16:15; Judges 13:19; 2 Chron 29:23)
- o Mule (offspring of Horse by a Donkey; 2 Sam 13:29; Psalm 32:9)(Lev 19:19 forbids this breeding)
- o Sheep (mentioned some 470 times; metaphorical, figurative, and literal references)
- o Swine (Lev 11:7; Deu 14:8; Matt 7:6; 8:30; Luke 15:15; 2 Peter 2:22)(loathsome to the Jew)

### Wild Animals:

- o Ape (loanword from Egypt: Monkey; Macaques; Langurs; Baboons? 1 Kings 10:22 )
- o Antelope (Oryx & Addax?)(Isa 51:20)
- o Bat (Lev 11:9; Deu 14:18; Isa 2:20)
- o Behemoth (Job 40:15; most scholars believe it is the Hippopotamus; how about a Dinosaur?)
- o Brown Bear (1 Sam 17:34; 2 Sam 17:8; 2 Kings 2:24; Prov 17:12; Isa 11:7; Amos 5:19)(proverbially)
- o Bubal Hartebeest (extinct?)(Deu 1:5; 1 Kings 4:23)
- o Deer (Red deer; Fallow deer; Roe deer)(Deu 14:5; 2 Sam 2:18; Psalm 42:1; Prov 6:5; Isa 35:6)
- o Dragon (most figurative, translated: sea monsters, serpent, whale (Gen 1:21; Ex 7:9-10,12; Job 41?))
- o Elephant (not mentioned directly, but ivory is)(1 Kings 10:22; 2 Chron 9:21)
- o Foxes (and Jackals?)(Judges 15:4; Neh 4:3; SS 2:15; Matt 8:20)
- o Gazelle (Acts 9:36 Dorkas - Gazelle)
- o Hare (Lev 11:6)
- o Hedgehog (creature of desolation: Isa 14:23; 34:11; Zeph 2:14)
- o Leopard (Cheetah; Jungle Cat?)(SS 4:8; Isa 11:6; Jer 13:23)(used proverbially or figuratively)
- o Lion (some 130 times; Dan 6:19; Deu 33:22; Prov 17:12; 30:30; literal & metaphorical, royalty symbol)
- o Mountain Sheep (extinct form of Mouflon?)
- o Mouse (Lev 11:29; 1 Sam 6:4; Isa 66:17 (symptoms imply Black Rat - carrier of bubonic plague fleas))
- o Nubian ibex (or Pygarg; Psalm 104:18)
- o Seacow (popular name for Dugong, large marine mammal)(Ex 25; Num 4)
- o Syrian Rock Hyrax (or Rock Badger, Coney? Lev 11:5; Deu 14:7; Psalm 104:18; Prov 30:26)
- o Weasel (Lev 11:29)
- o Whale (Jonah 1:17; probably not a "great fish")
- o Wild Ass (Onager) (Deu 5:21; Job 39:5-8)
- o Wild Boar (Psalm 80:13; 68:30?)
- o Wolf (Isa 11:6; Matt 7:15; John 10:12)(most metaphorical, half time for one in authority (Zeph 3:3))

### Birds:

- o Cormorant (food lists of Lev 11:1-47 and Deu 14:3-20 only)
- o Crane (Isa 38:14; Jer 8:7)
- o Crow (Hooded Crow & Raven; Gen 8:7; Deu 14:14; 1 Kings 17:4; Ps 147:9; Prov 30:17; Luke 12:24)
- o Dove (Psalm 68:13; SS 6:9; Matt 3:16; 10:16)

- o Eagle (Matt 24:28)
- o Foul (1 Kings 4:23; Hen (Matt 23:37; Luke 13:34); Cock (Mark 13:35; Matt 26:74-75))
- o Griffin Vulture (Micah 1:16)
- o Hawk (Job 39:26; and food lists of Lev 11:1-47 and Deu 14:3-20)
- o Hoopoe (food lists of Lev 11:1-47 and Deu 14:3-20 only)
- o Kite (Lev 11:14; Deu 14:13; Isa 34:15)
- o Night-Hawk (food lists of Lev 11:1-47 and Deu 14:3-20 only)
- o Osprey (food lists of Lev 11:1-47 and Deu 14:3-20 only)
- o Ossifrage (or Lammergeier or Bearded Vulture)(Lev 11:13)
- o Ostrich (Job 39:13-18; Lam 4:3)
- o Owls (creature of desolation; Isa 34:14; Screech Owl; Night Hag; Nightjar; Lilith; Tawny Owl?)
- o Partridge (1 Sam 26:20; Jer 17:11)
- o Peacocks (1 Kings 10:22)
- o Pelican (Psalm 102:6)
- o Pigeons (Gen 15:9; Lev 1:14; 5:7; 12:8; 14:22; Luke 2:24)
- o Quail (Ex 16:13; Num 11:31)
- o Sea Gull (food lists of Lev 11:1-47 and Deu 14:3-20 only)
- o Sparrows (Matt 10:29; Psalm 84:3; Psalm 102:7 (Blue Rock Thrush?))
- o Swallow (or Swift or Martin)(Psalm 84:3; Prov 26:2)
- o Turtle Dove (Gen 15:9; Lev 1:14; Num 6:10; Luke 2:24)
- o Vulture (Lev 11:18; Deu 14:17)
- o Water Hen (food lists of Lev 11:1-47 and Deu 14:3-20 only)
- o White Stork (Lev 11:19; Psalm 104:17; Jer 8:7)

### **Reptiles:**

- o Crocodile? (believed by some to be Leviathan of Job 41:1)
- o Frog (Ex 8:2ff; figuratively in Rev 16:13)
- o Lizards (also: Agama, Rainbow Lizard, Rock Gecko, Chameleon, Skinks (Lev 11:29ff))
- o Serpent (or fiery Serpent or Dragon (Gen 3:1; Num 21:6-9; Isa 14:29; 30:6; Ex 7:9ff))
- o Snake (Cobra (Psalm 58:4-5); Asp (Isa 11:8); Fiery Serpent (John 3:14; Rev 12:9; Carpet Viper (Num 21); Adder (Prov 23:32); Desert Vipers (Jer 8:17); Pharisees are Vipers; Viper (Acts 28:3))
- o Tortoise (Lev 11:29?)

### **Insects and Other:**

- o Ant (Prov 6:6, 30:25)
- o Fleas (1 Sam 24:14; 26:20)
- o Fly (Ex 8:21ff; Psalm 78:45; 105:31; Isa 7:18; Ecc 10:1)
- o Gnat (Matt 23:24; or Tick in Ex 8:16-18)
- o Honey Bees (Jdgs 14:8; Psalm 118:12; Deu 1:44; figuratively in Isa 7:18)
- o Hornet (Ex 23:28)
- o Leech (Prov 30:15)
- o Locusts (mentioned some 56 times in OT; Joel 1:4; Ex 10:13)
- o Moth (Job 4:19; Luke 12:33)
- o Scorpion (used proverbially in 1 Kings 12:11; Luke 11:12)
- o Snail (Psalm 58:8)
- o Spiders (Job 8:14; Isa 59:5-6)
- o Worm (used figuratively Matt 9:48)

## Animals Rights: Discussion Questions

### 1. Will there be animals in heaven?

- o Is this really an important question to be answered?
- o Controversial subject - emotional for many because of their children - many side step the issue
- o In what sense did Paul preach to every creature under heaven (NIV)? (Col 1:21-23)
  - o Sense is all mankind, as context shows (lit: "proclaimed in all creation - under the heaven")
  - o Same sense as Mark 16:15 "Go into all the world and preach the good news to all creation"
- o Animals have a soul the same as does man where "nepes" - means "possessing life" (Gen 1:20,24,30; 9:12, 15-16; Eze 47:9). In reference to man it can also mean: seat of physical appetite; source of emotion; associated with the will and moral action; designating an individual or person; can denote self. It is not used in conjunction with animals to imply an eternal existence
- o Christ came as a man, not as an animal; there is no recorded instance of Christ healing an animal or talking about its future life - He did not come to redeem an animal's life
- o Do animals sin?
  - o Prior to the fall, there was no death - even among animals
  - o Generally, christian theologians believe the plight of animals is connected with the fall
  - o Animals illustrate the effects of the fall by their "inhumanity" towards each other
  - o Thomas Aquinas believed animals sinned and thus fell from grace before there ever was an Adam and Eve - Aquinas suggested the sufferings of animals is their just due
  - o Animals were not created in the image of God, and do not have moral accountability
- o Scripture implies the "spirit" of an animal does not rise as man's does (Ecc 3:19-21)
- o Same implication in 2 Peter 2:12, where brute beasts are said to perish just like false teachers
- o Scripture speaks to the redemption of the entire universe, there will be a new heavens and a new earth - could very well include redeeming the animal kingdom and creating it anew (Rev 5:11-14)
- o Opinion: animals will not be resurrected, but there will be animals in the new heavens and the new earth, as all creation will be freed from its bondage to decay, and the pre-fall state obtained again

### 2. Is it a sin to cause unnecessary pain in the animal kingdom?

- o What would motivate a person to inflict pain on an animal? Sinful nature
- o Prov 12:10 and many of God's commands compel us to show mercy to animals not cruelty (Ex 23:5,12; Deu 22:6,7; Luke 13:15)
- o To inflict useless, purposeless pain is a violation of our stewardship responsibility before God, and constitutes a violation of His command (hence a sin in my opinion)
- o Pain (a bit in a mouth) is intended to ensure obedience and to train, this is not the same as torture
- o Man is far above the animals, just as they are above plants, and in turn the earth - consequences of foul treatment may be different than sin against man, but the heart is the measuring rod
- o Animals used in medical research, must question:
  - o Is it absolutely necessary?
  - o Are any alternatives available to prevent destruction or painful treatment of animals?
  - o If no other way within reasonable use of resources, what is the minimal use that needs to be made of animals?
  - o If it is a choice between an animals life and that of man ("in God's image"), protect and preserve the man's life

### 3. Are we predisposed against any "animal rights" movement because of the unbiblical foundation underlying it?

- o Some believe that acknowledging any good aspects of this movement implies buying into all of it as well as its underlying theology - not so
- o The conscience of man compels many to sympathy towards animals - God's common grace, in a vacuum of God's truth, will provide care for His creation - but error will replace His truth
- o Man will tend to idolize nature or abuse it, Biblical approach is the only true way to view it
- o Christians in many instances have walked away from the arena because of the idolatrous approach taken by the radical animal rights movement

- 4. Is it justifiable to spend thousands of dollars to medically treat a sick animal? A pet?**
- o As the Lord has prospered us, we may use our bounty for our own purposes, but never at the expense of our family well fare, our tithes and offerings, and meeting the needs of the body of Christ
  - o Samaritan example: gave generously when need presented itself, did not go out searching for it
  - o We must have a clear conscience before the Lord, we have freedom to do with our resources as would be honoring to the Lord
  - o Rom 14 - do not be a stumbling block to others
  - o Nathan before David - man's ewe lamb was like a daughter to him, it would be expected that he would use extensive means to protect and care for his pet
- 5. How do animals give glory to God?**
- o Just as the stars in the heavens sing to God and speak to His glory, so does the animal kingdom
  - o Animals display God's abundant provision, perfection of function, creativity, compassion - thus they demonstrate many of God's characteristics, hence acknowledging this brings glory to God
- 6. Does God love chickens?**
- o God has compassion for animals, but does not love them as He loves His people and sent His Son to die for them
  - o Chickens are like brute beasts, grown to provide food for man and to be eaten
- 7. Is it a sin to allow an animal to become extinct?**
- o Each animal offers some insight into the character of God, and should be protected and preserved as we have ability (resources are limited, wisdom must be exercised in their use to preserve these marvelous creations). To allow a species to become extinct when effort would have prevented it constitutes careless disregard for a gift from God (a sin? possibly)
  - o To wantonly destroy the last of a species to exterminate it is destruction for destruction sake and is evil
  - o We are to be good stewards of animals, but we live in a fallen world, and species will disappear
  - o Don't forget, that God Himself exterminated more species than mankind has ever been able to (flood)
  - o Again, we are not to value animals lives above man's if that becomes a choice
- 8. Is it a sin to cage an animal in a zoo? How about a pet bird in a cage?**
- o Zoos can protect an animal from extinction
  - o Many zoos treatment of animals constitutes a form of torture - we have learned how best to confine them for their protection and well being, and our education and pleasure
  - o Good stewardship principles would imply caring for animals in a humane and compassionate way, not in a cruel manner
- 9. When will the lion and the lamb lie down together?**
- o During the Millennium time? During the new heavens and the new earth?
  - o Never? This is only an allegory?
- 10. Does God feel the sufferings of animals?**
- o All death is a consequence of man's sin and fall from grace, including the death of animals
  - o God is aware of the sufferings of animals, and commands us to be compassionate towards them
  - o God does not treat animals on the same level as man
  - o Since all of creation exists because God continues to will it to exist - He obviously is aware of what animals are feeling at any time - our treatment of them will be judged

## What Animals Teach Us (Selected Examples)

**Note: The Bible uses animals to teach us in several ways: as word pictures of human traits and as living proverbs by their characteristics and actions. The following are a few we can learn from. Add your own insights to those listed below, and look for other examples**

*"But ask the animals, and they will teach you, or the birds of the air, and they will tell you; or speak to the earth, and it will teach you, or let the fish of the sea inform you. Which of all these does not know that the hand of the Lord has done this" (Job 12:7-9)*

- o Each of these realms (air, land, sea) teaches of God's sovereignty and purpose
- o These lessons of God are all around us if we would just look for them

*"Here is the fate God allots to the wicked,...The house he builds is like a moth's cocoon, like a hut made by a watchman. He lies down wealthy, but will do so no more; when he opens his eyes, all is gone" (Job 27:13,18-19)*

- o Just as the caterpillar dies and a moth results, so a man in his wealth, when he dies is changed forever
- o Though a cocoon provides security for awhile, it will not forestall the inevitable

*"The wings of the ostrich flap joyfully, but they cannot compare with pinions and feathers of the stork. She lays her eggs on the ground and lets them warm in the sand, unmindful that a foot may crush them, that some wild animal may trample them. She treats her young harshly, as if they were not hers; she cares not that her labor was in vain, for God did not endow her with wisdom or give her a share of good sense. Yet when she spreads her feathers to run, she laughs at horse and rider" (Job 39:13-18)*

- o Each animal is gifted in its own unique ways, just as men have different talents and abilities
- o Unless God gives us wisdom, we also would be laughable in many of our traits or pursuits
- o Even an animal with so many ridiculous traits and obvious lack of wisdom can have its own dignity

*"My son, if you have put up security for your neighbor,...Allow no sleep to your eyes, no slumber to your eyelids. Free yourself, like a gazelle from the hand of the hunter, like a bird from the snare of the fowler" (Prov 6:1,4-5)*

- o Indebtedness to others is a trap, and is to be avoided and resisted just as an animal fights for freedom
- o Even if caught, the gazelle and bird still have a possibility of freedom and do not give up
- o It is never too late to continue to struggle (free oneself) - God may yet give deliverance

*"Go to the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest" (Prov 6:6-8)*

- o Industry, planning, initiative are obviously good traits, and will be rewarded at the proper time
- o If we won't work when we are supposed to, we will not eat

*"With persuasive words she lead him astray; she seduced him with her smooth talk. All at once he followed her like an ox going to the slaughter, like a deer stepping into a noose till an arrow pierces his liver, like a bird darting into a snare, little knowing it will cost him his life" (Prov 7:21-23)*

- o Be wary and cautious, do not be lead astray, small sins can easily grow into destructive ones
- o Look ahead at the consequences of our decisions, unlike animals we can anticipate them
- o A fool, no matter how talented, loses the advantage of his skills when he allows himself to be enticed

*"A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel" (Prov 12:10)*

- o A righteous man has a proper heart in caring for his animal - a concern for its welfare
- o A wicked man taking care of an animals needs, does so only if it is for his own benefit



*"Where there are no ox, the manger is empty, but from the strength of an ox comes an abundant harvest" (Prov 14:4)*

- o God provides animals to partner with, and benefit man to increase his productivity
- o Interdependence and use of wisdom and strength brings great yield

*"Better to meet a bear robbed of her cubs than a fool in his folly" (Prov 17:12)*

- o As frightening as a mother bear can be, it is not as dangerous as a foolish man
- o Better to face known physical threats than a deceptive, sinful one

*"A king's rage is like the roar of a lion, but his favor is like dew on the grass" (Prov 19:12; 20:2)*

- o Just as the king of beasts loudly displays his displeasure, so does a king's rage warn all around him
- o As a lion's roar instills fear the the weak, so a king's anger terrifies this subjects

*"Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper" (Prov 23:31-32; Matt 3:7))*

- o Fascination (or craving) of something can lead to ones own destruction, beware of appearances
- o Just like playing with a snake may be enjoyable for awhile, so with sin, in the end you will be bitten

*"A whip for the horse, a halter for the donkey, and a rod for the backs of fools" (Prov 26:3)*

- o Just as dumb animals need to be controlled, corrected and trained, a fool needs appropriate persuasion
- o Just as working animals are punished if not obedient, so will we if not diligent (foolish) in our duties

*"Like one who seizes a dog by the ears is a passer-by who meddles in a quarrel not his own" (Prov 26:17)*

- o Just as a dog's natural reaction to being seized by the ears is to attack the grabber, so others turn and attack an unwelcome intruder in a personal affair

*"The leech has two daughters, 'Give! Give!' they cry" (Prov 30:15)*

- o Just as the offspring of a leech thirsts after blood and are never satisfied, so a selfish man raises offspring that want for themselves only

*"There are three things that are too amazing for me, four that I do not understand: the way of an eagle in the sky, the way of a snake on a rock, the way of a ship on the high seas; and the way of a man with a maiden" (Prov 30:18-19)*

- o Just as eagles can't control the wind but use it to their advantage, so do ships on the seas
- o Snakes are shrewd, cunning, enticing, powerful and deadly - such as an immoral man
- o Each also speaks to the easy mastery of the element they are familiar with (wind, rock, sea, maiden)
- o Each illustrates truths that take deep concentration to understand

*"Four things on earth are small, yet they are extremely wise: Ants are creatures of little strength, yet they store up their food in the summer; coneys are creatures of little power, yet they make their home in the crags; locusts have no king, yet they advance together in ranks; a lizard can be caught with the hand, yet it is found in kings' palaces" (Prov 30:24-28)*

- o Even the weak (ants) can accomplish much by diligence and working over a long time (provision)
- o Coneys adapt themselves to rugged crags, not changing them, but letting it work for them (sanctuary)
- o Much can be done with no leader and a common purpose (brings order) - both good or destructive
- o Even though we ourselves may be weak (like a lizard), we may accompany the mighty (audacity)
- o Power and might do not necessarily equate to wisdom

*"There are three things that are stately in their stride, four that move with stately bearing: a lion, mighty among beasts, who retreats before nothing; a strutting rooster, a he-goat, and a king with his army around him" (Prov 30:29-31)*

- o With great position (amongst ones own community) comes great presence and appearance
- o Power breeds a manner of carrying oneself
- o Even among animals there is a pre-eminence that shows itself within its arena

*"Do not give to dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet and then turn and tear you to pieces" (Matt 7:6)*

- o Dogs and swine cannot differentiate the noble from the profane, so too ungodly men
- o Pick your fights well, so that you are not destroyed

*"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves" (Matt 7:15)*

- o Appearance is not everything, the fruit of a person's life reflects the inner man
- o Like vicious wolves, false prophets will try and destroy you

*"Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head" (Matt 8:20)*

- o Each animal has a home to rest, peculiar to its need, but Christ's home is not in this world

*"When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matt 9:36; 10:5)*

- o Sheep are defenseless and aimless without protection and a leader, just like we are without Christ

*"I am sending you out like sheep among wolves. Therefore, be as shrewd as snakes and as innocent as doves" (Matt 10:16)*

- o Just as sheep stand no chance before wolves, we have no chance in the world without God's protection
- o Snakes know their surroundings and trust no one, doves do not inflict injury or entertain harm to others

*"Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father...So don't be afraid; you are worth more than many sparrows" (Matt 10:29; 12:11-12)*

- o Even if birds are of little value to men, they exist for reasons known to God and according to his will
- o If birds are of importance to God, how much more so His children?

*"Again I tell you the truth, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matt 19:24)*

- o Just as it is obvious a camel is physically incapable of passing through a needle, so a man's riches can be an obvious stumbling block to his seeking God's kingdom
- o It is impossible for a man to buy his way into heaven

*"Woe to you, teachers of the law and Pharisees,...You blind guides! You strain out a gnat but swallow a camel" (Matt 23:24)*

- o Don't be self righteous over the insignificant and ignore our own major sins (camels were unclean!)
- o Though all things exist for a purpose, we must distinguish between the minor and crucial
- o This major contrast illustrates the depth of the blindness of our own sin

*"O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Matt 23:37)*

- o Even young chicks have the sense to seek their mother's protection, unlike the unwise and unregenerate
- o As a hen desires her chicks to be safe, so God desires that none should perish and gathers to Himself those that are His

*"Do not muzzle an ox while it is treading out the grain" (1 Cor 6:6; 1 Tim 5:18; Deut 25:4)*

- o Just as it is right for an animal to share in the product of its labor, so should men benefit from theirs
- o Just as muzzling an ox makes its work futile for itself, so hampering a man from benefitting from his labor is cruel to him

*"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8)*

- o A lion is unpredictable in when and where he may strike, so be prepared and vigilant at all times
- o A lion after prey is powerful and overwhelming if we are not adequately equipped to fight him

*"But these men blaspheme in matters they do not understand. They are like brute beasts, creatures of instinct, born only to be caught and destroyed, and like beasts they too will perish" (2 Peter 2:12)*

- o The hostile, unregenerate, non-elect are driven by their own selfish desires and like brute beasts are irrational and without restraint - they serve God's purpose then perish

*"Of them the proverbs are true: 'A dog returns to its vomit,' and, 'A sow that is washed goes back to her wallowing in the mud.'" (2 Peter 2:22; Prov 26:11))*

- o Just as a dog and sow cannot change their own natures, so a man cannot change his
- o Just as animals will not strive for noble purposes but will seek their own lowest level, so a man left to himself will become more depraved

## Animals Rights: Family Discussion Questions

1. Will there be animals in heaven?

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2. Is it a sin to cause unnecessary pain in the animal kingdom? What about medical research?

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3. Are we predisposed against any "animal rights" movement because of an unbiblical foundation?

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4. Is it justifiable to spend thousands of dollars to medically treat a sick animal? A pet?

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5. How do animals give glory to God?

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6. Does God love chickens?

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7. Is it a sin to allow an animal to become extinct?

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8. Is it a sin to cage an animal in a zoo? Keep a pet bird in a cage?

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9. When will the lion and the lamb lie down together?

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10. Does God feel the sufferings of animals?

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11. Should euthanasia agreements and conditions be used to cover animals?

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12. Are pet cemeteries honoring to God?

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13. Is hunting for pleasure a sin?

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**What Animals Teach Us**  
*(Selected Examples for Self Study)*

*"In his arrogance the wicked man hunts down the weak,...He lies in wait like a lion in cover; he lies in wait to catch the helpless; he catches the helpless and drags them off in his net. His victims are crushed, they collapse; they fall under his strength." (Psalm 10:2,9-10; 17:12; 22:13,21; Psalm 57:4)*

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*"But I am a worm and not a man, scorned by men and despised by people." (Psalm 22:6)*

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*"Dogs have surrounded me; a band of evil men has encircled me" (Psalm 22:16)*

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*"Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you" (Psalm 32:9)*

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*"You rebuke and discipline men for their sin; you consume their wealth like a moth" (Psalm 39:11)*

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*"Let them vanish like water that flows away;...Like a slug melting away as it moves along" (Psalm 58:7-8)*

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*"Rescue me, O Lord, from evil men;...They make their tongues as sharp as a serpent's; the poison of vipers is on their lips" (Psalm 140:1,3)*

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*"Man's fate is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; man has no advantage over the animal. Everything is meaningless. All go to the same place; all come from dust, and to dust all return. Who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth?" (Ecc 3:19-21; Psalm 49:14; 20)*

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*"Anyone who is among the living has hope - even a live dog is better off than a dead lion" (Ecc 9:4)*

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*"Moreover, no man knows when his hour will come; As fish are caught in a cruel net, or birds are taken in a snare, so men are trapped by evil times that fall unexpectedly upon them" (Ecc 9:12)*

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*"As dead flies give perfume a bad smell, so a little folly outweighs wisdom and honor" (Ecc 10:1)*

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*"If a snake bites before it is charmed, there is no profit for the charmer" (Ecc 10:11; Psalm 58:4-5)*

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*"The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand" (Isa 1:3)*

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## Session #18: Medical Ethics - Preliminaries (Session Outline)

*"I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be"*  
(Psalm 139:14)

*"Then God said, 'Let us make man in our image, in our likeness...So God created man in his own image, in the image of God he created him; male and female he created them.'"*  
(Gen 1:26-27)

1. Introduction
  - o Ethics: "The study of standards of conduct and moral judgment"
  - o Scripture is the only absolute standard to govern our faith and practice (*solo scriptura*)
  - o Ethical questions relating to life, death, and medical treatment decisions must be addressed from a strong Biblical basis in order to reach God honoring decisions (2 Tim 3:16-17)
  - o To adequately address any ethical dilemma, we must understand the situation, God's word and the person(s) involved
2. We are "Fearfully and wonderfully made"
  - o Fearfully (vertical view): God fashioned us, called us into existence, and sustains our existence according to His good will and pleasure (Job 31:15; Psalm 119:73; Eccl 11:5; Heb 1:3; 11:3)
  - o Wonderfully (horizontal view): We are incredibly complex creatures (body, mind, soul, spirit), and are truly beyond comprehension (Eccl 3:11; Job 38:1-42:6)
3. Our Days on Earth are Numbered by the Lord
  - o God has ordained our time on earth (Deut 30:19-20; Job 14:5; Eccl 8:15; Acts 17:26)
  - o We cannot change the length of our stay (Matt 6:27)
  - o When life has finished its tasks, it will be taken home (Phil 1:6)
4. There is a Sanctity Associated with Human Life
  - o Man uniquely reflects the image & glory of God, he's not an animal (Gen 5:1; 9:6; 1 Cor 11:7; Jam 3:9),
  - o Though not explicit in scripture, being made in the image of God may include:
    - o Having dominion over the earth (vice-regent of God)(Gen 1:28)
    - o Self-conscience; having moral agency (discern good & evil); appreciate beauty; create within bounds of own existence; immortal; possess a soul & unique relationship to God
    - o Man is created to be like God in true righteousness and holiness (Eph 4:24)
  - o Man is uniquely crowned with honor and glory (Psalm 8:4-6; applied to Christ in Heb 2:6-8)
  - o Man's life has different dignity from life of an animal or plant (God's image); dealt with differently
  - o Taking a man's life sinfully uniquely defiles the land (Gen 4:10) as does man's sin (Lev 18:1-25)
  - o Man's life is to be specially protected (Ex 20:13; Num 35:22-28; Ex 21:12-36), and is only be taken by God directly or by use of His chosen means (Rom 13:1-7)
  - o Man's form is the perfect representation of God in creation, with Jesus Christ the perfect representation of God in human form (Gen 1:27; Phil 2:6-7)
  - o In redemption we are being recreated into God's image (Col 3:10) by the removal of the corruption that sin has brought to our nature
  - o Our lives are priceless because of the infinite price paid for us (2 Cor 8:9)
5. Man's life is to be honored and protected with the dignity God has granted to it
  - o Our hope is not in the perfecting of life extension techniques in this world
  - o Our hope is in the crucified, buried and resurrected Lord and Savior Jesus Christ
  - o Thru Him we have eternal life, without doctors (He is the Great Physician); without hospitals (it is a mansion); without the pain of death and suffering (we will have glorified bodies)
  - o For us, life is not an idol, it is a gift to be used by God for His glory

*Helpful Ref:* o "Medical Ethics - Principles, Persons, and Problems;" John M. Frame, 1988  
o "Between Life and Death - The Life Support Dilemma;" Dr. Kenneth E. Schemmer, M.D., 1988  
o "Matters of Life and Death;" Francis J. Beckwith & Norman L. Geisler, 1991

**Medical Ethics**  
**Homework Questions to Think About**

*"All the days ordained for me were written in your book before one of them came to be"*  
*(Psalm 139:16b)*

**1. When do you think human life begins?**

**Thoughts & reasons:** \_\_\_\_\_  
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**Scriptures that apply:** \_\_\_\_\_  
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**2. How would you define when physical death has occurred?**

**Thoughts & reasons:** \_\_\_\_\_  
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**Scriptures that apply:** \_\_\_\_\_  
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## Medical Ethics - What is Life and Death?

*"All the days ordained for me were written in your book before one of them came to be"*  
(Psalm 139:16b)

### 1. When do you think human life begins?

- a. Definition of life (Webster's): "that property or quality of plants and animals that distinguishes them from inorganic matter or dead organisms; specifically, the cellular biochemical activity or processes of an organism, characterized by the ingestion of nutrients, the storage and use of energy, the excretion of wastes, growth, reproduction, etc." (pretty sterile)
  - o Where is "awareness?" the mind, emotions, thinking, decisions, etc.?
  - o Where is the "soul" and the "spirit"?
  - o Biblically, we can say our life is contained in, and defined by, the great commandment: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30)
- b. One definition: "The breath of Life" (Gen 2:7; 6:17; 7:15,22; Ezek 37:5; Dan 5:23; Acts 17:25)
  - o "...he himself gives all men life and breath and everything else" (Acts 17:25)
  - o To Belshazzar: "But you do not honor God who holds in his hand your life ["breath" KJV] and all your ways" (Dan 6:23)
  - o To the dry bones: "Dry bones, hear the word of the Lord! This is what the Sovereign Lord says to these bones: I will make breath [wind, spirit] enter you, and you will come to life" (Ezek 37:5)
  - o "...the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" (Gen 2:7)
  - o "I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it." (Gen 6:17; 7:15,22)
  - o "Breath of life" = *pneuma* = wind, breath, mind, spirit
    - o Context dependent term that has a very large number of meanings
    - o "air in motion" or "breath"
    - o "a snort through one's nose", emotions of aggressiveness/anger (Isa 25:4; Prov 29:11)
    - o "mental awareness" (Ezek 11:5)
    - o "the entire immaterial consciousness of man" some analogy to soul (both can leave the body at death; Gen 35:18; Psalm 86:13)
    - o Giving of life after the physical man (Adam) was fashioned is accounted for by God "breathing" into him; it implies an awareness, life itself
    - o Implication is that life begins when it (man and animals) can breath, or when man is conscience - mentally aware
- c. Another definition: "Life is in the blood"
  - o "But you must not eat meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting from every animal. And from each man, too." (Gen 9:4-5)
  - o "For the life of a creature is in the blood, and I have given it to you to make atonement for one's life" (Lev 17:11; 14)
  - o "But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat" (Deut 12:23)
  - o "Life" = *nepesh* (Hebrew)
    - o Broad range of meaning covering concepts such as: throat; appetite; soul; life; person
    - o Context shows the proper rendering is "life" - identifying the life of an animal (Lev) with its blood. The blood, therefore gives it its life (refraining from eating meat with blood in it honors life, eating blood despises life)
    - o Gen 9:4-5 shows that the same concept is applicable to man as well as the beasts
    - o Implication from this is that life exists when blood is present (for unborn babies, heartbeat and blood flows develop during the second month of pregnancy)

- d. Also, the Holy Spirit gives life
  - o In referring to the creatures that God has created in the world, we find in Psalm 104:30 "When you send your Spirit, they are created, and you renew the face of the earth"
  - o Implies that the Spirit grants life to creatures, "they" indicates identification as a living thing, not as a lifeless "thing" at the time of their creation (or coming into being). No intermediate state of non-life from conception until some time later is implied or stated
- e. But, we are sinful from conception
  - o "Surely I was sinful at birth, sinful from the time my mother conceived me" (Psalm 51:3-5)
    - o Also translated "I was shapen in iniquity"
    - o We inherit our parents sinful nature that has been passed down since Adam (Gen 5:3); at no time do we have a different nature (different "kind") then become human
    - o There is no time that our nature is not sinful until there is a spiritual nature given to us through faith (there is no protected time in the womb)
    - o Being inside the mother only prevents the infant from demonstrating his sin nature, once born it will manifest itself
    - o This implies that we are accountable for our very nature from our conception, suggesting that we are human, and of one nature from the very beginning
  - o "My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes say my unformed body. All the days ordained for me were written in your book before one of them came to be" (Psalm 139:15-16)
    - o The days ordained can refer to from birth, or from the context appear to apply from the beginning of his existence (conception)
    - o The personal reference implies that David existed from conception, there was not a time that he was an "it" vice himself
- f. When was Jesus not Jesus?
  - o From conception within Mary, Jesus was fully God and fully human (Matt 1:20,23)
  - o Christ's own example demonstrates that human life begins from conception. His divine nature and human nature were present simultaneously from conception
- g. When did we exist in God's mind?
  - o "All the days ordained for me were written in your book before one of them came to be" (Psalm 139:16b)
    - o God predestined us to exist in a specific time - He charted out our lives instant by instant (Acts 17:26)
    - o In a very real sense we existed in God's mind before our physical manifestation came into being (Isa 14:24, 26-27)
    - o In this sense, we have existed from before time, since God's forethought is an absolute promise that what He will's to occur will come to pass
    - o Jer 1:5: "Before I formed you in the womb I knew you..."
  - o "For he chose us in him before the creation of the world to be holy and blameless...he predestined us to be adopted as his sons...In him we were also chosen having been predestined according to the plan of him who works out everything in conformity with the purpose of his will..." (Eph 1:4,5,11)
  - o "...but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for you sake." (1 Peter 1:19-20)
- h. Related questions from a reasoning standpoint (ref 4):
  - o Is a male sperm or female ovum a human being? - No, each only has 23 chromosomes whereas a human being has 46. Also, they can only die or unite for fertilization at which point they individually cease to exist
  - o Is any human cell a human being? - No. A human cell is part of a human body, but a fertilized ovum (human zygote) has its own body. A cell can die while the body lives on, but a human zygote, or embryo cannot. Individual cells only produce their own kind of cell, not a whole human being

- o Does human life begin at conception (fertilization)? - Yes. This is when all human genetic characteristics are present, with its own genetic code (different from either parents) and separate from the parents bodies. At no time after conception are any additional genetic characteristics added, what remains to occur is growth and development of a particular human individual (into infancy, childhood, adolescence, and adulthood)
- o What about twinning and recombination? Twinning: may be an individual dying to give life to two new identical beings; it may be a non-sexual form of "parenting"; or there may be a basic duality already there before the split. In recombination: one life may die when recombined. Illustration: think in terms of teenagers splitting and recombining, we would not judge the individual's right to life based upon the odd conditions

## 2. How would you define when physical death has occurred?

- a. Scripture does not present a definition of when physical death occurs
- b. Scripture does, however, present observations concerning physical death (easy in the "old" days):
  - o Joshua 11:14 "...but all the people they put to the sword until they completely destroyed them, not sparing anyone that breathed"
  - o 1 Kings 15:29 "He did not leave Jeroboam anyone that breathed, but destroyed them all"
  - o 1 Kings 17:17 "Some time later the son of the woman who owned the house became ill. He grew worse and worse, and finally stopped breathing"
  - o Job 27:3 "...as long as I have life within me, the breath of God in my nostrils, my lips will not speak wickedness..."
  - o Psalm 104:27-29 in referring to creatures on earth: "These all look to you to give them their food at the proper time. When you give it to them, they gather it up; when you open your hand, they are satisfied with good things. When you hide your face, they are terrified; when you take away their breath, they die and return to the dust"
  - o Isa 2:22 "Stop trusting in man, who has but a breath in his nostrils. Of what account is he?"
  - o Acts 17:25 "And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else"
  - o The implication is that when breath stops, life stops! However, breath can be artificially maintained indefinitely when other bodily functions continue on
- c. Eccl 12:7 Indicates that God is the giver of the spirit of life and the One who calls it home. Also, that the leaving of the spirit of a man occurs at the time of death! "...and the dust returns to the ground it came from, and the spirit returns to God who gave it."
- d. Empirical (forensic) indications (observations) of death that are used medically include cessation of:
  - o Heartbeat
  - o Reflexes
  - o Body heat (energy production)
  - o Assimilating material from the environment into itself to replace used materials
  - o Cell growth
  - o Elimination of waste products
  - o Ability to overcome disease or injury
  - o Brain activity (brain waves)
  - o Flexibility (rigor mortis)
  - o Processes preventing putrefaction and decomposition of the body
  - o The converse is also true - presence of the above indicates presence of life!
  - o With the exception of rigor mortis, putrefaction and decomposition of the body (obvious signs of death), the other aspects can be artificially maintained, preventing body death
- e. The Ad Hoc committee of the Harvard Medical School (1968) defined tests for death as:
  - o Irreversible structural damage to the Central Nervous System
  - o Nothing can be depressing the brain's function (alcohol; barbiturate, hypothermia, etc)
  - o Brain stem reflexes - corneal, pupillary, gag and oculovestibular - must be absent
  - o There must be no respiratory effort during a satisfactory trial period

- o If any of the above not fulfilled, a confirmatory test to show the absence of cerebral blood flow is mandatory
- f. President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research (1981), defined death as either:
  - o "Irreversible cessation of circulatory and respiratory functions" or:
  - o "Irreversible cessation of all functions of the entire brain, including the brain stem"
  - o Model legislation using this language is in the Uniform Determination of Death Act (UDDA)
- g. The focus of whether human life (the "person") remains within a body is the brain
  - o Brain basics:
    - o The whole body serves the brain, with the brain directing all activities of the body
    - o Most highly developed cells are located on the surface of the cerebral hemispheres - the neocortex (controls general movement; visceral functions; perception; behavioral reactions; integration of these functions; reasoning; creativity; value decisions; everything we associate with personality)
    - o When glucose and/or oxygen are denied, the brain begins to die: first the cerebral cortex (highest functions); second the midbrain; finally the brain stem
    - o "Whole brain death" is defined as cessation of all brain activity (see standard above)
    - o Electroencephalogram (EEG) measures electrical activity in the brain neocortex (brain waves)
      - o Persistent Vegetative State: no neocortex brain waves can be found but the brain stem still functioning and stimulating the heart and lungs (1988 -10,000 patients with permanent loss of consciousness but maintained by tubal feedings). Is the "person" still there or not?
      - o "Residual neocortical function" can still be present without indicating any hope of a return to consciousness
    - o "Locked in" syndrome
      - o Midbrain dies (stroke or cerebral arterial aneurysm ruptures)
      - o Damage to midbrain prevents the cortex from communicating with the rest of the body
    - o Presently, when the neocortex and midbrain die, but the brain stem functions, then the person is legally alive - thus increasing number of people with a permanent loss of consciousness (PVS) due to life support systems that arrest the natural dying process
    - o Are Anencephalic infants alive? Are they a person? They are alive, but only the brain stem exists, therefore they die very quickly after death. Current legal definitions of life consider these infants alive and subject to legal protection since their brain stems are functioning (this prevents harvesting their organs since this would kill them)
    - o When the neocortex dies, the person cannot be revived - therefore, is the person dead?
    - o Positron Emission Tomographic (PET) scans currently can distinguish between unconscious patients; locked in patients; and patients with a dead cerebral cortex (Pulsed Doppler Ultrasound (PDU) is cheaper to administer and measures carotid artery blood flow, reliably determining if there is cortex brain death or not (still legal issues))
  - h. Bottom line: this question is very difficult to answer in many cases and does not lend itself to an easy answer either Biblically or physically in many cases

### ***Recommended References:***

1. *"Making Biblical Decisions," Franklin E. Payne, Jr., M.D., 1989*
2. *"Biblical Healing for Modern Medicine," Franklin E. Payne, Jr., M.D., 1993*
3. *"Between Life and Death - The Life-Support Dilemma," Dr. Kenneth E. Schemmer, M.D., 1988*
4. *"Matters of Life and Death," Francis J. Beckwith and Norman L. Geisler, 1991*
5. *"Medical Ethics - Principles, Persons, and Problems," John M. Frame, 1988*
6. *"The New Medicine," Nigel M. de S. Cameron, 1991*

## Session #19: Euthanasia (Part 1) (Session Outline)

*"Give beer to those who are perishing, wine to those who are in anguish; let them drink and forget their poverty and remember their misery no more." (Prov 31:6-7)*

### 1. Introduction

- a. Unlike the world, we have an objective standard to turn to for answers (Scripture)
- b. Euthanasia: "Act or method of causing death painlessly, so as to end suffering" (categories: active; passive; voluntary; involuntary)
- c. Prov 31:6-7 Context is a mother's advice to her son the King - don't cloud their minds with alcohol
  - o Kings must think clearly so their decisions will not be affected and they fulfill their duties
  - o The poor that are in anguish and suffering, however, cannot change their condition and do not affect many others. Relieving their pain is showing compassion
  - o Those in anguish are not euthanised (killed) or drugged into oblivion, but comforted. Their lives are in the Lord's hands (allows opportunity for reflection not focusing on pain)
- d. Examples of suicide in the Bible (pride or remorse, not pain): Judg 9:50-56; 1 Sam 31:1-6; 1 Kg 16:18-19; 2 Sam 17:23; Matt 27:3-5

### 2. Selected Statistics

- a. Netherlands: 82% of public supported active euthanasia (1989). By 1991 official files showed:
  - o Actions taken/omitted with intent to end patients' lives, with patients permission = 10,615 (direct killing = 2,300; physician assisted = 400; excessive morphine with intent to end life = 3,159; removal/withholding of life-prolonging treatment to end life = 4,756)
  - o Actions taken/omitted with intent to end patients' lives, without patients permission = 14,691 (direct killing = 1,000 (14% complete mental capability, 11% partial mental capability); excessive morphine with intent to end life = 4,941 (27% complete mental capability); removal/withholding of life-prolonging treatment to end life = 8,750)
- b. Dr. Kevorkian takes credit for 130 deaths, finally convicted of 2nd degree murder 1999 (10--25 years)

### 3. Secular Reasons Used to Justify - What false assumptions and world views are being used?

- a. If the patient's quality of life is poor, they should not be forced to continue to suffer
- b. There are limited resources to expend, give to those that will result in the greatest benefit instead of to terminally ill patients
- c. A person has a fundamental right to die if they so choose, not allowing is cruel
- d. Keeping a body "alive" when the person is not present does not make any sense

### 4. Biblical Principles

- a. Murder is condemned - this includes euthanasia and suicide (Ex 20:13)
- b. Until a person is dead, he is a living being with a life worthy of being protected
  - o He is made in God's image and deserves to be treated with dignity (Gen 1:27)
  - o His life is to be protected (Gen 9:4-6)
  - o His is a proper object of our love, compassion, and comfort (Prov 31:6-7; Matt 10:23)
  - o God is the one with the authority to take life, not us. The magistrate takes life only to punish evil and not capriciously (Rom 13:1-7)
- c. Even the most severe suffering does not make our lives of less value (Rom 8:18; 2 Cor 4:11-18)
- d. God's grace is sufficient for us, His power is revealed through our weaknesses (2 Cor 12:7-10; Heb 11)
- e. Speaking right of God during times of great suffering brings glory to God (Job 42:7)

- f. Suicide has major moral implications
  - o Violation of the sixth commandment (Ex 20:13)
  - o It destroys part of God's creation intended for His glory and reflecting His image (Gen 1:27)
  - o A person rejects moral responsibility to face difficult conditions of existence (Rom 5:3-6)
  - o It's a refusal to bear in love with the weaknesses of the one closest to us - ourselves
  - o The unforeseen consequences and contributions of continued existence are lost (2 Cor 5:1-9)
  - o It assumes ultimate responsibility for our lives and rejects God's Lordship
- g. Elderly are a special group in Scripture
  - o Deserving respect (Job 12:12; 15:10; 32:7; Deut 32:7)
  - o Deserving protection in their weakness (Eccl 12:2-5; 2 Sam 19:35; Psalm 71:9)
- h. We do not have the right to demand another to give up their life (2 Cor 8:3)
- i. God's people can accept death because they know where they are going (1 Cor 15:54-57)
- j. Cheapening life in any form leads to further abuse later - (James 1:13-15)

#### 5. Discussion Questions to consider (Homework)

- a. *"Is there Biblical warrant (or an absolute moral obligation) for a person to always accept treatment that would sustain life artificially?"*
- b. *"Since "death" is the last enemy (1 Cor 15:26) should it always be resisted?"*
- c. *"What about comatose patients, or those that are in a permanent vegetative state?"*
- d. *"How about decisions concerning unbelieving, terminally ill persons that want to die?"*
- e. *"How should research money or medical care be spent - how should priorities be determined?" (For example: cancer versus AIDS research!)*
- f. *"Can a person decide for themselves to refuse "maximal" care in order to prevent others from suffering great burdens and expenses?" (self-sacrificial)*
- g. *"Can a person justifiably choose a treatment to minimize suffering rather than one which lengthens their life?"*
- h. *"Does a severely handicapped person who is a believer have a higher quality of life than a "normal" unbeliever?"*

#### References:

1. "Matters of Life and Death;" Francis J. Beckwith & Norman L. Geisler; 1991
2. "The New Medicine - Life and Death After Hippocrates;" Nigel M. de S. Cameron; 1991
3. "Medical Ethics - Principles, Persons, and Problems;" John M. Frame
4. "Between Life and Death - The Life Support Dilemma;" Dr. Kenneth E. Schemmer, M.D., & Dave and Neta Jackson; 1988
5. "Life on the Line -Ethics, Aging, Ending Patients' Lives, and Allocating Vital Resources;" John F. Kilner; 1992
6. Focus on the Family "CitizenLink" research paper: "Guidelines for Making End-of-Life Decisions" 27 Dec 1999; ([www.family.org/cforum/research1](http://www.family.org/cforum/research1))

# Hippocratic Oath

*(Ascribed to Hippocrates; 460-377 B.C.)*

## *The Covenant*

I swear by Apollo Physician, by Asclepius, by Hygeia, by Panacea, and by all the gods and goddesses, making them witnesses, that I will carry out, according to my ability and judgment, this oath and this indenture:

## *Duties to Teacher*

To regard my teacher in this art as equal to my parents; to make him partner in my livelihood, and when he is in need of money to share mine with him; to consider his offspring equal to my brothers; to teach them this art, if they require to learn it, without fee or indenture; and to impart precept, oral instruction, and all the other learning, to my sons, to the sons of my teacher, and to pupils who have signed the indenture and sworn obedience to the physician's Law, but to none other.

## *Duties to Patients*

I will use treatment to help the sick according to my ability and judgment, but I will never use it to injure or wrong them.

I will not give poison to anyone though asked to do so, nor will I suggest such a plan. Similarly I will not give a pessary to a woman to cause abortion. But in purity and in holiness I will guard my life and my art.

I will not use the knife either on sufferers from stone, but will give place to such as are craftsmen therein.

Into whatsoever house I enter, I will do so to help the sick, keeping myself free from all intentional wrong-doing and harm, especially from fornication with woman or man, bond or free

Whatsoever in the course of practice I see or hear (or even outside my practice in social intercourse) that ought never to be published abroad, I will not divulge, but consider such things to be holy secrets.

## *The Sanction*

Now if I keep this oath and break it not, may I enjoy honour, in my life and art, among men for all time; but if I transgress and forswear myself, may the opposite befall me.





## Session #20: Euthanasia (Part 2) (Session Outline)

*"Give beer to those who are perishing, wine to those who are in anguish; let them drink and forget their poverty and remember their misery no more." (Prov 31:6-7)*

1. There are great differences between ending life and prolonging death
  - a. "Ending life" - active or passive euthanasia (withholding essentials for life); Biblically unjustified
  - b. "Prolonging death" - extraordinary means to prolong life at all costs with no expectation of improvement; may not be justified Biblically, wisdom needed, comfort provided (Prov 31:6-7)
  - c. "Allowing to die" - withdrawing of extraordinary measures when no hope of restoring to better health (not triage or accident victim), if conscience ministry opportunity remains, for unconscious providing comfort and allowing natural course may be best
2. How would you define the differences between ordinary and extraordinary care?
3. Planning ahead is wise, but limited
  - a. Living wills (legal document stipulating what should be done if incompetent to make decisions in ones own life and death situations)
    - o Advantages
      - o Makes known what care is desired or not desired ahead of time
      - o Written document not subject to memory of someone else
      - o Can prevent unduly extending the dying process, expenses, emotional trauma
    - o Disadvantages
      - o Difficult to define "ordinary" and "extraordinary" care (and changes over time)
      - o Assessment of "hope of recovery" is imprecise (consciousness, quality of life?)
      - o May not anticipate actual conditions the patient finds themselves in
      - o May actually inhibit flexibility of the doctor if too much precision is included
      - o Patients' wishes may have actually changed in the given situation once it happened
      - o Litigation issues may be created requiring court rulings, thus delay in carrying out
    - o Alternative: Durable power of attorney (legal authority given to a designated proxy); "Values History" listing; "Advance Directives"
  - b. Other considerations
    - o Talking about our eventual death with family, relatives and/or others we are close to so that our desires are known and understood
    - o When medical authority indicates continuation of extraordinary medical treatment cannot succeed in preventing death, they may be discontinued?
      - o Treatment continues for patient's comfort and normal functioning (Prov 31:6-7)
      - o Be willing to openly discuss the situation with the Doctor
      - o Do not assume the hospital or its staff has the same respect for life that you do
      - o Ask to see the instructions provided to the nurses on duty should a crisis occur
    - o It's not right to require someone else to sacrifice their life for others (to minimize the economic burden on family, quality of life etc.)
    - o Believing patients should have the fullest possible access to the ministry of the saints (Reading of the word; prayer together, fellowship, company, council by friends and family)
    - o Non-believing patients should have the fullest possible access to be ministered to since they are facing an eternity without Christ (Job 33:19-30)
    - o Hospital verses home or hospices?
4. Bottom Line Thoughts
  - a. Society idolizes youth and wants to destroy the weakest amongst us (unborn; elderly; infirm; etc.)
  - b. We are to value life (no matter what the condition)
  - c. If facing life/death situations seek wise counsel, Biblical truths and principles, and pray fervently
  - d. In all of this - seek what will bring the greatest glory to Christ (Phil 1:9-10)
5. What can we realistically do as a testimony to this society?
  - a. Resist "Death with Dignity" laws which can cheapen life - write legislators and representatives
  - b. Write letters to the editor with well thought out arguments
  - c. Discuss with family and friends, relying upon Biblical principles more, and opinion less
  - d. Volunteer at hospitals, hospices, nursing homes, etc.
  - e. Take care of our own affairs as an example to others

### *Decision Guiding Matrix*

Decision Maker	Condition of Patient	Medical Condition	Options Possible	Biblical Principles that apply (partial listing)
Patient	Conscious: Able to make decisions	Not life threatening (extreme pain, reduced functioning; ordinary care required)	Continue life	Suicide & voluntary euthanasia condemned (Ex 20:13; Gen 9:4-6) Relieve pain (Prov 31:6-7) For others benefit (2 Cor 4:11-18) God's grace sufficient (2 Cor 12:7-10; Heb 11) Honor & respect life (Gen 1:27)
		Life threatening without heroic measures (extreme pain, prolonged extraordinary care required)	Continue life	Suicide & voluntary euthanasia condemned (Ex 20:13; Gen 9:4-6) For others benefit (2 Cor 4:11-18) Relieve pain (Prov 31:6-7) God's grace sufficient (2 Cor 12:7-10; Heb 11) Honor & respect life (Gen 1:27)
			Cease extra-ordinary care	Can accept death (1 Cor 15:54-57) Suicide & voluntary euthanasia condemned (Ex 20:13; Gen 9:4-6) Relieve pain (Prov 31:6-7) Not treat extending life as an idol (1 Cor 10:13)
		Imminent Death (extra-ordinary measures will only extend life minimally)	Cease extra-ordinary care	Can accept death (1 Cor 15:54-57) Relieve pain (Prov 31:6-7) Not treat extending life as an idol (1 Cor 10:13) Suicide & voluntary euthanasia condemned (Ex 20:13; Gen 9:4-6)

### *Decision Guiding Matrix (Con't)*

Decision Maker	Condition of Patient	Medical Condition	Options Possible	Biblical Principles that apply (partial listing)
Patient	Conscious or unconscious: Cannot make own decisions (Living will);	Not life threatening (extreme pain, reduced functioning; ordinary care required)	Continue life	Voluntary & active euthanasia condemned (Ex 20:13; Gen 9:4-6) Relieve pain (Prov 31:6-7) For others benefit (2 Cor 4:11-18) God's grace sufficient (2 Cor 12:7-10; Heb 11) Honor & respect life (Gen 1:27)
		Life threatening without heroic measures (extreme pain, prolonged extraordinary care required)	Continue life	Voluntary & active euthanasia condemned (Ex 20:13; Gen 9:4-6) For others benefit (2 Cor 4:11-18) Relieve pain (Prov 31:6-7) God's grace sufficient (2 Cor 12:7-10; Heb 11) Honor & respect life (Gen 1:27)
			Cease extra-ordinary care	Can accept death (1 Cor 15:54-57) Voluntary & active euthanasia condemned (Ex 20:13; Gen 9:4-6) Relieve pain (Prov 31:6-7) Not treat extending life as an idol (1 Cor 10:13)
		Imminent Death (extra-ordinary measures will only extend life minimally)	Cease extra-ordinary care	Can accept death (1 Cor 15:54-57) Relieve pain (Prov 31:6-7) Not treat extending life as an idol (1 Cor 10:13) Voluntary & active euthanasia condemned (Ex 20:13; Gen 9:4-6)
	Non-responsive at all (Living will)	Brain dead; brain stem only active part of brain; ordinary care provided	Respect wishes specified in Living will	Respect patients decisions (Job 12:12; 15:10; 32:7; Deu 32:7)

### *Decision Guiding Matrix (Con't)*

Decision Maker	Condition of Patient	Medical Condition	Options Possible	Biblical Principles that apply (partial listing)
Care-giver	Unconscious, or conscious but unable to make decisions, no living will	Not life threatening (extreme pain, reduced functioning, ordinary care required)	Continue life	See above for patient able to make decisions Cannot require others to give up life (2 Cor 8:3)
		Life threatening without heroic measures (extreme pain, prolonged extraordinary care required)	Continue life	See above for patient able to make decisions Cannot require others to give up life (2 Cor 8:3)
			Cease extraordinary care?	(?)
		Imminent Death (extraordinary measures will only extend life minimally)	Cease extraordinary care	Can accept death (1 Cor 15:54-57) Relieve pain (Prov 31:6-7) Not treat extending life as an idol (1 Cor 10:13) Voluntary & active euthanasia condemned (Ex 20:13; Gen 9:4-6)
	Non-responsive at all - no Living will	Brain dead; brain stem only active part of brain; ordinary care provided	Continue life	Honor and respect life (Gen 1:27) Not treat extending life as an idol (1 Cor 10:13) Remove ordinary care with great caution (?)

## Session #21: Taxes (Session Outline)

*"This is also why you pay taxes (tribute), for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes (tribute), pay taxes (tribute); if revenue (custom), then revenue (custom); if respect (fear), then respect (fear); if honor, then honor." (Rom 13:6-7)*

1. Introduction: Two things are certain in this life! What are they?
2. Biblical Principles and Examples occur throughout the Bible
  - o Examples of different types of taxes: Ezra 4:17-20; 2 Kings 23:31-35; Mark 12:13-17; Matt 17:25; Rom 13:6; Acts 5:37
  - o Tithes and freewill offerings in the O.T. (not taxes, but commands of God for the good of His people)
    - o National theocracy support (Lev 27:30-33; Num 18:21-29) - 10%
    - o National cultural support (Deut 12:10-11,17-18) - 10%
    - o National welfare support (Deut 14:28-29) - 3&1/2%
    - o Other means of giving for the good of the nation Israel (Lev 19:9-10; Ex 23:10-11; Ex 25:1-2)
  - o Israel demands a king contrary to God; necessitates taxes to support (Deut 17:14-17; 1 Sam 8:1-22)
  - o Pagan nations tax to prepare for an uncertain future (Gen 41:15-40)
  - o Even pagan nations believed the sacred should not be taxed (Gen 47:23-26; Ezra 7:21-26)
  - o Temple tax: Jesus demonstrated voluntary nature of giving for the Lord's work even when unrighteous tax demand supposedly made in God's name (Matt 17:24-27)
  - o Tribute to Caesar: Jesus affirmed Caesar's right to tax, but worship and sovereignty belongs to God alone (Mk 12:13-17)
3. Principles to Guide Secular Governments
  - o Nations face judgment in this life, while people face ultimate judgment in the next life
  - o Nations ignore God's righteous laws and purposes in government at their own peril (Hab 1:5-11; 3:16)
  - o Role of government (Rom 13:3-4; 1 Tim 2:1-2)
  - o Government not to be covetous (Ex 20:17) or steal (Ex 20:15) by demanding more than needed
  - o Government should not take the firstfruits (with holding tax?) - they belong to God alone
  - o Government shouldn't deceive (hidden taxes)(Lev 19:11; 2 Tim 3:12-13; Psalm 49:5-6; Prov 26:24-26)
  - o Government should encourage families not destroy them (property tax, marriage penalty tax)
  - o Government should punish evil, not tax sin (Deu 23:18)
  - o Government should encourage worship and godly activities, not tax God's work (1 Tim 2:1-2)
4. Modern Taxation in the U.S. (see Handout for additional details)
  - o Tax freedom day 31 Jan in 1902, but this year it is 3 May (total taxes from all sources)
  - o Per Capita tax (all sources) in 1998 was \$9,881
  - o Federal entitlement % of budget in 1969 was 30%; in 1999 it was 74% (non-discretionary)
  - o Courts uphold IRS laws and punish tax avoiders consistently (whether religious or moral grounds)
5. What Can We Do?
  - o Pray for our leaders (1 Tim 2:1-2)
  - o Research tax issues; vote Biblically; tell representatives what our views are; work within our legal rights
  - o Pay our taxes (not one penny more or less) in obedience to God and in submission to the authority placed over us; if we disagree, then take legal action after paying
  - o Consider running for office to bring Biblical principles back into the process
  - o Stay informed on current events and tax legislation
6. Discussion Questions:
  - o "Should churches pay taxes?"
  - o "Is tax resistance ever Biblical?"
  - o "Am I sinning if I pay taxes that are used for ungodly purposes?"
7. Web sites & references for additional information:
  - o "www.ntu.org" (National Taxpayers Union)
  - o "www.taxfoundation.org" (Tax Foundation)
  - o "www.irs.ustreas.gov" (IRS)
  - o "The Christian & Government - Rom 13:1-7" John MacArthur, 1986

## Some Basic Tax Statistics

*"Whose portrait is this? And whose inscription?" 'Caesar's,' they replied. Then Jesus said to them 'Give to Caesar what is Caesar's and to God what is God's'" (Mark 12:17)*

o **Tax Freedom Day 2000: 3 May (124 days of the year goes to taxes (all sources))(notes (1)&(3))**

o **Breakout until Tax Freedom Day (based upon 131 days)**

<u>Tax Type</u>	<u>Federal</u>	<u>State &amp; Local</u>
Individual Income	40 days	9 days
Social Income	33	4
Sales & Excise	4	13
Property	0	11
Corporate Income	10	2
Other Business	0	2
All Other	2	1

o **Tax Freedom Days Historically (note (1))**

2000 = May 3	(worst states (May 18); best states (23 April))	
1990 = Apr 22		
1980 = Apr 21	(1984: 75-80% of adult population paid Federal Income Tax)	
1970 = Apr 19		
1960 = Apr 11	(1960: 67%)	<i>[Constitutional Amendment 16: "The Congress shall have the power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration" (Ratified Feb 3, 1913)]</i>
1950 = Mar 31	(1950: 57%)	
1940 = Mar 5	(1940: 24%)	
1922 = Feb 17	(1920: 12%)	
1913 = Jan 30		
1902 = Jan 31		

o **General Tax Statistics (notes (1),(2))**

- o Total tax collected in the U.S. (all sources) in 1998 was \$2.667 Trillion (67.7% to Federal government)
- o The avg. family pays more in taxes than on food, clothing, shelter and transportation combined
- o The avg. household pays \$9,445 in Federal income taxes (twice what it paid in 1985)
- o U.S. Income Tax System contains over 2,000 pages of IRS Code; 12,000 pages of regulations; 200,000 pages of court rulings (1914 tax code contained 14 pages)
- o The avg. tax rate for the 437,036 individual returns filed in 1916 was 2.75%
- o Total taxes from all levels of government stands at 32% of the national income
  
- o Avg. State and Local taxes on:
 

Richest families	=	7.9%
(effect of sales taxes)(note (5)) Middle income families	=	9.8%
Poorest families	=	12.5%
  
- o Per Capita (all residents)(1998):
 

Income	=	\$27,876
Total Taxes	=	\$9,881 (35.4%)
Federal Taxes	=	\$6,690 (24.9%)
State/Local Taxes	=	\$3,191 (11.4%)
  
- o Total Per Capita taxes (1900-1917 avg.) in 1998 dollars was \$366 ( \$247 was for State & Local taxes)

o **Historical Shift in Tax Usage (1969 vs. 1999)(note (1))**

	<u>1969</u>	<u>1999</u>
National Defense	45%	15.5%
Net Interest	7%	14%
Income Security	7%	14.5%
Education, Training, etc.	4%	3.5%
Veterans Benefits/Services	4%	2.5%
Transportation	3.5%	2.5%
Social Security	7%	23%
Health & Medical	6%	20%
Agriculture	3%	-
General Science, Space & Tech.	3%	-
Other	10%	5%
Total Discretionary	70%	26%
Entitlements, Net Interest Payments	30%	74%

o **1999 Eight Hour Work Day Distribution (hr:min)(note (1)):**

Federal taxes	= 1:57	Housing & home	= 1:16	Recreation	= 0:24
State & Local taxes	= 0:54	Health & Medical Care	= 0:50	Savings	= 0:22
		Food	= 0:41	Clothing	= 0:18
		Transportation	= 0:33	All Other	= 0:45

o **Tax "Schemes" Reported by the IRS used to justify not paying Income Tax (see note (4) for others)**

- o Constitutional Basis (violation of Constitutional rights, unconstitutionality of Income Tax laws)
  - o Fair Market Value (taxpayer reduces significantly gross income to compensate for declining value of \$)
  - o Gold/Silver Standard (claim that only gold or silver backed currency can be taxed)
  - o Blank Form 1040/1040EZ (only name and address and W-2 attached; Constitutional basis claimed)
  - o Non-Payment Protest (based upon some protest statement attached to the return)
  - o Alleged Churches (claims income from non-religious sources is non-taxable; "vow of property")
  - o Failure to File (non-filer or previously filed and stopped, many from protester beliefs)
  - o Altered Jurat (form altered to reflect it was not signed under penalties of perjury)
  - o War Tax Deduction (claims an objection to having taxes used to support defense related expenditures)
  - o Factor Discount (claims lifetime personal service contract, selling services for low fee, large gift back)
  - o Wages not Income (claims wages are equal exchange of property for services and not taxable)
- o Note: Supreme Court held that a taxpayer could not refuse to file a return because of a 5th Amendment privilege (1927). Numerous Federal Courts held there's no Constitutional right to refuse to pay income taxes on religious/moral grounds, or because funds are used in a manner the taxpayer opposes. Law says income is taxable from whatever source derived (currency, goods, services), therefore Federal Reserve notes are subject to tax (even though no longer on the gold or silver standard)

Note: (1) Tax Foundation; "www.taxfoundation.org"

(2) National Taxpayers Union; "www.ntu.org"

(3) Defined as Per capita federal, state, and local taxes/Per capita income, times 365 days

(4) IRS web site; "www.irs.ustreas.gov"

(5) Citizens for Tax Justice; "www.ctj.org"





## Session #22: Capital Punishment (Session Outline)

*"Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an angel of wrath to bring punishment on the wrongdoer" (Rom 13:2-4)*

### 1. Introduction

- o Preliminary precautions - be careful! (Rom 12:17-21; Heb 2:2; Rom 14)
- o Sincere believers have, and still do differ on this issue ("eye for an eye" vice compassion and mercy)
- o There are four general types of punishment in this country and five types of execution (See Handout)

### 2. Common reasons used to justify Capital Punishment involve effects as well as retribution:

- o Deterrence of others from committing murder
- o Rehabilitation of other potential murderers
- o Protection of society from known murderers
- o Retribution (basis of requirement for Christ's death for us!)

### 3. Challenges to the Death Penalty use statistical, moral, logical and legal challenges (e.g. 5<sup>th</sup>, 8<sup>th</sup> and 14<sup>th</sup> Amendments to the Constitution)

### 4. What are the Biblical principles involved?

- o Creation ordinances and early commands of God
  - o First: man is uniquely created in God's image - He is the giver, protector and taker of life (Gen 1:27; 5:1; 1 Cor 11:7; Psalm 139:14; Deut 30:19-20; Ex 20:13; Gen 6:9; Num 35:6-34; Rom 3:23)
  - o Man is to deal with man in a way different from animals - murder uniquely defiles (2 Cor 8:9; Gen 4:10; Num 35:33-34; Lev 18:1-25)
  - o The first murder (Gen 4:1-16) demonstrated God's mercy, and laid the stage for righteous punishment for murder (Gen 9:6). Question: Why wasn't Cain executed?
  - o The first warning against murder established the need for government & order (Gen 9:7)
- o Mosaic law provides general principles that apply to us today
  - o Man's life is specifically protected (Ex 20:13; Gen 6:9)
  - o Mosaic law codified conditions under which capital punishment was allowed (see Handout)
  - o Although Mosaic law was not given to other nations (Psalm 147:19-20), it was a beacon that influenced civil and moral conditions (Deut 4:5-8; Psalm 96:1-13; 119:98)
  - o Selected principles established include: proportionality; swift justice; fairness; witnesses; due process; cities of refuge; etc.
- o The New Testament provides additional insights into capital punishment
  - o Matt 5:21-22: Jesus did not abolish capital punishment but elevated the seriousness of sin
  - o John 8:1-11: Upholds the standard with which to judge the crime, not abolish the punishment
  - o Matt 26:52: Affirms just punishment for unjustly taking life
  - o The church is to follow the example of Christ (Matt 5:43-45; 22:39; Lev 19:18; Rom 12:2; 19-21; 13:8; 1 Peter 2:22-23; Matt 5:38-42), we are not to avenge or seek physical violence
  - o God uses human agents (government) to execute evil doers (Rom 13:4), the church does not wield the sword (1 Cor 5:1-5; Matt 18:15-17; Titus 3:9-10)
  - o Christians live under the new covenant not under law. However, law serves to teach what sin is, and to lead to Christ (Rom 7:6; Gal 3:24)

## 5. Bottom Lines

- o Man is made in God's image, and carries a dignity that is not to be lightly regarded
- o Statistics and human reasoning are not the foundation to determine whether the death penalty is valid or not - God's word is the standard
- o God's word allows the taking of life by the state when necessary to fulfill its role of punishing the evil doer and maintaining peace - this is no longer part of the churches role (follow Christ's example)
- o The greater the Christian influence in society, the more important it is to balance compassion and just punishment (reflect God's mercy and protect His righteous standard)

## 6. What Should or Could a Christian do?

- o Support the creation and enforcement of just laws - proportional to the crime
- o Remember that sincere believers can, and will disagree about the death penalty (Rom 14)
- o Forgive those who sin against us, but allow the state to avenge the wrong done (Rom 13:1-7)
- o Be careful of our attitude towards those facing execution - Jesus paid the ultimate price and died for His people, did we do anything less in requiring such an infinite price to be paid?
- o Consider a prison ministry (Matt 25:1-46)
- o Beware of the issues our society is facing in this area (DNA; plea bargaining; unequal treatment, etc.)
- o Use discussions as opportunities to bring moral principles to bear and to raise eternal issues
  - o Whether justice in this life or not, there will be in the next life
  - o The effects of sin now (punishment) is a foretaste of the eternal punishment that awaits
- o Discuss the questions handout as a family

## 7. References

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## Capital Punishment (Death Penalty)

*(Some selected Statistics & Information)*

### **Worldwide Status as of 18 December, 1999 (ref (1)); Number of nations that have:**

- o Abolished capital punishment for all crimes: 70
- o Abolished capital punishment for ordinary crimes only: 13
- o De facto abolished capital punishment (death penalty remains, but no executions for 10 years): 23
- o Performed capital punishment during the last 10 years 90

### **Prisoners under sentence of Death in the United States as of 1 Sept, 1999 (ref (2)) by race and ethnicity:**

<b>o Total 3,625</b>		<b>o Selected States with highest totals</b>	
o White	1,686 (46%)	o California	551
o Black	1,544 (43%)	o Texas	458
o Hispanic	311 (9%)	o Florida	393
o Native American	46 (1%)	o Pennsylvania	223
o Asian	31 (1%)	o North Carolina	221
o Unknown	7	o Ohio	196

**o Reality check: in 1997 there were over 18,000 murders in the United States; for the years 1976-1998 there were an estimated 481,500 homicides in the U.S. (ref (4))**

### **Executions During 1999 totaled 98, in 1997 they totaled 74; with 92% by lethal injection; the avg. time under sentence of death was 11 years 1 month; executions per state in 1997:**

o Texas	37	Arizona	2	Florida	1	Maryland	1
o Virginia	9	Illinois	2	Indiana	1	Nebraska	1
o Missouri	6	South Carolina	2	Kentucky	1	Oklahoma	1
o Arkansas	4	Colorado	1	Louisiana	1	Oregon	1
o Alabama	3						

### **Jurisdictions without a death penalty as of 1997 (ref (3)):**

o Alaska	D.C.	Hawaii	Iowa
o Maine	Massachusetts	Michigan	Minnesota
o North Dakota	Rhode Island	Vermont	West Virginia
o Wisconsin			

### **General statistics as of 1997 (ref (3)):**

- o At the end of 1997 there were 3,335 prisoners under sentence of death (44 were women)
- o The average age at time of arrest was 28 with 2% of inmates age 17 or younger
- o At year end, the youngest inmate was 18, the oldest 82
- o Of the 5,796 people under sentence of death between 1977 and 1997, 7.5% were executed, 2.7% died by causes other than execution, and 32.2% received other dispositions
- o From 1930 through 1997 there were 4,291 persons executed in the United States (441 in Texas alone), and an additional 160 executions were carried out by military authorities
  - o 1930-1939 1667
  - o 1940-1949 1284
  - o 1950-1959 717
  - o 1960-1969 191
  - o 1970-1979 3
  - o 1980-1989 117
  - o 1990-1997 311

### **Federal laws providing for the death penalty as of 1997 (ref (3)):**

- o Murder related to: smuggling of aliens; destruction of aircraft, motor vehicles, or related facilities resulting in death; bank robbery or kidnaping; car-jacking; rape or child molestation; sexual exploitation of children; a continuing criminal enterprise or related murder of a Federal, State, or local law enforcement officer

- o Murder committed: during a drug-related drive-by shooting; at an airport serving international civil aviation; in a Federal Gov. facility; during a kidnaping; against a Federal Judge or law enforcement official, a foreign official, a Federal prisoner, a U.S. national in a foreign country; by the use of a firearm during a crime of violence or a drug trafficking crime; during an offense against a maritime fixed platform or maritime navigation
- o Espionage; genocide; civil rights offenses resulting in death; treason; murder for hire; willful wrecking of a train resulting in death; terrorist murder of a U.S. national in another country; death resulting from aircraft hijacking; retaliatory murder of a member of the immediate family of law enforcement officials
- o Murder: during a hostage taking; of a court officer or juror; with the intent of preventing testimony by a witness, victim or informant; involved in a racketeering offense; involving torture; by an escaped Federal prisoner already sentenced to life imprisonment; of a State or local law enforcement official or other person aiding in a Federal investigation; of a State correctional officer; of a member of Congress, an important executive official, or a Supreme Court Justice
- o Murder by the use of a weapon of mass destruction; mailing of injurious articles with intent to kill or resulting in death; retaliatory murder of a witness, victim or informant
- o Assassination or kidnaping resulting in the death of the President or Vice President
- o Death resulting from offenses involving transportation of explosives, destruction of government property, or destruction of property related to foreign or interstate commerce

***State laws providing for the death penalty as of 1997 (ref (3))***

- o Generally, some portion or combination of: first degree murder with aggravating factors; treason; train wrecking; perjury causing execution; capital drug-trafficking; hijacking; kidnaping with bodily injury or ransom where the victim dies; aggravated rape of victim under age 12; aircraft piracy; capital sexual assault; contract murder; aggravated assault by a prisoner serving a life sentence if serious bodily injury is intentionally caused; solicitation by command or threat in furtherance of a narcotics conspiracy

***Methods of Execution (16 States authorize several different methods) at end of 1997:***

- o Lethal Injection (32 States; & Federal crimes (or the method of the State in which conviction occurred))
- o Electrocutation (11 States)
- o Lethal Gas (6 States)
- o Hanging (3 States)(from 1977-1997 Delaware (1) and Washington (2))
- o Firing Squad (3 States)(from 1977-1997 Utah (2))

***Age of Eligibility for the death penalty at the end of 1997 (ref (3)):***

- o 14 States and the Federal system require a minimum age of 18
- o 16 States indicated a minimum age of eligibility between 14 and 17

***Demographics for prisoners (3,335) under sentence of death at end of 1997 (ref (3)):***

- o Male: 98.7% White: 56.3% 8<sup>th</sup> grade or less: 14.2% Married: 24.5%
- o Female: 1.3% Black: 42.2% 9<sup>th</sup> - 11<sup>th</sup> grade: 37.6% Div/Separated: 21.3%
- Other: 1.6% H. S. grad/GED: 38.0% Widowed: 2.6%
- Some college: 10.1% Never married: 51.5%

- o 65% had past felony convictions with 9% with at least one previous homicide conviction

***Race on Race statistics as of 1997 for instances involving one offender and one victim:***

- o 94% of black murder victims were murdered by black offenders
- o 85% of white murder victims were murdered by white offenders

***References:***

1. Amnesty international ("www.amnesty.org" for a complete listing)
2. "Sourcebook of Criminal Justice Statistics" (found on "www.albany.edu/sourcebook")
3. U.S. Department of Justice; Office of Justice Programs, Bureau of Justice Statistics ("www.ojp.usdoj/bjs/pubalp2.htm#Captial Punishment")
4. FBI estimates are reported by the Bureau of Justice

## Death Penalty Under the Mosaic Law

(Selected examples and verses)

- o Murder:* "Anyone who strikes a man and kills him shall surely be put to death" (Ex 21:12; also Lev 24:17; 21; Num 35:16-21, 30-31; Deut 19:11-13)
- o Premeditated murder:* "But if a man schemes and kills another man deliberately, take him away from my altar and put him to death" (Ex 21:14)
- o Killing a slave:* "If a man beats his male or female slave with a rod and the slave dies as a direct result, he must be punished" (Ex 21:18)
- o Causing a miscarriage and the baby dies:* "If men who are fighting hit a pregnant woman and she gives birth prematurely...if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise" (Ex 21:22-25)
- o Unjustified killing of a thief:* "If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed; but if it happens after sunrise, he is guilty of bloodshed" (Ex 22:2)
- o Keeping a dangerous ox:* "If, however, the bull has had the habit of goring and the owner has been warned but has not kept it penned up and it kills a man or woman, the bull must be stoned and the owner also must be put to death. However, if payment is demanded of him, he may redeem his life by paying whatever is demanded" (Ex 21:29)
- o False witness in a capital case:* "The judges must make a thorough investigation, and if the witness proves to be a liar, giving false testimony against his brother, then do to him as he intended to do to his brother." (Deut 19:18-19) (example in Num 13:32,29-33)
- o Kidnaping:* "Anyone who kidnaps another and either sells him or still has him when he is caught must be put to death" (Ex 21:16; also Deut 24:7)
- o Blasphemy:* "...anyone who blasphemes the name of the Lord must be put to death" (Lev 24:16)
- o Idolatry:* "Whoever sacrifices to any god other than the Lord must be destroyed" (Ex 22:20; also Ex 20:4; Deut 17:2-7)
- o Sacrificing to a pagan god:* "Whoever sacrifices to any god other than the Lord must be destroyed" (Ex 22:20; Lev 20:1-5)
- o Sorcery:* "Do not allow a sorceress to live" (Ex 22:18; also Lev 20:6, 27)
- o False prophecy:* "But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death" (Deut 13:1-15; 18:20)
- o Showing contempt for a judge or priest:* "The man who shows contempt for the judge or for the priest who stands ministering there to the Lord your God must be put to death" (Deut 17:12)
- o Striking one's father or mother:* "Anyone who attacks his father or mother must be put to death" (Ex 21:15)
- o Incurable son:* "This son of ours is stubborn and rebellious. He will not obey us. He is a profligate and a drunkard. Then all the men of his town shall stone him to death" (Deut 21:20-21)
- o Cursing one's father or mother:* "Anyone who curses his father or mother must be put to death" (Ex 21:17; also Lev 20:9)
- o Taking advantage of a widow or orphan:* "Do not take advantage of a widow or an orphan. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless" (Ex 22:22-24)
- o Unlawful sexual relations:* Sexual relations (including adultery and incest) that result in being cut off from God's people and put to death (Lev 18:1-29; 20:10-18; Deut 22:22)
- o Prostitution by a priest's daughter:* "If a priest's daughter defiles herself by becoming a prostitute, she disgraces her father; she must be burned in the fire" (Lev 21:9; Deut 22:13-21)
- o Rape:* "But if out in the country a man happens to meet a girl pledged to be married and rapes her, only the man who has done this shall die" (Deut 22:25)
- o Homosexuality:* "If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death" (Lev 20:13)
- o Sex with an animal:* "Anyone who has sexual relations with an animal must be put to death" (Ex 22:19; Lev 20:15-16)
- o Sex during menstruation:* "If a man lies with a woman during her monthly period and has sexual relations with her, he has exposed the source of her flow, and she has also uncovered it. Both of them must be cut off

- from their people" (Lev 20:18)
- o ***A wife falsely claiming to be a virgin:*** "If, however, the charge is true and no proof of the girl's virginity can be found, she shall be brought to the door of her father's house and there the men of her town shall stone her to death" (Deut 22:20-21)
  - o ***Priests drinking when serving at the Tent of Meeting:*** "You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die" (Lev 10:9)
  - o ***Anyone other than priests going near the tabernacle:*** "Whenever the tabernacle is to move, the Levites are to take it down, and whenever the tabernacle is to be set up, the Levites shall do it. Anyone else who goes near it shall be put to death" (Num 1:51; 3:10,38; 4:15; 18:7)
  - o ***Breaking the Sabbath:*** "...but the seventh day shall be your holy day, a Sabbath of rest to the Lord. Whoever does any work on it must be put to death" (Ex 35:2; also Ex 31:14; Num 15:32-36)
  - o ***Eating the blood of an animal:*** "And wherever you live, you must not eat the blood of any bird or animal. If anyone eats blood, that person must be cut off from his people" (Lev 7:26)

***o Summary of offenses deserving the death penalty:***

- o Sorcery, witchcraft, worshiping false gods (1st and 2nd commandments)
- o Showing contempt for a judge or priest acting in the place of God (3rd commandment)
- o Dishonoring the holy things of God (3rd commandment)
- o Blasphemy (3rd commandment)
- o Performing work on the Sabbath (4th commandment)
- o Cursing a father or mother (5th commandment)
- o Rebellious son (5th commandment)
- o Premeditated murder (6th commandment)
- o Negligent care of an animal resulting in a death (6th commandment)
- o Sexual relations with an animal (7th commandment)
- o Variety of ungodly sexual relations (7th commandment)
- o Taking advantage of a widow or orphan (8th commandment)
- o Kidnaping (8th commandment)
- o False testimony concerning murder (9th commandment)
- o Eating blood (dishonoring the redemptive nature of blood)

## **Homework: Discussion Questions concerning Capital Punishment**

- o "Is capital punishment cruel and unusual punishment in and of itself?"*
- o "Are not the takers of life (executioners) just as bad as the criminal himself?"*
- o "Should a man's life be taken when there are not two witnesses?" "What constitutes a witness?"*
- o "Should a Christian ever sit on a jury to determine the fate of one accused of murder? What about the punishment deserved - since we are not witnesses or directly involved?"*
- o "What is a Christian's proper response to one who murders a close loved one?"*
- o "What about the murderer that is severely mentally incompetent or ill?"*
- o "Is temporary insanity a justified defense in a murder trial?"*
- o "Should race ever be a consideration in considering the death penalty?"*
- o "Is it cruel and unusual punishment to keep a prisoner on death row for 10-15 years while appeals are pursued - with the outcome that the prisoner is executed?"*
- o "What about the murderer that was not in control of themselves and on drugs or alcohol?"*
- o "What about someone who murders while purposefully drugged by someone else?"*
- o "How can you be absolutely sure you are not executing an innocent man?"*
- o "What about one who murders in a fit of rage or emotion?"*
- o "At what age should a murderer be tried as an adult and face the death penalty? 18? 16? 12? 8?"*
- o "If we apply the Bible to justify capital punishment, why not apply it to the other crimes deserving death?" (How consistent should we be?)*
- o "Can a Christian, in clear conscience, participate in an execution?"*





## Session #23: Gambling - Some Biblical Principles (Session Outline)

*"A faithful man will be richly blessed, but one eager to get rich will not go unpunished" (Prov 28:20)*

1. Biblical Principles that apply
  - a. Is God sovereign in all things, including meeting our needs? (Matt 6: 25-34; 10:29-30; Heb 1:3a; Prov 3:5-6; 16:4,33)
  - b. How has God ordained that man should provide for his family? (Gen 3:17-18; 23-24; Prov 13:11; 2 Thess 3:11-12; 1 Tim 5:8; Col 3:17-18; 23-24)
  - c. Does God condemn "risk" taking, or encourage it in productive ways? (Matt 6:19-21; 25:14-30)
    - o All of life entails some form of risk to us (we are not omniscient)
    - o Parable of the talents shows knowledgeable investment is approved (higher risk than a bank)
    - o Indiscriminate investment is similar to gambling; wise, studied investment still has risk but generally produces goods & services - gambling produces little of lasting value
  - d. What are some of the fundamental issues that can be involved?
    - o Greed (1 Tim 6:10; Luke 12:15) and bondage to money (addiction) (Matt 6:24)
    - o Idolatry (Matt 6:24)
    - o Chasing after fantasies (Prov 12:11; 17:24; 28:19)
    - o Lack of patience (Prov 13:11; 21:5; 28:19; Matt 6:33-34)
    - o Slothfulness (Prov 13:4; 2 Thess 3:10)
    - o Poor stewardship (1 Peter 4:10)
    - o Lack of contentment (1 Tim 6:6)
    - o Are our riches here or in heaven? (Matt 6:19-21)
    - o Who or what are we really trusting in? (Prov 3:5-6)
2. What if I gamble just for the entertainment?
  - a. We are called to lead exemplary lives (1 Peter 2:11-12)
  - b. We are not to mimic the futile pursuits of the ungodly (3 John 11)
  - c. Are we telling the world that our God does not provide for us? (Matt 6:25-34)
  - d. What about the example being set for our children? (Prov 22:6; Col 1:28)
  - e. Exercising our "freedom" can destroy our brother (1 Cor 8; Rom 14)
  - f. If we don't set a higher standard for the world, who will?
  - g. Would we be thrilled or ashamed if Jesus returned while we pulled the slot machine handle?
  - h. Can we truly say we are gambling for God's glory? (1 Cor 10:31)
  - i. Is gambling, no matter how benign, sin? (What would wisdom dictate? What is the true motivation of our heart? What is the resulting fruit?)
  - j. We have freedom to gamble as long as we're not in bondage to it (1 Cor 6:12; 10:23-24; Gal 5:13) and our actions are not a stumbling block to others (Rom 14); however, by gambling we:
    - o Validate legalized gambling which is destructive to people and families (Eph 5:11)
    - o Encourage even more extensive availability (3 John 11)
    - o Are not good stewards of God's resources (what are our true motives?)
    - o Expose ourselves to an environment & lifestyle often ungodly (Psalm 1:1-3; 3 John 11)
    - o Set a poor example for others that are weaker (Rom 14)
    - o Gain something for nothing, thus breeding ingratitude (Prov 20:21)
    - o Participate in something that is fundamentally exploitive in nature, since for someone to "win" someone else must have "lost" (Ex 20:15)
    - o Open ourselves up to greater temptation (James 1:13-15)
3. How does casting lots in the Bible differ from gambling? (Lev 16:8; Num 26:55; Joshua 18:10; Prov 18:18; Jonah 1:7; Acts 1:24-26; Matt 27:35; Psalm 22:18)
  - a. Means given by God to render a decision if needed, not a means to financial gain
  - b. Some decisions are too important for man to make, God must make them

4. Is promoting gambling a proper role of government? (Benefitting from evil?)(Rom 13:1-6)
  - a. Government is to punish the evil doer, and not promote actions and behaviors that result in the growth of evil and the destruction of families
  - b. Government is to commend the good, restraint from gambling is beneficial for all
  - c. Government is not to benefit from evil behavior (taxing & sponsoring gambling for revenue)
  - d. Government is not to legitimize evil behavior by participating and encouraging its spread
5. We are to set an example and demand strict accountability of government to discourage behavior destructive to society (salt and light)
  - a. In our own personal lives:
    - o Study the Biblical principles involved
    - o Work hard, show restraint, do not trust in gambling to bring about riches, set a godly example
    - o Prayerfully consider what the real motivation is to gamble (entertainment?)
    - o Consider what we are supporting by being involved at all
    - o Consider the example we are setting to others
    - o Do not place ourselves at greater risk of temptation
  - b. In our home:
    - o Teach proper Biblical principles about trust in God, diligent work, personal initiative
    - o Set an example for our children by our own actions
    - o Be sensitive to examples set in our homes that may lead to greater involvement in gambling
    - o Make wise investments after careful investigation; be prudent with our time and resources (insurance policies help in being a good steward of resources, not a means to get rich)
  - c. In the church:
    - o Help those that may be in bondage to gambling to realize it is idolatry
    - o Be aware of the Biblical principles involved, as well as statistics
    - o Differentiate between sin and ignorance relative to the issues involved
    - o Be sensitive to the weaknesses of our brothers and sisters
    - o Be wise in providing help - what is the real source of their financial difficulties (Deacons)
  - d. In our State:
    - o Be aware of the common reasons little opposition exists against gambling:
      - o Apathy of most people and lack of awareness of problems associated with gambling
      - o Legal ambiguity and complexity involved discourage any in-depth investigation
      - o Limited funding available to combat it
      - o Poor understanding of the proper role of government
    - o Don't support legalization of gambling in any form (not a proper function of government)
    - o Demand scientific information and statistical data to prove gambling is beneficial to society should any gambling be endorsed by the state
    - o Encourage strong fiscal accountability for funds the state is collecting from gambling
    - o Work to remove legal sanctions (and impose stiffer control) of legalized gambling through letters to representatives, letters to editors, petitions, talking to neighbors, passing data along
4. Bottom Lines:
  - a. Gambling is pervasive in our society, it begins in early life, and is encouraged in many venues
  - b. It is not the purpose of government to entice, promote and benefit from gambling
  - c. Gambling per se is not evil, but the environment, our heart, and our desires can easily be sinful
  - d. We have the freedom to gamble, but (like drinking) it can be unwise, a poor example to others, and contributes to the moral malaise and destruction of our society
  - e. We're to set a godly standard & example for our families and the world by our actions and with truth
  - f. *Jer 17:11 "Like a partridge that hatches eggs it did not lay is the man who gains riches by unjust means. When his life is half gone, they will desert him, and in the end he will prove to be a fool."*

References:

- o "Gambling and the Lottery" Tony Evans; 1995
- o "Family News From Dr. James Dobson" April and July 1999 newsletter
- o "National Gambling Impact Study Commission Report" 18 June, 1999

## Gambling - Background Information

*"By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit." (Matt 7:16-18)*

### 1. Some history (note 1)

- a. Gambling recorded from ancient Chinese days (circa 2300 B.C.)
- b. "Knucklebones" (six-sided bones) were used in India before 1000 B.C.
- c. Crooked dice have been found buried with Pharaohs and loaded dice in Pompeii
- d. Cards appeared in Asia in late first century and in Europe in 14th century (Italy and France)
- e. England enacted laws against gambling in 1500's and 1600's
- f. Colonies frowned upon gambling ("dishonor to God"), however lotteries were common in all 13 at one time or another
- g. Revolutionary War - lotteries funded troop supplies, by 1832 more than 400 lotteries drew \$66M of bets
- h. By 1894 all lotteries illegal in States; Nevada legalized gambling in 1931; NH began lottery in 1964
- i. Native American tribes began operating casinos in 1988

### 2. Some statistics

- a. More money is gambled (wagered legally) than spent on groceries each year (>\$600B)(note 2)
- b. More money is spent on gambling in Mississippi than all retail sales combined (note 3)
- c. From 2%-6% of the adult population has a serious gambling problem (note 4); 5%-8% of adolescents are addicted to gambling (note 5)
- d. Lotteries and casinos bring in roughly the same amount of revenue (payout rates 50% and >90% resp.)
- e. 48 States have legalized some form of gambling (note 6)
- f. 25 years ago, 95% of gamblers were men, by 1995, 55% are now women (note 1)
- g. Per capita Lottery losses in states with Lotteries was \$35 (1973) and \$150 (1997)
- h. Tribal gambling (revenue?) grew from \$212 M (1988) to \$6.7 B (1997)
- i. In 1988 there were about 70 Indian Casinos/Bingo Halls (16 states), by 1998 over 260 facilities
- j. There are over 700 chapters of Gamblers Anonymous (GA) today

### 3. What about the well publicized benefits?

- a. Is it a "painless" tax? For every dollar the state receives, the taxpayer must put up at least three dollars (infrastructure, regulatory cost, criminal justice system, social-welfare cost)(note 7)
- b. Will it increase employment? Jobs tend to be low-paid without transferable skills; in Illinois ('90-'93) one job was lost for each one gained (note 8)
- c. Will it bring more business into the state? 55 Counties that allowed casinos showed same economic expansion as rest of the nation (4%)(note 9)

### 4. Some Net Effects

- a. Crime rates in towns with casinos are twice the national average (note 9)
- b. Gambling preys on those that can least afford it (escapism) - it is in effect a regressive tax (note 10)
- c. Rate of illegal gambling in states with some form of legal gambling is three times higher than states without gambling (note 10)
- d. When gambling is legalized, communities suffer from 100% to 550% increases in the number of addicted gamblers (note 11)

- e. Gambling revenues tend to replace other sources of revenue for schools (no net benefit, in many cases there is a reduction in overall spending on education)(note 12)
- f. The suicide rate of spouses of "compulsive" gamblers is 150 times the national average (note 13)
- g. As much as 40% of white-collar crime is caused by compulsive gamblers (note 1)
- h. The compulsive gambler costs society an average of \$53,000 each in lost wages, theft, related substance abuse costs, and legal and health counseling (note 14)
- i. Local businesses and families suffer since money goes to gambling instead

### Notes:

1. Rex M. Rogers, "Seducing America - Is Gambling a Good Bet?" 1997
2. U.S. Bureau of the Census, "Statistical Abstract of the United States: 1997, (117th edition), Washington D.C., 1997, p. 769; Eugene Marin Christiansen, "A New Entitlement," *International Gaming and Wagering Business*, August 1998, p. 3
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4. National Council of Problem Gambling, Inc. (1993). "The Need for a National Policy on Problem and Pathological Gambling in America," November 1
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- o "Family News From Dr. James Dobson" April and July 1999 newsletter
- o "National Gambling Impact Study Commission Report" 18 June, 1999

## **Homework: Discussion Questions concerning Gambling**

- o "Is it all right to work for a gambling casino?" "How about providing a service to one?"*
- o "Are the effects of gambling always bad, or can there be positive aspects?"*
- o "Is 'Destination Gambling' OK for a Christian? (vacation budget allocates a set amount for gambling)"*
- o "What about computer games for children that involve play gambling, where no money is involved - is this OK?"*
- o "Where does it say in the Bible 'thou shalt not gamble'?"*
- o "Is gambling a victimless crime?"*
- o "What's wrong with Bingo - even churches do that - doesn't this prove it is OK?"*
- o "What about: Playing cards; Raffles? Door prizes, The game of Monopoly? Carnival games of "chance" or "skill?" Scratch cards? Bottle caps with prizes offered?"*
- o "Is it all right for a church to accept money that has been won in a lottery?"*
- o "Is it all right to accept Lotto tickets as an inducement to review a company product or service?"*
- o "Is flipping a coin to decide an issue considered gambling?"*
- o "Should winnings from gambling be taxed?"*
- o "Should the government sanction or even promote gambling - no matter how noble the reason?"*
- o "Is gambling a sin?"*
- o "Is it all right to band together with non-reformed or even non-Christian organizations in efforts to fight legalizing of gambling?"*
- o "If it is OK to drink alcohol as long as it is not abused, why is gambling so bad if it is not abused and only done as entertainment?"*

**Homework: What's wrong with the following Statements?**

- o "If I hit it big, I'll give half to the church for its new building program"*
- o "All I have to do is hit it big once, then I'll stop"*
- o "Some people will always gamble, so why not capitalize on it and let the State benefit?"*
- o "I don't gamble expecting to get rich, but only to have some entertainment"*
- o "I don't gamble, but others should have the right if they want to" (pro-choice)*
- o "Somebody is going to win, why not let it be me?"*
- o "Sure, the Lottery may hurt some people, but look how much good it does for schools"*
- o "Everything in moderation, including gambling"*

## Session #24: Extraterrestrials (Session Outline)

*"And no wonder, for Satan himself masquerades as an angel of light"  
(2 Cor 11:14)*

*"The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing" (2 Thess 2:9-10)*

1. Introduction: The "possible" becomes "plausible" and leads to the "probable"
  - o Do you think it is important to have a "Christian" response to the topic of Extraterrestrials?
  - o Explosion of alien: movies; toys; magazines; books; TV series; etc. has permeated our society
  - o Some implications for us: evangelistic efforts; man's uniqueness; ultimate source of life; relevancy of Christianity to cultural issues
2. A short history
  - o Historical "sightings" follow the technology of the day (Ezek 1:15-28 up to present)
  - o Modern age of UFO's began in 1947 (Mt. Rainier) - there has been an increased interest ever since
  - o Major waves of "sightings" occurred in 1947 and 1952 and have extended around the world
  - o Air Force's Project Blue Book (1947-1967); 701 of 12,618 reports remained "unidentified"
  - o Polls: 1947 virtually no one thought UFO's as being from space; 1997 45% believe UFO's visited Earth, 31% believe spacecraft crashed at Roswell, 71% believe government knows more than they are saying
  - o Search for Extraterrestrial Intelligence (SETI), privately funded study (seti@home), 1.6 M people
    - o What is the rationale behind this search?
    - o What do you think the results have been to date?
3. Explanations for no scientific contact to date (1 Kings 18:16-39)
  - o Various hypothesis: "Self-destruction"; "Contemplation phase"; "Non-communicative phase"
  - o Too far away; beyond our search-space; may not use RF spectrum like us; our techniques wrong
  - o They may be hiding from us
  - o There may not be any out there!
4. Secular explanations for "encounter" stories of sincere people are very diverse, however:
  - o Personal worldview affects a person's view: New Age; Evolution; Scientific inquiry (SETI); Biblical
  - o Realistic explanations: natural phenomena (>90%); deliberate hoaxes; demonic spirits
5. The Bible teaches the focus of God's love is man, and that Satan is a great liar!
  - o God has the power to create untold other civilizations in the universe if He wanted to
  - o Bible points to the centrality of the earth in God's creation (Gen 1:1-2,14-16,27; 1 Cor 15:38-41)
  - o The Bible points to the centrality of man in God's creation (Gen 1:27;31)
  - o Man's sin affected the entire universe, not just this world (Rom 8:20-22)
  - o Earth is where God's Son lived, walked, and died - displaying His infinite love for us
  - o Why is the universe so large?
    - o Display God's power and majesty (Psalm 19:1-4; Rom 1:20)
    - o To captivate man in his curiosity and intellectual powers (Prov 25:2)
    - o Show how insignificant man is (Job 25:6; Isa 2:22; 40:6-7,22; 51:12; Psalm 78:39; 90:5-6; 103:15-16; 1 Peter 1:24)
    - o Show the significance of sin (Rom 8:20-22; second law of thermodynamics)
    - o Show depth of God's love towards His people and the universe (Rom 8:20-21; Rev 21:1-5)
    - o Instill awe in us, humble us, fill us with gratitude!
  - o Satan is powerful and a deceiver, capable of counterfeit miracles and signs (2 Thess 2:9-10; Matt 4:4-8; 7:22-23; 24:24; Rev 13:11-13; 16:12-14; 19:20; Ex 7:12-22; 8:7; Job 1:13-19; 2:7); also:
    - o His demons indwell and deceive men (Mark 1:26; 5:1-13; 1 Tim 4:1; 2 Cor 11:13; 2 Peter 2)
    - o He can appear as an angel of light (2 Cor 11:14)
    - o Satan will try and counterfeit as many of God's righteous plans as he possibly can

- o Is there any doubt Satan (and his demons) can appear as an extraterrestrial or cause physical phenomena to occur?
- o Three pronged attack by Satan: use of science; "alien" encounters; occult beliefs
- o Christians are to have nothing to do with the occult (Lev 19:26; 20:6; 2 Cor 2:11; Deut 18:10-12; Isa 47:12-15; Rom 6:16). We are to:
  - o Test the spirits to see if they are from God or not (1 John 4:1-3; 1 Tim 4:1; James 4:7-8)
  - o Not be naive or ignorant of Satan's schemes (2 Cor 2:11; Deut 18:10-12; Lev 20:6; Isa 47:12-15; Jer 10:2)
- 6. "New Age" association with Extraterrestrial beliefs
  - o Basic New Age beliefs: higher spirit guides; mankind on brink of a new age of advancement and cleansing; reincarnation; Christianity hinders progress; over 75% of New Agers believe in UFOs
  - o New Age techniques: gradual indoctrination of others; practicing of occultist techniques and enticing others to participate; formal organizations to publicize (UNARIUS; Raelian Movement; Aetherius Society; Heaven's Gate, and many others)
  - o New Age agenda: prepare mankind for a new era of higher spirituality, harmony, one-world government, one-world religion (universalism)
- 7. Bottom Lines - Why are there so many apparently "legitimate" sightings and experiences with what people believe are extraterrestrials?
  - o Belief in extraterrestrials provides filler for the spiritual vacuum many people have today
  - o Satan can perform mighty works - even to deceive many that he is an angel of light
  - o The Ultimate Deception Plan is to deceive many about Christ's coming
    - o Type 1: Some will believe one world government with one ruler that unites the world is at hand; this will be accomplished with the help of "visitors" (this will be the Anti-Christ, not a benevolent ruler)(2 Thess 2:5-12)
    - o Type 2: Some will believe that superior alien being(s) are about to come to help mankind (but Christ is returning to bring judgment)
    - o Type 3: Some will see Christ's return as an invasion from outer space and to be feared and fought against
    - o Type 4: Some will see the returning Christ as He is, one bringing judgment of sin, and will fight against Him because of their own sin
    - o Type 5: Some will see Christ as the returning Savior and Lord, and rejoice!
- d. The real "extraterrestrial" is returning to take His people home! (1 Thess 4:15-18)

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**Session #24: Extraterrestrials**

**Study Review Questions**

***1. Have you ever seen a UFO (or believe you have been abducted)?***

***2. What secular explanations come to mind to explain the reports of extraterrestrial sightings?***

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***3. How do you think a person's "worldview" affects their beliefs concerning extraterrestrials?***

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***4. Why do you think the Universe is so large?***

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***5. What Biblical principles do you think apply to this area?***

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***6. What would you say to a Christian that thinks extraterrestrials almost certainly exist?***

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***7. Why do you think extraterrestrials are so "popular" today?***

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# FACT SHEET

USAF Fact Sheet 95-03

## Unidentified Flying Objects and Air Force Project Blue Book

From 1947 to 1969, the Air Force investigated Unidentified Flying Objects under Project Blue Book. The project, headquartered at Wright-Patterson Air Force Base, Ohio, was terminated Dec. 17, 1969. Of a total of 12,618 sightings reported to Project Blue Book, 701 remained "unidentified."

The decision to discontinue UFO investigations was based on an evaluation of a report prepared by the University of Colorado entitled, "*Scientific Study of Unidentified Flying Objects*," a review of the University of Colorado's report by the National Academy of Sciences; previous UFO studies and Air Force experience investigating UFO reports during the 1940s, '50s and '60s.

As a result of these investigations, studies and experience gained from investigating UFO reports since 1948, the conclusions of Project Blue Book were: (1) no UFO reported, investigated and evaluated by the Air Force was ever an indication of threat to our national security; (2) there was no evidence submitted to or discovered by the Air Force that sightings categorized as "unidentified" represented technological developments or principles beyond the range of modern scientific knowledge; and (3) there was no evidence indicating that sightings categorized as "unidentified" were extraterrestrial vehicles.

With the termination of Project Blue Book, the Air Force regulation establishing and controlling the program for investigating and analyzing UFOs was rescinded. Documentation regarding the former Blue Book investigation was permanently transferred to the Modern Military Branch, National Archives and Records Service, Eighth Street and Pennsylvania Avenue, N.W., Washington, D.C. 20408, and is available for public review and analysis.

Since the termination of Project Blue Book, nothing has occurred that would support a resumption of UFO investigations by the Air Force. Given the current environment of steadily decreasing defense budgets, it is unlikely the Air Force would become involved in such a costly project in the foreseeable future.

There are a number of universities and professional scientific organizations that have considered UFO phenomena during periodic meetings and seminars. A list of private organizations interested in aerial phenomena may be found in "Encyclopedia of Associations," published by Gale Research. Interest in and timely review of UFO reports by private groups ensures that sound evidence is not overlooked by the scientific community. Persons wishing to report UFO sightings should be advised to contact local law enforcement agencies.

### Point of Contact

News media requiring Project Blue Book files should contact the National Archives Public Affairs Office, (202)-501-5525. Public queries should be addressed to the Project Blue Book archivist at (202) 501-5385. For queries not related to Project Blue Book, contact the National Archives receptionist at (202) 501-5400.

(Current as of June 1995)

**keywords:**special topics



## **Session #24: Extraterrestrials**

### **Homework: Discussion Questions Concerning Extraterrestrials**

- 1. "What about Christians that claim to have seen UFO's, or been abducted?"*
- 2. "If alleged extraterrestrials are demonic - how can they affect believers?"*
- 3. "Aren't hidden (suppressed) memories that are recovered by hypnosis valid?"*
- 4. "What about the controversial physical evidence that supposedly exists, proving extraterrestrials do exist?"*
- 5. "How do I evangelize those that are caught up in belief in extraterrestrials?"*
- 6. "Do you believe the government is withholding information on extraterrestrials?"*
- 7. "How would you address the argument that the universe is so large, there has to be other life out there?"*

## Session #25: Movies and TV (Session Outline)

*"Turn my eyes away from worthless things; preserve my life according to your word"  
(Psalm 119:37)*

1. Introduction: What has arguably had the most significant impact upon the shaping of our "popular culture"?
  - a. Who is targeted and why?
  - b. What messages have become more dominant in the visual media over the last generation?
  - c. If the visual media of Movies and TV don't influence society - why advertise?
2. Biblically, though we have great freedom, we're called to be modest and not indulge our sinful nature. Careful:
  - a. How we look (Gen 3:7; 9:20-23; 2 Sam 10:1-5; 1 Tim 2:9-10)
  - b. What we look at (Psalm 119:37; Job 31:1; Eccl 1:8; 2 Sam 11:2)
  - c. What we indulge in (Gal 5:13,16; 6:1-2; James 1:13-15; 1 Cor 6:12)
  - d. Who we listen to (Psalm 1:1-3)
  - e. What we think about (Phil 4:8-10)
  - f. Not to be partners with the darkness around us (Eph 5:1-7; Gal 5:19-21; Rom 1:29-32)
  - g. How are we partners?
  - h. Bottom lines:
    - o God condemns those who call evil good and good evil (Isa 5:20)
    - o Christians can disagree on the type or amount of exposure, weaknesses vary (Rom 14)
    - o Wisdom would dictate great caution in what involvement we have in these media
    - o Be careful when we recommend TV or movies to others (our mind tries to filter)
    - o As we expose ourselves to the world's fountain of vile TV and movies - are we doing so for the glory of God? (1 Cor 10:31)
3. Besides exposure to blatant evil and corrupting influences, there are a number of other dangers to be aware of:
  - a. "Vegging out" is not without affect (exposure; replaces productive work; stops most conversation; teaches others what is important to us; is this Biblical?) (Eph 2:10; Eccl 2:24-26)
  - b. This can nurture voyeurism and fantasizing (James 1:13-15; Matt 5:28)
  - c. The example we set will be one for others to follow, whether good or bad (Eph 5:3)
  - d. The more we are exposed to seductive, repulsive, depraved, anti-Christian themes, the more calloused we can become (Psalm 1:1-3)
  - e. Exposing children to adult themes too early creates morbid, insecure, troubled and fearful tendencies
  - f. Does technology or self-regulation offer any hope? (V-chip for TV's; ratings guidelines)
    - o Can give false hope to parents
    - o May delay any formal legislation restricting spread of pornography and other vile material
    - o Implements a worldview disgusted by Christian virtue and morals
  - g. What is touted as "entertainment" is actually "indoctrination" into a worldview hostile to Christianity
4. Are there positive aspects to TV and movies? What do you think?
5. There are a number of practical things we can do at all levels
  - a. As an individual or parent
    - o Equip ourselves first - know what is right or wrong
    - o Ask ourselves some leading questions:
      - o "How is Christ honored by this show?"
      - o "Would I be embarrassed to have my mother watch this with me?"
      - o "If our children shouldn't be watching something, why are we?"
      - o "How is this show edifying and instructive to me?"
      - o "If Christ were here with me, would He be well pleased with me?"
      - o "How am I fulfilling Phil 4:8-10? by watching this?"
    - o Don't be naive about the content of movies based upon hearsay
  - b. As a family
    - o Establish standards that are as clear as possible, and hold each other accountable to them
    - o Talk about it together - what would please God? What is more important, pleasing God or doing the same thing "others" are doing?

- o Children: encourage parents in the standards they're setting/don't fight them (Eph 6:1-3)
  - o Parents: don't follow a different set of standards for yourself from those for your children
  - o Let other parents know what your expectations are when your children visit other homes
  - o Access TV and movie reviews from Christian sources that rate according to type of content, particularly those that provide detailed descriptions of content and/or viewer feedback
  - o Talk to others about their impressions of TV programs & movies (be careful - memory lapses)
  - o If renting videos, a rule of thumb is that older is typically better
  - o Frequent and support good shows and movies - write the producers and let them know
  - o When unfortunate times occur and something is watched that is not appropriate
    - o Discuss it and compare to God's standard
    - o If in a movie theater, walk out and demand your money back (formative on children)
    - o If TV, change channels and discuss why
    - o Don't worry about disappointing your children - they will respect high standards as long as they are reasonable and well thought out (understandable)
  - o Challenge public schools if they use movies to augment their teaching & violate your standards
  - o What about the technology that is coming down the road (a la "CyberPatrol" by Learning Company). "CyberPatrol blocks out web sites from access. 12 Categories:
 

o Violence/profanity	o Partial nudity	o Full nudity
o Sexual acts	o Gross depictions	o <i>Intolerance</i>
o Satanic/cults	o Drugs/drug culture	o Militant/extremist
o Questionable/illegal & gambling	o Alcohol/tobacco	o Sex education
o "American Family Association" filtered out for "intolerance" (racism?)		
o Only as good as the one placing the offending web sites on the reject list (what is their worldview?)		
  - o TV editing systems are becoming available "Curse Free TV", etc.
- c. As a citizen
- o Boycotts of products advertised on TV shows can be effective if organized?
  - o Address the media directly
    - o Write advertisers describing the offensive material and the linkage of their product
    - o Write national media executives & CEO's of leading broadcast and cable companies
  - o Encourage those legislators that are fighting against obscenity and indecency
  - o Contribute your own views on movie reviews in Christian web pages
  - o Write to the FCC and complain about the obscenity, etc. when witnessed
- d. As a church
- o Ensure Biblical principles are taught relative to our need for purity of our own lives
  - o Inform members of the dangers resulting from needless exposure to TV and movies that are ungodly and anti-Christian in nature
  - o Provide resource materials to equip members to assess the nature and content of programming and movies prior to investing time actually watching them (references; URL's; books; etc.)
  - o Encourage participation in the legislative process to better control the content of programming
  - o Call for strict enforcement of existing obscenity and indecency law and encourage their strengthening
  - o Call for boycotts by members of offensive shows, movies, and products advertised on them
  - o Provide alternative materials for use in the home (videos, books, etc.)

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9. "<http://www.screenit.com>"

## **“The Motion Picture Production Code of 1930” (Hays Code)**

*(Selected excerpts; complete 12 page Code is available  
at “[www.artsreformation.com/a001/hays-code.html](http://www.artsreformation.com/a001/hays-code.html)”)*

### **Preamble:**

“If motion pictures present stories that will affect lives for the better, they can become the most powerful force for the improvement of mankind...”

### **General Principles:**

1. “No picture shall be produced that will lower the moral standards of those who see it. Hence the sympathy of the audience should never be thrown to the side of crime, wrongdoing, evil or sin.”
2. “Correct standards of life, subject only to the requirements of drama and entertainment, shall be presented”
3. “Law, natural or human, shall not be ridiculed, nor shall sympathy be created for its violation”

### **Particular Applications:**

1. **Murder:** “The technique of murder must be presented in a way that will not inspire imitation...”
2. **Sex:** “The sanctity of the institution of marriage and the home shall be upheld. Pictures shall not infer that low forms of sex relationship are the accepted or common thing...Adultery, sometimes necessary plot material, must not be explicitly treated, or justified, or presented attractively...In general passion should so be treated that these scenes do not stimulate the lower or baser element...Sex perversion or any inference to it is forbidden...Sex hygiene and venereal diseases are not subjects for motion pictures...Scenes of actual child birth, in fact or in silhouette, are never to be presented...”
3. **Vulgarity:** “The treatment of low, disgusting, unpleasant, though not necessarily evil, subjects should always be subject to the dictates of good taste and a regard for the sensibilities of the audience”
4. **Obscenity:** “Obscenity in word, gesture, reference, song, joke, or by suggestion (even when likely to be understood only by part of the audience) is forbidden”
5. **Profanity:** “Pointed profanity (.....examples...), or every other profane or vulgar expression however used, is forbidden”
6. **Costume:** “Complete nudity is never permitted...Undressing scenes should be avoided...Indecent or undue exposure is forbidden...indecent movements...are forbidden”
7. **Dances:** “Dances suggesting or representing sexual actions or...indecent movements are to be regarded as obscene”
8. **Religion:** “No film or episode may throw ridicule on any religious faith...”

### **Reasons Supporting the Preamble of the Code**

1. “Theatrical motion pictures...are primarily to be regarded as ENTERTAINMENT...the MORAL IMPORTANCE of entertainment is something which has been universally recognized. It enters intimately into the lives of men and women and affects them closely; it occupies their minds and affections during leisure hours; and ultimately touches the whole of their lives. A man may be judged by his standard of entertainment as easily as by the standard of this work...So correct entertainment raises the whole standard of a nation...Wrong entertainment lowers the whole living conditions and moral ideals of a race...”
2. “The motion pictures...reproduce the morality of the men who use the pictures as a medium of the expression of their ideas and ideals...They affect the moral standards of those who, through the screen, take in these ideas and ideals...the effect may be particularly emphasized because no art has so quick and so widespread an appeal to the masses. It has become in an incredibly short period the art of the multitudes”
3. “The motion picture...has special MORAL OBLIGATIONS...Psychologically, the larger the audience, the lower the moral mass resistance to suggestion...through light, enlargement of character, presentation, scenic emphasis, etc., the screen story is brought closer to the audience than the play...Small communities, remote from sophistication and from the hardening process which often takes place in the ethical and moral standards of larger cities, are easily and readily reached by any sort of film...”

### **Reasons Underlying the General Principles**

2. "When right standards are consistently presented,...It builds character, develops right ideals, inculcates correct principles, and all this is attractive story form..."
3. "Law, natural or human, shall not be ridiculed, nor shall sympathy be created for its violation...By natural law is understood the law which is written in the hearts of all mankind, the greater underlying principles of right and justice dictated by conscience..."

### **Reasons Underlying the Particular Applications**

1. "Sin and evil enter into the story of human beings and hence in themselves are valid dramatic material"
2. "In the use of this material, it must be distinguished between sin which repels by its nature, and sins which often attract...In the first class come murder, most theft...In the second class come sex sins, sins and crimes of apparent heroism, such as banditry, daring thefts..."
3. "Note: The practice of using a general theatre and limiting its patronage to 'Adults Only' is not completely satisfactory and is only partially effective"
  1. "The treatment of crimes against the law must not: Teach methods of crime...Inspire potential criminals with a desire for imitation...Make criminals seem heroic and justified..."
  2. "Out of a regard for the sanctity of marriage and the home, the triangle, that is, the love of a third party for one already married, needs careful handling. The treatment should not throw sympathy against marriage as an institution...Many scenes cannot be presented without arousing dangerous emotions on the part of the immature, the young or the criminal classes...In the case of impure love, the love which society has always regarded as wrong and which has been banned by divine law, the following are important: Impure love must not be presented as attractive and beautiful. It must not be the subject of comedy or farce, or treated as material for laughter. It must not be presented in such a way to arouse passion or morbid curiosity on the part of the audience. It must not be made to seem right and permissible. In general, it must not be detailed in method and manner"
  6. "The effects of nudity or semi-nudity upon the normal man or woman, and much more upon the young and upon immature persons, has been honestly recognized by all lawmakers and moralists. Hence the fact that the nude or semi-nude body may be beautiful does not make its use in the films moral...Nudity or semi-nudity used simply to put a "punch" into a picture comes under the head of immoral actions..."
  8. "The reason why ministers of religion may not be comic characters or villains is simply because the attitude taken toward them may easily become the attitude taken toward religion in general. Religion is lowered in the minds of the audience because of the lowering of the audience's respect for the minister"
  8. "Repellent Subjects: Such subjects are occasionally necessary for the plot. Their treatment must never offend good taste nor injure the sensibilities of an audience"



## TV Rating Guidelines

(Reference: "TV Parental Guidelines Monitoring Board"

@www.tvguidelines.org)

**TVY All Children:** *This program is designed to be appropriate for all children. Whether animated or live-action, the themes and elements in this program are specifically designed for a very young audience, including children from ages 2-6. This program is not expected to frighten younger children.*

**TVY7 Directed to Older Children:** *This program is designed for children age 7 and above. It may be more appropriate for children who have acquired the developmental skills needed to distinguish between make-believe and reality. Themes and elements in this program may include mild fantasy violence or comedic violence, or may frighten children under the age of 7. Therefore, parents may wish to consider the suitability of this program for their very young children. Note: for those programs where fantasy violence may be more intense or more combative than other programs in this category, such programs will be designated TV-Y7-FV.*

**TVG General Audience:** *Most parents would find this program suitable for all ages. Although this rating does not signify a program designed specifically for children, most parents may let younger children watch this program unattended. It contains little or no violence, no strong language and little or no sexual dialogue or situations.*

**TVPG Parental Guidance Suggested:** *This program contains material that parents may find unsuitable for younger children. Many parents may want to watch it with their younger children. The theme itself may call for parental guidance and/or the program contains one or more of the following: moderate violence (V), some sexual situations (S), infrequent coarse language (L), or some suggestive dialogue (D).*

**TV14 Parents Strongly Cautioned:** *This program contains some material that many parents would find unsuitable for children under 14 years of age. Parents are strongly urged to exercise greater care in monitoring this program and are cautioned against letting children under the age of 14 watch unattended. This program contains one or more of the following: intense violence (V), intense sexual situations (S), strong coarse language (L), or intensely suggestive dialogue (D).*

**TVMA Mature Audience Only:** *This program is specifically designed to be viewed by adults and therefore may be unsuitable for children under 17. This program contains one or more of the following: graphic violence (V), explicit sexual activity (S), or crude indecent language (L).*

## Motion Picture Ratings

<b>G</b>	<i>General Audiences</i>	<i>All ages admitted</i>
<b>PG</b>	<i>Parental guidance suggested</i>	<i>Some material may not be suitable for children</i>
<b>PG-13</b>	<i>Parents strongly cautioned</i>	<i>Some material may be inappropriate for children under 13</i>
<b>R</b>	<i>Restricted</i>	<i>Under 17 requires accompanying parent or adult guardian</i>
<b>NC-17</b>	<i>No one 17 and under admitted</i>	

## **One Family's Covenant Together About Watching Movies** *(Rate Yourself)*

1. The movie must specifically glorify God in His person. It is not enough that it is “not bad”, but it must be “good” in the way it glorifies God. It must not ignore God; practical atheism is not enough. It should address Him (Eph 1:12; 1 Cor 10:31)
2. We will not watch known non-Christian actors pretending to pray or worship as if they are Christians. We should not pay people to take God's name in vain (Prov 28:9; Matt 6:7)
3. We will not watch movies that take God's name in vain. We will immediately stop watching any movie that does so. If some substitute word is used (such as gosh), we will stop and explain if it is not used as an equivalent to God's name, but if it is used meaning “God” it is profanity (Ex 20:7; Lev 24:15)
4. We will not watch or listen to other cursing (i.e. with words other than the name of God)(Eph 5:4)
5. We will not watch videos on Sunday - unless it is a Bible study (Ex 20:8)
6. We will not watch videos when our daily work is not yet done, or when our family or personal worship is neglected (Ex 20:9)
7. The message in the movie must uplift parental and other godly authority. You should be convinced that we as parents would be pleased with it (Ex 20:12)
8. Any violence in a movie must be necessary for the furtherance of the story, and must be in the context of God's judgment on evil (Ex 20:13; Phil 4:8)
9. No unmarried actors should be playing married couples, if they are kissing or hugging, etc. beyond what a sister or brother could properly do (Ex 20:14; 1 Tim 5:2)
10. The movies we watch must encourage godly character. We will not watch movies that stimulate worldly appetites. The handsome, attractive worldling must not capture our affection (1 John 2:15-16)
11. We will not watch anything that displays a woman in immodest clothing (revealing dress, low-cut, swimsuit) or in a seductive role (Prov 5:20; 5:3-4)
12. If unmarried people are depicted as interested in each other, the relationship between them must be pursued according to “courtship” vice “dating” principles. No glorification of sinful activity (Eph 5:3)
13. We will not violate copyright laws to view anything (Ex 20:15; Rom 13:1)
14. We will not rent or buy any Universal Studios products (since I vowed never to do so due to their blasphemous release of “The Last Temptation of Christ”). We will not pay for any Disney product as long as the *American Family Association* is boycotting them or as long as Disney continues it's anti-Christian direction (Num 30:2)
15. The history presented in any “based on fact” story must be generally accurate (no “Pocohantas” type rewriting of history). We must stop viewing to correct any doctrinal errors we find. We will not complain if this interrupts the story (Ex 20:16; Psalm 100:5)
16. The music must not be “rock” but must be spiritually uplifting (Gal 5:16-17)
17. We will not watch a movie that violates these principles, based on most of it being OK. We will consider whether it is OK to buy such a movie and dub out the “bad” parts (Psalm 101:3; Rom 14:23)
18. To justify movies only because they “illustrate” Biblical principles without glorifying God is dangerous, since any movie can be justified on this basis.

## **Movie & TV Evaluation Sites (Internet)** *(Selected ones)*

- Note:
- (1) Evaluations are subjective and can vary significantly
  - (2) Following sites and corresponding assessments are intended to be made from a Christian perspective and not the movie industry self-assessments
  - (3) For balance, sample several different sites for a particular movie appraisal
  - (4) Following are high level summaries of these sites, more details may be available than are listed here
  - (5) If you do not have access to the Internet from home, the public library provides access
- 

### **1. "Screen It! Entertainment Review for Parents" ([www.screenit.com](http://www.screenit.com))**

- o Provides a matrix of evaluations (none to extreme) for each of 15 categories (e.g. Alcohol/Drugs; Blood/Gore; Sex/Nudity; Violence; etc.)
- o Provides extensive summary of the story with detailed descriptions of the content (actual words used in some cases)
- o Gives out a free weekly newsletter on e-mail if you subscribe to it
- o Excellent amount of information on movies that are reviewed

### **2. "Christian Spotlight on the Movies" ([www.christiananswers.net/spotlight](http://www.christiananswers.net/spotlight))**

- o Gives short summary of the story line
- o Gives ratings (defined) on movies from 1-5 (Christian rating, and movie making quality)
- o Can search and sort movies by rating level
- o Gives very extensive comments by viewers instead of by "Spotlight" staff

### **3. "Family Style Movie Guide" ([www.familystyle.com](http://www.familystyle.com))**

- o Gives visual bar chart showing ratings on five categories (Profanity; Nudity; Sex; Violence; Drugs/Alcohol)
- o Provides short phrases within each category in a matrix form to describe in more detail the actual content. Detailed definitions of these phrases are provided

### **4. "Focus on the Family 'Plugged In' Film Reviews" ([www.family.org/pplace/pi/films/](http://www.family.org/pplace/pi/films/))**

- o Provides extensive description of the story line
- o Gives good assessments on the movie in many key areas (Positive elements; Spiritual content; Sexual content; Violent content; Crude or profane language; Other negative elements; Summary)

### **5. "TV Spotlight" ([www.christiananswers.net/spotlight/tv/home.html](http://www.christiananswers.net/spotlight/tv/home.html))**

- o Gives ratings on TV programs by three categories (Usually OK; Caution/Questionable; Avoid)
- o Provides detailed comments on shows by viewers not by staff
- o Caution: TV shows are series and can vary tremendously from week to week in actual content

# Why American families should Boycott Disney

Today The Walt Disney Company is living off its past family-friendly reputation. In truth, Disney makes millions from its family fare only to use those profits to make movies, TV shows, books and records which attack the values many families hold most dear. And Disney is unapologetic. On CBS's 60 Minutes Disney CEO Michael Eisner said he believed the people levelling charges against his company were "nuts." But, are we "nuts?" Here are the facts.

## **Disney's ABC-TV network programming attacks family values.**

- ABC's *Ellen* promoted homosexuality as normal and moral.
- ABC's *NYPD Blue* regularly features violence and nudity, and has a recurring homosexual character.
- ABC's *Relativity* had perhaps the most passionate lesbian encounter ever seen on network TV.
- ABC's *Nothing Sacred* featured a priest who opposed Catholic Church teaching on premarital sex, abortion and homosexuality.
- Disney-affiliated Storyline Entertainment produced the controversial 1995 made-for-TV gay propaganda movie *Serving in Silence: The Margarethe Cammermeyer Story*.
- Disney bought the controlling interest in E! (Entertainment Television) which airs video segments from Howard Stern's raunchy, sexist radio program.

## **Disney's Hyperion Press promotes the gay agenda.**

- Published *Lettin' It All Hang Out*, the autobiography of RuPaul, a well-known transvestite entertainer.
- Published *Growing Up Gay*, a book aimed at "gay youngsters who were bred by heterosexuals."
- Published *Out & About Gay Travel Guides*, a travel series for homosexuals.

## **Disney subsidiaries promote movies with highly objectionable, anti-family content.**

### **MIRAMAX**

- Distributed *Priest* a pro-homosexual movie which depicts five Catholic priests as dysfunctionals and blames their problems on Church teachings.
- Distributed *Pulp Fiction*, a seedy, hyper-violent movie originally rated NC-17 (formerly X).
- Distributed *The Advocate*, a film filled with nudity and originally rated NC-17 (formerly X).
- Originally purchased and intended to distribute *Kids*, a movie described by *Daily Variety* as "kiddie porn." Miramax later formed an independent company to distribute the NC-17 (formerly X) rated film.
- Distributed *Velvet Goldmine*, a film which includes several scenes of graphic homosexual sex.
- Distributed many other anti-family movies including *Scream*, *Scream 2*, *Children of the Corn V*, *The Prophecy*, *Halloween 20* (violence), *House of Yes* (incest), *Chasing Amy*, *Chicks in White Satin* (lesbianism) and *Lie Down with Dogs* (homosexuality).
- Acquired the film rights to the novel *The Reader*, about a "passionate, clandestine affair between a young boy and an older woman," according to *Daily Variety*.

### **BUENA VISTA HOME ENTERTAINMENT**

- Produced *Girls in Prison*, a movie which features violence and nudity.

## **OTHER**

- Disney signed Martin Scorsese to a 4-year contract. Scorsese directed the blasphemous **Last Temptation of Christ** and many other hard-edged films.
- Disney allowed Victor Salva to direct the movie **Powder**, even after discovering Salva was a **CONVICTED CHILD MOLESTER**.

## **Disney sells porn.**

- In 1989 Disney became a full partner in a pay-per-view company called Viewer's Choice, a leader in providing "soft core" pornography to its customers. No company owned a larger stake in Viewer's Choice than Disney.

## **Disney leads corporate America in promoting the homosexual agenda.**

- Disney has the "largest lesbian and gay employees organization in the entertainment industry."
- Disney hosts the annual Gay and Lesbian Day at Walt Disney World the first weekend in June.
- Disney extends health benefits to live-in "partners" of its homosexual employees. This includes paying for homosexual couples to adopt children and artificial insemination for lesbian couples.
- Disney executives, including President Michael Eisner, served on the Board of Trustees of Hollywood Supports, an influential homosexual advocacy group that promoted the gay agenda in the workplace.
- Disney hired avowed lesbian Lauren Lloyd to develop female and lesbian movies.

## **Hollywood Records, Disney's record label, has been home to several objectionable rock bands including...**

- Danzig, whose music is laced with satanic themes.
- Insane Clown Posse, whose Hollywood Records album "contained enough obscenities about 'intercourse, women and buttocks to make Snow White blush forever after,'" according to the Los Angeles Times.

**The case against Disney** is so compelling that the following individuals and organizations have either officially joined the boycott or issued statements critical of the company's direction.

- Dr. James Dobson and Focus on the Family
- Bill Donohue and The Catholic League
- The Southern Baptist Convention
- The Church of God (Cleveland)
- Association of Independent Methodists
- The Association of Free Will Baptists
- Beverly LaHaye and Concerned Women for America
- Jim Likoudis and Catholics United for the Faith
- The Assemblies of God
- International Church of the Foursquare Gospel
- The Presbyterian Church in America

## **Surveys show Americans SUPPORT the Disney boycott:**

- USA Weekend put the figure at 49.5%!
- Newsweek says it's 3 in 10; or about 50 MILLION Americans!

***Now that you have the facts, and for the sake of your family...***

Support the  
**Disney Boycott**

## **Guidelines in writing a Letter to Advertisers or Media Executives:**

- o Be careful to write to the appropriate persons (do your homework, who is the parent company or individual in charge)
- o Be sure to consider “cc” copying the appropriate FCC department (or other appropriate federal regulatory activity) at the same time
- o Be original by using your own words and not following a form letter approach
- o Be legible (use a computer or typewriter - if it cannot be read, it won't be)
- o Be brief and to the point - don't ramble or cover multiple areas in the same letter
- o Be precise on the specific thing you are complaining about (time, place, station, title, quote if possible)
- o Be appropriate, you do not have to show your Christian bias (may be immediately rejected), just state what was offensive and what you want done about it
- o Be polite at all times, firm, and respectful of who you are writing to
- o Be clear on what action you are requesting to be taken (if any)
- o Be specific whether you want a reply or not, and by what time period you want it
- o Be sure to have someone else read your letter to double check its content and tone
- o Be sure to keep a copy of your letter and any responses for your files
- o Be patient, allow a grace period following the time you stated you wanted a response by, then send a follow-up letter (referencing the previous one)
- o Be sure not to stop with just one letter if you are not satisfied with the response you receive
- o Be sure to not forget writing when your are pleased with something

## Federal Obscenity & Indecency Laws

Obscenity violations are covered under 18 USC 1464 (for radio and TV broadcasts, 24 hours a day) and 18 USC 1468 (for cable and satellite TV). 18 USC 1464, and 1468 state:

**“Whoever utters any obscene, indecent, or profane language by means of radio communication...” (1464)**

**“Whoever knowingly utters any obscene language or distributes any obscene matter by means of cable television or subscription services on television...” (1468)**

Tests for what is obscene have been defined by the U.S. Supreme Court in *Miller v. California* (1973) and consist of three factors:

- o The average person, applying contemporary community standards, would find that the work, taken as a whole, appeals to the prurient interest; and
- o The work depicts or describes in a patently offensive way, as measured by contemporary community standards, sexual conduct specifically defined by the applicable law; and
- o A reasonable person would find that the work, taken as a whole, lacks serious literary, artistic, political, and scientific value

Indecency violations on broadcast TV are covered under 18 USC 1464. At present, the FCC is enforcing this law only between the hours of 6 a.m. and 10 p.m. The FCC defines “indecency” as:

**“Language or material that, in context, depicts or describes, in terms patently offensive as measured by contemporary community standards for the broadcast (or cable) medium, sexual or excretory activities or organs”**

This definition has been upheld by the U.S. Supreme Court in *FCC v. Pacifica* (1978), wherein the Supreme Court ruled that two attributes of broadcasting justified special treatment of indecent material. The first is that it confronts the citizen not only in public but also in the privacy of the home, and second that broadcasting is uniquely accessible to children, even to those too young to read. Based upon this decision, the Supreme Court ruled in *Denver Area Consortium v. FCC* (1996) that justification existed to regulate indecent programming on leased and public access channels. At present, Federal law does not prohibit indecent material on cable or satellite TV. Cable operators, however, can prohibit indecent material from being carried.

Complaints about possible radio and TV broadcast violations of the existing obscenity laws should be made to the local U.S. Attorney (all laws relating); violations on broadcast TV to the FCC’s Mass Media Bureau, Enforcement Division, Complaints and Political Programming Branch (1-202-418-1430). For cable TV, complaints should be sent to the Office of General Counsel (1-202-418-1720)

California Southern District  
U.S. Attorney Office  
880 Front Street, #6293  
San Diego, CA 92101  
(619) 557-5610

Federal Communications Commission  
Mass Media Bureau, Enforcement Division  
Complaints and Political Programming Branch  
445 12<sup>th</sup> Street SW, Suite 3B443  
Washington, DC 20554

Note: 1. *Morality in Media* (<http://pweb.netcom.com/~mimnyc/fighttv.htm/>)  
2. *U.S. Code* (<http://uscode.house.gov/usc.htm/>)

## **Session #25: Movies and TV**

### **Homework: Discussion Questions and Statements Concerning Movies and TV**

- o “What right do you have to censor what is on TV or shown in the Movie theaters?”*
- o “All movies and TV do is reflect what is going on in society - what’s the big deal?”*
- o “If I was to insulate my family from all of these influences, I’d have to lock them up in a closet, right?”*
- o “I worked hard all day long, why can’t I just veg out with the TV for a little while?”*
- o “What about all of the good that comes from movies and TV?”*
- o “It’s obvious these stories and depictions are not real - what’s the big deal?”*
- o “What’s wrong with watching sports on TV?”*
- o “Why complain about Disney when so much of what they produce is family oriented - far more than any other producer?”*
- o “Is entertainment of ourselves a Biblical freedom?”*
- o “Is it true - we are what we eat?”*
- o “No one was ever raped by a book or murdered by a movie”*
- o “Is acting a godly pursuit?” “Is it condoned in the Bible?”*



## Session #26: New Genetics/Genetic Engineering (Session Outline)

*"Then God said, 'Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.' And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good." (Gen 1:11-12)*

*"And God said, 'Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals according to its kind.' And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' So God created man in his own image, in the image of God he created him; male and female he created them" (Gen 1: 24-25)*

1. Introduction: Genetic Engineering (GE'ing) is already occurring, with the most profound impacts still ahead
  - o Recombinant DNA research promises major improvements in foods; medications; elimination of genetic disorders; extending life; and eventually "designer" babies
  - o The Bible is the only authoritative source to address the looming moral and ethical issues (Rom 15:4; 2 Tim 3:16-17)
2. Though genetic screening has been practiced for thousands of years (Gen 30:31-43), the creation and manipulation of fundamental life is recent - and exponentially expanding
  - o 1953 - Discovery of the double helix structure of DNA
  - o 1980 - First patent awarded by US Patent Office on a living organism (GE'd bacterium to eat oil)
  - o 1982 - GE'd bacterium produces human insulin (rDNA techniques placed human gene into bacteria)
  - o 1988 - US patent on OncoMouse - a cancer prone lab mouse useful in cancer research
  - o 1988 - Beginning of the Human Genome Project (sequence entire human DNA; complete by 2003)
  - o 1994 - Not one acre of commercial GE'd crops; 1999 over 70 million acres of GE'd crops planted
  - o Today - 75% of all processed foods contain some GE'd food products
3. Tactics to justify continued research and development based upon evolutionary foundation (logical extension of selective breeding), economics (better, cheaper) and belief that it is safe (extensive testing) - all false!
4. Biblical principles must be examined to provide a foundation to approach this area
  - o Man is created in God's image and has unique dignity, characteristics, and relationship to God (Gen 1:26-27) compared to the animals
    - o Man is of infinite value to God since He gave His Son (of infinite worth) for us
    - o GE'ing of plant or animal genes into humans degrades the created order and dignity of man
    - o Experimentation on human embryos destroys life and should be stopped
  - o Biblical pattern is for life to reproduce after its own "kind" (Gen 1:11-12; 21;24-25)
    - o Man made "species" definitions not consistent with Biblical separation (reproduce after their own kind in the wild according to natural propensity and viability)
    - o What God created separate, man is to maintain separate (no genetic cross breeding)
    - o Mixing of genetic sequences from animals identical to human sequences may not constitute mixing "kinds" since "parts" are the same. Larger gene sequence have unique attributes
  - o Sexual prohibitions imply separation principle (sex with animals (Ex 22:19; Lev 20:15-16); incest (Lev 18:1-29); prostitute become "one flesh" (1 Cor 6:15-17))
  - o GE'ing progressing towards the development ultimately of a superior man
    - o Man is to be conformed to the image of Jesus as his highest goal (Rom 8:29; 2 Cor 3:18)
    - o Technology will never overcome the sinful heart (Jer 17:9)
    - o Any technology can be used for good or for evil (Prov 14:12)
    - o The pridefulness of man convinces him he can improve upon what God has created
    - o Our future hope is in Christ and the new heavens and earth, not a GE'd man

- o Is there a possibility of destruction of all (or much) of mankind through GE'ing bacterium or a totally new life form? (Rev 6:8; 8:8,10; 9:3-11; 17-19)
  - o Man cannot anticipate the ultimate consequences of GE'ing in a fallen, sinful world (Eccl 3:11)
  - o Biblical approach is to investigate benefits, tradeoffs, and implications, and whether the result will bring glory to God (Prov 25:2; Eccl 7:27; 1 Cor 10:31)
5. Bottom line: "The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law" (Deut 29:29)
- o Christians (and Biblical truths) are not observably engaged in this area
  - o To think that man is capable of understanding the consequences of this technology is ultimate arrogance
  - o The dignity of life must be preserved, especially human life from conception
  - o Man is to be a good steward of animals, respecting and protecting animal life, not willfully destroying, harming or genetically 'mixing' 'kinds'
  - o The sanctity and uniqueness of God created "kinds" in plant and animal life must be preserved
  - o Ultimate goal of GE'ing is to create the perfect man - the modern form of "eugenics" (physically and intellectually superior human beings)
    - o The perfect human being "...created in our own image" according to our own design!
    - o This may be the ultimate deception and exercise of pride and arrogance
6. What can Christians do?
- o Be informed by monitoring the developments and decisions in this area
  - o Encourage Christian leadership to investigate the issues, research the Biblical principles involved and inform the Body of Christ
  - o Develop a sound Biblical moral and ethical approach to the issues involved
  - o Demand clear definition of roles, objectives and controls in all GE'ing efforts
  - o Demand strict accountability from our legislators in their decisions concerning this area
  - o Continue to force politicians (and others) to face the fact that life begins at conception and must be protected

Notes:

- (1) *"The Price of a Perfect Baby;" Bruce L. Anderson; 1984*
- (2) *"Making Biblical Decisions;" Franklin E. Payne, Jr. M.D.; 1989*
- (3) *Charles Frankel, "The Specter of Eugenics," Commentary, March 1974, p. 28*
- (4) *"The Unholy Alliance," Dr. Mae-Wan Ho; article in The Ecologist; Vol 27; No. 4; July/August*
- (5) *The National Health Museum (www.accessexcellence.com)*

# Genetic Engineering: Some Basics

## A Few Facts & Figures

- o A single strand of human DNA contains one billion bits of information (500 pages of double-spaced typewritten pages) (*"The Price of a Perfect Baby;" Bruce L. Anderson; 1984*)
- o Translation of a single strand of DNA into technical language would require 1000 volumes of fine print, single-spaced reports (*"Making Biblical Decisions;" Franklin E. Payne, Jr. M.D.; 1989*)
- o The DNA found in the 23 chromosomes of a single human cell (few thousandths of an inch in diameter) when stretched end to end would measure over a meter in length. (*Charles Frankel, "The Specter of Eugenics," Commentary, March 1974, p. 28*). This is packed into a cell nucleus 0.006 mm in diameter
- o The human body consists of approximately 10 to the 13<sup>th</sup> cells, for a total of about 2x10 to the 13<sup>th</sup> meters of DNA. If stretched end to end, the DNA in one human body would stretch to the sun and back 50 times! (*"An Introduction to Genetic Analysis" Sixth Edition; Griffiths, Miller, Suzuki, Lewontin, Gelbart; 1996*)
- o Representative numbers of nucleotide pairs contained in the Genome of:
  - o E. coli bacterium = 2.0x10 to the 6<sup>th</sup>
  - o Humans = 3.3x10 to the 9<sup>th</sup>
  - o Zea mays (plant) = 5.4x10 to the 9<sup>th</sup>
- o Zygote: A fertilized egg cell before it divides. After division, the individual cells are called blastomeres. These blastomeres (the first divisions of the zygote) have unique characteristics (not confirmed in humans, but observed in other organisms):
  - o One or more blastomeres can be removed from the aggregates and the remaining cells can produce a whole organism (origin of identical twins in humans)
  - o Individual blastomeres can develop into a whole organism
  - o Aggregates produced by combining two or more zygotes can develop into one organism
- o After the eight-celled stage, the embryo cells begin to differentiate and lose their ability to individually produce a whole organism

## DNA ( DeoxyriboNucleic Acid)

- o DNA is made up of four different nucleic acids (Nucleotides) (Adenine; Guanine; Thymine; Cytosine)
- o The four nucleotides are arranged one after another in a specific sequence (...ATGCCCTAGCTAA...)
- o This sequence is double stranded (helical form) and forms a chromosome. Each of the 23 human chromosomes has a homologous pair (46 chromosomes total)
- o A gene is made up of a string of nucleotides (DNA sequence) that are associated with a certain function that is performed (and only for identified functions - as more functions are correlated with specific Nucleotide sequences - more genes are defined)
- o By mutating (changing or damaging) the Nucleotide sequence (all, some, etc.) of lower organisms and allowing them to then mature, the effect on the development can be observed so that the function of that sequence can be determined (thus defining the gene)
- o The "genome" is the combination of all genes and non-gene sequences in all 46 chromosomes
- o The "Human Genome Project" is "sequencing" (identifying the nucleotide ordering) of the entire human DNA (all 46 chromosomes). This sets the foundation for "mapping", that is defining genes and associated function on each chromosome
- o Monogenic traits: Those traits determined primarily (or entirely) by one site (gene) on one chromosome
- o Polygenic traits: Those traits determined by more than one site (possibly on more than one chromosome)

## Recombinant DNA (rDNA) Technology

- o rDNA is gene splicing technology, that adds, replaces, or subtracts specific nucleotides from a sequence. This is not the same as cloning

- o There are three fundamental ways multi-celled organisms can be changed:
  - o Sperm or eggs (germ line) of the adult could theoretically be modified to correct a known genetic problem and eliminate it from the resulting offspring (e.g. try to rid the gene pool of these factors)
  - o Germ cells after fertilization (zygotes) could theoretically be modified to correct a known genetic problem in that person and their resulting offspring
  - o Non-germ (somatic) cells may be engineered without affecting the rest of the organism e.g. introduce the gene that expresses insulin into the pancreas, the cells in turn produce insulin without having to use injections or by inhalation
- o rDNA can make use of nucleotides from other life forms (animals, plants, humans) in different combinations across species or within species using a variety of well developed techniques. Changes in the nucleotide sequence of a gene can cause the function of the whole gene to change (giving it a different function) or making it non-functional

## Cloning

- o Every cell in any organism contains all the necessary information to construct the entire organism. However, only reproductive cells have the capacity to activate this total store of information into a whole organism (some exceptions: onion root, nuclei of cells lining the intestines of frogs, etc.)
- o Identical twins can be considered clones, since they have the same DNA sequencing (zygote split into two separate cells before cell differentiation and then developed into complete babies)
- o "Dolly" the cloned sheep resulted from taking the DNA from a mammary cell of a pregnant sheep, implanting this DNA into an egg cell (DNA removed) of this same sheep, taking the resulting cell and "shocking" it electrically to stimulate it to divide, then planting it into a second sheep to carry it to term and be born as Dolly. No sperm cell was used, the DNA was totally the mother's (perfect replication - therefore must be female)

## Representative Issues Spawned by Genetic Engineering Technology

(29 November, 1999)

- Note:*
1. *These represent only a fraction of known or potential issues; the actual number is only limited by the imagination and the resources applied*
  2. *Although virtually all of the following can be considered moral issues (or ethical in nature), the general categories are used to help isolate specific concerns more quickly*
  3. *With further research, some of the following may be determined to not be feasible or possible to do, however, the current state of knowledge would indicate that most are at least plausible issues*

### Moral Issues:

- o GE'ing a zygote once formed can entail many failures, is this killing a person?
- o Should testing be allowed on embryos before they show qualities of "personhood" so it can be determined whether they should be allowed to continue developing? How is "personhood" defined and who is going to do it? Should research of any kind be allowed to be conducted on human fertilized eggs?
- o Fertilizing an egg outside of the mother can entail many "failures" first; what is done with the left over fertilized eggs that may not appear "quite right"? Is it right to destroy them? What type of tests should be allowed before a determination of whether the fertilized egg should be implanted or not?
- o Should unborn babies be tested, even if far into a pregnancy? If so, for what reason?
  - o To see if they have any genetic disorders, then decide to correct or abort?
  - o What about other non-life threatening problems (nearsightedness; height; proneness to diabetes or breast cancer or any of a number of diseases)?
- o How should "normal" conditions or characteristics be defined in order to judge what should be eventually genetically engineered "out" of a person?
  - o Cosmetic surgery already very commonplace both for treatment of severe injuries and major deformities from birth, where should a person draw the line on GE'd changes for cosmetic purposes?
  - o Should acceptable characteristics be defined for a baby? If it does not "measure up" will it be destroyed (aborted) for any and all reasons since it has no legal status until born anyway?
  - o How much of a "designer" baby technology should be allowed to be developed and used?
- o Should "positive" eugenics be encouraged to:
  - o Add to the human gene pool so-called desirable characteristics (who determines these?)
  - o Enhance beauty; athletic ability, intelligence, or create abnormal characteristics for novelty purposes? What about combinations of these?
  - o Remove genetic disorders by "correcting" genetic markers in germ cells and then creating a zygote in vitro to ensure the disorder is not passed on to the next generation?
- o Testing of children - what if a condition (susceptibility to breast cancer) is known, when should the child be told? Do the benefits outweigh the risks to the person if there is no known treatment. What about late onset *Alzheimer's Disease* (as one example)?
- o Sperm and egg can come from any donor (available now on the Internet - auctions of sperm and eggs from beautiful, intelligent individuals who want the cash) and be grown in any woman
  - o Who should have legal custody?
  - o Should a mother be allowed to have a surrogate mother grow her child, just so that she will not lose her figure
  - o What if someone wanted to grow a child for a novelty (different race, different color of hair)?
  - o Should a person be allowed to sell their sperm or eggs to the highest bidder?
- o Should the growing of spare parts be allowed through cloning of an individual (and suppressing the brain development)?

## Legal Issues:

- o What happens if a "test tube" baby is deformed - who is responsible?
- o Should patents be granted on new life forms? Should they be considered inventions, intellectual property, or something to only be owned and marketed? How much of a change (enhanced or new functions, whether beneficial or not) is needed in order to define a new life form?
- o What are the legal ramifications to false positives and false negatives in genetic testing? (Even though there is a very low incidence, genetic testing is not 100% correct)
- o What constitutes "informed consent" relative to someone who is to undergo gene "therapy" - how can the potential side effects be addressed since so much is unknown and potentially disastrous?
- o Should farm test sites used for genetically engineered crops be made public knowledge as they are in Europe (currently not required in USA)?
- o Should employers be allowed to require genetic screening of prospective employees and be allowed to deny work on the basis of the results?
- o What privacy rights should a person have to their own genetic information; should the government have access to it?
- o Should everyone have their DNA analyzed to allow them to be uniquely identified?
- o Should some couples not be allowed to have children because of a very high risk of genetic abnormality in their children and the resulting cost to them and society for their care? Should their marriage not be allowed if there is certainty of only genetically "impaired" offspring? Who decides what is acceptable and unacceptable?
- o Should full genetic disclosure be made for all babies that are adopted, should this be done before a marriage license is granted so that the fiancée knows what risks and characteristics their children may have?
- o Should genetic information on an individual ever be allowed to be sold to companies that are marketing Products to individuals with specific physical characteristics (man pattern baldness, etc.)?

## Food Issues:

- o Splicing peanut or shellfish genes into other foods (tomatoes; etc.) could potentially yield a fatal reaction in someone who is extremely allergic to peanuts or shellfish
- o Could the creation of transgenic organisms by splicing genes from bacteria or animals into plants and vice versa contain totally new proteins that are toxic, or that cause severe allergies in some people?
- o GE'd food plants could (and are) being made to be resistant to herbicides, diseases, and pest insects, these could become "Super-weeds" if they escape into the environment and overgrow or interbreed with native plant species. In addition, wind blown pollen from GE'd plants could contaminate surrounding plants and change the ecosystem irretrievably
- o Will the use of herbicide resistant food crops result in greater use of herbicides such that the chemical contamination of the environment would be even greater?
- o Should "terminator" technology be allowed to be developed? Patent awarded in March 1998 (seeds from one harvest cannot be saved for the next crop - sterile; protects proprietary biotechnology)
- o We don't know what we don't know relative to the unexpected effects on agriculture and bio-diversity when GE'd plants become even more common. This is particularly true after tens or hundreds of generations later.
- o Should GE'd food be labeled for the consumer with the specific source of genetic material that has been added? What about artificially created "genetic" material that does not originate from another organism?
- o What happens to competing strains if the "perfect" soybean (or any other food stuff for that matter) is created? Will it replace all other varieties of soy and thus do away with genetic variability? What happens if a bacterium with no known anti-bacterium agent then attacks the crop - it is defenseless in it's entirety?

### **Animal Related Issues:**

- o Should animals be GE'd (cancer prone; pain; malformed; etc.) for the sole purpose to further medical research? Is it OK to do this to rats (OncoMouse), what about cats and dogs, horses, gorillas?
- o Should "public morality" be a criteria in allowing or disallowing GE'ing of animals (such as Europe does)? If so, on what is it to be based? Whose morality?
- o Should human genes be allowed to be spliced into animal zygotes in order to create animals with more human characteristics?
- o Should animals be GE'd in order to provide spare organ parts for humans? How about splicing human genes into animal germ cells in order to ensure closer human characteristics of the resulting organs? How much of a human's genes should be allowed to be placed into another organisms germ cells before it is considered "human-like"?

### **Health Insurance/Insurability Issues:**

- o Should genetic screening be used to determine those that are susceptible to certain diseases or medical conditions - thus making those most in need of medical coverage the least able to obtain it
- o Should health insurance be nationalized and available for everyone so that the risk is spread out amongst a large population, specifically to protect those who have genetic disorders?
- o How should the psychological impact upon people be handled when they are tested positive for a genetic disorder that they will develop later in life but there is no cure to arrest the condition?
- o Who should pay for counseling of individuals tested positive for a genetic disorder - insurance company? Bioengineering company that developed the test capability? The government?
- o If we test positive for a gene that shows we are pre-disposed to a genetically linked condition, how much medical or life insurance are we going to be allowed to take out?
- o If we are self insured or part of a small company that must have medical exams given before obtaining insurance - what will our rates be if we can obtain insurance?
- o Would we be insurable at all? Would we be insurable but with exclusions for the known condition? Will the insurance company be able to have an unborn child tested to see if they have genetic conditions that would result in great expenses - thus encouraging abortion or refusing to ensure it because it can be aborted and wasn't?
- o Are we obliged to inform the insurance company of our genetic status whether the condition that can result from it has surfaced yet or not?
- o Should an insurance company have the right to examine an applicant's genes? What about someone's fiancée?

### **Transgenic life form Related Issues:**

- o Is it right to put human or animal DNA into animal or plant DNA at all? How much should be allowed?
- o What should be done to a newly created "species" that is not wanted or does not meet expectations?
- o What will happen when a new "life form" is created and it gets loose in the environment and has no natural predators?
- o Will all new life forms be protected from extermination? Will their creation be irreversible, or will they only be considered property and disposed of as the "creator" desires?
- o What impact will the creation of totally new life forms have upon the life forms around it?
- o Will splicing human genes with food plant genes result in the eating of humans?
- o Should cross breeding of animals and humans, for example to obtain modified pig organs that could then be transplanted into humans (xeno-transplantation) be allowed?
- o Could vegetarians, and those with strong religious dietary restrictions, unwittingly be eating vegetables and fruits containing genetic material from animals or even humans?

### **Environmental Issues:**

- o Once a "perfect" food stuff is generated, it will naturally force all other varieties out of the marketplace as it is cloned and mass produced. Will this end up destroying all other variety/diversity (intrinsic survivability will be substantially diminished)?
- o GE'd biological organisms are inherently more unpredictable than chemical pollutants, since they can reproduce, migrate, and even mutate over time. If accidentally released into the environment it would be virtually impossible to retrieve and could cause devastating damage
- o Genetically altering plants to make them more resistant to viruses can result in the viruses mutating or adapting into more virulent forms that are much more difficult to control, or they could attack other plant species
- o GE'd microorganisms could create hazardous new pathogens that could escape into the environment and have no known medical remedy

### **Cloning Issues:**

- o Should cloning be allowed in order to supply "spare parts" to the originator if the brain were able to be prevented from developing?
- o For human cloning, what should be done with the failed tries (took 277 attempts to produce Dolly; several failed attempts produced profoundly malformed and major birth defect lambs)?
- o Who determines who will be cloned, what characteristics will be looked for?
- o Should homosexuals be allowed to have clone children (males yield males, females yield females) which would truly be their own children (woman carry her own, man will need a host)

### **Military Related Issues:**

- o Should GE'd biological agents be created that can:
  - o Resist all known antibiotics, defeat vaccines and overcome human or plant natural resistance?
  - o Be more virulent bacteria and viruses than presently known, and be able to live much longer and kill faster (more efficiently)?
  - o Disrupt human hormonal balance?
  - o Target specific ethnic groups or those with unique racial characteristics?
- o How would any biological pathogen used in military action be constrained to only enemy forces?



## Session #26: New Genetics/Genetic Engineering

### *Homework: Discussion questions*

- o “Will a cloned human being have a soul?”*
  
- o “What, if anything, is wrong with splicing animal genes into human germ cells?”*
  
- o “What, if anything, is wrong with splicing human genes into animal germ cells to create animals that are more ‘human-like’?”*
  
- o “With organs suitable for transplants difficult to obtain, why not grow ‘spare parts’ by altering animal germ cells with human genes for specific organs, or better yet, grow our own spare organs from our own genetic material?”*
  
- o “What’s wrong with developing ‘designer’ babies to order? What about with novel characteristics that would make them unique in non-traditional ways?”*
  
- o “Shouldn’t there be full and open disclosure of the genetic characteristics of a fiancée before marrying in order to determine if possible problems may occur with future offspring?”*
  
- o “What would be wrong, if anything, in creating entirely new species or life forms by genetic engineering?”*
  
- o “Since we cannot stop other countries from pursuing genetic engineering to any extent they want, shouldn’t we pursue it as far as possible to protect ourselves?”*
  
- o “Do you have confidence that the Department of Defense could genetically engineer a deadly pathogen with no known cure, and then totally prevent accidental release forever? How about other countries?”*



## Session #27: Abortion (Session Outline)

*"Then God said, 'Let us make man in our image, in our likeness,...'  
So God created man in his own image, in the image of God he created him;  
male and female he created them." (Gen 1:26a, 27)*

1. Introduction: This issue, like homosexuality, has helped to frame and illustrate very clearly the way of Satan (death & curses) and the way of Christ (life & blessings)
  - o Something as profound as life must be considered very seriously (irretrievable; cannot be artificially created by man; if error in dealing with it - must be on the conservative side!)
  - o One of several issues that is splitting this country
  - o The Bible is the only reliable standard to approach this area
  - o Abortion is the act by which the life of a baby in the womb is deliberately and artificially terminated for any reason during pregnancy (Methods: Dilation & Curettage; Suction; Saline; Hysterotomy; Dilation & Evacuation; Prostaglandin; Partial-birth)
2. Like so many complex issues, this war has many fronts - which ones are you aware of?
3. Ancient cultures both protected and destroyed the unborn
  - o Pro-Life example: The Hippocratic Oath (4<sup>th</sup> and 5<sup>th</sup> Century B.C.) States "Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course. Similarly, I will not give to a woman a pessary to cause abortion"
  - o Pro-Death examples: Greeks often gave their pregnant women harsh doses of herbal or medicinal abortifacients; Persians developed sophisticated surgical curette procedures; Chinese women tied heavy ropes around their waists; ancient Hindus and Arabs concocted chemical pessaries
  - o The Christian church has varied in its views of the severity of abortion - from being considered murder during any time of gestation, to considering the soul not entering until "quickening"
  - o Current status is that Christian church is divided over many aspects of abortion
4. God is the giver of life, and calls us into being from conception
  - o God has given sanctity (holiness) to human life
    - o Man is unique amongst creation being made in His image (Gen 1:27; 2:7; 1 Cor 11:7; Jam 3:9)
    - o Man has unique characteristics, dignity, worth, preciousness to God (Matt 6:25-26; Ps 139:14)
  - o There are eternal issues associated with human life that differ from the rest of creation
  - o God has sustained human life in an unbroken chain from Adam & Eve even though the wickedness of man has tried to destroy it
  - o When are we not in God's image?
  - o God is the ultimate giver and taker of life (Ps 139:14b, 16b; Job 14:5; Heb 1:3; Eccl 8:15; Acts 17:26; Matt 6:27; Ps 31:15; Deut 32:39; Heb 9:27)
  - o God has made special provision to protect human life (Gen 9:5-6; Ex 20:13)
5. When does human life begin?
  - o God forms the child within the mother (Job 10:8-12; 31:15; Ps 139:13-16; Eccl 11:5)
  - o The unborn child has a sinful nature from the point of conception (Ps 51:5; 58:3; Gen 5:3)
  - o God uses the same word to describe the child inside & outside the mother (Ex 21:4,22; Luke 1:31,41-42, 44; 2:16; 18:15; Acts 7:19)
  - o God brings judgment on those who harm the unborn (Ex 21:22-24; 2 Kings 8:11-12; 15:16)
  - o When was Jesus Himself not both human and divine within Mary?
  - o God loves and calls His servants from before birth (Isa 44:2,24; 49:1-2; Jer 1:4-5; 20:17; Gal 1:15)

### Test Yourself:

- o A web site claiming to objectively present opposing views & information on religious & moral topics is: "www.religioustolerance.org"; click on "Hot Topics", then "Abortion". Though giving excellent information, see if you can detect bias (if any) and subtle argumentation against the Pro-Life side.

### Ref:

1. *Newheiser sermon of 18 January, 1998 "Abortion and the Philosophy Behind it"*
2. *"Achieving an Abortion-Free America by 2001," Thomas A. Glessner; 1990*
3. *"Matters of Life and Death," Francis J. Beckwith & Norman L. Geisler; 1991*
4. *"Third Time Around - A History of the Pro-Life Movement from the First Century to the Present," George Grant; 1991*
5. *"Legislating Morality - Is it Wise? Is it Legal? Is it Possible?" Norman Geisler & Frank Turek; 1998*

## **Responses to Arguments Justifying Abortion**

*(Representative arguments and answers; based primarily upon note (a))*

### **Medical Arguments**

- o Claim: Nobody knows for sure when human life begins*
  - o The fertilized egg has all the genetic characteristics of a separate individual, it is not part of either the father or mother, and does not gain any additional genetic characteristics later. This zygote is uniquely human and not any other species of life at any time
  - o Geneticist Dr. Jerome LeJeune: "But now we can say, unequivocally, that the question of when human life begins is no longer a question of theological or philosophical dispute. It is an established scientific fact...All life, including human life, begins at the moment of conception"
  - o The fertilized ovum is not a "blueprint" of a human being or a "potential" human being - it is a tiny human "house" that contains all the genetic material and structure needed to mature and grow. A blueprint is only an instruction sheet, it is not the actual building
  - o Viability only measures the point at which a baby can survive outside the mother, it is not a measure of when a baby is human. Currently viability is close to 20 weeks after conception
  - o At no time does the unborn baby go through a "fish" stage - it begins as a human being at conception and remains one throughout its life (never does it have gills)
- o Claim: The fetus is only an extension of the mother's body*
  - o Genetically, the two are not identical and have very different characteristics
  - o The unborn baby many times has a different blood type than its mother - demonstrating it is a separate human being; it also has a separate body, brain waves and unique fingerprints
  - o The sex of the unborn baby is determined at conception and can be male, again demonstrating it is a separate human being
- o Claim: An anencephalic fetus (have a brain stem but no brain) is not a baby*
  - o A damaged or deformed human is not a non-human (just as adults that are deformed or badly damaged are not considered non-humans)
  - o An Anencephalic child is the same as an individual that has had its brain blown off with a shotgun - it is still a human being
- o Claim: If abortions are not legal, thousands of women will die in back alley abortions*
  - o Although the National Abortion Rights Action League (previously the National Association for Repeal of Abortion Laws) claimed 5,000 to 10,000 deaths to women from illegal abortions a year (prior to Roe v. Wade) the United States Bureau of Vital Statistics recorded only 39 in 1972 (note (c))
  - o 90% of all illegal abortions were done by physicians according to Dr. Mary Calderone (president of Planned Parenthood) in a 1960 article summarizing her own research (note (d))

### **Legal Arguments**

- o Claim: There never has been any Constitutional protection of the unborn*
  - o The Declaration of Independence states: "...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". These statements show our founders belief that the right to life is a God given right which man is not to take away
  - o Common law at the time supported the rights of the unborn. English common law tradition had laws against abortion (note (b)); natural law, of which Thomas Jefferson ascribed, also opposed abortion (note (b)); dictionaries at that time defined the unborn as "a child in the womb" and a child was defined as a "very young person"; in 1716 the common council of NY passed a law forbidding midwives from performing abortions (note (i))
  - o The Fifth Amendment (Bill of Rights) states "Nor [shall any person] be deprived of life, liberty, or property, without due process of law." The unborn are deprived of life without due process (Fourteenth Amendment is consistent in protecting life from being taken without due process)

- o All 50 States had laws prohibiting abortion except to save the life of the mother just 6 years prior to Roe v. Wade (1973)
- o *Claim: The Fourteenth Amendment use of the term "Person" wasn't meant to include the unborn*
  - o At that time there were legal references to the unborn as a "child" (note (4) here and below)
  - o At that time dictionaries defined a fetus as a "child in the womb"
  - o At that time killing of the unborn was called manslaughter
  - o At that time all abortions were prohibited (except for saving the life of the mother)
  - o At that time laws exacted the same range of punishments for killing the baby as for killing the mother
  - o At that time some of the congressmen who voted for and drafted the 14<sup>th</sup> Amendment also approved strong anti-abortion laws in some US territories
  - o In 1873 (5 years after the 14<sup>th</sup> Amendment passed) Congress passed legislation "prohibiting the selling, lending, or giving away of 'any article...for causing unlawful abortion' as defined by the criminal law of the state in which the federal enclave was located"
  - o As late as 1970 a federal court (Steinberg v. Ohio) called the unborn a person protected by the 14<sup>th</sup> Amendment

### ***Moral Arguments***

- o *Claim: Why should you be able to force your morality (pro-life) onto me?*
  - o This assumes that it is always wrong to impose moral standards onto others. However, laws against murdering, child molesting, drunk driving, etc. all impose a moral view on others
  - o The taking of *innocent* human life is always wrong. The above assumes the unborn are not human, however, medical facts demonstrate that the unborn are human from conception, hence their life should be protected since they have done nothing to deserve death
  - o Pro-choice people want to permit mothers to force their moral views onto the unborn by aborting them
  - o Some pro-choice people openly advocate public funds be used to pay for abortions, this forces their moral perspective onto pro-life people who reject abortions
- o *Claim: It is not right to force a woman to carry a child conceived by rape*
  - o It is not morally sound to punish an innocent victim (child) for the crime of the father
  - o The hardship of the mother does not justify homicide
  - o The evil of rape is not removed by abortion. The guilty rapist should be punished, not the innocent child
  - o Killing the child that results from rape is equivalent to the victim passing the death sentence on the criminal's offspring. The child conceived by rape or incest is a victim also, victims are not executed
  - o Far less than 1% of pregnancies occur from criminal rape - even if this was allowed, it would not justify abortion on demand. Incidentally, about half of all victims of rape elect to keep their babies (note (a))
- o *Claim: Until the unborn attains a stage of development sufficient to warrant "personhood" it does not have any rights.*
  - o Arguments about the time of obtaining "personhood" vary from the time of self-consciousness, sentience, brain waves, ability to do complex problems, etc. This relegates personhood to a function and ignores the fact the unborn are human from conception
  - o In the United States, it is a federal offense to kill a baby eagle or destroy their eggs. How much more so should the unborn be protected
  - o The same rationale can be used to justify killing children or adults that have lost functions by accident (brain damage, lose consciousness, etc.). However, they are still persons
  - o The US Supreme Court (Santa Clara v. Sanford; 1886) declared a corporation can be considered a person under the 14<sup>th</sup> Amendment. If non-living entities such as a corporation can be declared a "person" how much more so should an unborn human

## ***Social Arguments***

- o *Claim: Abortion is safer than child birth*
  - o the AMA claims the chance of a woman dying in childbirth is 9 in 100,000 while the chance of dying when an abortion is performed before the 13<sup>th</sup> week is 1 in 100,000 (note (e)).  
However, the statistics governing abortion deaths are scarce, optionally reported by the abortion providers, and “zone of privacy” federal court rulings prevent any laws from requiring death and/or complication statistics from being recorded
- o *Claim: Abortion eliminates unwanted children and child abuse*
  - o There is no positive evidence of this. However, there is positive evidence that there is no connection between unwanted pregnancy and child abuse. One study showed 90% of all battered children were wanted pregnancies (note (f))
  - o Reports of child abuse have gone up as much as 500% since abortion was legalized. The disregard for life before birth has obviously carried over to life after the birth (note (g))
  - o Whether an unborn is wanted or not does not change the right of that person to live.
  - o This argument is illogical - should husbands or wives be murdered to prevent spouse abuse?
- o *Claim: A pro-Life person cannot be in favor of capital punishment - this is inconsistent*
  - o The pro-lifer can favor capital punishment since it is the taking of a life guilty of taking someone else’s life
  - o The life of the unborn is an innocent life, not deserving of the death penalty
  - o Is not the pro-choice person inconsistent if they do not favor capital punishment but do favor the killing of the unborn?
- o *Claim: Since there’s such wide diversity of opinion about abortion, it’s unwise to make it illegal*
  - o Nationwide poll (note (h)) showed less diversity than expected: “most Americans would ban the vast majority of abortions performed in this country... While 78% of the nation would keep abortion legal in limited circumstances”. The poll asked under what circumstances abortion should be banned. Following gives the % saying the condition should **not** be allowed:
    - o “a woman is a minor” (50%)
    - o “wrong time in life to have a child” (82%)
    - o “fetus not desired sex” (93%)
    - o “woman cannot afford child” (75%)
    - o “as a means of birth control” (89%)
    - o “pregnancy would cause too much emotional strain” (64%)
    - o “father unwilling to help raise the child” (83%)
    - o “father absent” (81%)
    - o “mother wants abortion - father wants baby” (72%)
    - o “father wants abortion - mother wants baby” (75%)

## ***Notes:***

- (a) “Matters of Life and Death,” Francis J. Beckwith & Norman L. Geisler; 1991
- (b) Stephen M. Krason, “Abortion: Politics, Morality, and the Constitution” 1984
- (c) Dr. and Mrs. J.C. Willke, “Abortion: Questions & Answers” rev. ed. 1988
- (d) Mary Calderone, “Illegal Abortion as a Public Health Problem” in “American Journal of Public Health” 50 (July 1960)
- (e) “American Medical Association Encyclopedia of Medicine” ed. Clayton; 1989
- (f) “B.D. Schitt and C.H. Kempe; “Child Abuse: Management and Prevention of the Battered Child Syndrome” 1975
- (g) A. Jackson, National Center of Child Abuse and Neglect, United States Department of Health and Human Services (1973, 1982)
- (h) Ethan Bronner, “Most in U.S. Favor Ban on Majority of Abortions, Poll Finds,” in *The Boston Globe* 235 (31 March, 1989)
- (i) Dennis J. Horan and Thomas J. Marzen, “Abortion and Midwifery: Footnote in Legal History,” 1981

## **“Roe v. Wade” Supreme Court Decision (1973)** (Summary of Key Aspects)

- o **Timing: Pregnancy was divided into three trimesters with different legal conditions during each**
  - o First three months there can be no legal restrictions on abortion in any state
  - o Second three months there can be legal restrictions only to make the procedure safer for the mother
  - o Third three months prior to scheduled birth the state may prohibit abortions to protect “potential” life unless the health or life of the mother is in danger, although the state has no obligation to do so
- o **Definition of “Health” (as defined by the Supreme Court in *Doe v. Bolton* 11 days prior to *Roe v. Wade*)**
  - o Abortions are allowed “in the light of all factors - physical, emotional, psychological, familial, and the woman’s age - relevant to the well-being of the patient. All these factors may relate to health” (note (1))
  - o Practical implication is that an abortion can be performed at any time during pregnancy for virtually any reason - this is abortion on demand!
  - o A Senate Judiciary Committee evaluating the legal & social ramifications of the Supreme Court decision concluded that: “no significant legal barriers of any kind whatsoever exist today in the United States for a woman to obtain an abortion for any reason during any stage of her pregnancy” (June 7, 1983)
- o **Justification for the Decision (Major points as written by Justice Harry Blackmun - representing the majority)**
  - o A woman has a right to privacy based on the Fourteenth Amendment of the Constitution
  - o The Fourteenth Amendment does not include the fetus as a person protected by it
  - o There’s no clear historical consensus on abortion, contemporary prohibitions are of recent vintage
  - o The purpose of nineteenth-century abortion laws was to protect the woman from a dangerous operation rather than to protect the unborn child
  - o No one knows when life begins. “We need not resolve the difficult question of when life begins. When those trained in the respective disciplines of medicine, philosophy and theology are unable to arrive at any consensus, the judiciary at this point in the development of man’s knowledge, is not in a position to speculate as to the answer” (note (2))
- o **Fallacies associated with the Supreme Court Decision**
  - o Jane Roe, who claimed to be gang raped (key issue), admitted many years later that she had lied
  - o Nineteenth century abortion laws were not enacted to protect the mother from a dangerous medical procedure but to protect both the mother and the unborn baby (considered a person under the law)
  - o The criminal status of abortion is not of recent vintage; common law has prohibited abortion since early English and American times. Difficulty existed in proving it occurred when the baby was alive
  - o The drafters of the 14<sup>th</sup> Amendment supported pro-life legislation either in their own states or in American territories or both (note (3))
  - o The statement that no one knows when life begins is directly contradictory to known medical facts and consensus. Life begins at conception. Even if it was not known, then reason would dictate that a very conservative approach should be taken, i.e. the prohibit abortion to ensure a mistake isn’t made
  - o Abortion prohibitions are not of recent origin, they have existed in ancient cultures and definitely in historic Judeo-Christian teachings
- o **Comparison of *Dred Scott* (slavery) decision of 1857 and *Roe v. Wade* decision of 1973**

### Slavery

- o 7 to 2 decision
- o Slaves are non-persons
- o Slaves are property of owner (master)
- o Abortionists should not impose morality on slave owner
- o Slavery is legal

### Abortion

- o 7 to 2 decision
- o Unborn are non-persons
- o Unborn are property of owner (mother)
- o Pro-Lifers should not impose morality on the mother
- o Abortion is legal

Notes: (1) *Doe v. Bolton* 410 U.S. 179, 192 (1973)

(2) *Roe v. Wade* 410 U.S. 113, 159 (1973)

(3) Stephen M. Krason, “*Abortion: Politics, Morality, and the Constitution*” (Lanham, Md.: University Press of America, 1984)

## **Other Relevant Legal Actions**

### ***“Webster v. Reproductive Health Services” 492 U.S. 490 (1989)***

- o U.S. Supreme Court ruled that a Missouri law was constitutional. It stated:
  - o Life became human life at conception
  - o That Missouri state property could not be used to conduct abortions
  - o A fetal viability assessment could be required before late term abortions are performed
- o This decision weakened the Roe v. Wade decision of 1973 by:
  - o Granting the states a compelling interest to protect pre-born human life “throughout pregnancy”
  - o Allowing states to potentially severely restrict and even ban abortion under some circumstances

### ***“Ohio v. Akron Ctr. for Reproductive Health” 497 U.S. 502 (1990)***

- o The U.S. Supreme Court ruled that a state could require a parent or guardian to be notified before an under-aged woman received an abortion. A provision must be in place, however, for a judge to by-pass this requirement if he/she regards it to be in the best interest of the woman

### ***“Planned Parenthood v. Casey” 505 U.S. 833 (1992)***

- o The U.S. Supreme Court ruled that Ohio could require:
  - o A 24 hour waiting period before an abortion is performed
  - o That the woman give her informed consent to the abortion
  - o That a parent or guardian be notified before an abortion on a minor

### ***Freedom of Access to Clinic Entrances Act (FACE)(amends title 18, United States Code)***

- o Signed into law by President Clinton 26 May, 1994
- o This Act is written to protect:
  - o Pro-Choice abortion clinics
  - o Pro-Life Crisis Pregnancy Centers
  - o Access to worship in religious buildings
- o Prohibited activities: “Whoever by force or threat of force or by physical obstruction, intentionally injures, intimidates or interferes with or attempts to injure, intimidate or interfere with any person because that person is or has been,...obtaining or providing reproductive health services;...or intentionally damages or destroys the property of a facility, or attempts to do so, because such facility provides reproductive health services,...shall be subject to the penalties provided in subsection (b)”
  - o First offense(non-violent): Not more than \$10,000 and/or imprisoned not more than six months
  - o Second and subsequent offenses (non-violent): Not more than \$25,000 and/or imprisonment not more than 18 months
  - o Other information indicates fines of up to \$100,000 and a sentence up to one year in prison can be levied. Subsequent offenses can increase to 3 years and \$250,000

### ***Various other laws have been passed at the State and Federal level to:***

- o Require counseling and/or a cooling-off period before an abortion is performed
- o End financial support for women in poverty who seek abortions
- o Ban abortions after viability of the fetus unless required to preserve the woman’s life or health



## **Human Development Before Birth**

### ***First Month (Actualization)***

- o Conception: All human characteristics and sex are determined
- o Implantation ("nesting") in uterus (1 week)
- o Heart muscle pulsates (3 weeks)
- o Head, arms, legs begin to appear

### ***Second Month (Development)***

- o Nose, eyes, ears, toes appear
- o Fingerprints are detectable
- o Brain waves (about 40 days)
- o Discernable heartbeat; blood flows (its own blood type)
- o Skeleton develops; fingerprints appear
- o Reflexes; lips sensitive to the touch
- o All bodily systems are present

### ***Third Month (Movement)***

- o Swallows (fluid); squints; swims
- o Grasps with the hands; moves tongue; sucks thumb
- o Can feel organic pain

### ***Fourth Month (Growth)***

- o Weight increases 6 times (to 1/2 of birth weight)
- o Grows to 8" to 10" long
- o Can hear his/her mother's voice
- o "Quickening" (mother begins to feel baby movement)(16 t 17 weeks)

### ***Fifth Month (Viability)***

- o Skin, hair, nails develop
- o Dreams (REM); can hear the baby cry (if air is present)
- o Can live outside the womb
- o Half the way to birth

## Some Selected Statistics on Abortions

### 1. General

- o It is estimated that from 20 to 50% of all fertilized eggs die before implantation in the uterus
- o One out of three babies conceived in America is aborted. In more than 14 metropolitan areas, abortions outnumber live births (note (a))
- o At it's peak, there was one abortion every 20 seconds in the United States (1.5 million a year)
- o 4000 women have an abortion every day
- o Only about 2% of obstetricians/gynecologists perform abortions. These, however, perform a significant number of abortions (Dr. Bernard Nathanson (before becoming Pro-Life) admits to presiding over some 60,000 abortions)
- o There are over 3,200 crisis pregnancy centers across the nation

### 2. Total abortions:

- o Total abortions worldwide amount to 46 million (22% of the 210 million pregnancies)(ref 2)
- o The number of legal abortions increased from 1970 through 1984 (all time high rate; 36.4 abortions for every 100 live births). The rate has decreased since then to 31.1 per 100 live births in 1995
- o Since 1990 (highest number of abortions performed), the annual number of abortions in the U.S. has decreased by 15% (1995)(ref 5)
- o Total legal abortions in 1995 were 1,210,883. Reasons given by Center for Disease Control and Prevention (ref 1) are:
  - o Greater use of contraceptives
  - o Decreased access to abortion facilities
  - o Changing social attitudes towards abortion

### 3. When elective abortions are performed during pregnancy (ref 2,3):

- |                                 |       |                            |             |
|---------------------------------|-------|----------------------------|-------------|
| o Through 6 <sup>th</sup> week  | 13.8% | o During first trimester:  | about 91%   |
| o Through 8 <sup>th</sup> week  | 50%   | o During second trimester: | about 9%    |
| o Through 10 <sup>th</sup> week | 74.5% | o During third trimester:  | about 0.01% |
| o Through 12 <sup>th</sup> week | 88%   |                            |             |

### 4. Dependencies upon age, race, marital status and State:

- o Teen-age abortions has dropped from 31/1000 women (1983) to 21/1000 women (1994)
- o Abortion rate is highest for women under age 15 (77.5/1000 (1992)) and over 40 (47.0/1000 (1992))
- o 79% of women having abortions were unmarried (ref 5)
- o Abortion rates for married women (1996) were 8.1 per 100 live births, for unmarried (1996) it was 75 per 100 births
- o About 43% of American women will have an abortion sometime in their lifetime. In 1995:
  - o 20% of abortions occurred with women in their teens
  - o 33% of abortions occurred with women ages 20-24
  - o 47% of abortions occurred with women age 25 and older
- o In 1996 57% of women receiving legal abortions were white. Abortion rates by race (ref 3):
  - o Black women: 55.5 abortions per 100 live births
  - o White women: 20.2 abortions per 100 live births
  - o Other races: 36 abortions per 100 live births
- o Highest and lowest state abortion rates (per 1000 women ages 15-44)(ref 4):
  - o California (39)
  - o Delaware (26)
  - o Wyoming (2)(lowest in nation)
  - o New York (37)
  - o Rhode Island (24)
  - o Florida (27)

### **5. Dependencies upon Welfare caps (New Jersey study):**

- o For New Jersey from 1992 when caps were instituted, thru 1996 the following was observed (ref (6)):
- o Abortion numbers rose slightly amongst women on welfare (about 1400 additional abortions performed over what would have been expected with no cap)
- o There were 14,000 fewer births among women on welfare than would have been expected if the family cap had not been legislated (most births apparently prevented through birth control or abstinence)

### **6. Some Recent Trends:**

- o Reduced access has resulted in reduced numbers of abortions (while greater access has been shown to increase the number of abortions). This brings into question the issue of "need" verses "want". "The percentage of pregnancies ending in legal abortions has fallen to its lowest level since the mid 1970's. [Lisa Koonin, spokeswoman for the Centers for Disease Control, cited] reduced access to abortion services..." Reuters News Service, Dec 4, 1997
- o Abortion rates are driven by price and location vice desperation (need). Costs for abortions has not changed appreciably since the early 70's since any increase results in a significant decrease in patients. Therefore, the decision to abort is profoundly marginal in nature, not a need but a want.
- o In national elections, polls have shown that among people who say that the abortion issue alone drives their voting decisions, twice as many vote pro-life as vote pro-choice
- o There is a decreasing access in the medical community to doctors willing to perform abortions:
  - o Doctors do not want to be know as "abortionists"
  - o There is a concern for their own safety if they perform abortions
  - o The low life of the medical community are the ones that are performing abortions more and more - hence "respectable" doctors do not want to be associated with them (remember, the medical profession is one of image: prestige and integrity; one does not go through medical school to become known as an abortionist, to aspire to become one)

### **References:**

- 1 . Report from the Center for Disease Control and Prevention, reported in "Religion Today" 1998-Dec 4
2. Alan Guttmacher Institute data, released 1999 - January
3. 'Abortion Surveillance of 1996", Center for Disease Control and Prevention
4. Center for Disease Control and Prevention figures for 1996, released in July 1999
5. Centers for Disease Control and Prevention; July 3, 1998; Vol 47 (www.ama-assn.org)
6. "New Jersey: Rutgers 'Family Cap Study to be released today," at:  
[www.catholic.com/euthanasia/famcap.html](http://www.catholic.com/euthanasia/famcap.html)

## What if anything can we do?

### *Individual or family level*

- o As Christians we are:
  - o Obligated to be obedient to the law, except when we are required to disobey God's commands
  - o Equipped with spiritual gifts that uniquely equip us to address various callings, these include many of the aspects of the abortion battle:
    - o Lobbying legislatures
    - o Writing letters, editorials, pamphlets, books, teaching and training materials
    - o Public debating
    - o Researching information, conducting original analysis to clarify statistics
    - o Counseling of women; intervention; sheltering
    - o Adoption (babies; single parent families); mentoring; discipling
  - o To pray for those that may be considering an abortion or at risk of pregnancy
- o Be equipped with facts about abortion (pamphlets; fact sheets; books; etc.)
- o Be aware of the tactics and illogical arguments used to vindicate abortion positions
- o Support organizations (time, talent, treasure) that fight abortions at a number of levels (in a Biblically based, accountable way)
  - o Crisis Pregnancy Centers (Time; clothes; baby items; car seats; child care for volunteer counselors; fund raiser support; drivers; plumbing; carpentry; computers; etc.) (over 3200 in USA, check the Yellow pages under "Abortion Alternatives")
  - o Lobbying groups
  - o Legal organizations (direct support; refer women injured in an abortion of their legal rights)
- o Don't support medical doctors that perform (or actively support) abortions - encourage others not to also
- o Wear "Precious feet" lapel pin; identical in size to those of a baby just 10 weeks after conception (can be obtained from Focus on the Family)
- o Invite single-parent family to your home for holiday or weekend activities (befriend them)
- o Support and vote for candidates who hold life-affirming positions with public policy
- o Participate in a protest at clinics or hospitals (gain experience; help force publicity and news coverage)

### *Church Level*

- o Keep the body well informed on the Biblical basis for opposition to abortion
- o Keep visibility high on developments in this areas (medical; technical; legal; legislative; etc.)
- o Sponsor public service ads against abortion (alternatives), and/or siting Biblical truths relative to it (or other themes that will address various issues associated with abortion)
- o Organize protests at clinics (within legal bounds)
- o Leadership approach specific doctors with information in a gentle, non-emotional manner
- o Stress Sanctity of Human Life Sunday (preaching, teaching)
- o Encourage members to support pro-life legislators (calls, prayers, letters, etc.)
- o Support the distribution of Voters Guides (better yet, hold election discussion sessions)
- o Organize a church-wide baby shower to support CPC's
- o Talk with (confront if necessary) other church leadership that are liberal relative to abortions

### *State and Congressional Level*

- o Pray for those in authority over us
- o Inform our leaders what our concerns are, and what we want them to do
  - o Find out more about our representatives (religious affiliation; church membership; voting records; etc.)
  - o Be open to compromise legislation that gins ground in the abortion battle but does not go as far as you would have liked

- o Provide well written books, articles, and information that is balanced and not emotionally charged for them to read
- o If possible, make an appointment to meet with them directly
- o Support legislation and/or candidates that support:
  - o Confirmation of Supreme Court judges that are pro-life (or leaning that way)
  - o Passage of the partial birth abortion ban
  - o Initiation and passage of a "Human (or "Right to...") Life Amendment" to the Constitution to ensure the legal person-hood of the unborn
  - o The prevention of allocation of federal funding to support
    - o Abortions of any kind
    - o Use of "fetal" material for any research
    - o Technology development of any kind that relates to "birth control" entailing the destruction of an embryo after conception
    - o Organizations that support abortions (i.e. Planned Parenthood)
  - o Laws ensuring full and even disclosure of the human status and biological facts associated with an unborn child as well as all health risks
  - o Removal of unequal application of the law regarding pro-life protests or interventions
  - o Parental and/or spousal consent or notification laws
  - o Removal of the public schools from any involvement in abortion counseling or support
  - o No public funding of abortions of any kind
  - o Limiting abortion for trivial reasons (sex of the child; minor deformities) as a beginning
  - o Legislation requiring a waiting period after notification of intent to have an abortion
  - o Requiring malpractice coverage and high standards for the procedure
- o Vote for pro-life candidates
- o Encourage those politicians that are pro-life to continue the battle
- o Encourage state legislators to pass a "Human Life Amendment" to the Constitution (2/3rds majority of states could make it so)

## Discussion Questions

1. ***“Can a person be a Christian and still be Pro-Choice?”***
2. ***“Is it right for Christians to force their morality on the rest of the nation by making abortions illegal? No body is forcing a woman to have an abortion against their will”***
3. ***“Is it right for a church to organize a picket or demonstration at an abortion clinic?”***
4. ***“Is it OK for our church to work in cooperative ways with the Roman Catholics in opposing abortion? How about the Mormons? The Jehovah’s Witnesses? A secular organization?”***
5. ***“Should a Christian politician compromise his Pro-Life principles by supporting a law to ban abortion in all cases except for rape, incest, or a direct threat to the mother’s life, knowing that this is the only hope in the near term to limit abortions?”***
6. ***“Is this issue an absolute “litmus test” for a candidate for public office?”***
7. ***“Is it justifiable for a Christian politician to be personally Pro-Life, yet uphold the current law of the land relating to abortion?”***
8. ***“Besides those things mentioned above, what, if anything, should our church be doing to fight abortion in this country?”***

## Session #28: Christian Financial Solicitation (Session Outline)

*“For through we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.”  
(2 Cor 10:3-5)*

1. Introduction
  - a. Have any of you ever received a solicitation from a Christian organization for support?
  - b. Have any of you wrestled with whether to provide money to that or other organizations?
  - c. Have any of you been turned off by the deluge of correspondence you receive after giving once?
  - d. What is the general bottom line request (though not always the case)?
2. The weapons we have at our disposal the world does not have - we wage a different kind of war (2 Cor 10:3-5)
  - a. What are the weapons of the world? (Col 2:8)
  - b. What are some of our weapons? (Eph 6:13-18)
  - c. How did the New Testament churches raise the necessary support?
    - o Through the generous giving of those within the local body (Acts 2:44-45)
    - o By sending men to help, support, and report back (Phil 2:19-30)
    - o Praying for each other (Phil 1:3-11; Col 1:9-14)
    - o By providing financial support equal to the need, according to the means (2 Cor 8:2-7,11,14)
3. Para-Church organizations
  - a. What is a church compared to a Para-Church?
  - b. What organizations come to mind?
  - c. Are they doing what churches should be doing, but are not? Why would this be justified?
  - d. The potential for abuse is very high:
    - o Without local church oversight and accountability
    - o Without potential for church discipline (no church Elder oversight typically)
    - o With only arm's length relationship which invites compromise and adaptation to circumstances
    - o To compromise the gospel at the expense of "winning" on a particular cause
4. Sometimes the solicitation approach is indistinguishable from that of the world
  - a. Form letters with a routine approach (crisis; scare stories; uniquely qualified to combat this evil; urgency; a "gift"; send money; minimal effort on our part; emotional appeal)
  - b. Enlisting the help of professional fund raisers
  - c. Phone solicitations
  - d. Phone calling cards
  - e. Matching funds; etc.
5. Discussion Questions
  - o "Since Political Action Groups are intrinsically political, they cannot be directly associated with a church. If they are Christian in nature, how should they be run?"
  - o "Is it right to send money to support the legal defense of the Judge in Arkansas with the 10 Commandments on the wall?"
  - o "Are all para-church organizations wrong?"
  - o "Should we ever give money to other than a direct church ministry?"
  - o "Is it right to support organizations that stand for Christian values and principles but are not specifically Christ centered?"
  - o "Is using the same tactics that the world uses always wrong?" "Is it sinful?"
  - o "Is the growth of Christian political activity organizations (religious right) an indictment of churches not doing what they are supposed to be doing, or should this work not be done at all?"
  - o "The Salvation Army and American Red Cross advertise the same way: 'we are not a government agency, and we rely upon your donations.' What is, and is not said by this?"

## ***What, if anything, should a Christian do concerning Solicitations from Christian Organizations?***

- 1. First, ensure that primary support is provided to the family of God in which you are a member**
  - o Direct accountability and ministry of time, talent and treasures for God's glory
  - o Direct involvement in others lives
  - o Giving in a variety of capacities is a holy act of worship
- 2. Provide for special needs within the body as they become apparent**
- 3. Consider other Christ centered ministries to support over and above the local body**
  - o Seek advice from your own church leadership
  - o Request a statement of faith, constitution and by-laws, and other governing documents (basic operating principles; accountability; etc.)
  - o Determine how the ministry ensures a Christ-centered focus
  - o Determine whether they are a member of E.C.F.A. (Evangelical Council for Financial Accountability)
  - o Demand strict accountability for their efforts and the use of resources; ask for a financial statement and how funds are used
  - o Determine if they are under the supervision (oversight) of a local church body and not just an arm's length association - find out what church it is and how they operate
  - o If at all possible, visit the ministry for a first hand view, or find someone who has
  - o Be sure to maintain correspondence with them to encourage and edify them in their labors
- 4. Cautions and other Suggestions**
  - o Never give over the phone (credit card numbers) - always ask for a mailing of information first
  - o Be wary of work related payroll deductions (United Way; CFC; etc.)
    - o Encourages payment to ungodly organizations if none is specified
    - o Specifying one organization may replace funds that would go to it by proportionality otherwise (no net increase therefore)
    - o This is arms length involvement and does not have the same direct accountability desirable to ensure a proper understanding of the ministry
  - o Keep good and up to date records of your giving so that multiple solicitations will not result in erroneously giving more than you wanted to
  - o Ensure you and your spouse are in agreement with whatever you decide to do
  - o Limit the number of organizations you support to ensure the knowledge of, and monitoring is done well
  - o When you receive a solicitation that you are not going to support, send them a response asking them to remove you from their mailing list
  - o Ensure the organization knows you do not want them to sell (or give) your name to others
- 5. Alternatives to Para-Church Organizations - How would a church do it?**
  - o Direct church ministry, with other churches providing various types of support (prayer; labor; special expertise on in an advisory or direct involvement role; funds; resources; facilities; etc.)
  - o Information and coordination by means of the Internet, visitations, conferences, etc.
  - o Publication of materials then locally copied and distributed (resource material for training, teaching, equipping)
- 6. What about giving to non-Christian organizations? Ask:**
  - o Does any part of this work runs counter to Biblical moral teachings?
  - o Is this same work being done by a Christ based organization?
  - o Does the work of this organization compete in any way with a Christian ministry?
  - o How does this organization further the cause of Christ?
  - o Does support to this organization in any way detract from my support of my local church or other Christ honoring ministry?



## Session #29: Environmentalism (Session Outline)

*"For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Rom 8:20-21)*

### 1. Introduction

- o Who was the first environmentalist? Has anything changed over the centuries?
- o There are at least four basic contentions fueling the environmental debate:
  - o Human population is creating an overwhelming burden on the earth
  - o Mankind is consuming natural resources to exhaustion
  - o Mankind is polluting the environment and destroying countless species
  - o Christianity has been a major instigator of the destruction of the earth
  - o Bottom line: The environment should be left to itself and all human influence removed

### 2. Historical roots of today's environmental movement

- o Conservation movement arose in the early 1800's through the 1930's (Thoreau; Audubon; Muir; Theodore Roosevelt; Pinchot; etc.)
- o Key tenants: Nature was a resource for man to draw upon; it was to be conserved for later generations; approach was people oriented (human management of nature for human benefit)
- o Environmental movement influenced heavily by Ado Leopold (1887-1948), founder of Wilderness Society
- o Key tenants: Anthropocentric and theo-centric views rejected for bio-centric view; environment has intrinsic value apart from human use of it; nature is to be protected for its own sake without human intervention ("Deep Ecology"); strong Pantheism and New Age underpinnings; man has no right of dominion; this world is all there is

### 3. Christians have generally removed themselves from the battle, have become irrelevant and have been viewed by some as the cause of environmental problems

- o Studies show: The more conservative and evangelical a Christian is, the less concerned about environmental problems
- o General Christian community perceptions of the environmental movement include:
  - o "Wackos"; "Tree Huggers"; liberals; anti-capitalists; New Agers; nature idolators
  - o Christian groups are liberal or more concerned about ecology than salvation
  - o Pre-Millennium beliefs can see nature's corruption as an indication of Christ's soon return
  - o Technology will solve the environmental problems around us
  - o God gave us dominion over the earth
- o Christian activists on the other hand:
  - o Sometimes water down the Biblical mandate to have dominion over the earth to appease others
  - o Can miss apply Biblical verses to inappropriately try to gain moral legitimacy (Isa 5:8; 24:4)
  - o Sometimes overlook that God has judged mankind by bringing on ecological disaster (Ex 7-12; Gen 6-8; 19; Psalm 107:33-34; Isa 35:6-7; 41:17-19; Joel 1:4,6-12; etc.)

### 4. Biblical approach to environmentalism requires an understanding of the Genesis mandate

- o Man did not create the earth and it didn't happen by chance (Gen 1:1; Heb 1:3)
- o God owns the world and all that is in it (Psalm 24:1; 1 Cor 10:26; Job 41:11; Psalm 115:16)
- o Man was to tend and care (cultivate and guard; till and keep) the Garden (Gen 2:15)
- o Man is to exercise dominion (subdue and rule) over the earth (Gen 1:26-28)
  - o There is a hierarchy to the creation (Psalm 8:3-9; Gen 1)
  - o Man is to exercise a "pastoral" care of the earth, good stewardship (Matt 25:21)
  - o Though the earth was created "good", man was intended to make it even better
  - o Man was to transform the earth bit by bit into a larger Garden
  - o Transformation of the earth was man's mandate, both for his good and God's glory
- o After the fall, man still had the mandate to fill (Gen 9:1) & subdue the earth; but the pattern was gone
  - o Earth is now subject to "frustration" and "bondage to decay" (Rom 8:20-21)
  - o The animals were subject to the effects of the fall, making dominion over them difficult

- o Man's dominion mandate is not the cause of the earth's "frustration" and "decay" - the fall is
- 5. Basic Biblical mandates guide our approach to environmental stewardship
  - o The creation reflects God's glory, even in its fallen state (Psalm 19:1; 1 Tim 4:4)
  - o God sustains the world, we do not (Heb 1:3; Col 1:17; Psalm 104:10-14; Job 38-39)
  - o God made a covenant with the creatures of the earth as well as with man (Gen 9:9-11)
  - o Man is to populate the earth, not overpopulate it (Gen 1:28)
  - o Plants and animals also are commanded to be fruitful - the implication is that we have an obligation to not overrun them
  - o Just as Christ is a King and Servant, so we are to be rulers, yet undershepherds for the environment
  - o Basic stewardship principles include:
    - o Those given a trust must prove faithful with it (1 Cor 4:2)
    - o Rest is conducive to productivity (Ex 23:12)
    - o Rest for the land is important (Ex 23:10-11)
  - o Proper Biblical approach should:
    - o Uphold man's dignity and uniqueness compared to the rest of creation
    - o Ensure the fulfilling of the proper role God has called man to perform
    - o Establish sound approaches to environmental issues
    - o Ensure a proper balance is maintained so that:
      - o Nature is not idolized
      - o Nature is not destroyed (wanton destruction for near term rewards only)
      - o The eventual destruction and replacement of the heavens and the earth is not forgotten
- 6. What is a proper response to the claims of environmentalism? (See Handout)
- 7. What if anything should we do?
  - o Ask the question: "Will this action enhance or damage creation's ability to glorify God and testify to His power to provide for and nurture what He has created?"
  - o Practical things: Simpler life; smaller more energy efficient homes; less processed foods; support measures to decrease pollution and increase recycling; support industrialization of third world countries; dispose of toxic materials correctly...etc.
  - o Get publications giving ideas on recycling and energy efficiency options
  - o Challenge dire predictions of the state of the planet, ask for "facts" and references
  - o Bring Biblical principles into discussions (proper perspective to correct false impressions) and into environmental groups (be a member)
  - o Teach our children proper stewardship principles
  - o Concentrate on a few key issues to understand and influence decisions towards them (e.g. global warming; population growth; third world country development; species extinction)
  - o Others?

*References:*

1. *"Where Garden Meets Wilderness - The Evangelical Entry into the Environmental Debate"* by E. Calvin Beisner; 1997
2. *"Christian Ethics - Options and Issues"* by Norman L. Geisler; 1990
3. *"Issues 2000 - The Environment - Promoting Community-Based Stewardship"* by Angela Antonelli; The Heritage Foundation ([www.heritage.org](http://www.heritage.org))
4. *"The True State of the Planet,"* edited by Ronald Bailey; 1995

## ***What are Proper Responses to Claims of Environmentalists? (Very Partial Treatment)***

### ***Claim: The human population is creating an overwhelming burden on the earth!***

- o “The battle to feed all of humanity is over. In the 1970's the world will undergo famines - hundreds of millions of people are going to starve to death in spite of any crash programs embarked upon now” (Paul Ehrlich, 1968 “The Population Bomb”). **However:**
  - o Global per capita calorie availability rose by nearly a third from 1930's to the late 1980's with per capita food supplies rising by 40% in Africa, Asia, and Latin America
- o Overpopulation is a major threat to the entire world. **However:**
  - o “Overpopulation” has no scientific definition or clear meaning. Typical problems associated with overpopulation (hunger, overcrowding) are more properly understood as issues of poverty and are directly traceable to policies/practices of presiding governments
- o Population increases and the urbanizing of land areas has resulted in diminished farmland in the US and thus decreased food production. Every day Americans turn 9 square miles of rural land over to development **However:**
  - o From 1978-1987 the total crop production rose 25% with a decline in harvested cropland of 11%. Higher yields per acre resulted in less land being planted. Agricultural production in the US and around the world is so high that prices won't support cultivating more acres
- o There is an unjust distribution of resources - with consumption of 40% of the earth's energy and mineral resources by 6% of the world's population. **However:**
  - o What makes this unjust? Our consumption doesn't reduce the ability of others to consume; the world consumes no more than it produces
  - o The same argument is used relative to wealth - however, the mere fact that some are richer than others does not necessarily imply it is unjust

### ***Claim: Mankind is consuming the planet's natural resources and will soon exhaust them!***

- o Every year, American agricultural practices waste over 1,000,000 acres of topsoil through erosion. Since 1945 Americans have consumed more of the world's resources than have all previous generations who have ever lived on the planet together. **However:**
  - o According to the University of Maryland on almost all cropland in the US, new topsoil formation (plant fiber decay, breakdown of denser soil and rocks) roughly matches loss from erosion - virtually no net change. Also, most eroded topsoil moves from one piece of farmland to another and is not lost
- o Within the lifetime of a child born this decade, virtually all of the world's petroleum will be burned, copper, tin, zinc, lead and nickel will be exhausted. **However:**
  - o Predictions made of running out of oil have been made for nearly a century. They have consistently been contradicted by: falling long-term real prices of petroleum (down 70% from 1870 to 1990) and rising world oil reserves (up from about 100 billion barrels in 1943 to about 10 trillion barrels in 1989)
  - o Similar situation exists for important minerals (copper, tin, zinc, lead, nickel)

### ***Claim: Man is destroying countless species & natural habitats by pollution!***

- o Of the 1.5 to 1.8 million known species, 75,000 become extinct each year. “species...are now vanishing around the world one thousand times faster than at any time in the past 65 million years” (“Earth in the Balance” by Al Gore). **However:**
  - o Estimates in the literature of extinction rates vary from 75,000/year to 35,000/year down to 8000/year to 3/day. Actual data is unknown since estimates are primarily based upon presumed relationships between deforestation rates and extinctions

- o A litany of problems: acid rain; pesticides; asbestos; toxic wastes; dioxin; smog; nuclear waste; electromagnetic fields; oil spills causing "irreversible" effects; ozone layer depletion; non-biodegradable materials polluting the environment; destruction of the rain forests; urban development; etc., etc., are causing untold destruction of natural habitats and the loss of countless species. **However:**
  - o The "International Union for the Conservation of Nature" and "World Conservation Monitoring Centre" in amassing data from around the world (field evidence) have found extinctions in recent decades to be slight to non-existent
  - o The greatest number of extinctions by far were undoubtedly during the Flood of Noah's day, which was a direct act of God, not man

***Claim: Christianity has been the greatest source of destruction to the environment!***

- o Christianity teaches man is to dominate the earth and subjugate it (anthropocentric). **However:**
  - o Christianity is not anthropocentric but theocentric - God centered in its approach (what does God command of us, and what will bring Him glory?)
  - o The earth and the heavens were made for God's glory and not just for man alone
  - o God holds man accountable for his stewardship of the creation, we are not to destroy it, or overrun animals & plants since they also have the mandate to be fruitful and multiply. We also are to consider future generations since God is God of all generations and does not value one above any other
  - o God's word teaches us to appreciate the creation, value it, and praise God for it
  - o True Biblical principles repudiate western man's thought that we are only chemicals, the end of the evolutionary chain, and that there need not be any intrinsic concern for the environment
- o Eastern religions are more environment friendly since they typically believe that all of nature is one, and like us, part of God. Therefore, it should be treated with reverence, even worship. **However:**
  - o This view denigrates the place of man (relative to the creation) and falsely elevates nature to the level of deity (degrading God)
  - o This ignores the uniqueness of man (created in the image of God) and the unique responsibilities God has given him to care and till the earth
  - o Other cultures, including eastern ones, have damaged the environment at least as much as so-called western Christian cultures
  - o The only way to have proper balance between the environment and man is to view the issues from a Biblical worldview and perspective - what are each created for and what are the responsibilities - deviating from this can have dire consequences

***References:***

1. *"Where Garden Meets Wilderness - Evangelical Entry into the Environmental Debate,"* by E. Calvin Beiser; 1997
2. *"The True State of the Planet,"* edited by Ronald Bailey; 1995

## **Environmentalism: Family Discussion Questions**

- o "Should a Christian recycle?" "If so, why?"*
  
- o "In what sense does nature sing God's praises? "*
  
- o "Does nature have feelings of any kind?" (Isa 55:12; 49:13; Psalm 103:20-22; 96:1,11-13; 97:1; 148:3-6)*
  
- o "Is there a proper role for government in this area since so many problems (pollution; massive development; etc.) cut across many regions, states and even countries?"*
  
- o "Is 'Waste not, want not' a Biblical principle?"*
  
- o "How is the ark an illustration of how we are to be good stewards of the life around us?"*
  
- o "How have environmentalists framed the questions relating to the environment that immediately place Christians on the defensive?"*
  
- o "Is it useless to try and prevent the destruction of the environment since it will ultimately all burn up anyway?"*



## Session #30: Art (Session Outline)

*“Finally, brothers, whatever is true, whatever noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things.”  
(Phil 4:8)*

1. Is Art only in the eye of the beholder? What is Art? How would you define it?
  - a. There are many different expressions of artistic creativity: visual; written; singing; spoken; performance; others? (Aromatic; culinary?)
  - b. Fundamentally, art is a form of communication (Artist - Artifact - Audience), but what is its purpose?
2. A very short history
  - a. Until the modern era, most artistic endeavors were by skilled craftsmen, members of guilds
  - b. Within the church two extreme positions tended to develop: making of icons and iconoclasts
  - c. The Age of Reason and Enlightenment resulted in art for art's sake (fine arts; genius; connoisseurs)
  - d. By 1800's, Christianity began to withdraw from the cultural side of society (pietism)
  - e. Current dilemma for Christians: “Christian” art and an antagonistic culture
3. God has richly blessed His people with artistic abilities, but He has also given warnings on their use
  - a. Man is created in God's image, the image of the Creator, and as such is endowed with creative ability
  - b. God grants a wide variety of artistic giftedness
    - o Moses and the Tabernacle (Ex 26:1; 28:2-3; 31:1-11; 36:8ff; 39:43)
    - o Bezalel & Oholian (Ex 35:30-36:7)
    - o Other provisions for the Tabernacle (Ex 25:9-30; 31-40)
  - c. Other expressions of artistic ability for God's glory (Ex 15:1-18; 20-21; Psalm 150:4-5; the Psalms in general; 2 Sam 6:14-16; Eph 5:19; Col 3:16; 1 Chron 23:5; 2 Chron 5:11-14; Judges 9:7-20; 2 Sam 1:19-27; 1 Kings 7:3-22; plus many genre's of writing)
  - d. However, God condemns all idolatry (Ex 20:3-6; Deut 7:25-26; 29:16-17; Isa 40:18-23; Lev 26:1)
  - e. God Himself condones the creation of artistic objects resembling things in heaven and on earth to fulfill His purposes (Ex 25:9; 26:30; 27:8; 28:31-33; 35:30-36:7; 2 Chron 3:6; 1 Kings 7:18-49; Num 21:6-8). We however, are never to worship them (2 Kings 18:4)
4. What basic questions can be used to guide us in our pursuit of, or enjoyment of, Art. What Biblical criteria should we use to judge art?
  - a. First and foremost, does it glorify God? If so, how? (1 Cor 10:31; Col 3:17)
  - b. Remember Joshua 1:7 - art is not to be idolized or ignored
  - c. Is it something we are not to place before our eyes? (Gen 9:20-23; Job 31:1; Matt 5:28; Psalm 119:37)
  - d. Does the art form or expression support our attempt to live up to Phil 4:8?
  - e. Does the art work help us to “...take captive every thought to make it obedient to Christ”? (2 Cor 10:5)
  - f. We are not to be partners with the darkness around us (Eph 5:1-7)
5. Bottom lines
  - a. We have tremendous freedom as believers, but not to gratify our sinful nature (Gal 5:13)
  - b. God condemns those who call evil good and good evil (Isa 5:20)
  - c. Remember, Christians can disagree on the degree of exposure allowed (Rom 14)
  - d. The example we set will be one for others to follow, whether good or bad (Eph 5:3)
  - e. Christian art can produce great art in many venues and could be leading the field vice mimicking the trends of the day

### References:

1. *“How Should We Then Live? - The Rise and Decline of Western Thought and Culture”* Francis A. Schaeffer; 1976
2. *“Art Need no Justification”* H.R. Rookmaaker; 1978
3. *“State of the Arts - From Bezalel to Mapplethorpe”* Gene Edward Veith, Jr. 1991
4. *“Modern Art and the Death of a Culture”* H.R. Rookmaaker 1970
5. *“Art and the Bible”* Frances Schaeffer; 1973
6. *“Ten Good Reasons to Eliminate Funding for the National Endowment for the Arts”, The Heritage Foundation; Background No. 1110; April 29, 1997 by Laurence Jarvik; Ph.D. (www.heritage.org)*

## **Art: Family Discussion Questions**

- o "Should Christians create "Christian music" by imitating secular entertainment?"*
- o "Is a Christian artist betraying his faith if he produces secular works?"*
- o "Do all Christian works have to be a sermon, or can it just tell a story?"*
- o "Is it appropriate to depict what Christ may have looked like?"*
- o "Is it appropriate to depict what the temple and tabernacle looked like?"*
- o "Should the government be involved with subsidizing or promoting art in any form?"*
- o "Can a Christian become a patron of the arts - even if some works are anti-Christian?"*
- o "Is Christian fiction only fiction sanitized of bad language and lurid scenes and replaced with wholesome examples and wise exhortations?" (Is this neither good theology or good literature?)"*
- o "Must all art be sanctified to serve only religious or moral interests of the church?"*
- o "Can any art be true, good, or beautiful in the world that is not specifically Christian?"*
- o "Should art principally be to educate, evangelize, exhort, entertain or provoke?"*
- o "Is nudity of any kind an appropriate subject of art?"*
- o "Is dancing intrinsically evil?"*
- o "Should only Psalms be sung?"*
- o "Is man a co-creator of beauty with God?"*
- o "Is physical adornment art?"*
- o "Are tattoos mentioned in the Bible?"*
- o "Can a non-believer create artistic works that we can appreciate?"*
- o "Is replicating a view of nature by photography art or ever idolatry?"*
- o "Does Ex 20 indicate that any art work (painting, sculpture,...) constitutes idolatry?"*
- o "Do postage stamps and Christmas cards of the Christ child denigrate or glorify God?"*



## Session #31: Justice (Session Outline)

*“Acquitting the guilty and condemning the innocent - the LORD detests them both” (Prov 17:15)*

*“These also are saying of the wise: To show partiality in judging is not good: Whoever says to the guilty, ‘You are innocent’ - peoples will curse him and nations denounce him. But it will go well with those who convict the guilty, and rich blessing will come upon them.” (Prov 24:23-25)*

1. Introduction: Justice is the foundation upon which any society exists. When aligned with God’s standards - blessings will result; when not - corruption will follow
  - o Do we have justice in this country?
  - o What recent “miscarriages” of justice can you think of?
  - o Have you ever served on a jury - what were your impressions?
2. Biblical justice addresses at least three fundamental relationships
  - o Our relationship to God (vertical view)
    - o God is the ultimate source of justice - the Giver of truth, by Him we know there is such a thing as justice (man is not the originator of the “concept” of justice)
    - o God reveals his standard through various means (Rom 1:20; 2:14-16; 7:7)
    - o God demands righteousness and complete obedience to His will (Matt 5:48; 1 Peter 1:16)
    - o We fall short of God’s standard and deserve His judgment (Rom 3:10-13; 6:23; Phil 3:4-9)
    - o God is both just and the Justifier (Rom 3:21-26)
    - o When Christ returns, God will apply His just standard to all of mankind (Matt 25:32; Acts 17:31; Rom 14:12; 2 Cor 5:10; Rev 20:12)
    - o In this life, God displays His mercy and wrath (justice) toward both individuals and nations (Ex 6:6; Eccl 3:17; 12:14; 2 Cor 5:10)
  - o Our relationship to others (horizontal view) - Jesus Himself set the example for us (1 John 2:6)
    - o Love our enemies: Matt 5:43-45; Matt 22:39, Lev 19:18
    - o Turn the other cheek: Matt 5:38-42; Luke 6:27-36
    - o Not resort to physical violence: Matt 5:38-42; Luke 22:49-52; John 18:36
    - o We are not to take revenge: Rom 12:17-21; 1 Peter 2:21-23
  - o Governments role relative to its citizens
    - o To commend the good: Rom 13:3-4
    - o To restrain evil and punish the evil doer: Rom 13:3-4; 1 Tim 1:8-11
    - o To maintain peace in the land: 1 Tim 2:2
    - o What limitations are there to government reflecting God’s civil and judicial standards?
3. The Bible provides many basic principles to govern justice in this country
  - o Government is to instill terror in the evil doer and confidence in its people (Rom 13:3a; Prov 21:15; Deut 19:11-13; 20:-21; 25:1-3; Eccl 8:11; Prov 18:5; 17:15; Ex 21:24)
  - o How is government to dispense just punishment? (Ex 22:9; Lev 24:19-20)
  - o What other principles are found in Ex 18:13-27; Deut 19:15,18-19; 22:8; 24:16? Also see Handout: “Judicial Principles From the Book of Proverbs”
4. Major changes have occurred in the last 100 years that have corrupted the justice process
  - o The growth of belief in evolution, humanism and relativism (no unchanging standard to turn to)
  - o The withdrawal of major portions of direct Christian influence in society through the growth of the Pietism and Social Gospel movements

- o The training of attorneys from a humanistic worldview standpoint
- o The legislative activism of the Supreme Court in re-interpreting the Constitution and discovering new "Rights" never intended by the Founders

5. Political correctness is beginning to triumph over godly justice. What fallacies do you see in the following:

- o Criminal rights verses victim's rights?
- o Abortion rights?
- o Protected rights of homosexuals?
- o Hate crime legislation?
- o The statement: "You can't legislate morality!"

6. What can we do?

- o Become knowledgeable of God's laws and standards of justice and equip others (Prov 29:18; Deut 6:6-9; Col 4:4-5)
- o Encourage lawmakers to pass just laws and ensure just enforcement (Prov 11:1; 21:15; 14:34; 22:22-23; 24:23-25; 16:11; 17:15; 18:5; 20:10; Deut 25:1-3; Eccl 8:11)
- o Elect officials that understand Biblical principles, the rule of law, and the need for justice
- o Elect conservative Judges (research their records)
- o Write clearly and often to our elected officials with our position on pending legislation (for California see "Committee on Moral Concerns" ([www.moralconcerns.org](http://www.moralconcerns.org)) based in Sacramento)
- o Consider support of Christ-honoring organizations that legally fight to defend our religious liberties and the appropriate exercise of power (e.g. "American Center for Law and Justice"; "Alliance Defense Fund"; "The Rutherford Institute")
- o Remember, laws governing conscience cannot be legislated (e.g. Hate Crimes), but laws governing actions and speech can be

7. Bottom lines

- o Justice may or may not prevail in this life, but ultimately God's justice will
- o Justice, if properly executed, provides a way to point men to the final judgment and their need for salvation (Acts 17:31; Rom 2:14-16; 2 Cor 5:10; Gal 3:24)
- o We can, and do, legislate morality all the time
- o Study God's word and His law - the more we know, the more we will see its application to this nation

References:

- o "Legislating Morality - Is it Wise? Is it Legal? Is it Possible?" Norman Geisler & Frank Turek; 1998
- o "Understanding the Times - The Religious Worldviews of Our Day and the Search for Truth" David A. Noebel; 1994

***"Jehoshaphat lived in Jerusalem, and he went out again among the people from Beersheba to the hill country of Ephraim and turned them back to the Lord, the God of their fathers. He appointed judges in the land, in each of the fortified cities of Judah. He told them, 'Consider carefully what you do, because you are not judging for man but for the Lord, who is with you whenever you give a verdict. Now let the fear of the Lord be upon you. Judge carefully, for with the Lord our God there is no injustice or partiality or bribery.'" (2 Chron 19:4-7)***

## *Family Discussion Questions on Justice*

- o "Is there ever a place for righteous indignation?"*
- o "Can there ever be justice in this world?"*
- o "Do we have an impartial system of justice in this country?"*
- o "Is justice ever really blind?"*
- o "Is the parole system just?"*
- o "Was justice served when Elian Gonzales was taken by force from his relatives in Miami and returned to his father?"*
- o "Is civil disobedience ever justified?"*
- o "Was flipping a coin by a jury to resolve whether someone would be convicted of first or second degree murder a just process?"*
- o "Is it just to treat a child as an adult when he or she commits murder?"*
- o "Can the government ever rightfully show mercy to a convicted criminal?"*
- o "Have you ever served on a jury? If so, was justice served?"*
- o "Who determines what is just or unjust in this nation?"*
- o "Is there such a thing as a victimless crime?"*
- o "What limitations are there to government reflecting God's civil and judicial standards?"*
- o "Why were there no prisons in the Old Testament?"*

## Selected Judicial Principles Derived From The Book of Proverbs

*“And I saw something else under the sun: In the place of judgment - wickedness was there, in the place of justice - wickedness was there. I thought in my heart, ‘God will bring to judgment both the righteous and the wicked, for there will be a time for every activity, a time for every deed’  
(Eccl 3:16-17)”*

### 1. Introduction

- o The legal foundation in this country developed over hundreds, and in some aspects, thousands of years
- o English law provided a significant basis to draw from (Western Christian roots)
- o Though abuses can (and do) occur, many of the fundamental rights and privileges legally protected in our nation are consistent with Biblical principles found in Proverbs

### 2. Why is this important to know? Because many do not believe:

- o The nation was founded by Christian men who knew the Bible
- o These men were directly (Biblical truths) and indirectly (life experience and American/English tradition) trained in a way that resulted in basic Biblical principles becoming the foundation of law
- o That a strong Christian heritage and Biblical truths are the source of legal justice in this nation, and not human reason
- o When we see a perversion of the court system, it is not the Biblical principles that are questionable, it is the sinfulness of man that corrupts
- o Just enforcement of law is as important as setting the standard to begin with. Both must reflect God’s standard, not man’s

### 3. Selected Proverbs and Principles:

- o “A wicked man accepts a bribe in secret to pervert the course of justice” (Prov 17:23; 29:4)  
**Principle:** It is illegal to accept a bribe or have a conflict of interest in judging cases
- o “It is not good to punish an innocent man, or to flog officials for their integrity” (Prov 17:26)  
**Principle:** Man is presumed innocent until proven guilty (Num 35:30; Deut 17:6; 19:15; Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28)  
**Principle:** Protection from dishonest judges by allowing rights of appeal to a higher authority (Matt 18:15ff; Paul appealing to Caesar in Acts 25:11)
- o “It is not good to be partial to the wicked or to deprive the innocent of justice” (Prov 18:5; 28:21; 29:14; 22:22-23). “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy” (Prov 31:8,9)  
**Principle:** Everyone is equal before the law (Illustration: Justice with her eyes blindfolded)  
**Principle:** Taking to court to redress a previous grievance even if the person has died or is incapacitated (state represents them)  
**Principle:** Impartial justice is based upon facts and the law, not on personality or reputation  
**Principle:** Adequate representation is provided for those that cannot afford a lawyer  
**Principle:** Class action suites can be filed for those who can pool their resources  
**Principle:** Remuneration for the attorney can be based upon percentage of award if cannot pay  
**Principle:** The state has interest in bringing justice to bear, even when no person files  
**Principle:** Aliens amongst us have the same protection under the law  
**Principle:** The poor are not to be despised, and not to receive unwarranted favorable treatment
- o “Acquitting the guilty and condemning the innocent - the Lord detests them both” (Prov 17:15; 24:23-25)  
**Principle:** If a miscarriage of justice can be proven, then a new trial can be allowed  
**Principle:** A change of venue can be sought to prevent prejudicial treatment  
**Principle:** Taking an oath on the Bible and swearing to tell the truth acknowledges that the person is accountable to God directly
- o “Honest scales and balances are from the Lord; all the weights in the bag are of his making” (Prov 16:11; 20:10)  
**Principle:** A standard is needed to go by and to compare to, previous case law are researched for precedents; likewise, Biblical principles and laws addressing civil actions provide a basis

- o “A wise king winnows out the wicked, he drives the threshing wheel over them” (Prov 20:26)
  - Principle:** The “system” is to drive out poor lawyers and judges (disbar them or remove them), but this rarely happens in practice
- o “The Righteous One takes note of the house of the wicked and brings the wicked to ruin” (Prov 21:12)
  - Principle:** When cause can be determined, search and seizure of evidence can occur (taking note of the house of the wicked)
  - Principle:** Directed surveillance of suspected criminals is legally allowed, but only with significant justification (high level of assurance evil is occurring)
  - Principle:** The state takes the initiative in bringing someone to justice when wickedness is suspected
- o “The lips of a king speak as an oracle, and his mouth should not betray justice” (Prov 16:10)
  - Principle:** The judge does not give his personal opinion prior to a jury reaching a verdict. Anyone in authority should not prejudge a case until all is heard
- o “The first to present his case seems right, till another comes forward and questions him” (Prov 18:17)
  - Principle:** In a court, you have the right to face your accuser
  - Principle:** In a court case, the defense has the last presentation (last impression left with the jury and/or judge)
  - Principle:** Cross-examination of witnesses gives opportunity for balance and fullness of details
  - Principle:** Presumed innocence until proven guilty (full disclosure of facts)
- o “A corrupt witness mocks at justice, and the mouth of the wicked gulps down evil!” (Prov 19:28)
  - Principle:** Perjury charges and punishment when proven
  - Principle:** Appeals allowed when a miscarriage can be shown to have occurred
- o “Do not testify against your neighbor without cause, or use your lips to deceive. Do not say, ‘I’ll do to him as he has done to me; I’ll pay that man back for what he did’” (Prov 24:28-29)
  - Principle:** Disallowing of frivolous law suits; the facts must first be presented before further action can be taken
  - Principle:** Revenge is not legal, due process of law is required (State avenges)
- o “The accomplice of a thief is his own enemy; he is put under oath and dare not testify” (Prov 29:24)
  - Principle:** If correct translation, the principle is that the witness cannot be made to testify against himself (self-incrimination)
  - Principle:** Taking an oath on the Bible and swearing to tell the truth, acknowledges that he is accountable to God directly
- o “When a wise man goes to court with a fool, the fool rages and scoffs, and there is no peace” (Prov 29:9)
  - Principle:** Contempt of Court charges when unruly or disruptive
  - Principle:** Order is to be maintained in a courtroom

**Question:** Are there principles from the Book of Proverbs that you can find that relate to the establishment of a Jury System? How about elsewhere in scripture?



**Session # 32: Is There a Just War?  
(Session Outline)**

*“Put on the full armor of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”  
(Eph 6:11-12)*

**1. Introduction: What is war? What is a just war?**

- a. As Christians, we know that the ultimate war has already been won (1 Cor 15:54-57; Phil 2:9-11; Rev 15:4; 20:11-21:27; Rom 8:31-39))
- b. We also know that a spiritual war rages around us, & will continue until the end of the ages (Eph 6:11-12 2; Cor 10:4; 2 Tim 2:3-4)
- c. We also know physical wars have existed throughout time, and will continue until the very end (Matt 24:6-7; Eccl 3:1,8)
- d. Why won’t war go away? (Lev 26:23-26,33; Isa 1:19-20; Jer 5:14-17; Deut 28:49-52; Rev 6:3-4; James 4:1-3; Jer 17:6; Eph 6:11-12)

**2. Biblically - the only just wars were those specifically commanded by God**

- a. O.T. Israel conquered the promised land by direct command of God (Deut 7:16; Ex 17:8-16; Num 31:1-54; Deut 20:5-18; 24:5)
- b. Israel was disciplined by other nations (Hab 1:6; Amos 1:3,6,9,11,13; 2:1)
- c. What did Jesus teach? (John 18:36; Matt 5:38-39; 44-45; 26:52; Luke 7:1-10)
- d. What about the rest of the N.T.? (Acts 10:1-48; Luke 3:7-14; 2 Tim 2:3-7; Eph 6:10-18; Rom 13:1-6)

**3. The growth of the “Just War” theory began in ancient times and was gradually Christianized in the N.T. era**

- a. Ancient philosophers and warriors began the development of foundational principles of a just war
  - o Considerations were made concerning women and children, how prisoners were treated, and the role of honor
  - o Plato urged limits on war and that the only legitimate purpose of war is to restore peace
  - o Aristotle argued the nature of man calls for a rule of reason rather than passion in war
  - o Cicero believed the ability to wage war rested with the state alone. Proposed existence of universal norm for human behavior which transcended laws of individual nations
- b. What is the practice of the early church?
  - o First generations of Christians - no account of serving in the military until after 170 A.D.
    - o Incompatible with the command and example of Christ (Tertullian (155-220 A.D.)
    - o Origin (185-254 A.D.) argued Christians supported empire by prayer & disciplined lives. Through these means they are of more use to the king than as soldiers
    - o Why fight for a government that persecutes and kills Christians?
    - o Christians will be vindicated in the life to come, we are only pilgrims and strangers here, citizenship is in heaven not in this world
    - o Canons of Hippolytus (170-236 A.D.). Followers of Christ “must be taught not to kill men and to refuse to do so if he is commanded” (Roman Army performed many public services besides warfare: fire; police; etc.)
  - o From 180 to 313 A.D. (when Christianity became legal) all the outstanding writers of the East and West repudiated Christian participation in warfare (ref (4))
    - o Being in the military required taking an idolatrous oath of allegiance to the emperor
    - o Same true for government service, no example of Christian civil service until 250 A.D.
    - o Some believed the Lord was returning soon to destroy the empire
  - o From 313 A.D. on, with official persecution of the church ended, Christian objections to participating in the military defense of the empire declined. Result:
    - o Christian, in clear conscience, participated in all functions of government - even war
    - o Churches image began to be identified with state (if Rome fell, so would the church)
    - o Right must be defended, wrong rectified (Empire defended against invading hordes)
    - o St Athanasius, St Ambrose and St Basil taught (last half of 4<sup>th</sup> Century) killing in combat may be justified for good of society & defense of property & religion

- c. Augustine (354-430 A.D.) - Developed first systematic approach - leading to Just War theories
  - o War should be fought to restore peace and/or justice
  - o War must be under the direction of the legitimate ruler
  - o War must be motivated by Christian love (love does not preclude a benevolent severity)
  - o War must be conducted in an honorable manner
  - o Faith must be kept with the enemy
  - o No unnecessary violence, massacres, burning or looting
  - o Only those in public office or in the army were to engage in violence
  - o Those in Christian service (monks, priests) were not allowed to take part in warfare
- d. The Crusade experience (circa 1095 and afterwards)
- e. Gradual merging of violence and holiness at all levels of society developed ("Holy Wars")
- f. Thomas Aquinas (1225-1274 A.D.)
  - o Developed not only justifications for war but also the kinds of activities that were permissible
  - o Believed a war justified when: prosecuted by a lawful authority; undertaken with the right intentions, to achieve some good or to avoid some evil
- g. Pre-Reformation through the Reformation era
  - o There were always separatists in existence that did not believe in war or participation in it
  - o Roman Catholics viewed state as extension of church (Luke 22:38 - sword of state/church)
  - o Protestants: man was sinful and government is to control, punish, maintain orderly society. Government a result of the fall, valid use of force for police, death penalty, and war as the last resort if for just causes
- h. Amongst modern Christians there is a wide variation of thought and belief (pacifist to hawk)

#### **4. The modern formulation of the "Just War" theory**

- a. Given: Always be wars; sincere Christians will differ; then what constitutes just war principles?
- b. **Handouts:** Principles of a "Just War" and Can War be Limited?
- c. Practical limitations (No transcendent authority; man's wicked heart; warfare of mass destruction)

#### **5. What should we do?**

- a. Recognize that a truly Just War could never occur again (other than Christ's return)
- b. Recognize that we as Christians are not commanded to go to war to achieve God's purposes
  - o We have the freedom to defend ourselves, and by extension our nation
  - o We have the freedom to support a government that acts to restrain evil
  - o Since we have the right to participate in the decisions of this land, wisdom would dictate that we should express our concerns and desires to our leadership
- c. Hold our leadership accountable to ensure the cause is just (morally defensible), & just means are used
  - o Must be well defined objectives
  - o Must have a compelling reason to enter into combat of any kind
  - o Must not go beyond what is necessary to accomplish the objectives
- d. Recognize that sincere Christians can differ over this issue
  - o We are to be gracious to those that we differ with
  - o Recognize that even the Lord allowed those that were fainthearted (though commanded to go to war) were excused from participation

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2. "Handling Problems of Peace and War - An Evangelical Debate" Edited by Andrew Kirk (John Stott; Jerram Barrs; Alan Kreider); 1988
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4. "The Early Church and War" Roland Bainton; Harvard Theological Review; July 1946



## Principles of a “Just War”

### *Jus Ad Bellum (Justice of War - Causes)*

1. There must be a **just cause** for going to war
  - o Self-defense against physical aggression (unjust invader) is justifiable
  - o A just cause includes redressing a wrong suffered (self-defense for example); to restore what was wrongfully seized; etc.
  - o A just cause includes protection of rights, liberties, and the government from encroachment
  - o A just cause includes the defense of an ally that was unjustly attacked
  - o A just cause includes re-establishing peace (the peace after the war must be preferable to the peace that would have prevailed if the war had not been fought)
2. There must be a **just intent** in going to war
  - o A just intent includes conducting a just war for the cause of justice
  - o A just intent includes the advancement of good or the avoidance of evil
  - o It is not just to go to war for selfish gain, self interest, power, expansion, revenge, to inflict cruelty; out of hatred; etc.
  - o Perfect intent is not necessary, but justifiability of intent is
3. War is only to be waged by a **legitimate authority**
  - o Legitimate government, the head of a legitimate government, the sovereign power of the state must make the declaration of war (private individuals are not to declare war)
  - o The legitimate authority must be legally competent to make the declaration
4. There must be a reasonable **prospect of success**
  - o Deaths and injury incurred in a hopeless cause cannot be justified morally
  - o It is unjust to fight if defeat is clearly the outcome

### *Jus In Bello (Conduct of War - Means)*

1. Going to war must be the **last resort**
  - o All reasonable, non-violent options must be exhausted before the use of force is justified
  - o War must be the only means remaining to accomplish the end desired
  - o Pre-emptive strikes may be justified if imminent threat is present
2. War must **discriminate**
  - o The force used in war must discriminate between combatants and non-combatants
  - o It is unjust to target civilians in war or to attack indiscriminately
  - o The deaths of civilians are only justifiable if they are unavoidable victims of a deliberate attack on a military target
  - o Prisoners and conquered peoples must be treated well and honorably
  - o Non-war related resources are to be left intact, including life sustaining resources
3. The use of force must be **proportionate**
  - o It is unjust to use force not necessary (wanton violence, unfair brutality, excessive force) to attain the objective of addressing the injury suffered
  - o It is just to minimize the amount of war's destruction and violence (not overly violent)
  - o The good of the outcome of the conflict must be greater than the harm that would be endured without resorting to conflict
  - o It is unjust to extend the warfare after the foe is beaten

#### **References:**

1. Alex Mosely; “Internet Encyclopedia of Philosophy”
2. St. Thomas Aquinas The Summa Theologica Part II, Question 40 ([www.ethics.acusd.edu](http://www.ethics.acusd.edu))
3. “War - Four Christian Views” Edited by Robert G. Clouse (Herman A. Hoyt; Myron S. Augsburger; Arthur F. Holmes; Harold O. J. Brown); 1981; 1991
4. “Handling Problems of Peace and War - An Evangelical Debate” Edited by Andrew Kirk (John Stott; Jerram Barrs; Alan Kreider); 1988
5. “The Peace-Mongers - A Biblical Answer to Pacifism and Nuclear Disarmament” Robert Duncan Culver; 1985

## **Can War be Limited?**

### **A short history of humanitarian law according to MSNBC:**

- o First, unwritten rules based upon cultural customs within a State regulated armed conflicts
- o Bilateral treaties (Cartels) were later developed and then drafted with varying degrees of detail
- o Nations also began to develop regulations that were issued to their troops in order to control their actions during conflict
- o Historically, these agreements were generally limited in time frame, or the geographic area in which they applied. Many times they also were limited to only a specific battle or conflict. As expected, they also varied depending upon the historical period, place, and the morals of the culture involved
- o In modern history, Swiss philanthropist Jean Henri Durant and Guillaume-Henri Dufour were instrumental in creating contemporary humanitarian law. Dunant described the suffering of wounded soldiers at the northern Italian battlefield of Solferino in June, 1859. This began a campaign for such laws. Dunant and Dufor convened the 1864 Diplomatic Conference, which led to the Geneva Conventions.

### **Representative Conventions and Protocols to Limit the Effects of War:**

- o Geneva Convention (I) for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field (1864, 1949)
- o Geneva Convention (II) for the Amelioration of the Condition of Wounded, Sick and Shipwrecked Members of Armed Forces at Sea (1868, 1949)
- o Hague Convention (III) for the Adaptation to Maritime Warfare of the Principles of the Geneva Convention of 22 August 1864 (1899)
- o Geneva Convention (III) Relative to the Treatment of Prisoners of War (1929, 1949)
- o Geneva Convention (IV) Relative to the Protection of Civilian Persons in Time of War (1949)
- o Convention on the Prevention and Punishment of Genocide (1948)
- o Hague Convention (IV) Respecting the Laws and Customs of War on Land (1907)
- o Hague Convention (V) Respecting the Rights and Duties of Neutral Powers and Persons in Case of War on Land (1907)
- o Convention (XII) Relative to the Creation of an International Prize Court (1907)
- o Hague Convention of the Protection of Cultural Property in the Event of Armed Conflict (1954)
- o Protocol Relating to the Status of Refugees (1967)
- o Convention on the Non-Applicability of Statutory Limitations to War Crimes and Crime Against Humanity (1968)
- o Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on Their Destruction (1972)
- o Convention on the Protection of the World Cultural and Natural Heritage (1972)
- o Convention on the Prohibition of Military or Any Other Hostile Use of Environmental Modification Techniques (1976)
- o Geneva Protocol I - Protocol Additional to the Geneva Conventions of 12 August 1949 and Relating to the Protection of Victims of International Armed Conflicts (1977)
- o Geneva Protocol II - Protocol Additional to the Geneva Conventions of 12 August 1949 and Relating to the Protection of Victims of Non-International Armed Conflicts (1977)
- o Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984)
- o Convention on the Prohibition of the Production, Stockpiling and Use of Chemical Weapons and on Their Destruction (1993)

For texts of many of the above Conventions and Protocols see:

1. International Human Rights Instruments, Human Right Library, University of Minnesota ([www1.umn.edu/humanrts/index.html](http://www1.umn.edu/humanrts/index.html))
2. International Committee of the Red Cross; International Humanitarian Law ([www.icrc/eng/ihl](http://www.icrc/eng/ihl))
3. Mario Profaca - Croatian independent journalist (<http://mprofaca.cro.net/lawsorce>)

**Session #32: Is There a Just War?**

**Homework Exercise**

Using the "Principles of a Just War" handout, and your understanding of the historical circumstances surrounding the following wars, select one or more and indicate what principles you believe were generally followed, or violated (ignored). Do this exercise with your family, and be sure to remember Romans 14 since many sincere believers have differed dramatically on their view of war throughout the ages.

<u>War</u>	<u>Principle Followed</u>	<u>Principle Violated</u>
Revolutionary War		
Civil War		
World War I		
World War II		
Korean War		
Viet Nam War		
Gulf War		
Bosnia Conflict		

## ***Homework: Discussion Questions***

1. **"In a war, is it justifiable for Christians to kill other Christians?"**
2. **"Is a Christian soldier responsible when ordered to do something that is against his conscience?"**
3. **"Has the threat of nuclear war made a "just war" non-existent?"**
4. **"Is it justifiable to say something is wrong (sinful) for a believer yet morally justifiable for a non-believer (soldier)?"**
5. **"Is there a valid application of Prov 26:17 to the question of a just war?"**
6. **"What Biblical principles can you uncover that would support the basic tenants of the "Principles of a 'Just War'" handout?"**
7. **"Is there a valid application of Prov 24:11-12 to the question of a just war?"**
8. **"Because of the Christian foundation of the United States, are we the most appropriate nation to be the world's global cop or babysitter?"**
9. **"For conventions and agreements between nations to truly work, they will require a higher authority than the nations at war with each other - is the only way this can be achieved through a one world organization?"**
- 10 **"Is war in our times evil per se?" "Is war sin?"**
11. **"Is a Christian that cannot engage in mortal combat due to conscience, contradicting themselves if they serve in the military in a support role?"**
12. **"Can you conceive on any war in our time that could be justifiable labeled a "just" war?"**
13. **"Do we need to know everything about an international situation: intent; circumstances; facts; before we can make a decision as to the validity of a conflict?"**

## Session #33: Creation/Evolution (Session Outline)

*“For in six days the Lord made the heavens and the earth, the sea, and all that is in them,  
but He rested on the seventh day” (Ex 20:11; 31:17)*

### 1. Introduction: The understanding of origins has a profound impact upon our lives

- a. Scientifically, there are only two models to explain the origin of the universe and everything in it
  - o **Evolution:** change over time; a natural process whereby life arose from non-living matter; the descent of all life forms from a common ancestor; process of development as from a simple to a complex form; gradual progressive change; time and chance; the development of more complex forms from simpler ones through natural process alone.
    - o No need for an external agent (no need of a God or a supernatural realm)
    - o All things originated & developed by natural laws & processes still in operation today
    - o The universe evolves itself into higher levels of order by means of its innate properties
    - o In effect: from “chaos” to “cosmos” (*from goo to you!*)
  - o **Creation:** the ascribing of the origin of matter, energy, and all living species to an act of God
    - o The universe, and everything in it is of supernatural origin (Gen 1:1)
    - o The creation of the universe was a purposeful act, bringing into existence fully functioning and completed life (can still be seen, even after the fall of man)
    - o The act of creation (Heb 11:3) is no longer occurring, only conserving processes continue on in their various forms
    - o In effect: from “cosmos” to “chaos”
- b. Origins Basics:
  - o Theories of origins cannot be conclusively treated or verified scientifically
    - o For creation, occurred only in the past
    - o For evolution, occurring too slow to be measurable
  - o For either construct (model) of origins to be accepted, it must be by faith (belief)
  - o If one model or the other is proven to be true, the other is disproved (both cannot be correct)
  - o Popular approach of combining the two has profound difficulties!

### 2. Two competing world-views, one representing a “philosophy of life” the other a “philosophy of death”

- a. If evolution is true, then:
  - o Death, suffering, disease, bloodshed, decay, thorns, etc. existed before the Fall of man
  - o There is no need for a God as the first cause or ultimate source of everything
  - o There is ultimately no purpose or meaning in the universe
  - o Life is the result of chance and serves no ultimate purpose in its existence
  - o There are no absolutes, no morality, no right or wrong, everything is relative and changing
  - o Man is only a more highly developed animal
  - o The value (or worth) of life is arbitrarily defined, and can be changed whenever desired
  - o Social institutions serve no ultimate purpose; can be changed, adapted or scraped at will
  - o Racism, exploitation, wars, are only an expression of the “survival of the fittest”
- b. If creation is true, then:
  - o There is an almighty God that created the entire universe and everything in it
  - o We are accountable to this Creator for our very existence
  - o There is ultimate reason and purpose to everything in the universe, including us!
  - o What God has revealed about the nature of man, his relationship to others, the created order and the Creator, marriage, morality, government, the church is true and absolute
- c. The meaning and purpose of the Christian gospel depends upon the origin of the problem it claims to be the solution for!
  - o Evolution attempts to destroy the foundation upon which the gospel rests (Psalm 11:3; Luke 16:31; John 5:46-47)
  - o Evolution attacks the general revelation of God in the universe (Job 12:7-10; Rom 1:18-23; Psalm 19:1; 53:1)

- o Evolution is a belief system to explain the origin of all things by natural processes without the aid of an external force or entity
- o Evolution is an attempt to explain supernatural occurrences without resort to the supernatural
- o Religions which are basically polytheistic, pantheistic, humanistic or atheistic must be based upon some form of evolution (Also atheists and humanists, Buddhists, Confucianists, Taoists, Hindus and animists (also Marxists, Nazis etc.))

### **3. Some Practical Considerations**

- a. Self education
  - o This is a very broad area, a general understanding is good, but expert rebuttal may be needed
  - o Read at least one book addressing this topic from a Biblical creationist viewpoint
  - o Visit "Museum of Creation and Earth History" ("Institute for Creation Research", El Cajon)
  - o Become familiar with the major problems with evolution and its implications
- b. When talking to those who believe in evolution consider using the following questions:
  - o "What undeniable facts do you know of that proves evolution to be true?"
  - o "Evolution is so fundamental to your worldview, have you critically challenged its claims?"
  - o "How much time have you spent in studying the scientific basis for creation?"
  - o "Why not just teach the scientific method in school and let students verify for themselves whether the evolution or creation model best fits the evidence?"
  - o "If evolution is true, what ultimate hope do you have in your life?"
- c. More specific challenges
  - o "What irrefutable fact of science shows a complex creature arises from a less complex parent?"
  - o "Changes in organisms from one generation to another are limited to the information content of DNA. Has any organism been observed to overcome these limits and add to its information banks in such a way to result in a radically different offspring?"
  - o "In common experience, complex systems tend naturally toward disorder, the reverse is never observed. How could matter organize itself into increasingly complex systems in obvious opposition to its natural tendency to break down?"
  - o "The overwhelming percentage of mutations are harmful to organisms. Why would an occasional beneficial mutation be sufficient to reverse this process, or not be overwhelmed by non-mutating organisms? Can you give an example of a beneficial mutation?"
  - o "Mutations are the supposed source for evolutionary change. This entails changes to genes (genetic code). Where did the first gene come from?"
  - o "Information (computer programs, music, S.O.S. signals) do not arise by chance but speak to an intelligent source. DNA is vastly more complex information. Why is DNA regarded as resulting from chance but very simple examples of information require prior intelligence?"
  - o "Name one fossil that demonstrates change in direction of increased complexity with time"
- d. When talking to a Christian that is sympathetic to evolution:
  - o Appeal to the infallibility of scripture on all topics it addresses
  - o Question the changing standard of science being the authority over scripture
  - o Point out the logical consequences of evolution.
  - o Challenge their assumptions about Genesis 1 and why they accept evolution

### **References:**

1. "Scientific Creationism" Henry M. Morris; 1974; 1985 (Institute for Creation Research, [www.icr.org](http://www.icr.org))
2. "Starlight and Time - Solving the Puzzle of Distant Starlight in a Young Universe" D. Russell Humphreys; 1994
3. Creation Research Society; St. Joseph, MO 64508-8263 ("[www.creationresearch.org](http://www.creationresearch.org)")
4. Creation Research, Science Education Foundation; P.O. Box 292; Columbus, Ohio 43216 ("[www.worldbydesign.org](http://www.worldbydesign.org)")
5. "Science, Scripture and the Young Earth" Henry Morris and John Morris, 1989
6. "Creation Scientists Answer Their Critics" Duane Gish, 1993
7. "Darwin on Trial" Phillip Johnson, 1993
8. "Darwin's Black Box" Michael J. Behe, 2000
9. "That Their Words May be Used Against Them" Henry Morris, 1997
10. "Reason in the Balance" Phillip Johnson, 1995

## *Some Selected Evidences for Creation*

1. The existence of “**Mosaic**” **organs** amongst unrelated species (eyes of the octopus and man; protein structure of very different species, such as hemoglobin)
2. The existence of “**living fossils**” that were thought to be extinct, but have been found still in existence with structures virtually identical to their fossilized ancestors (e.g. tuatara lizard; cockroaches; starfish; ginkgo tree; coelacanth fish; bats)
3. **Anomalous fossils** have been found in rock strata believed to have preceded the existence of the fossils (e.g. evidence of human artifacts and skeletons in coal seams, pollen in Cambrian strata)
4. The existence of **Polystrate Fossils**, where upright fossilized trees are standing through several layers of rock strata (geologic column) - indicating the strata were laid down before the tree had an opportunity to decay
5. The lack of any **Transitional Fossils** undisputed by evolutionary scientists. The expectation is that many in-between stages should be able to be found between “related” species. Previous candidates have been discounted (many “ape-men” fossils; the horse series; archaeopteryx)
6. The sheer **complexity of organisms** shows the virtual impossibility of their coming into existence by chance. This is true even for the simplest of cells and even proteins, which mathematically would never occur by chance even if multiplied billions of years were taken
7. The **Second Law of Thermodynamics** states that everything tends to run down (become more disordered) with time. Evolution directly contradicts this by demanding life tends to become more complex and ordered as time goes by. No known mechanism accounts for this process. Matter is not capable of arranging itself in the complex orderly fashion the “simplest” forms of life exhibit
8. Large **fossil graveyards** indicate a catastrophic process at work (sudden influx of sediment and water) vice a slow deposition of sediments over long ages (geologic column)
9. Many **anomalous Radiometric dates** exist that are typically treated as “false readings” and discarded in assessing the age of rock formations since they are not consistent with the assumed evolutionary dating schemes (lava flows in Hawaii only 200 years old dated at over a billion years of age; rocks at the top of the Grand Canyon giving dates older than those at the bottom)
10. The “**unworkability**” of **transition forms**. For many organs a half-way transition is not a workable organ (the eye; bombardier beetle’s “gun”; woodpecker’s bill, tongue and tongue sheath; the Venus fly trap; the giraffe’s circulatory system), and the concept of one organ transforming suddenly into a separate fully functioning organ is inconceivable
11. Over 300 **young earth chronometers** exist. Far more than give an indication of an ancient earth (decaying earth magnetic field; lack of helium in the atmosphere; lack of extraterrestrial nickel on the earth; the abundance of comets and meteors; the smallness of the deltas of the world; the lack of minerals in the oceans; the presence of oil gushers; ocean sediment thickness; the slowing of the earth’s spin; population statistics; the mutational load in genes; etc.)

Adapted from: “Summary of the Evidences for Creation” by the Creation Research, Science Education Foundation (www.worldbydesign.org”)

## Evidences Cited for Evolution and Some Rebuttals

**1. Claim of Homology:** Animals having similar body structures are thought to be related by a common evolutionary ancestor (e.g., man is related closely to mammals because the bones of his limbs match the limbs of mammals in number and general shape and organization)

**However:** Similar body structures could also mean that the same designer created both, because parts that work well for a task can be used in a variety of animals. Besides, there are numerous similar organs existing in animals that are not considered related by evolutionists (e.g., eye of man and octopus)

**2. Claim of Mutations:** Since mutations occasionally give rise to changes in offspring, it is considered the source of raw materials for new and complex design in animal and plant evolution

**However:** Laboratory experiments show that no beneficial mutations occur that increases the likelihood of survival for offspring. In fact, all mutations are harmful or at best neutral. All that mutations do is to rearrange existing genetic material or to damage it; never to create new genes or improve them

**3. Claim of Microevolution:** Changes in plants and animals that are observed when selective breeding is done, are taken as evidence that species can change from amoeba to man, if enough time is allowed

**However:** "Microevolution" does indeed take place, but is only variation within a species. It cannot be taken as evidence for "macroevolution" (change from a less complex life form to a more complex one). In all examples of selective breeding, the animal or plant being experimented on is still the same animal or plant, only larger, smaller, or a different color, etc. (e.g., dog family)

**4. Claim of "Primitive" Human Fossils:** Evidence for a progression of fossils from ape to man have been claimed to show that man has evolved

**However:** All such fossils can be interpreted as either true man, or some species of apes, baboons, gorillas, or chimps. So many once acclaimed "ape-man" ancestors have now been shown false, and the amount of fossil evidence so sparse, that final judgement should await more finds

**5. Claim of Radiometric Dating:** Radioisotope decay of several element, such as uranium decaying to lead at a certain fixed rate, reveal that the earth is billions of years old. This is taken as evidence that evolution has enough time to happen.

**However:** A large age for the earth is not evidence for evolution, but it is necessary for the theory's survival. Creation, however, can survive whether the earth is old or young. The preponderance of known geo-, astro-, and bio-chronometers overwhelmingly support the model of a young earth and universe (over 300 known). Only a few chronometers give old ages, and even these give contradictory dates that are seldom reported

**6. Claim of "Origin of Life Experiments:** Laboratory experiments of Stanley Miller and Sidney Fox show that the chemical building blocks of life can be easily made under conditions simulating the environment of the early earth. These amino acids were initiated by an electrical spark which represented lightning

**However:** Amino acids in Miller's experiment were a mixture of "right" and "left handed" molecules, whereas all amino acids necessary for life (~20) have to be strictly "left-handed" molecules. Also, the same energy source that made these amino acids will destroy them if left in the container, so Miller removed them. Also, the spark that was used was mild, whereas lightning would have destroyed all the chemicals. Numerous other faults with the experiment render it meaningless - which even evolutionists now admit.



**7. Claim of Progression of Complexity on Fossils in Rock Strata:** The belief that in the geological column (presumably laid down slowly over hundreds of millions of years) one can find a progression of life from simple to complex, from bottom to top, showing that evolution took place

**However:** The progression of life assumes a long period of time is responsible for the strata. Another interpretation is that the sedimentary deposits were laid down rapidly by a flood. Marine creatures would be on the bottom, amphibians next, according to their ability to escape the rising waters. Intelligent and swift animals, and man would be the last to be buried in the water-born sediments. The strata do reflect a flood by showing many "wrong" fossils being found in the "wrong" strata; locations where "old" strata rests undisturbed on top of "younger" strata; fossils trees going up through many layers of strata; and physical signs that show that fossil animals died a violent death and often carried distances before being buried in sediments. In addition, laboratory experiments and field studies show that floods quickly produce the same type of strata that one sees in the "geologic column" (e.g., Mt. St. Helens in Wa., and the Bijou Creek flood in Colorado)

**8. Claim of Transition Fossils:** Most now admit that there are no undisputable transition fossils between the various families of plants and animals. A few feel that archaeopteryx and mammal-like reptiles may be examples of intermediate forms. More and more scientists, however, are believing that large changes took place relatively quickly and therefore did not leave any evidence for evolution in the fossil record

**However:** There is certainly no evidence of transition fossils, and there is likewise no evidence that species can make large jumps in body structure. Fossils that have been claimed to be transitional have sooner or later proved to be either a separate species or the reconstruction was faulty. Also, almost any postulated in-between transitional stage of a body part, or the molecular structure of body chemicals, such as enzymes, would leave animals and plants non-functioning and helpless (e.g., limb to wing; 2-chambered heart to 3-chambered; simple eye to complex eye; hemoglobin, insulin, etc.)

**9. Claim of Recapitulation:** The belief that embryos go through stages of appearance similar to their supposed evolutionary ancestors

**However:** This has been totally discounted by evolutionists even though some books still propagate it

**10. Claim of Vestigial Organs:** The belief that there are useless organs and that their existence is evidence that evolution rendered them useless

**However:** Evolutionists no longer point to useless organs as evidence of evolution since at least 178 of these once so called useless organs are now considered useful

## The Six Days of Genesis One

### *o Basics to Begin with:*

- o The Bible is the ultimate authority with which to judge all things. Provided by God, it is authoritative on all topics it touches, not just spiritual matters
- o Science is a construct of man in a fallen state, & represents an understanding of the created order. The results of science cannot prove or disprove God's truths - if they could, then science would be the authority (standard) not the Bible. Incidentally, the results of science are constantly being modified and/or corrected over time
- o The Hebrew word used for day in this section is *yom*, which has a variety of meanings throughout the O.T. (Period of light as opposed to night; a 24-hour period; a specific point in time; a general vague "time"; a year). Because of this, context, and similar usage is needed to determine its meaning in Genesis 1. Consider the following (*ref (1)*):
  - o A number and the phrase "evening and morning" are used for each of the six days of creation
  - o Outside Genesis 1; *yom* is used with a number 410 times, each time meaning an ordinary day
  - o In Ex 20:11 when a number is associated with the plural of *yom*, it unambiguously refers to six earth-rotation days
  - o Outside of Genesis 1; *yom* is used with the word "evening" or "morning" 23 times. "Evening" and "morning" are used in association without *yom* 38 times. In all 61 cases the text refers to an ordinary day
  - o In Genesis 1:5, *yom* occurs with the word "night." Outside of Genesis 1, "night" is used with *yom* 53 times - each time it means an ordinary day
  - o There are words in Hebrew (*olam*; *qedem*) which communicate long periods of time, or an indefinite time - but neither are used in Gen 1
- o What is the most natural and straightforward understanding of the word "day" in Genesis 1 as it is being read? The context itself defines the period of time being referred to!
- o Ex 20:11 and 31:15-17 make direct application of the "days" of creation with the days of the week with no indication of allegory or some other understanding

### *o A Full Spectrum of Creation Theories Exist (ref (2)):*

- o Assuming 24-hour days (Commands of God fulfilled in 144 hours)
  - a. Earth is created (formless) before the six days. The rest of the universe was made on day 4
  - b. Earth created on day 1; alternate light source for days 1-3; sun, moon & stars made on day 4
  - c. Earth and stars created on day 1; sun & stars remain dark until day 4
  - d. Earth created on day 1; sun, moon & stars created at "Let there be light" and visible on day 4
  - e. Earth & stars created on day 1; light visible with "Let there be light"; clouds disperse on day 4
  - f. Everything created before day 1; each day then develops the raw materials until all "very good"
  - g. Indefinite time before day 1 (allows for a "big bang"), then 1.f above
  - h. Indefinite time before day 1, followed by creations & destruction ("gap theory") then 1.f above
- o Assuming the days represent ages (The six days are interpreted figuratively as six epochs)
  - a. The days are ages in series of indefinite time following the big bang and formation of the earth
  - b. The days are ages that overlap in days 4-6 with light/stars, water/fishes etc. figurative
- o Assuming the days are non-consecutive with the creation
  - a. Pictorial day theory - the writer of Genesis had six days of revelation which corresponded to six epochs of creation. Thus, creation was pictured on the six days
  - b. God's commands given over six days with their fulfillment carried out over a long time period
  - c. Time spans occur between the days
  - d. Each day ("evening and morning") goes with the following command. Fulfillment ages then overlap
- o Other theories:
  - a. Genesis 1 is a unique literary style figuratively relating God's sovereignty

- b. Genesis 1 is a poem and not expected to be literally accurate
- c. "Theistic Evolution" whereby God uses evolution as His means to bring about all things

***o Common Objections to a literal six day only understanding (ref (1)):***

- o 2 Peter 3:8 refers to one day is with the Lord as a thousand years - does this imply longer periods of time are being referred to in Gen 1?
  - o This passage does not have a creation context and is not referring to Genesis
  - o This passage uses a comparative article ("like" or "as" which Genesis does not) indicating a literal day is compared to a literal thousand years (it is not a thousand years). The reverse is also stated, a thousand years is like a day - which cancels out the previous comparison
- o Genesis 2:4 states "In the day that the Lord God made the earth and the heavens." In this case "yom" refers to all six days of creation - showing it does not have to mean just an ordinary day
  - o The word "yom" here is not qualified by a number, or the phrase "evening and morning", or by use of the word "light" or "darkness". This context refers to the time when God created
- o The word "asah" meaning "revealed" is used on day 4 in referring to the sun, moon and stars vice "bara" meaning "create" which is used elsewhere. This implies that the sun, moon and stars were already in existence prior to this time and only revealed on day 4
  - o Both words are used in the Bible to describe the same event: Ex 20:11 (*asah*) but Gen 1:1 (*bara*), also Gen 1:26 (*asah*) and Gen 1:27 (*bara*)
  - o "Asah" has a broad range of meanings involving "to do" or "to make" including creation
- o The "days" of Gen 1 are really long periods of time, up to billions of years each
  - o Besides literary difficulties, the order of events is inconsistent with evolutionary beliefs:

**Biblical Account**

- o Earth created before the sun and stars
- o Earth covered in water initially
- o Oceans created before dry land
- o Life originated on the land
- o Plants created before the sun
- o Land animals created after birds
- o Whales created before land animals

**Evolutionary Speculation**

- o Stars and sun existed before the earth
- o Earth a molten mass initially
- o Dry land existing before the oceans
- o Life originated in the oceans
- o Plants came into existence after the sun
- o Birds in existence after land animals
- o Land animals existed before whales

- o The six days of creation occurred, but they followed a long time period (gap theory) that ended in the destruction of the earth (formation of fossils; etc.)
  - o This belief places death, disease, decay etc. as existing prior to the fall (Rom 5:12)
  - o It is inconsistent with Ex 20:11 where God is said to have created the heavens, earth and sea "and all that is in them" in six days
  - o Gap theorists ignore evidence that attests to a young earth
  - o Fundamentally, this approach leaves the evolutionary belief intact since the long ages are the cornerstone for that approach
  - o This approach must view Rom 5:12 and Gen 3:3 as referring only to spiritual death not physical death since death was already in existence
  - o This approach allows the accommodation of virtually any "scientific" theory of origins in that no details are contained in Gen 1:1-2 but billions of years are allowed
  - o In essence, "science" determines how to interpret scripture, as one changes, so does the other

***o Bottom lines:***

- o A clear and unambiguous reading of Gen 1 shows that literal 24 hour days are meant
- o Accommodation of the Genesis account with current scientific belief denigrates the authority of scripture and removes the fundamental understanding of our need for a redeemer (the fall)

***o Notes:***

1. "The Revised & Expanded Answers Book" edited by Don Batten (Ken Ham; et al); 1990
2. "Eternity" magazine; May 1982



## Session #34: Illegal Aliens (Session Outline)

*"A poor man pleads for mercy, but a rich man answers harshly" (Prov 18:23)*

### **1. Introduction: Illegal Aliens are part of a broader question of Immigration in General**

- a. Current events: Elian Gonzalas in Florida; A reported \$10K bounty on any U.S. border patrol agent; The "Light up the Border" program; The illegals that die each year in the desert east of San Diego
- b. Definition: Illegal Alien - *"An illegal alien is a person who is in the United States in violation of U.S. immigration laws (8 U.S.C. 1365)."* Such an alien may have entered:
  - o Illegally, without Immigration and Naturalization Service (INS) inspection
  - o Legally, but subsequently violated the visa's terms or other terms of entry
- c. This is a subset of a larger issue concerning immigration in general
  - o Some want a completely open border - with virtually no restrictions at all
  - o Others want severely restricted entry
  - o Christians especially are sensitive to this issue - we are aliens in this land (1 Peter 2:11)

### **2. Selected Arguments relating to Illegal Aliens**

- a. Arguments for stemming the number of illegal aliens (and immigrants in general) in the country:
  - o Reduces the cost of welfare, medical and educational benefits used by I.A.'s
  - o Impacts the overcrowding of classrooms
  - o It takes away jobs from citizens
  - o Use of I.A.'s in the food industry greatly increases our risk of infectious diseases
  - o It will reduce the crime rate
  - o Why should we make up for another countries internal problems?
- b. Reasons that favor more aliens (illegal or not) into the country
  - o By removing I.A.'s from public schools, CA will loose large amounts of federal funds
  - o Requiring schools to only admit legal immigrants creates significant administrative burden
  - o Denying basic health care to "undocumented" workers places many of us at risk due to the increased potential for spreading communicable diseases
  - o "Open Borders" policy with no limitations is consistent with a one world government view
  - o Even illegals add revenue to government by paying sales taxes
  - o Cultural and ethnic diversity have always been a strength in the U.S., more immigrants would serve to continue to enhance this diversity
- c. Remember: virtually all U.S. citizens are either immigrants or direct descendants of immigrants
  - o Early years, most immigrants came from European countries, this trend has decreased and Asian and Hispanic has greatly increased
  - o Question is whether the current trend is towards balkanization or a melting pot (assimilation)

### **3. Biblically, Individuals, the Church, and the Government each have their Responsibilities as concerns Illegal Aliens**

- a. God originally created the existence of different language (ethnic) groups (Gen 11:1-9), yet we all have the same ancestry (Acts 17:26)
- b. In O.T. Israel, God provided for the aliens amongst them
  - o The Lord loves the alien and shows mercy to them (Deut 10:17-19; Ex 12:37-38)
  - o They were not to be mistreated or oppressed since the Jews knew what it was like to be oppressed (Ex 22:21; 23:9; Jer 7:6)
  - o Aliens living amongst the Jews were to be treated as one of the native-born (Num 15:15; Lev 19:34; Lev 25:35; Num 35:15; Deut 27:19; Num 15:30-31)
  - o Aliens were to be instructed in God's law, learn from it, be obedient to it (Deut 31:12)
  - o Aliens had other privileges (Num 10:14; 15:13-16; 15:26; 19:10) but were to remain separate (not intermarry)
  - o When aliens seduced Israel into immorality, they were punished severely (Num 25:1-18)
  - o The example of God's people, and the instruction of His law (Gal 3:24) may be the

instrument God uses to bring them into His kingdom (Acts 17:26-28)

- c. Government is responsible:
  - o To punish the evil doer (Rom 13:4; 1 Peter 2:13-17), whether native or foreign-born
  - o To ensure there is peace in the land (1 Tim 2:1-2; Jer 29:4-7)
    - o Protecting the nation from external threats (invasions of various kinds)
      - o Armed force (military; terrorists; militia; vigilante; bandits)
      - o Economic threats to our stability and well being
      - o Ensure a different morality does not overwhelm our nation (evil influences)
    - o Ensuring there is no insurrection from internal threats
      - o By force of economics
      - o By being overwhelmed by an alien culture or morality
      - o Endangerment of American political institutions and cultural values
  - o To establish criteria for entrance into the land
    - o Those that are “worthy” (hard-workers)(encourages initiative)
    - o Those that are in need (political asylum; medical emergencies; refugees)(mercy)
    - o Those that are not a threat to our existence and Christian basis (God fearing)
  - o To promote to the world principles this nation was founded on (Christian truths/Deut 4:5-8)
  - o To discourage influences that attack Christian moral, judicial and governmental principles
- d. The church has an important role towards the alien amongst us:
  - o We are to warn the idle, encourage the timid, help the weak, be patient with all (1 Thess 5:14)
  - o We are to help the worthy poor (Matt 6:1-4; 25:31-46; Luke 10:25-37; James 1:27; 2:14-17; 1 John 3:16-18)
  - o We are to remember that God calls the poor into His kingdom (1 Cor 26-31)
  - o We are not to encourage law-breaking (Rom 13:2)
  - o We are to love even our enemy as ourselves (Rom 12:20)
- e. Individual citizen responsibilities (opinion):
  - o In our nation, we have shared responsibility of governance (elections, voting...)
  - o We are to ensure wise and effective establishment of immigration laws
    - o Consistent with traits we want to encourage
    - o Not to destroy the Christian base in our society
    - o To keep troublemakers away but show compassion for those truly in need
  - o We are to ensure equal protection under the law for aliens in our midst
  - o We should resist the weakening of English only requirements (wisdom issue)
  - o We are to minimize inappropriate governmental aid (welfare; AFDC; etc.) and allow local churches to meet the “true” needs (same applies to native borns)
  - o We are to call for strict enforcement of immigration laws as with all laws
  - o We are to encourage grass roots efforts in other countries to reform their nations from a Christian worldview perspective
  - o Lobby for immigration approach complementary to our heritage, and assimilate other belief systems very slowly

#### **4. Some Final Practical Considerations**

- a. Should the United States accept immigrants that are forced out of other countries due to economic problems, or help force changes in these other countries?
  - o Anyone that comes into our home must abide by the rules - otherwise they must leave
  - o Government should be supportive of immigrants that positively enhance our Christian foundation, and skeptical of those that detract from it
  - o Any support to other nations to help them should be at the lowest level, not through a corrupt governmental system - the best way to do this is through church ministries
  - o As our government becomes more antagonistic to our beliefs, the less I desire them to try and influence other nations
- b. What criteria should be used to determine who can legally enter (and stay) in this country?
- c. Most immigrants are more conservative and family oriented than native born
- d. Should immigration be slowed for a while to mimic the last great wave of immigration which ended in the 1920's, where assimilation was very high?

## Session #34: Illegal Aliens

### *Some Selected Issues and Information Associated with this Subject*

#### **Availability of Credible Information:**

- o Credible estimates of costs & revenues for illegal aliens is difficult to obtain because of limited data on:
  - o This population's size
  - o Their use of public services
  - o The degree of tax payments
- o Analysis is compounded by a lack of consensus among researchers on the appropriate methodologies, assumptions, and data sources to use in estimating costs and revenue associated with illegal aliens

#### **Legal Issues:**

- o The Supreme Court ruled in *Plyer v. Doe* (457 U.S. 202 (1982)) that it is a violation of the 14<sup>th</sup> Amendment for a state to deny public education services to illegal immigrant children (States bear over 90% of the cost of elementary and secondary education expenses)
- o Congress passed the Immigration Reform and Control Act (IRCA) of 1986, making it illegal to employ illegal aliens
- o California (as well as other border states) have sued the federal government for repayment of costs associated with providing public benefits and services to aliens illegally in the country. Claims:
  - o Immigration is exclusively a federal responsibility
  - o Federal assistance should be provided to states disproportionately affected by illegal

#### **California Total Cost and Revenue Estimates:**

- o 1994-1995 California Fiscal Year estimate of the local impact of illegal aliens on education, imprisonment, and Medicaid in California was \$2.35 B (education alone = \$1.6 B)
- o Studies of state and local revenues from illegal aliens in California ranged from \$500 M to \$1.4 B

#### **Population Statistics:**

- o In 1993 more than 904,000 legal immigrants and 300,000 illegal immigrants settled permanently in U.S.
- o INS illegal alien estimates for the U.S. in 1992 were 3.4 to 3.8 Million, by 1999 4.6 to 5.4 Million
- o Of the 5 Million illegal aliens, about 2,700,000 (55%) are from Mexico; 22% from Central America
- o California estimate for fiscal year 1994-1995 was 1.7 M illegal aliens, by 1999 about 2.0 M
- o Recent studies show that for illegal aliens crossing the border from Mexico 60% claim to be heading for California with 70% of these going to L.A.
- o According to the Department of Health Services & Department of Finance (1992):
  - o Mexican-born women bore 161,000 (27%) of the 601,000 babies born in California and 61% of all Hispanic births
  - o The next largest group of foreign-born mothers (Filipinos) accounted for 2% of the state total
  - o Hispanic women in California (21 Million, 28% of women in this age group) bore 44% (267,000) of all births in California
- o Apprehensions at the Mexican border 1997-1999 averaged 1.5 Million per year
- o About 16% of Mexican undocumented population are non-immigrant overstays; 26% are Central American overstays; 91% of undocumented immigrants from all other countries are overstays

#### **Education Issues:**

- o It is estimated that there are 300,000 illegal immigrant students in California schools alone

### **Criminal Justice Issues:**

- o The IRCA (Section 501) authorizes the Attorney General to reimburse states for the cost of incarcerating illegal aliens convicted of state felonies
- o The IRCA extended legal status to aliens who entered the U.S. illegally prior to Jan 1, 1982 and had been living illegally continuously since that time or worked in agriculture (almost 3 million individuals)
- o The perception that illegal aliens cause high crime rates is not born out by statistics on immigrants where the number in prison is approximately the same proportion as the number from the general population (All states: non-citizen prison inmates (4.0%); general population rate (4.7%)(National Institute of Corrections, 1992)). Federal prison has about 25% of non-citizen inmates due to drug war (80%)

### **Health Care Issues:**

- o Congress in 1986 revised the Social Security Act to stipulate that illegal aliens are eligible for emergency services, including childbirth (Medicaid program)(50% paid by federal and 50% by state)
- o The observed increase in tuberculosis is directly tied to immigration (worse for illegals since they do not undergo medical screening upon entry to the U.S.)(San Francisco Chronicle, Aug 17, 1994)

### **Employment Issues:**

- o Within Latino community, illegal alien employment results in wage depression in the garment industry
- o With 1.5 million legalized immigrants living in California and only about 250,000 agricultural jobs in the state - there is no need for additional farm workers (UFW co-founder Dolores Huerta testimony before the state Assembly)
- o Computer industry employers hire foreign nationals and sponsor them for immigration or work visas in spite of a labor surplus that has existed since late 1980s. This is believed to be motivated by a desire for cheaper, more compliant labor
- o Claims that illegal aliens are taking jobs Americans don't want is apparently not true. Illegal and later arriving legal immigrants are competing with native-borns and earlier-arriving legal immigrants for the same jobs (result is lower wages; INS turn ins)

### **Federal Benefit Program Issues:**

- o Illegal aliens are not eligible for most federal benefit programs, including Supplemental Security Income; Aid to Families with Dependent Children (AFDC); food stamps; unemployment compensation; financial assistance for higher education
- o Illegal aliens may receive certain benefits such as Head Start, Special Supplemental Food Program for Women, Infants, and Children since legal immigration status is not a condition of eligibility
- o Illegal aliens may apply for AFDC and food stamps on behalf of their U.S. citizen children
- o Children born in the U.S. are automatically considered citizens independent of the parents status and are entitled to benefits

### **Tax Issues:**

- o Research studies indicate illegal aliens do pay taxes, including some federal & state income taxes, Social Security taxes, and sales, gasoline, and property taxes. However, actual amounts are arguable
- o Although the fiscal burden for aliens falls most heavily on states and local government, the federal government receives a large share of the taxes paid by aliens
- o In 1990 the average undocumented couple had an income of around \$10,000 per year (David Heer; *Undocumented Mexicans in the United States*; 1990); however, they paid little or no income tax, some sales taxes, and used at least \$4,500 in state and other tax funds per year for schooling (over \$6,000 if limited English proficiency) per child. This does not account for Medi-Cal ,AFDC, etc. support
- o Relative to the burden on state and local governments, illegal immigrants contribute less than those who



received amnesty, who contribute less than legal immigrants, who contribute less than native born (Vernez and McCarthy, "The Fiscal Costs of Immigration")

### Country of Origin Issues:

- o Attempting to stem the tide of illegal aliens by improving the conditions in the country of origin would realistically take decades to bring about major effects. Increased economic conditions can actually result in increased emigration since the resources would be more available to gain access
- o Emigration is expensive and the poorest Mexicans cannot afford it (illegal emigration can require hiring a guide and buying false documents for as much as \$2000)
- o In Mexico, the general view is that someone who takes a job in the U.S. is a family hero who contributes to the U.S. and Mexican economies
- o Only about 5% of undocumented Mexicans in the U.S. had been unemployed in Mexico (Stephen Moore of the Cato Institute)
- o During 1970's South Korea's economy was the fastest growing in the world, and its emigration rate to the U.S. was also the fastest growing

### Other Perceived Issues or Considerations:

- o The U.S.'s immigration laws are far more generous than those of Mexico or any other place in the world
- o The Mexican government denies education to illegal immigrants from Central America (Sally Hughes in *El Financero* (International Edition, November 1994))
- o Most adverse impacts of illegal immigration are the same for legal immigration, with the affect even greater since far more legal immigrants enter the U.S. than illegal
- o Generally, only about 20% of undocumented wives work. Thus, if public education and health care would not be available, the wife and children would probably not accompany the husband
- o What right does an individual have to make demands on a foreign government and its taxpayers when they have illegally come into that country?
- o One of the reasons used to justify a National ID card is to identify illegal aliens. However, the control government could control and the potential intrusion on citizens rights have stalled this initiative
- o Low-income black single mothers in Pasadena are being given lower priority for child-care services because undocumented women often have even lower incomes, thus higher priority to receive child care
- o California DMV has required proof of legal residence since the early 1990's to support an application for a driver's license

### General Immigration Issues and Statistics:

- o Responses to statement: "There are too many immigrants" yielded the following agreed/strongly agreed:
  - o Cuban Americans 66% Non-citizens (Cubans) 73%
  - o Mexican Americans 75% Non-citizens (Mexicans) 84%
  - o Puerto Ricans 79%
- o Many high tech companies cannot find enough American educated R&D engineers to fill positions, they must recruit immigrants
- o Most minority groups desire reductions in immigration, legal & illegal, in order to reduce competition
- o Legal Immigrant Destination by State 1982-1993

o California	3,581,999	34%	Illinois	509,684	5%
o New York	1,536,733	15%	New Jersey	459,845	5%
o Texas	950,762	9%	All others	2,734,453	26%
o Florida	673,422	6%			
- o Labor force participation rate among male immigrants is 77% (native born Americans - 74%)(1990). The highest labor force participation rate is 83% among Hispanic immigrants
- o Legal immigrants cannot receive most direct aid during their first 3 years. They can be deported as a public charge if they use public benefits during their first 5 years in this country

- o Per capita cost for government services to immigrants ranged from \$2,638 to \$4,476. Per capita revenue ranged from \$1,051 to \$3,644 (net result positive or negative depending upon the study)
- o The great wave of immigrants after the Civil War mostly from Europe, with large proportion by late 19<sup>th</sup> Century from poor regions of southern and eastern Europe. By 1981-1990, 37.2% of immigrants were from Asia, 22.6% from Mexico; 18% from other Latin American countries. Immigrant percentage of US population 1850-1920 avg. over 13%, in 1990's avg. about 8%
- o More than 90% of immigrants move into cities and live in highly visible ethnic enclaves
- o Immigrant (Statistical Abstract of the US, US Bureau of Prisons):

<u>Country of Origin</u>	<u>Population</u>	<u>Prisoners</u>
Mexico	50%	38%
Philippines	11%	—
Cuba	9%	17%
Korea	7%	—
Vietnam	6%	—
Chinese	6%	1%
Dominican Republic	4%	8%
Jamaica	4%	6%
Columbia	3%	22%
Nigerians	—	5%

**Sources:**

- a. Norm Matloff; 9 July 1995; University of California at Davis; "Dispelling the Myths Surrounding Proposition 187"
- b. "Immigration, Propositions and Dodging the Constitution" by Lawrence J. Siskind and Daniel W. Sutherland in *The Recorder*; Nov 21, 1994 (Legal profession journal)
- c. "Illegal Aliens - Assessing Estimates of Financial Burden on California"; GAO report of Nov 1994
- d. "Latinos Want a Tighter Border, Too" by Jesse Laguna; *Los Angeles Times Op-Ed*; Sept 23, 1994
- e. Norm Matloff, *San Diego Union-Tribune Op-Ed*, Feb 26, 1995
- f. "Sociologist Tackles Immigration Myths with Data Collection", *Stanford*
- g. "Statistics Vital to California: The Subsidies Wilson Overlooked in Immigration Debate" by B. Meredith Burke; *Sacramento Bee Op-Ed*; Feb 15, 1995
- h. "Issues '96: The Candidate's Briefing Book - Immigration"; *The Heritage Foundation*; Joe Cobb

## Session #34: Illegal Aliens

### *Homework: Discussion Questions*

1. *“Illegal aliens are only here to make a living and provide for their families back home – we have so much, why should we deny them an opportunity to prosper?”*
2. *“Didn’t Jesus command us to care for the needy, the poor and the downtrodden? Why should we keep them out of our country?”*
3. *“Virtually every one of us is a descendent of an immigrant – someone who wanted a better life and was willing to work for it. Why should we limit others from coming into our nation and contributing?”*
4. *“If we limit those coming into our country by nation or ethnic (and/or religious) background, isn’t that being racist or judgmental?”*
5. *“What right does a foreigner have to come into this country illegally and demand rights and services paid for by law abiding taxpayers?”*
6. *“What criteria should be used to determine if someone should be allowed to come and stay in this country permanently?” “What Biblical justification is there for any of these criteria?”*
7. *“Should those that are in this country illegally be put in jail or sent back home?”*
8. *“Do you think it is right to require English proficiency of every immigrant?”*
9. *“Should Muslims, Hindus, Taoists, etc., be admitted into this country in large numbers, and permanently?”*



## Session #35: Jury Duty (Session Outline)

*“Acquitting the guilty and condemning the innocent - the Lord detests them both”  
(Prov 17:15)*

### **1. Introduction: Though generally not an issue, some Christians are finding it difficult to serve on a jury?**

- a. Why do you think this is?
- b. Have you ever served on a jury? If so, what were your impressions?

### **2. The Biblical approach to dispensing justice in this world**

- a. Ultimately, God will judge everyone (Matt 25:32-46; Rom 2:6-8; 2 Cor 5:10)
- b. God has provided for justice in this life through a variety of means (Rom 13:3-5; Heb 13:17; Matt 16:19; 18:15-18; Deut 16:18)
- c. Are there any Biblical examples of a jury that you can think of?

### **3. Historical development of the jury system**

- a. Ancient Greece used a jury system (Socrates)
- b. Magna Carta addressed many abuses of the feudal system - laying the foundation for the right of jury (See Handout). However, the application of the jury system was unevenly applied for centuries
- c. The United States Constitution and Bill of Rights provide for jury trials directly. Why?
- d. Jury structure in the United States has: Grand Jury; Petty Jury; and Coroner's Jury

### **4. Issue #1: Should Christians allow themselves to serve as jurors?**

- a. Arguments against involvement
  - o Distinction between church and state (Rom 13:3-4; Matt 28:19-20; Eph 3:10-11)
  - o Believers are not to return evil for evil, but love our enemies (Matt 5:38-48)
  - o Christ set the example of not judging disputes (Luke 12:14)
  - o Christ showed He did not come the first time to destroy, but to save (Luke 9:51-56)
  - o Our citizenship is in heaven (Phil 3:20) not this world
  - o We are not to be unequally yoked with the world (2 Cor 6:14)
  - o We have no business judging the world (1 Cor 5:12)
  - o Chief proponents: Mennonites; non-resistant Christians; Ana-Baptists
- b. What counter-arguments do you have relative to the above?
  - o Is there a distinction between the church's role and an individual Christian's role?
  - o Do we have the freedom to be involved in governmental actions as long as we do not violate our conscience or an explicit command of God?
  - o Is there a distinction between personal actions towards those who harm us and those directed against others that we would sit in judgment of?
  - o Is Jesus's example normative for all believers at all times?
  - o Are we commanded to expose evil?
  - o Who is to define what is evil?
  - o In serving on a jury, are we not also helping to protect the innocent person?

### **5. Issue #2: Is jury nullification a valid principle?**

- a. Definition: Jury nullification is when a jury departs from the judge's instructions on the law and acquits a defendant it believes may have been technically proved guilty

- b. Background
  - o A Biblical example? (1 Sam 14:24-45)
  - o William Penn (1670) was acquitted though he broke the law when preaching as a Quaker
  - o Jurors in Colonial America nullified forfeitures under the English Navigation Acts
  - o Zenger (1735) jury trial acquitted him of violating English law of publishing anything criticizing officials without prior approval
  - o Fugitive Slave Law (1850) was virtually unenforceable in the Northern states  
(See Handout: Selected Quotes on Jury Right to Judge the Law as well as the Evidence)
- c. Difficulty: Balancing the control of an abusive government and invalidating just laws

### **6. Bottom lines:**

- a. Christians have the freedom and right to participate in governmental functions as well as serve as jurors (who is better equipped to do so?)
- b. Christians must obey God rather than man (Acts 5:29), and not violate our conscience before God when making decisions on a jury
- c. We must be careful to not be so critical of all laws that we effectively remove ourselves from citizenship service
- d. Jury duty allows us to set an example of salt and light, witness to God's standard, and ensure justice is done

### **7. Practical considerations:**

- a. When questioned as to whether we can judge facts and not the law, we could say "yes, to the best of my ability and understanding of the law" or something similar
- b. Perjury is possible if an oath is taken, then gone back on it (at least this is being threatened)
- c. Jury nullification is the final check against a corrupt government imposing unjust laws (we all suffer when this happens). But the assumption is that a moral foundation exists that can judge the merit of the law. If this is destroyed, then special interests and vile actions can be unenforceable (sodomy; bestiality; drug use; prostitution; etc.)
- d. Attend jury trials when time allows - informative and educational
- e. Make sure we understand the law, and its intent as well as we can
- f. Educate ourselves on the development of the Jury system, and its strengths and weaknesses

### **8. References:**

1. G.R.C. Davis; Magna Carta, Revised Edition, British Library, 1989; Copyright 1997, the British Library Board
2. International Society for Individual Liberty, Benicia CA; [www.isil.org](http://www.isil.org)
3. General FAQ's on juries: Canada's Schoolnet; "The Jury in Criminal Cases" British Development; [www.acjnet.org/youthfaq](http://www.acjnet.org/youthfaq)
4. Barkan, "Jury Nullification in Political Trends, 1983, cited 52 Harvard Law Review, 682-616

## Historical Documents Guaranteeing Jury Trial

### *Magna Carta*

*(15 June, 1215; King John of England at Runnymede)*

“To any man whom we have deprived or dispossessed of lands, castles, liberties, or rights, without the lawful judgment of his equals, we will at once restore these.”

“If we have deprived or dispossessed any Welshmen of lands, liberties, or anything else in England or in Wales, without the lawful judgement of their equals, these are at once to be returned to them.”

“With regard to the return of the sisters and hostages of Alexander, king of Scotland, his liberties and his rights, we will treat him in the same way as our other barons of England,... This matter shall be resolved by the judgement of his equals in our court.”

### *The Constitution of the United States*

#### Article III.

##### Section. 2.

The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority;—to all Cases affecting Ambassadors, other public Ministers and Consuls;—to all Cases of admiralty and maritime Jurisdiction;—to Controversies to which the United States shall be a Party;—to Controversies between two or more States;—between a State and Citizens of another State;—between Citizens of different States;—between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.

In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make.

The Trial of all Crimes, except in Cases of Impeachment, shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed.

### *The Constitution of the United States (Bill of Rights)*

#### Amendment VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defense.

#### Amendment VII

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

**California Constitution**  
**Article 1 Declaration of Rights, Section 16**

**"Trial by jury is an inviolate right** and shall be secured to all, but in a civil cause three-fourths of the jury may render a verdict. A jury may be waived in a criminal cause by the consent of both parties expressed in open court by the defendant and the defendant's counsel. In a civil cause a jury may be waived by the consent of the parties expressed as prescribed by statute. In civil causes the jury shall consist of 12 persons or a lesser number agreed on by the parties in open court. In civil causes other than causes within the appellate jurisdiction of the court of appeal the Legislature may provide that the jury shall consist of eight persons or a lesser number agreed on by the parties in open court. In criminal actions in which a felony is charged, the jury shall consist of 12 persons. In criminal actions in which a misdemeanor is charged, the jury shall consist of 12 persons or a lesser number agreed on by the parties in open court"

***Note: Emphasis added***



## Selected Quotes on Jury Right to Judge the Law as well as the Evidence

**Thomas Jefferson (1789);** “I consider trial by jury as the only anchor ever yet imagined by man, by which a government can be held to the principles of its constitution”

**John Adams (Quoted in Yale Law Journal 74 (1964); (1771));** “It’s not only...[the juror’s] right, but his duty, in that case, to find the verdict according to his own best understanding, judgement, and conscience, though in direct opposition to the direction of the court”

**John Jay (First Chief Justice, U.S. Supreme Court (1794));** “The jury has a right to judge both the law as well as the fact in controversy”

**Alexander Hamilton (1804);** “Jurors should acquit even against the judge’s instruction...’if exercising their judgement with discretion and honesty they have a clear conviction that the charge of the court is wrong.”

**Samuel Chase (U.S. Supreme Court (1804));** “The jury has the right to determine both the law and the facts.”

**Oliver Wendell Holmes (Hornig v. District of Columbia, 249 U.S. 596 (1920));** “The jury has the power to bring a verdict in the teeth of both the law and the facts.”

**U.S. vs. Dougherty (1972); [D.C. Circuit Court of Appeals];** “The jury has...’unreviewable and irreversible power...to acquit in disregard of the instructions on the law given by the trial judge.”

**Justice Byron White (Taylor v. Louisiana, 419 US 522, 530 (1975));** “The purpose of a jury is to guard against the exercise of arbitrary power - to make available the commonsense judgment of the community as a hedge against the overzealous or mistaken prosecutor and in preference to the professional or perhaps overconditioned or biased response of the judge.”

**U.S. Supreme Court (State of Georgia v. Brailsford, 3 DALL. 1,4);** “...it is presumed, that the juries are the best judges of facts; it is, on the other hand, presumed that the courts are the best judges of law. But still, both objects are within your power of decision. You have a right to take upon yourselves to judge of both, and to determine the law as well as the fact in controversy.”

**Constitution of Maryland (Article XXIII);** “In the trial of all criminal cases, the Jury shall be the Judges of Law, as well as fact, except that the Court may pass upon the sufficiency of the evidence to sustain a conviction.”

**Indiana Constitution (Article 1, Section 19, Upheld in Holliday v. State 257N.E.579, 1970);** “In all criminal cases whatsoever, the jury shall have the right to determine the law and the facts.”

**4<sup>th</sup> Circuit Court of Appeals (United States v. Moylan, 417F.2d1006, 1969);** “If the jury feels the law is unjust, we recognize the undisputed power of the jury to acquit, even if its verdict is contrary to the law as given by a judge, and contrary to the evidence...If the jury feels that the law under which the defendant is accused is unjust, or that exigent circumstances justified the actions of the accused, or for any reason which appeals to their logic or passion, the jury has the power to acquit, and the courts must abide by that decision.”

**Justice Wiseman (U.S. v. Datcher 830 F.Supp. 411, 417 M.D. Tennessee, 1993);** “The Supreme Court has not mandated that juries be in the dark on the issue of sentence. Those courts so ruling have done so on unconvincing grounds. The power of jury nullification historically has extended to sentencing decisions, and it rightfully should extend to such decisions. This court finds no precedential rationale for rejecting the defendant’s motion.” “...this remedy [jury nullification] is one that should be reserved for only those cases where criminal law and community norms greatly diverge”

Quotations taken from: Jury Rights Project ([www.home.utah-inter.net/don-tiggre/jrp.jurquotes](http://www.home.utah-inter.net/don-tiggre/jrp.jurquotes))

## ***Homework: Discussion Questions***

- o "Should greater mercy be shown to a convicted criminal that shows deep remorse than one that does not?"*
- o "Why are lawyer jokes so prevalent?"*
- o "Could you serve on a jury that would try a person for first degree murder, knowing they may be executed if convicted?"*
- o "Is it reasonable to believe that 12 different jurors would generally come to the same conclusion on any matter, particularly whether someone is guilty or innocent of a crime?"*
- o "Should jury duty be compulsory for everyone?"*
- o "If you were to devise a different approach to judge guilt or innocence, what would it be like?"*
- o "Why do you think '12' became the number of jurors most commonly used?"*
- o "Should 'Voir Dire' be allowed, or should jurors be selected completely by random?"*
- o "Could a Christian ever convict, with a clear conscience, a person of murder when there were no witnesses?" (Deut 19:15)*
- o "Could you ever be the one person that would result in a 'hung' jury?"*
- o "How long of a trial would you be willing to be a juror for?"*
- o "Are there any type of trials that you would not be willing to serve on?" "If so, why?"*

## Session #36: Hate Crimes (Session Outline)

*“Jesus replied: Love the Lord your God with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself.”(Matt 22:37-39)*

1. Introduction: Though hate is motivating factor for many Crimes, Hate Crime Legislation is a of recent origin D
  - a. Since the '60's strong lobbying groups pushed for protective legislation: Civil rights; feminists; etc.
  - b. Hate Crime Background - Federal Level
    - o April 23, 1990 - Congress enacted the “Hate Crime Statistics Act of 1990”
    - o Sept 1994 - “The Violent Crime Control and Law Enforcement Act” amended the previous Act to add disabilities (physical and mental)(See Handout: Collection Guidelines)
    - o Current pending Congressional legislation (“Hate Crimes Prevention Act of 1999”)(H.R. 1082 of March 11, 1999; S. 622 of March 16, 1999)
  - c. Background - State Level: See Handout: Pending California Legislation Concerning “Hate Crimes”
  - d. What are Hate Crimes?

VIOLENT CRIME CONTROL AND LAW ENFORCEMENT ACT OF 1994 SEC. 280003.

(a) Definition.—In this section, “hate crime” means a crime in which the defendant intentionally selects a victim, or in the case of a property crime, the property that is the object of the crime, because of the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.(28 U.S.C. 994 note)
  - e. Are there great numbers of Hate Crimes being committed? Are these data accurate? (See Handouts)
2. Justice is the foundation upon which any society exists - when aligned with God’s standards, blessings occur, when not - corruption and violence follows
  - a. Biblical Justice addresses at three relationships (God & man; man to man; government to man)
  - b. First and foremost is our relationship to God (Vertical relationship)
    - o God is the ultimate judge of all mankind in this life and in the life hereafter (**Gen 18:25; Psalm 58:11; 82:1; 96:13; Eccl 3:17; 11:9; Heb 12:23**)
    - o God demands perfection obedience to His will (**Matt 5:48; 1 Peter 1:16; Lev11:44,45; 19:2**)
    - o God reveals His righteous standard by several means: (**2 Tim 3:16 Rom 1:20 Rom 2:14-16**)
    - o In this life, God displays His mercy and wrath toward both individuals and nations (**Ex 6:6; Eccl 3:17; 12:14; 2 Cor 5:10**)
    - o When Christ returns, God will apply His just standard to all of mankind (**Matt 25:32; Acts 17:31; Rom 14:12; 2 Cor 5:10; Rev 20:12**) - there will be no mistakes
  - c. Man as he relates to his fellow man (Horizontal relationship)(**Matt 5:38-45; 22:39; Luke 6:27-36**)
    - o Jesus Himself set the example of how we are to react to the evil around us
    - o Likewise, the Epistles teach that believers are not to be like the world, but to be like Christ (**Rom 12:2;19-21; 13:8; 1 John 2:6;1 Peter 2:22-23**)
  - d. God instituted government to dispense justice among men (**Gen 9:5-6; Rom 13:1-6; 1 Tim 2:2**)
3. The Bible provides many basic principles to govern justice in this country (selected ones):
  - a. Government is to instill terror in the evil doer by being diligent in the dispensing of justice (**Rom 13:3a; Prov 21:15; Deut 19:19b,20-21**). Some attributes:
    - o Visible; Swift (**Deut 25:1-3; Eccl 8:11**); impartial (**Prov 18:5; 17:15; 24:23-25; 21:13**)
    - o Without pity (**Deut 19:11-13,21**), appropriate (**Ex 21:24; Lev 24:20; Deut 19:21**)
    - o Equal protection under the law (**Lev 24:22; Num 9:14; 15:16**)
  - b. Basic judicial principles found in the Bible include:
    - o Standard of proof (two or more witnesses)(**Deut 19:15**); due process to resolve guilt/innocence
    - o Punishing a false witness (**Deut 19:18-19**); carelessness (**Deut 22:8**)
    - o Punishing only the guilty person (**Deut 24:16**); right of appeal (**Ex 18:13-27**)
4. Major changes over the last 100 years have fundamentally altered the way justice is viewed
  - a. Growth of humanism, evolution, and relativism has removed belief there are “truths” from God that don’t change (natural and revealed law)

- b. Supreme Court legislation of new "rights" never intended in the Constitution
  - c. Training of law students from a humanistic worldview; justice is constantly changing (*ref (d)*)
5. Major wrongs will be created in our current judicial system which could pervert justice
- o Fundamentally, hate crimes legislation increases punishment of individuals motivated by "hate" towards specific categories of individuals or groups (arbitrarily selected for political advantage)
  - o Virtually all crime can be motivated by "hate" in one form or another
  - o Hate crime legislation is primarily a victim's discrimination law - certain victims have less protection
  - o This approach obviously panders to the "politically correct" thinking to win the approval and support of targeted groups. This could change overnight
  - o It creates a strong Federal presence in fundamentally State issues
  - o Hate crime laws can and will infringe upon free speech. The pre-cursor will be Hate Speech!
  - o Double jeopardy issues are created (Federal prosecution and State prosecution)
  - o Bottom line: this constitutes legal discrimination against selected victims because of their religious beliefs, race, or any other factor specifically identified
  - o All laws should be enforced without regard to subjective and irrelevant factors
  - o In Hate Crimes, evidence of prejudice, bias, unloving, intolerant attitudes can be used to allow punishment even harsher than the crime would normally warrant
6. There are very significant implications that naturally flow from a Hate Crime mentality
- a. Fundamental approach initially was to:
    - o Provide Federal law protection beyond the State to allow resources (greater) to be applied to supplement State resources
    - o Provide Federal prosecution option should there be a "miscarriage" of justice at the State level (O.J. Simpson example?)
    - o Civil rights issues (race based); feminist issues (equal pay for equal work); then discrimination in general became natural Federal issues to pursue
    - o Federal imposition has increased dramatically, and covers many "hot political issues" currently (abortion clinics; sexual orientation; etc.) and will continue
  - b. Hate Crime acceptance allows Federal and State "social engineering" legislation to be directed at a class of people to win major minority class support
  - c. Once accepted as a tenant of law that some crimes are worse because of the motivation:
    - o Tolerance will be taught in the schools. Awareness training of alternative groups
    - o Mandatory "Hate Prevention Training" and indoctrination will follow
    - o Alliances of schools, community groups and law enforcement agencies will intrude in homes
    - o Development and implementation of a "Hate Prevention Policy" will occur for schools
    - o Free speech and expression of sincerely held beliefs will become unlawful ("Hate speech")
    - o All opposition to the depraved sinful acts that are legal will be outlawed
7. We can have significant impact upon the laws in this land.
- o First, we must become knowledgeable of God's laws and how they apply to our society (**Prov 29:18\***)
  - o We can become knowledgeable of the fallacies associated with Hate Crimes (See Handout on Issues)
  - o We can encourage our law makers to pass just laws and ensure they are enforced (**Prov 11:1; 21:15**)
  - o Monitor current legislation actions (See Handout: Pending California Legislation)
  - o We can elect officials that understand Biblical principles, the rule of law, and the need for justice
  - o We can research records of judges in dealings with criminals & understanding of the law (**Prov 28:4**)
  - o We can write clearly and often to our elected officials letting them know of our support or concern over pending legislation ("Committee on Moral Concerns" based in Sacramento)(**Prov 11:14**)
  - o We can consider support of those Christ honoring organizations that are attempting to defend our religious liberties in this country ("American Center for Law and Justice"; "Alliance Defense Fund"; "The Rutherford Institute; etc.)
  - o Remember: Only God can accurately judge a man's heart; man can only judge a man's actions

References:

- a. "Legislating Morality - Is it Wise? Is it Legal? Is it Possible?" Norman Geisler & Frank Turek; 1998
- b. "Understanding the" David A. Noebel; 1994
- c. "Questions & Answers About 'Hate Crimes'"; Coral Ridge Ministries Fact Sheet; 1999

**Background (excerpts):**

“...April 23, 1990, Congress enacted the Hate Crime Statistics Act of 1990” requiring “...the Attorney General to...collect...data...about crimes that manifest evidence of prejudice based on race, religion, sexual orientation, or ethnicity, including where appropriate the crimes of murder and non-negligent manslaughter; forcible rape; aggravated assault, simple assault, intimidation; arson; and destruction, damage or vandalism of property”

“In September 1994, the Violent Crime Control and Law Enforcement Act amended the Hate Crime Statistics Act to add disabilities, both physical and mental, as factors...”

**Developing a Collection Approach (excerpts):**

“The types of bias to be reported to the FBI’s UCR Program are limited to those mandated by the enabling Act and its subsequent amendments, i.e. bias based on ‘race, religion, disability, sexual orientation, or ethnicity.’ Because in the UCR Program, *ethnicity* has been limited to whether a person is or is not Hispanic, the term *ethnicity/national origin* was adopted to denote a broader meaning”

**Definitions (excerpts):**

“Bias – A preformed negative opinion or attitude toward a group of persons based on their race, religion, disability, sexual orientation, or ethnicity/national origin.”

“Bias Crime – A criminal offense committed against a person or property which is motivated, in whole or in part, by the offender’s bias against a race, religion, disability, sexual orientation, or ethnicity/national origin; also known as Hate Crime.”

“Note: Even if the offender was mistaken in his/her perception that the victim was a member of the group he or she was acting against, the offense is still a bias crime because the offender was motivated by bias against the group”

“Hate Group – An organization whose primary purpose is to promote animosity, hostility, and malice against persons belonging to a race, religion, disability, sexual orientation, or ethnicity/national origin, which differs from that of the members of the organization, e.g. the Ku Klux Klan, American Nazi Party.”

“Sexual-Orientation Bias – A preformed negative opinion or attitude toward a group of persons based on their sexual attraction toward, and responsiveness to, members of their own sex or members of the opposite sex, e.g., gays, lesbians, heterosexuals.”

**Objective Evidence that the Crime was Motivated by Bias (excerpts):**

“...The mere fact that the offender is biased against the victim’s race, religion, disability, sexual orientation, and/or ethnicity/national origin does not mean that a hate crime was involved. Rather, the offender’s criminal act must have been motivated, in whole or in part, by his/her bias.”

“...Therefore, before an incident can be reported as a hate crime, sufficient objective facts must be present to lead to a reasonable and prudent person to conclude that the offender’s actions were motivated, in whole or in part, by bias. While no single fact may be conclusive, facts such as the following, particularly when combined, are supportive of a finding of bias:”

“1. The offender and the victim were of different race, religion...”

- "2. Bias-related oral comments, written statements, or gestures were made by the offender..."
- "3. Bias-related drawings, markings, symbols, or graffiti were left at the crime scene."
- "4. Certain objects, items, or things which indicate bias were used. For example, the offenders wore white sheets with hoods covering their faces or a burning cross was left..."
- "5. The victim is a member of a racial, religious... group which is overwhelmingly outnumbered by other residents in the neighborhood where the victim lives and the incident took place. This factor loses significance with the passage of time..."
- "6. The victim was visiting a neighborhood where previous hate crimes were committed against other members of his/her racial..."
- "7. Several incidents occurred in the same locality, at or about the same time, and the victims were all of the same race, religion..."
- "8. A substantial portion of the community where the crime occurred perceived that the incident was motivated by bias."
- "9. The victim was engaged in activities promoting his/her race, religion..."
- "10. The incident coincided with a holiday or a date of particular significance relating to race, religion..."
- "11. The offender was previously involved in a similar hate crime or is a hate-group member"
- "12. There were indications that a hate group was involved."
- "13. A historically established animosity existed between the victim's and the offender's groups"
- "14. The victim, although not a member of the targeted racial... was a member of an advocacy group supporting the precepts of the victim group"

**Criteria of Hate Crime (excerpts):**

"The object of the data collection is to indicate whether the offender was motivated to commit the offense because of his/her bias against a racial, religious, disability, sexual-orientation, or ethnic/national origin group. Because of the difficulty of ascertaining the offender's subjective motivation, bias is to be reported *only if* investigation reveals sufficient objective facts to lead a reasonable and prudent person to conclude that the offender's actions were motivated, in whole or in part, by bias. The specific types of bias to be reported follow:"

"Racial Bias:

Anti-White  
 Anti-Black  
 Anti-American Indian/Alaskan Native  
 Anti-Asian/Pacific Islander  
 Anti-Multi-Racial Group

Religious Bias:

Anti-Jewish  
 Anti-Catholic  
 Anti-Protestant  
 Anti-Islamic (Moslem)  
 Anti-Other Religion (Buddhism, Hinduism, Shintoism, etc.)  
 Anti-Multi-Religious Group  
 Anti-Atheism/Agnosticism"

Disability Bias:

Anti-Physical Disability  
 Anti-Mental Disability

Sexual-Orientation Bias:

Anti-Male Homosexual (Gay)  
 Anti-Female Homosexual (Lesbian)  
 Anti-Homosexual (Gay and Lesbian)  
 Anti-Heterosexual  
 Anti-Bisexual

Ethnicity/National Origin Bias:

Anti-Hispanic  
 Anti-Other Ethnicity/National Origin

**Cautions (excerpts):**

- "1. Need for case-by-case assessment of the facts..."
- "2. Misleading Facts - ...For example, the offender used an epithet to refer to the victim's race, but the offender and victim were of the same race."
- "3. Feigned Facts - ...For example, students of a religious school vandalize their own school, leaving anti-religious statements and symbols on its walls in the hope that they will be excused from attending class."
- "4. Offender's Mistaken Perception - ...For example, a middle-aged, non-gay man walking by a bar

frequented by gays was attacked by six teenagers who mistakenly believed the victim had left the bar and was gay. Although the offenders were wrong on both counts, the offense is a hate crime because it was motivated by the offenders' anti-gay bias."

**Submitting Hate Crime Data to the FBI's UCR Program (excerpts):**

"4. What offenses are to be reported?

Murder and Non-negligent Manslaughter	Forcible Rape
Robbery	Aggravated Assault
Burglary	Larceny-theft
Motor Vehicle Theft	Arson
Simple Assault	Intimidation
Destruction, Damage, or Vandalism of Property"	

**Appendix I Hate Crime Statistics Act (as amended, 28 USC 534)(excerpts):**

"Sec 2. (a) Congress finds that –

- "(1) the American family life is the foundation of American Society,
- (2) Federal policy should encourage the well-being, financial security, and health of the American family,
- (3) schools should not de-emphasize the critical value of American family life,
- (4) Nothing in this Act shall be construed, nor shall any funds appropriated to carry out the purpose of the Act be used, to promote or encourage homosexuality."

## Pending California Legislation Concerning "Hate Crimes"

(Status as of 7 April, 2001)

*Note: (1) Bill descriptions taken from "www.civilrights.org" web site*

*(2) Legislation status found at California legislation website: "<http://leginfo.public.ca.gov/bilinfo.html>"*

*(3) With the exception of SB 1326 (Legislative Session 2001-2002) all Bills are Legislative Session 1999-2000*

### **Bill description (SB 850):**

Existing law provides that any person who commits a felony or attempts to commit a felony because of a person's race, color, religion, nationality, country of origin, ancestry, gender, disability, or sexual orientation or because he or she perceives the victim to have one or more of those characteristics shall receive an additional term in the state prison. This bill would extend these provisions to include situations where the felony committed against the victim because he or she associates with a person who has one or more of those characteristics.

**Status:** Inactive

### **Bill description (AB 1964):**

This bill would make it a felony for a person to cause or encourage a to commit a hate crime, as specified. By defining a new crime, this bill would impose a state-mandated local program.

**Status:** Active (Failed in committee, reconsideration granted)

### **Bill description (AB 1931):**

This bill would require the State Department of Education to provide regional training to assist school district personnel in the identification and determination of hate violence on school campuses.

**Status:** Inactive(Chaptered to the Secretary of State)

### **Bill description (SB 1734):**

This bill would state Legislative findings and declaration regarding hate crimes and would state the intent of the Legislature to enact laws to deter hate-motivated behavior, train teachers, school administrators, and law enforcement personnel regarding hate groups and hate-motivated behavior, improve tolerance and diversity curriculum for pupils in the lower elementary grades, and encourage partnerships to minimize the influence of hate groups.

**Status:** Active (To Committee on RLS)

### **Bill description (AB 1785):**

This bill would require the State Board of Education to revise the state curriculum frameworks and guidelines and the moral and civic education curricula to include human relations education, with the aim of fostering an appreciation of the diversity of California's population and discouraging the development of discriminatory attitudes and practices.

**Status:** Inactive (Chaptered by Secretary of State)

### **Bill description (AB 2719):**

Existing law provides that whoever denies another person the right to be from any violence or intimidation by threat of violence, committed against their persons or property because of their race, color, or religion, among other things, or aids, incites or conspires in that denial, is liable each and every offense for the actual damages suffered by any person denied that right. This bill would further specify that the civil penalty may be awarded in any action brought by the person denied the right, or by the Attorney General, a district attorney, or city attorney.

**Status:** Inactive (Chaptered by Secretary of State)



**Bill description (SB 1569):**

This bill would expand the definition of a hate crime to include those person who are victimized based upon their association with other people who have one or more of those characteristics included in existing hate crimes law. (race, color, religion, ancestry, national origin, disability, gender or sexual orientation)

**Status:** Inactive (Returned to Secretary of State)

**Bill description (AB 1809):**

This bill would create a statewide hate crimes registry within the Department of Justice functionally similar to that required of sex offenders and would impose a registration requirement for 10 years following conviction or release on every person who is convicted of a serious or violent felony where the victim suffers death or great bodily injury or a property crime against a religious organization where more than \$5000 in damage was committed.

**Status:** Active (In Committee)

**Bill description (SB 1326):**

This bill would require the State Department of Education to review and report to the State Board of Education on the extent of curricular units in grades 1 to 12, inclusive, focused on human relations, racism and anti-Semitism, and those intended to promote greater knowledge of the nature of diversity in California.

**Status:** Active (Referred to Committee on Education)

**Bill description (AB 741):**

This bill would appropriate \$5,000,000 to the Office of Criminal Justice Planning for expenditure in support of the prosecution of hate crimes.

**Status:** Active (In Committee)

**Bill description (SB 80):**

This bill would establish the California Commission on Combating Hate Groups and the Attorney General's Commission on Hate Crime Prevention and Prosecution, and would specify their purposes and membership.

**Status:** Inactive (Vetoed; sustained)

## State of California Guidelines for the Identification of Hate Crimes

A reportable hate crime is any criminal act or attempted criminal act to cause physical injury, emotional suffering, or property damage which is or appears to be motivated, all or in part, by the victim's race, ethnicity, religion, sexual orientation, physical or mental disability.

### *Initial review of a suspected hate crime should consider the following factors:*

- o Is the motivation of the offender known?
- o Are the victim and the offender from different racial, religious, ethnic, sexual orientation, or is the victim targeted because of his or her physical or mental disability?
- o Were any racial, religious, ethnic, sexual orientation, physical or mental disability bias remarks made by the offender?
- o Were there any offensive symbols, words or acts that are known to represent a hate group or other evidence of bias against the victim's group?
- o Does the victim perceive the action of the offender to have been motivated by bias?
- o Did the incident occur on a holiday or other day of significance to the victim's group or the offender's group?
- o What do the demographics of the area tell you about the incident - was the victim in an area where the predominant population is dissimilar to the victim's group?
- o Is there no clear other motivation for the incident?

### *Second level of review before making the final determination of whether an incident was motivated by bias:*

- o Is the victim a member of a targeted racial, religious, ethnic, sexual orientation, physical or mental disability group?
- o Has the victim or victim's group been subjected to repeat attacks of a similar nature?
- o Does a substantial portion of the community where the crime occurred perceive that the incident was motivated by bias?
- o Would the incident have taken place if the victim and offender were the same race, religion, ethnic group, sexual orientation, physical or mental disability?

*Ref: <http://caag.state.ca.us/cjsc/hatecrim.htm/linkmes>*

**Selected "Hate Crime" Statistics  
(FBI Uniform Crime Reports)**

<u>1997 Reported Incidents</u>			<u>Reportable Offenses</u>	
<u>Category</u>	<u>Number</u>	<u>%</u>		
o Race	4,710	58.5%	<i>Murder</i>	<i>Forcible Rape</i>
o Religion	1,385	17.2%	<i>Non-negligent Manslaughter</i>	<i>Larceny-theft</i>
o Sexual Orientation	1,102	13.7%	<i>Robbery</i>	<i>Arson</i>
o Ethnicity/National Origin	836	10.4%	<i>Aggravated Assault</i>	<i>Intimidation*</i>
o Disability	12	0.15%	<i>Burglary</i>	<i>Simple Assault</i>
o Multiple Bias Incidents	4	0.05%	<i>Motor Vehicle Theft</i>	
Total	8,049	100%	<i>Destruction, Damage, or Vandalism of Property</i>	

\* In '95, '96 & '97 intimidation (verbal assault) was the single most frequently reported offense

<u>Hate Crime Statistics Based Upon Sexual Orientation</u>							
	<u>1991</u>	<u>1992</u>	<u>1993</u>	<u>1994</u>	<u>1995</u>	<u>1996</u>	<u>1997</u>
Total Incidents Reported	4,588	6,623	7,587	5,932	7,947	8,759	8,049
Based upon Sexual Orientation	--	767	860	685	1,019	1,016	1,102
Percentages		11.6%	11.3%	11.5%	12.8%	11.6%	13.7%

According to the FBI:

- o There are over 18,000 murders nationwide. In 1997 only 8 were found to be "Hate Crimes" and only 3 of these were anti-gay
- o Of 13.2 million criminal offenses, "Hate Crimes" accounted for under 1/10th of 1%. Also, most "bias" offenses were low-level crimes, including speech perceived as threatening, the most common of which was intimidation
- o The majority of American communities reported no "Hate Crimes" at all, even though the public portrayal is that it is epidemic

**Reported Hate Crimes by Sexual Orientation Type for 1997**

<u>Sexual Orientation</u>	<u>Incidents</u>	<u>Offenses</u>	<u>Victims</u>	<u>Known Offenders</u>
Anti-Male Homosexual	760	912	927	1,032
Anti-Female Homosexual	188	229	236	158
Anti-Homosexual	133	229	236	158
Anti-Heterosexual	12	14	14	14
Anti-Bisexual	9	10	10	8
1997 Totals	1,102	1,375	1,401	1,315

**Comparison of FBI Hate Crime Statistics (1991-1995)**

	<u>1991</u>	<u>1992</u>	<u>1993</u>	<u>1994</u>	<u>1995</u>
Participating Agencies	2,771	6,181	6,551	7,356	9,584
Total Hate Crime Incidents	4,558	6,623	7,587	5,932	7,949
Number of States Reporting	32	42	47	44	46 (Including D.C.)
Percentage of U.S. population represented	N/A	51%	58%	58%	75%

**Number of Offenses in 1996 by Type**  
(U.S. Department of Justice; FBI; Uniform Crime Reports)

	<b>Total</b>	<b>M</b>	<b>FR</b>	<b>AA</b>	<b>SA</b>	<b>I</b>	<b>O</b>
<b><i>Total</i></b>	<b>10,706</b>	<b>12</b>	<b>10</b>	<b>1,444</b>	<b>1,762</b>	<b>4,130</b>	<b>1</b>
<b><i>Race</i></b>	<b>6,767</b>	<b>8</b>	<b>9</b>	<b>1,004</b>	<b>1,219</b>	<b>2,712</b>	<b>1</b>
o Anti-White	1,384	1	5	281	430	399	0
o Anti-Black	4,469	5	4	599	676	1,880	1
o Anti-Am. Indian/Alaskan	69	0	0	17	14	0	0
o Anti-Asian/Pac. Islander	527	1	0	60	64	273	0
o Anti-Multi-Racial Group	318	1	0	47	35	130	0
<b><i>Ethnicity/National Origin</i></b>	<b>1,163</b>	<b>2</b>	<b>1</b>	<b>182</b>	<b>211</b>	<b>494</b>	<b>0</b>
o Anti-Hispanic	710	2	1	123	147	290	0
o Anti-Other Ethn./Nat. O.	453	0	0	59	64	202	0
<b><i>Religion</i></b>	<b>1,500</b>	<b>0</b>	<b>0</b>	<b>34</b>	<b>39</b>	<b>442</b>	<b>0</b>
o Anti-Jewish	1,182	0	0	18	26	363	0
o Anti-Catholic	37	0	0	0	1	9	0
o Anti-Protestant	80	0	0	2	1	9	0
o Anti-Islamic	33	0	0	1	0	25	0
o Anti-Other Religious Group	139	0	0	10	10	28	0
o Anti-Multi-Religious Group	27	0	0	3	1	8	0
o Anti-Atheism/Agnostic/etc.	2	0	0	0	0	0	0
<b><i>Sexual Orientation</i></b>	<b>1,256</b>	<b>2</b>	<b>0</b>	<b>222</b>	<b>287</b>	<b>4,720</b>	<b>0</b>
o Anti-Male Homosexual	927	2	0	188	225	334	0
o Anti-Female Homosexual	185	0	0	21	45	70	0
o Anti-Homosexual	94	0	0	11	12	35	0
o Anti-Heterosexual	38	0	0	1	1	29	0
o Anti-Bisexual	12	0	0	1	4	4	0
<b><i>Multiple-Bias Incidents</i></b>	<b>20</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>6</b>	<b>10</b>	<b>0</b>

Note: M=Murder; FR=Forcible Rape; AA=Aggravated Assault; SA=Simple Assault; I=Intimidation; O=Other

## Number of Offenses in 1996 by Type (Cont'd)

(U.S. Department of Justice; FBI; Uniform Crime Reports)

	<b>R</b>	<b>B</b>	<b>LT</b>	<b>MVT</b>	<b>A</b>	<b>DDV</b>	<b>O</b>	<b>CAS</b>
<b>Total</b>	<b>155</b>	<b>140</b>	<b>75</b>	<b>7</b>	<b>75</b>	<b>2,874</b>	<b>4</b>	<b>17</b>
<b>Race</b>	<b>93</b>	<b>74</b>	<b>44</b>	<b>3</b>	<b>38</b>	<b>1,549</b>	<b>2</b>	<b>11</b>
o Anti-White	60	13	15	1	2	174	1	2
o Anti-Black	26	48	21	1	33	1,169	0	6
o Anti-Am. Indian/Alaskan	1	0	0	0	0	7	0	0
o Anti-Asian/Pac. Islander	5	6	5	1	1	111	0	0
o Anti-Multi-Racial Group	1	7	3	0	2	88	1	3
<b>Ethnicity/National Origin</b>	<b>28</b>	<b>17</b>	<b>5</b>	<b>1</b>	<b>7</b>	<b>209</b>	<b>2</b>	<b>4</b>
o Anti-Hispanic	17	9	5	0	3	112	0	1
o Anti-Other Ethn./Nat. O.	11	8	0	1	4	97	2	3
<b>Religion</b>	<b>3</b>	<b>42</b>	<b>14</b>	<b>2</b>	<b>22</b>	<b>901</b>	<b>0</b>	<b>1</b>
o Anti-Jewish	2	19	7	0	10	737	0	0
o Anti-Catholic	1	3	2	0	1	20	0	0
o Anti-Protestant	0	8	1	0	6	53	0	0
o Anti-Islamic	0	1	0	0	0	6	0	0
o Anti-Other Religious Group	0	8	4	2	5	71	0	1
o Anti-Multi-Religious Group	0	1	0	0	0	14	0	0
o Anti-Atheism/Agnostic/etc.	0	2	0	0	0	0	0	0
<b>Sexual Orientation</b>	<b>31</b>	<b>6</b>	<b>12</b>	<b>0</b>	<b>8</b>	<b>215</b>	<b>0</b>	<b>1</b>
o Anti-Male Homosexual	27	3	5	0	6	136	0	1
o Anti-Female Homosexual	2	1	5	0	1	40	0	0
o Anti-Homosexual	2	2	0	0	1	31	0	0
o Anti-Heterosexual	0	0	1	0	0	6	0	0
o Anti-Bisexual	0	0	1	0	0	2	0	0
<b>Multiple-Bias Incidents</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>

Note: R=Robbery; B=Burglary; LT=Larceny-Theft; MVT=Motor Vehicle Theft; A=Arson;  
DDV=Destruction, Damage, Vandalism; O=Other; CAS=Crimes Against Society

## **Commonly Heard Issues about Hate Crimes** *(Arguments For and Against Hate Crime Legislation)*

### **Is every crime that is committed a hate crime?**

#### ***For Legislation:***

- o Not all crimes are hate crimes, but all acts of violence are tragic and have consequences
- o The one who commits the hate crime is targeting the victim because of who they are, and thus affects, or traumatizes an entire community or group of people (including their families)
- o Those who commit hate crimes against individuals because of who they are brings fear to a larger community than if the crime was just a random act of violence affecting only the individual and their family

#### ***Against Legislation:***

- o Not all crimes involve hate as a motivator, yet any crime can have hate as the reason behind it - this includes theft, arson, libel, etc. as well as acts of violence specifically
- o Rich people are targeted because they have what thieves want - riches. This does not make it a hate crime, however, hatred against rich people could be the motivation. Because rich are targeted, are they a group that requires special protection?
- o Whether a person targets someone because of their skin color, or randomly, the wider community is affected since an injustice has been committed. The next victim could be targeted for any reason including the perverse desire to see someone else suffer. The affect on all of us is the same
- o Violent crimes affect an entire community, not just the specific group the victim belongs to

### **Do hate crimes violate a person's First Amendment rights under the Constitution?**

*(Amendment I: Congress shall make no law...abridging the freedom of speech, or of the press.)*

#### ***For Legislation:***

- o Hate crimes do not punish beliefs, thoughts or criticism of someone, but only violent crimes motivated by hate that result in death or bodily injury
- o Hate crime legislation does not prohibit name-calling, verbal abuse or specific expressions of hatred towards any group
- o The Constitutionality of hate crime legislation has been upheld by the Supreme Court in *R.A.V. v. City of St. Paul* and *Wisconsin v. Mitchell* where bias motivation directly connected to a defendant's criminal conduct could be considered in a criminal case
- o Nothing in hate crime legislation would prohibit the lawful expression of one's deeply held religious beliefs

#### ***Against Legislation:***

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### **Do hate crimes laws put more value on some people's lives than others, in effect, granting special (or more) protection for some people/groups over others?**

#### ***For Legislation:***

- o Hate crime laws do not discriminate, all victims of bias crime are protected by these statutes
- o The federal government has historically already addressed crime that singles out individuals for violence based upon race, color, religion and national origin through civil rights legislation. Hate law legislation only brings sexual orientation, gender and disability to existing federal law to bring more uniformity and fairness to it

- o Existing federal law already provides for sentence enhancement (harsher penalties) for hate crimes based upon gender, disability and sexual orientation when committed in national parks and on other federal property (Hate Crimes Sentencing Enhancement Act portion of the Violent Crime Control and Law Enforcement Act of 1994")

***Against Legislation:***

- o The Constitution provides for equal protection under the law, by categorizing some groups of people as deserving of greater protection, the remaining people are more vulnerable
- o Federal laws relating to race, color, religion and national origin are meant to prevent discrimination based upon those attributes - to ensure equal treatment and opportunity, not to punish more severely because a group is targeted

**Is there an epidemic of hate crimes in this Country?**

***For Legislation:***

- o Evidence indicates that hate crimes are under reported due to fear and stigmatization, as well as the voluntary nature of the reporting process
- o The incidence of hate crimes has doubled from 1991 to 1997 with 8,049 reported by the FBI in 1997
- o It is not just the frequency of hate crimes but the impact of these crimes on the victims, their families, and their communities that distinguish these crimes from others
- o Anti-gay crimes are becoming increasingly more violent (report by the National Coalition of Anti-Violence Programs of 6 April, 1999)

***Against Legislation:***

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**Should hate crime legislation only be a state issue and not a federal one?**

***For Legislation:***

- o The vast majority of hate crimes will continue to be prosecuted at the state level
- o Federal hate crime legislation provides a backdrop to state and local law enforcement by allowing federal prosecution if it is necessary to achieve an effective, just result, and to permit federal authorities to assist in investigations

***Against Legislation:***

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**Does Congress have the constitutional authority to enact Hate Crime legislation?**

***For Legislation:***

- o The inclusion of real or perceived sexual orientation, gender and disability to current federal statutes used to prosecute hate crimes is a valid exercise of authority under the Commerce Clause (18 U.S.C. 245), wherein an explicit jurisdictional element requiring an interstate commerce connection is stated
- o Existing federal criminal civil rights statutes (18 U.S.C. 245) have been upheld as a constitutional exercise of Congressional authority under the Commerce Clause, United States v, Lane, 883 F.2d 1484 (10<sup>th</sup> Cir. 1989)

***Against Legislation:***

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**Does including sexual orientation in hate crime legislation  
give special protection to homosexuals based upon sexual behavior?**

***For Legislation:***

- o Evidence shows that lesbians, gays and bisexuals are frequent targets of hate crimes, it would be inappropriate and irresponsible to leave this community out of the solution
- o Sexual orientation is defined as including homosexuality, bisexuality, and heterosexuality. In the Hate Crimes Statistics Act of 1990, the term "sexual orientation" is defined as "consensual homosexuality or heterosexuality"

***Against Legislation:***

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**References:**

- a. Human Rights Campaign; [www.hrc.org](http://www.hrc.org) on Common Myths: Hate Crimes Prevention



## **Homework: Discussion Questions Concerning Hate Crimes**

- o “Under current legislative proposals, if someone kills you for your wallet, he will receive a lesser sentence than someone who kills you for your wallet and you were gay, Hispanic, etc. Do you agree with this?”*
  
- o “What group or category of people could not eventually qualify as a protected group given the rationale that supports Hate Crime legislation?”*
  
- o “Why isn ’t abortion or euthanasia considered a hate crime?”*
  
- o “In what ways do “Hate Crimes” affect the classic role of evidence?”*
  
- o “Is all sin motivated by ‘hate’?” “Is all sin hatred towards God?”*
  
- o “If God differentiated between premeditated murder and accidental taking of a life, isn’t that the same thing as judging the motivation, i.e. hatred towards the victim?”*
  
- o “How far of a stretch do you think it is to declare the gospel message as a ‘hate crime’?”*
  
- o “How would you go about reversing the current trend towards legislating ‘hate crimes’?”*



## Session #37: Multi-Culturalism (Session Outline)

*"...for all of you who were baptized into Christ have clothed yourselves with Christ.  
There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus"  
(Gal 3:27-28)*

1. Development of Multi-Culturalism stretches over several centuries, with increasing influence most recently
  - o For a treatment of Illegal Aliens and related immigration information see **Session #34: Illegal Aliens**
  - o **Culture:** "the ideas, customs, skills, arts, etc. of a people or group, that are transferred, communicated, or passed along, as in or to succeeding generations; b) such ideas, customs, etc. of a particular people or group in a particular period; civilization; c) the particular people or group having such ideas, customs, etc."
  - o **Practical Manifestation:** Languages; arts; cultural mores; religions; deities; clothes; worldview; historical heroes; societal expectations; music; holidays; etc.
  - o For a quick historical perspective see **Handout: United States Immigration Patterns & Handout: United States Limitations on Immigration**
  - o Does the national motto: "*e pluribus unum*": out of many – unity, still describe our nation?
2. Biblically, Individuals, Church, and Government each have their Responsibilities
  - a. God originally created the existence of different language (ethnic) groups (**Gen 11:1-9; Acts 17:26**)
  - b. In O.T. Israel, God provided for the aliens amongst them (**Lev 19:34; 25:35; Deut 10:17-19; 27:19; 31:12; Ex 12:37-38; 22:21; 23:9; Num 10:14; 11:4-34; 15:13-16; 19:10; 26; 30-31;; 35:15; Jer 7:6**)
    - o Aliens are to be treated the same as native born (compassion, mercy, love)
    - o Aliens are to be taught our ways as they reflect God's pattern of righteousness
    - o Aliens are to be obedient to the same laws as native born (no preferential treatment, ensure equal access and application of justice)
    - o They are to conform to us and we're not to embrace their ways if they run counter to God's desires and commands
    - o We have great freedom in Christ in many areas, including cultural issues, as long as in expressing our freedom we do not sin (**Gal 5:13**)
  - c. Government is responsible:
    - o To punish the evil doer (**Rom 13:4; 1 Peter 2:13-17**) whether native or foreign-born
    - o To prevent those influences that would tend to disrupt peace internally
    - o To ensure there is peace in the land (**1 Tim 2:1-2; Jer 29:4-7**) **external & internal threats**
    - o To establish criteria for entrance into the land that encourages initiative, shows mercy, acknowledges those that are God fearing
    - o To promote to the world the principles this nation was founded on (Christian) (**Deut 4:5-8**)
    - o Discourage those influences that run counter to our Christian moral, judicial and governmental principles
    - o To not neglect those legal, political, and cultural distinctives consistent with our Christian heritage
    - o To protect its citizens from evil influences from the outside world (known felons, terrorists; ungodly moral influences; destructive cultural influences)
  - d. The church has an important role towards the alien culture around us:
    - o We are to love even our enemy as ourselves (**Rom 12:20**)
    - o We are to remember that God calls His people from among every nation, tribe, people and language (includes different cultures)(**Rev 5:19; 7:9**)
    - o We're to evangelize those with a different culture bias whether here or elsewhere (**Matt 28:18-20**)
    - o We're not to impose legalistic requirements not grounded in scripture (**Gal 5:13**)
    - o Cultural norms relative to modesty should be observed as the Lord leads (set the example with a higher standard of purity)(**1 Peter 3:3-5**)
    - o We are to fulfill **1 Thess 5:14** independent of their national backgrounds or cultural customs
    - o We are to help the worthy poor (**Matt 6:1-4; 25:31-46; Luke 10:25-37; James 1:27; 2:14-17; 1 John 3:16-18**)
    - o Paul was "...all things to all men.." (**1 Cor 9:19-23**), but not free from God's law (vs 21)

- e. Individual citizen responsibilities (my opinion):
  - o In our nation, we have shared responsibility of governance (elections, voting...)
  - o We are to ensure wise and effective establishment of immigration laws
    - o Consistent with those traits we want to encourage
    - o Not to destroy the Christian base in our society
    - o To keep troublemakers away (those after a free lunch or are criminal)
    - o To show compassion for those truly in need
    - o To assimilate other belief systems very slowly
  - o We are to ensure equal protection under the law for aliens in our midst
  - o We are to resist the weakening of English only requirements (wisdom issue)
  - o We are to minimize inappropriate governmental aid (welfare; AFDC; etc.) and allow local churches to meet the "true" needs (same applies to native borns)
  - o We are to encourage grass roots efforts in other countries to reform their nations from a Christian worldview perspective
- 3. Basic Flaws that Permeate the "Political Correctness" of Multi-Culturalism:
  - a. All cultures, their practices, religions and morality are of equal importance, value and correctness,
  - b. Truth is relative, there is no absolute right or wrong – we're not to judge someone else's culture or customs
  - d. Christianity, as a set of principles, beliefs, and practices, cannot claim any exclusivity ("judge not that you be not judged..." Matt 7:1-2)
  - e. All people are basically good, noble and loving
  - g. Exposure and appreciation for other cultures (without a moral compass) will always be enriching
  - i. All cultures in the world should be preserved, studied, and respected no matter how pagan or alien
- 4. Societal Implications of Multi-Culturalism
  - a. Cultural mores and customs become equally valid - but within bounds, this may not necessarily be completely bad
  - b. Being a "Democratic" republic, the greater the number of those that do not share our Christian legacy or common cultural background, the greater the diminishing of its continued dominance or influence
  - c. Tolerance for different customs or practices becomes encouraged and eventually mandated
  - d. Tolerance (acceptance) of things inconsistent with a Biblical worldview eventually becomes required
  - e. With a perceived equality of beliefs and value systems, there is a natural watering down of fundamental Christian beliefs and influence in a culture
  - f. Ultimately, the Bible is replaced as the "moral authority" in this nation and the environment will naturally become more hostile to our beliefs and involvement at any level
- 5. Some Final Practical Considerations
  - a. Wisdom issues
    - o What is really significant to be concerned about – those areas that cannot be compromised?
    - o What is the logical outcome of the current trend?
    - o When does celebration of different cultures, cross the line of what is Biblically acceptable?
    - o Cultural variation in people groups with a shared Christian background is one thing, cultural variation between people groups of radically different religious & value system is quite another
    - o How to critically assess the continual transforming of society and culture (where great tolerance can be allowed) while Biblical standards are maintained and encouraged (tight tolerance)
  - b. Moral issues
    - o On non-moral aspects (skin color, language, food, music, hair styles), exposure and understanding can be beneficial (1 Cor 9:19-23)
    - o On Biblical moral issues (adultery, homosexuality, etc.) there is no room for tolerance
    - o On ultimate issues (basis for salvation, deity of Christ, one true God, Bible the one true source of God's revelation in writing) there is no room for tolerance
  - c. Legal issues
    - o The most "intolerant" view (Christianity) will be suppressed as much as possible
    - o Non-Christian worldviews will always reflect a non-Christians hatred of the true God
  - d. Outreach issues
    - o Missionaries must be sensitive to the culture they are sent into
    - o Evangelizing in our own country to pockets of sub-cultures separate from the mainstream
    - o Christ knows no bounds of culture; Paul became all things to all men (1 Cor 9:19-23)

- o The gospel transcends every culture, nation, language, tribe, etc. **(Rev 5:9-10)**
- o We're one in Christ **(Gal 3:28)**. Cultural distinctives can enrich, moral standards remain the same
- e. Political issues
  - o Political advantage can be gained by pandering to ethnically and culturally separate groups
  - o No ethnic group should establish a recognized political entity.
- f. Some practical issues
  - o Training our children on the history of this nation and the Biblical is a critical foundation
  - o Study of other cultures is extremely important to better understand the application opportunities of Christianity (Biblical truths) in a manner that is meaningful to that people
  - o Immigration laws have a tremendous impact upon the future of this nation
- g. Christian activist possibilities
  - o Lobbying for restricted immigration of those cultures that are destructive to our Christian foundation. Limited numbers allows a greater opportunity to assimilate and evangelize
  - o Encouraging immigration from those areas that share a common Christian legacy with our own
  - o Extend mercy to the persecuted to demonstrate the practical mercy we know through Christ
  - o Equip Christians to attend Naturalization events to evangelize the lost
  - o Establish outreach programs to the Muslim community
- h. Bottom lines:
  - o Cultural liberty within a Biblical framework can be energizing and enriching
  - o The gospel of Jesus Christ transcends all cultural barriers
  - o Many things are not critical to our faith and are permissible within God's moral will **(1 Cor 6:12; 10:23)**
  - o We have great freedom in Christ, but we are not to indulge the sinful nature **(Gal 5:13)**
  - o We are not to purposefully offend others when not necessary **(Col 4:5-6)**
  - o There is a significant difference between many matters of preference and those areas that are directly addressed by God's moral standard **(1 Cor 9:19-23)**

## ***United States Immigration Patterns***

### ***o Earliest Immigrants***

- o The first immigrants to North America were Indians, believed to have crossed the land bridge from Asia to Alaska thousands of years ago
- o Though estimates vary widely, at least 1.5 million Native Americans lived in the continental U.S. region at the time of Columbus
- o Estimated population of Indians in the United States currently is about 2 million (0.8% of total U.S. population)

### ***o Colonial Time Period (First Wave)***

- o Fundamentally, the colonies were a Protestant, Calvinist, biblically based society over the first several hundred years leading up to the formation of this nation. These settlers were dominantly from England, however other nations also contributed: Spain, Portugal, France, Holland, Germany and Sweden
- o In 1780, three out of four citizens of the United States were English or Irish descent
- o Exceptions to the above willing emigrants were slaves imported by force which changed the nature of the population. Estimates of 500,000 Africans were believed brought over as slaves from 1619 until 1808 when importing slaves into the United States became illegal. Today African Americans constitute 12.7% of the total U.S. population

### ***o 1840-1860's (Second Wave)***

- o The first great wave of European immigrants to the United States resulted from famine, poor harvests, rising populations and political unrest. In one year alone (1847) 118,120 Irish immigrants came to the U.S. Today there are about 39 million Americans of Irish descent
- o The German Confederation's Revolution of 1848-1849 led to many of its people emigrating to the U.S. During the Civil War (1861-1865) the Union encouraged emigration from Europe, especially the German States with the result that one in five Union soldiers was a wartime immigrant. Today, 22% of Americans have German ancestry

### ***o 1880-1914 (Third Wave)***

- o In 1880, almost 460,000 immigrants entered the country, up to 1.2 million in 1914 (outbreak of WW I)
- o Jews began coming to the U.S. in large numbers as a result of the eastern European pogroms. Over the next 45 years 2 million Jews came to the U.S. Today, more than 5 million Jews live in the U.S.
- o U.S. Congress placed limits on who could immigrate. Prostitutes, low-skilled contract workers, and Chinese were barred from entry
- o During this period, more than 20 million southern and eastern European immigrants arrived

### ***o Late 1800's***

- o Large influx of Roman Catholics occurred in the late 1800's which shifted the Christian influence, but still with a dominant European origin

### ***o Around 1900***

- o More than 1 million immigrants entered the country each year, primarily from southern and eastern Europe

### ***o 1950's Onward (Fourth Wave Began in 1965)***

- o In 1950 there were fewer than 4 million U.S. residents from Spanish-speaking countries. Today there are about 27 million (50% of the Hispanics are from Mexico, the rest from: El Salvador, Dominican Republic, Columbia)
- o About 10 million people of Asian descent live in the U.S.
- o Average immigration per year in the 1960's: 330,000; 1970's: 450,000; 1980's: 600,000

### o 1990's

- o Approximately 1 million immigrants entered the U.S. each year in the 1990's (52% Latin America; 30% Asia; 13%Europe; 5% other)
- o U.S. Immigration and Naturalization Service estimates there are 5 million illegal aliens living in the U.S. This number grows by about 275,000 per year
- o Nearly 70,000 foreigners arrive in the U.S. each day. Over 60,000 are tourists, business people, students, or foreign workers entering at airports or border crossings. About 2,200 daily arrivals are immigrants or refugees invited to become permanent residents. About 5,000 foreigners make unauthorized entries each day, with about 4,000 apprehended. Many of the remaining 1,000 will remain in the U.S. and not return to their own country

### References:

1. "Immigration to the United States" by Philip Martin & Elizabeth Midgley; Population Bulletin, Vol. 54, No. 2, June 1999
2. "One From Many: U.S. Immigration Patterns and Ethnic Composition", drawn from "Portrait of the USA", a publication of the United States Information Agency, September 1997

## *United States Limitations on Immigration*

### **1790: Naturalization Act**

- o Established the principle that an immigrant could become a citizen after a minimum number of years of residence in the U.S.
- o No fees or admissions tests were imposed on immigrants

### **1819: Federal Government required ship captains to collect and report data on immigrants they brought to U.S. ports**

### **1897: Congress attempted to pass immigrant literacy requirements**

- o Passed in 1897 and several succeeding years – three U.S. presidents vetoed these requirements

### **1924: Johnson-Reed Immigration Act**

- o For the first time, limits were placed on how many from each country would be admitted
- o The number that was allowed to enter the U.S. was based upon the number of people from that country already living in the U.S. The maximum number of immigrants from any country in the Eastern Hemisphere is “a number which bears the same ratio to 150,000 as the number of inhabitants in the United States in 1920 having that national origin bears to the number of white inhabitants of the United States”
- o Immigration patterns over the next 40 years generally reflected the existing immigrant population (mostly European and North Americans)

### **1942-1964 Bracero Program**

- o Begun as program to allow Mexican farm workers to contribute to the war effort by being allowed to work in the U.S.
- o More than 4.5 million Mexican farm workers were eventually brought into the U.S. from 1942-1964
- o What began as a government authorized recruitment program of Mexican workers developed into a complex migration relationship

### **1943: Laws preventing Chinese immigration were repealed**

### **1948: Displaced Persons Act**

- o Allowed more than 400,000 Europeans to settle in the U.S. as a result of WW II

### **1952: Legislation was passed that allowed people of all races to become U.S. citizens**

### **1953: Refugee Relief Act**

- o Permitted the admission of another 190,000 refugees, primarily from Europe

### **1965: Congress passed new laws concerning the basis of selecting immigrants**

- o Abolished national quotas and created a complex system granting priority to 3 categories of foreigners:
  - o Those with relatives living in the U.S. (in 1997, 2/3's of immigrants from this category)
  - o People needed to fill vacant U.S. jobs (skilled workers)
  - o Refugees and asylees (in 1997, 14% of immigrants from this category)
- o Resulted in shift of origin of immigrants from Europe to Latin America and Asia

### **1986: Immigration Reform and Control Act (IRCA)**

- o Legalized 2.7 million unauthorized aliens, allowing eligible aliens to become legal immigrants
- o Made it unlawful for U.S. employers to knowingly hire foreign workers without legal documentation

### **1990: Immigration Act of 1990 (IMMACT)**

- o Raised previous annual ceiling on immigration from 270,000 plus immediate relatives of U.S. citizens to 675,000 including relative plus refugees
- o Also added new immigration slots – “diversity” visas, to increase immigration from countries that had sent few immigrants in recent times (Ireland; Bangladesh, Pakistan, Peru, Egypt, Trinidad, Tobago, etc.)

### **1991: Culmination of Legalization program granting foreigners living in the U.S. immigrant status**

- o In 1991 1.8 million foreigners were granted immigrant status under legalization programs initiated in 1987, 1988 (following 1986 IRCA)
- o Under U.S. law, immigrants are foreigners who are entitled to live and work permanently in the U.S. and after 5 years to become naturalized U.S. citizens



**Session #37: Multi-Culturalism**  
**Homework: Discussion Questions**

1. *“Do you know your cultural (national) heritage? How many generations removed from your ancestor’s foreign roots are you?”*
2. *“On what basis should Christian churches be differentiated by skin color or worship heritage?”*
3. *“Should a church have a different service for those of a different language or cultural background group?”*
4. *“Does celebrating “multi-culturalism” in the public or private spheres promote understanding or racism? Who actually benefits from these programs?”*
5. *“Should we encourage a “melting pot” approach to assimilation of immigrants with a different cultural background than us?”*
6. *“If you were to develop the policy governing who should be allowed to enter and stay in the United States, what would it look like?”*
7. *“Should only those from countries with which we share a Christian heritage be allowed to immigrate to the United States?”*
8. *“Should there be a true ‘open border’ policy for the United States that allows all comers to enter the nation as long as they obey the laws of the land?”*
9. *“Should the United States only allow the ‘best and brightest’ to immigrate here?”*
10. *“What Biblical principles would you use to govern who should be allowed to enter the United States permanently?”*



## Session #38: Gun Control (Session Outline)

*“Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.” (Eph 6:10-12)*

### **1. Introduction: What is the Issue?**

#### **2. Biblically, weapons are common, but never addressed apart from the person**

- o Are weapons (handguns) intrinsically evil?
- o Weapons are used in scripture to illustrate great spiritual truths (Heb 4:12; Rev 1:16; Isa 11:4; 2 Sam 22:15; Psalm 7:10-13; Eph 6:17; 2 Cor 10:4)
- o Weapons are a sign of power over life (Gen 9:6; Rom 13:4)
- o Weapons of the world are nothing to us who call upon the name of the Lord (1 Sam 17:45; Eph 6:10ff)

#### **3. Do we have a Biblical right to defend ourselves by lethal means?**

- o Biblically, there are at least three categories of reactions towards the violent evil-doer
  - o The Lord will avenge all wrongs ultimately (Rom 12:19)
  - o The magistrate has the authority to punish the evil doer and avenge the wrong (Rom 13:4)
  - o The believer has the right of self-defense but not vengeance (Ex 20:13; Rom 12:19)
  - o Just warfare in reaction to unwarranted national threats (1 Sam 17; Gen 14:8-16)
- o When our families and our lives are known to be at risk? (Ex 20:13; Neh 4:4-18; Gen 14:8-16; 1Sam 30:3-20; Luke 22:36)
- o What about when we know of others that are in peril? (Prov 24:11-12; Ex 20:13; Ex 22:22-24)
- o What about the case of a thief in the night? (Luke 11:21; 12:39; John 10:10; Ex 22:2-3)
- o A well armed militia was critical in the O.T. to protect the land and families (Num 1:3; 31:1-6)
- o Are the Biblical examples of consequences when godly men were unarmed? (1 Sam 13:19-22; Jud 5:8)

#### **4. We are not to trust in weapons to bring us victory - our ultimate trust is in the Lord (Psalm 127:1; 44:6-7; Hosea 1:7; John 18:36; 2 Cor 10:4)**

#### **5. The Biblical foundation to reject gun ownership (and lethal self defense) is weak**

- o Matt 5:38-42. This deals with personal offense not lethal danger, also believers are not to avenge
- o Matt 26:52. Peter attempting to thwart the Father’s will; does not invalidate self defense (Luke 22:36)
- o Luke 3:7-14; Acts 10:1-23. Soldiers were not told to disarm to honor God
- o Matt 5:43-44. Nothing in this context speaks to self defense
- o Rom 12:17. Revenge is not our prerogative, but self defense is never condemned in scripture
- o Rom 8:31-39. Living in fear is different than wise precautions (locks, seatbelts, guns - self defense)

#### **6. What should be the Christian Citizens response to gun control?**

- o Weapons are an instrument of the magistrate to enforce laws and protect citizens (Rom 13:4)
- o The U. S. has protected the rights of citizens to protect themselves with weapons (2<sup>nd</sup> Amendment):
  - “A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed” Tyranny from government was specifically in view
- o Incidentally, “There is no constitutional right to be protected by the state against being murdered by criminals or madmen. It is monstrous if the state fails to protect its residents against such predators but it does not violate the due process clause of the Fourteenth Amendment, or, we suppose, any other provision of the Constitution” (*note (7)*)
- o Who should have limited access to guns? Felons? Juveniles? The mentally unstable? Others?
- o Should only police officers have guns?
- o What about the protection of children?
  - o Parents have the responsibility of protecting their own children
  - o If weapons are in a home, parents have the responsibility to train and equip their children to handle and respect them

- o What about trigger locks?
  - o These have been shown to be able to be circumvented by children - thus ineffective and giving of a false sense of security for their protection
  - o The greater the difficulty required to secure a gun, the less effective the gun will be

## **7. Bottom Lines**

- o God has never outlawed weapons (Cain and Abel)
  - o God did, and does, punish the murderer/evil-doer
  - o God judges the heart, not the weapon used
  - o Weapons are not intrinsically evil, the heart of man is
- o We do not violate God's commands:
  - o If we use lethal force to defend ourselves from lawlessness ones trying to do us harm
  - o If we choose not to defend ourselves from lawlessness, though this would appear to at best be unwise and at worst irresponsible
  - o However, there is a responsibility to be wise in providing for, and protecting, our family (we lock the doors at night, presupposing the possibility of an intruder; we lock our cars likewise; same with seat belts)
  - o We are to be careful that in the exercise of our freedom we do not become a stumbling block to the weak (**1 Cor 8:9**)
- o In protecting our family:
  - o Proper training and respect for weapons must be instilled in all family members
  - o Reasonable safeguards need to be implemented to keep weapons out of the reach of immature family members
  - o The government has no right to remove our ability to protect ourselves from the evil-doer
- o There is no pleasure in using weapons to defend ourselves (up to and including lethal force)
  - o For the believer, the use of weapons is for self-defense, not retribution or revenge!
    - o The magistrate has the responsibility to repay the evil done (**Rom 13:4**)
    - o Our personal exercise of self defense falls into the category of a small "just war"
  - o "It is mine to avenge; I will repay, says the Lord" (**Rom 12:19**)
    - o Vengeance is never justified for the believer (repaying evil for evil)
    - o However, self defense is not vengeance, it is stopping the commission of a horrible act of sin and preserving life
- o We are called to live by faith, but to be wise in the outworking of our lives
  - o As believers we are to trust in God for protection, but we are still to take precautions (wisdom)
  - o In our decisions, we must not test the Lord (**Matt 4:5-6**)
  - o Christ Himself authorized his disciples to arm themselves (**Luke 22:36**)
  - o Nehemiah had his people work diligently and also arm themselves (**Neh 4:16**)
  - o By arming ourselves against potential violence, we do not demonstrate a lack of trust in God
  - o However, each should be convinced in their own minds that what they do is pleasing to the Lord and consistent with the clear teaching of scripture
- o Be aware of gun control legislation, and voice your opinion based upon moral principles and facts (See Handouts for basic information)

## **Selected References:**

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2. "Self Defense and the Bible" by Rev. Anthony L. Winfield; St. Gabriel Possenti Society, Inc.; <http://www.possentisociety.com/>
3. Larry Pratt; Executive Vice-President, Gun Owners Foundation; [www.gunowners.org](http://www.gunowners.org); Jan, 1995 "What Does the Bible Say About Gun Control?"
4. Dan Peters, D.Min.; Guest Editorial The Biblical Evangelist; Volume XXIX, Number 3; May/August 1998; "Should Christians Have Guns? The Biblical Basis for the Second Amendment"
5. "Gun Control: A Realistic Assessment" by Don B. Kates Jr.; [www.rkba.org/research/kates/gun-control](http://www.rkba.org/research/kates/gun-control) (61 page assessment, circa 1990)
6. Gary Kleck, *Point Blank: Guns and Violence in America* (Aldine de Gruyter, 1991) p. 149
7. *Bowers v. DeVito*, U.S. Court of Appeals, Seventh Circuit, 686F .2d 616 (1982)

## **Selected Litany of Questions Surrounding the Gun Control Debate**

- o **Is gun control a Christian issue or not?**
- o **Did Christ teach pacifism?**
- o **What is the Biblical justification for use or non-use of weapons and under what circumstances?**
- o **Is there Biblical basis for the second Amendment to the United States Constitution?**
- o **What is the proper role of government in enacting and enforcing gun control?**
- o **What race implications and attitudes exist that complicate the political arena in gun control debates?**
- o **Is there a “halo” effect that concealed handguns provide to others that are not armed?**
- o **Which policies of gun control (or lack thereof) will save the most lives? Is there data?**
- o **What role does the news media play in the gun control debate? Unbiased or not?**
- o **What is the tradeoff between gun locks reducing the potential for accidental shootings, and the reduction in the ability of people to defend themselves?**
- o **What is the proper understanding of the Constitutional right to bear arms?**
- o **What constitutes valid guns for private citizen ownership?**
- o **What, if any, effect is there of stricter gun controls on suicide rate?**
- o **Do concealed weapons save or cost more lives? Is the tradeoff worth it?**
- o **Do background checks, cooling off periods, justifications for owning handguns, producing positive or negative results?**
- o **How can handguns be kept out of the hands of criminals when law-abiding citizens are being disarmed?**
- o **What have other countries found to happen when the public is disarmed? Are there historical examples that can be applied to our countries situation?**
- o **If drugs cannot be stopped from entering the country, how can guns be stopped?**
- o **Is there a valid comparison of statistics from the U.S. and other nations? (considering gun availability, historical precedence, or socio-cultural effects?)**
- o **Is there an anti-gun “insensitivity” to women’s unique defensive needs?**
- o **Are there meaningful statistical analysis that are sufficiently comprehensive (time and geographic extent) to be useful in answering questions about proper gun control?**
- o **What is the affect of arrest rates and length of sentencing on violent crime compared to gun control laws?**
- o **How does child gun accident data compare to other fatal accident rates? Is it significant?**
- o **Are there non-lethal ways to defend ourselves?**
- o **What type of guns, if any, should be controlled or eliminated? (assault weapons?)**
- o **Has the Brady Bill improved anything?**
- o **Will stronger gun control laws prevent further school shootings?**
- o **Should armor piercing bullets be made illegal?**
- o **What laws are currently on the books in California restricting citizens ownership of guns?**
- o **Does the ownership of more guns produce more violent crime?**
- o **Who should not be allowed to own a gun? Why?**
- o **Are statistics a valid way to answer what is the right thing to do?**

## Session #38: Gun Control

### *Selected Statistics and Facts*

#### ***Gun Ownership (note (1)):***

- o Between 75-86 million people own guns in the United States
- o There are between 200-240 million guns in this country, of which one third are handguns

#### ***Gun Accidents:***

- o In a typical year, about 30 people are accidentally killed by private citizens who mistakenly believe the victim to be an intruder (*note (2)*). By comparison, police accidentally kill as many as 330 innocent individuals in a year (*note (3)*)

#### ***Accidental Deaths for Children by Selected Categories (1995)(note (7))***

o Total Firearms Deaths (all ages)	1,400
Children (up to 4)	30
Children (5-14)	170
o Children killed in motor-vehicle accidents	2,900
o Children that died by drowning	950
o Children that died by fire and burns	over 1,000

#### ***Fatal Accidents by Categories (1995)(note (8))***

o Motor Vehicles	43,900
o Falls	12,600
o Poisonings	10,600
o Drownings	4,500
o Fires	4,100
o Choking	2,800
o Firearm	1,400 (1.5%)

#### ***Crime Rates and Deterrence:***

- o Rate of "Hot Burglaries" (when a resident is at home when a criminal strikes):
  - o Canada and Great Britain (tough gun-control laws) - about 50%
  - o The United States (significantly fewer restrictions) - about 13%
- o On average, innocent civilians use guns 2.2 - 2.5 million times a year to defend themselves from criminals intent on burglary, assault, robbery and murder
- o For Boston in 1997, the one city with extensive reliable data regarding previous arraignments of juvenile murderers, 77% of juveniles who murdered other juveniles had prior criminal arraignments. The average perpetrator had 9.7 arraignments
- o Between 1977 and 1992, 10 states adopted right-to-carry laws. Implementation of these laws created for these states: no change in suicide rates; a 0.5% rise in accidental firearm deaths; a 5% decline in rapes; a 7% decline in aggravated assaults; and an 8% decline in murders (*note (4)*). This amounts (using 1995 data) to 1 more accidental gun

death; 316 less murders; 939 less rapes; and 14,702 less aggravated assaults (*note (5)*)  
 o Approximately 11% of gun owners and 13% of handgun owners have used their firearms for protection from criminals. When citizens use guns for protection the criminal is wounded in about 1 out of every 100 instances and the criminal is killed in about 1 out of every 1000 instances (*note (9)*)

***Firearms Deaths by Age (1998)(note (6))***

	<u>All Ages</u>	<u>Under 1 yr</u>	<u>1-4 yrs</u>	<u>5-14 yrs</u>	<u>15-24 yrs</u>
<b>Total</b>	<b>30,708</b>	<b>5</b>	<b>78</b>	<b>529</b>	<b>7,420</b>
<b>Suicide</b>	<b>17,424</b>	<b>0</b>	<b>0</b>	<b>154</b>	<b>2,510</b>
<b>Homicide or legal shooting</b>	<b>12,102</b>	<b>5</b>	<b>58</b>	<b>254</b>	<b>4,559</b>
<b>Accident</b>	<b>981</b>	<b>0</b>	<b>19</b>	<b>102</b>	<b>260</b>

**Notes:**

1. Gary Kleck, "Targeting Guns" (1997) and David B. Kopel, "Guns, Who Should Have Them?" (1995)
2. Gary Kleck, "Point Blank: Guns and Violence in America" (1991)
3. John R. Lott, Jr. "Now That the Brady Law Is Law, You Are Not Any Safer Than Before" (*Philadelphia Inquirer*, Feb 1, 1994)
4. John R. Lott, "More Guns, Less Crime" 1998
5. Based upon 1995 Uniform Crime Reports, FBI
6. Sherry L. Murphy. July 24, 2000 - Deaths: Final Data for 1998. National Center for Health Statistics, U.S. Department of Health and Human Services, *National Vital Statistics Reports*, 48, 11. Table 19; as of 13 September 2000
7. National Safety Council, "Accident Facts" (1996). Compare with 825 bicycle deaths in 1998 for all ages ("Issue Backgrounder Number 99-V, 9 Nov 1999 by Independence Institute)
8. ILA Research & Information Division Fact Sheet, NRA of America; Institute for Legislative Action - Research & Information Division, 1 March 1998; Source cited: The National Center for Health Statistics
9. 1998 NRA Fact Card ([www.nra.org](http://www.nra.org))

## **Excerpts from “More Guns, Less Crime - Understanding Crime and Gun-Control Laws”**

*(By John R. Lott, Jr. University of Chicago Press; 1998)*

- o National surveys indicate 98% of the time when a person uses a gun defensively, they merely have to brandish a weapon to break off an attack
- o While resistance is generally associated with higher probabilities of serious injury to the victim, the probability of serious injury from an attack is 2.5 times greater for women offering no resistance than for women resisting with a gun
- o The probability of serious injury from an attack is 1.4 times greater for men offering no resistance than for men resisting with a gun
- o One additional woman carrying a concealed handgun reduces the murder rate for women by about 3-4 times more than one additional man carrying a concealed handgun reduces the murder rate for men (much greater change in a women’s ability to defend herself than for a man)
- o Convicted American felons indicate in surveys that they are much more worried about armed victims than about running into the police, particularly in states that have high civilian gun ownership levels
- o Relative to the issue of gun locks, it is instructive to note that the imposition of child-resistant bottle caps actually has resulted in 3,500 additional poisonings of children under age 5 annually from aspirin-related drugs
- o A 1996 mail survey of 15,000 chiefs of police found that 93% believed that law abiding citizens should continue to be able to purchase guns for self-defense
- o A September, 1996 national poll by the Lawrence Research Group found 69% of registered voters favor “a law allowing law-abiding citizens to be issued a permit to carry a firearm for personal protection outside their home”
- o Allowing citizens to carry concealed handguns reduces violent crimes, with reductions coinciding closely with the number of concealed handgun permits issued. Mass shootings in public places are also reduced when law-abiding citizens are allowed to carry concealed weapons
- o While support for the strictest gun-control laws is usually strongest in large cities, the largest drops in violent crime from legalized concealed handguns occurred in the most urban counties with the greatest populations and the highest crime rates
- o Of all methods studied so far by economists, the carrying of concealed handguns appears to be the most cost effective method for reducing crime
- o For states that have passed non-discretionary concealed handgun laws (and for which data is available) the mean per-capita death rate from mass shootings dropped by 69%



## *Misc Information Relating to Gun Control*

### **Libertarian Party Position:**

“We affirm the right to keep and bear arms and oppose all laws restricting the ownership, manufacture, or sale of firearms. We oppose all laws requiring registration of firearms or ammunition. We support repeal of all gun control laws and we demand the immediate abolition of the Bureau of Alcohol, Tobacco, and Firearms. We favor the repeal of laws banning the concealment of weapons or prohibiting pocket weapons. We also oppose the banning of inexpensive handguns and semi-automatic weapons” (National Platform of the Libertarian Party July 2, 2000)

### **Republican Party Position:**

“We defend the constitutional right to bear arms. We oppose federal licensing of law-abiding gun owners and national gun registration as a violation of the Second Amendment and an invasion of privacy of honest citizens. Through programs like Project Exile, we will hold criminals individually accountable for their actions by strong enforcement of federal and state firearm laws, especially when guns are used in violent or drug-related crimes” (Republican Platform adopted at GOP National Convention August 12, 2000)

### **Democratic Party Position:**

“Democrats passed the Brady Law and the Assault Weapons Ban. We increased federal, state, and local gun crime prosecution by 22 percent since 1992. Now gun crime is down by 35 percent. Now we must do even more. We need mandatory child safety locks. We should require photo license I.D., a background check, and a gun safety test to buy a new handgun. We support more federal gun prosecutors and giving states and communities another 10,000 prosecutors to fight gun crime” (Democratic National Platform August 15, 2000)

### **Reasons for Owning a Gun:**

Do you or does anyone in your house own a gun?  
(Source: ICR/ABC/Washington Post 5/00)

- No (55%)
- Yes (45%)

For those who own a gun, why do you own it?  
(Source: ICR/ABC/Washington Post 9/99)

- Hunting (49%)
- Protection (26%)
- Target or sport (8%)
- Second Amendment (4%)
- Collect (4%)
- Other (10%)

**Session #38: Gun Control**  
**Homework: Discussion Questions**

- o "Have you ever personally seen a handgun used for other than recreational use?"*
  
- o "Are guns in any sense intrinsically evil?"*
  
- o "Does the 6<sup>th</sup> commandment directly imply a right to use deadly force to defend ourselves?"*
  
- o "How many different kinds of weapons can you recall being mentioned in scripture?"*
  
- o "Did Jesus teach us to not use weapons? How about Paul when he said '...the weapons we fight with are not the weapons of the world.'?"*
  
- o "Does the use of weapons to defend ourselves show a lack of faith? How about locking our doors at night?"*
  
- o "How do you understand the meaning of the Second Amendment to the Constitution: 'A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed'?"*
  
- o "Should there be any control of what handguns a person can own? How about rifles?"*
  
- o "Who is responsible if a young child (under age 6) kills another child (or themselves) with a handgun? How about a 10 year old, a 14 year old?"*
  
- o "Do you agree with the following statement made by President Clinton: 'We protect aspirin bottles in this country better than we protect guns from accidents by children'?"*

## Session #39: Stem Cells (Session Outline)

*“Why not say – as we are being slanderously reported as saying and as some claim that we say – ‘Let us do evil that good may result’? Their condemnation is deserved.” (Rom 3:8)*

1. Introduction: Like other issues, the debate over the use of stem cells has split Christians
  - o Potential medical breakthroughs vs. religious and moral issues; ends justifying means?
  - o Is it a life? Or is it a mere piece of property to be disposed of as its master chooses?” Senator Sam Brownback, R-Kansas (Methodist)
2. Historical Backdrop - How Did We Get Here?
  - o 1978 - first “test tube” baby by British doctors (“*in vitro* fertilization”)
  - o 45,000 births in the US alone by “*in vitro*” fertilization
  - o What’s the final disposition of “*in vitro*” produced embryos that aren’t implanted (about 100,000)
  - o See Handout: Selected Stem Cell Issues (Claims and Rebuttals)
3. What exactly is a Stem Cell?
  - o A cell, capable of both indefinite proliferation and differentiation into specialized cells, that serves as a continuous source of new cells for such tissues as blood and testes (“pluripotential” in nature)
4. Biblical Principles, First: God is the giver of life, and calls us into being from conception (taken from Session #27: Abortion)
  - a. God has given a sanctity (holiness; sacredness; inviolability) to human life (**Gen 1:27; 2:7; 1 Cor 11:7; James 3:9; Matt 6:25-26; Psalm 139:14**)
  - b. God is the ultimate giver and taker of life (**Psalm 139:16b; Jer 1:5; Psalm 139:14d; Job 14:5; Heb 1:3; Eccl 8:15; Acts 17:26; Matt 6:27; Psalm 31:15; Deut 32:39; Heb 9:27**)
  - c. God has made special provision to protect human life (**Gen 9:5-6; Ex 20:13**)
  - d. When does human life begin Biblically? (Amongst Christians, this can be controversial)
    - o God forms the child within the mother (**Job 10:8-12; 31:15; Psalm 139:13-16; Eccl 11:5**)
    - o The unborn child has a sinful nature from the point of conception (**Psalm 51:5; 58:3**)
    - o God uses the same word to describe the child inside and outside the mother (**Ex 21:4,22; Luke 1:31,41-42;44; 2:16; 18:15; Acts 7:19**) (“*brephos*”)
    - o God brings judgment on those who harm the unborn (**Ex 21:22-24; 2 Kings 8:11-12; 15:16**)
    - o When was Jesus Christ not both human and God after Mary conceived?
  - e. God loves & calls His servants from before birth (**Isa 44:2,24; 49:1-2; Jer 1:4-5; 20:17; Gal 1:15**)
5. We are called to speak up for those who cannot speak for themselves (**Prov 31:8-9; James 4:17**)
6. It is never justifiable to commit evil to bring about “good” (**Rom 3:8**)
7. The President’s Speech of 9 August, 2001 did a superb job of highlighting the various competing interests (See Handout: President Bush’s Stem Cell Speech of 9 August, 2001)
  - a. Exercise: What steps would you take to address a complicated issue?
  - b. Ethical issues President Bush touched on (are there others?):
    - o **Are frozen embryos human life and therefore something precious to be protected?**
    - o **If human embryos are going to be destroyed anyway, shouldn’t they be used for a greater good, for research that has the potential to save and improve other lives?**
    - o **Juxtaposition of the need to protect life in all of its phases with the prospect of saving and improving life in all its stages**
  - c. Encouraging aspects? What did President Bush affirm?
  - d. Discouraging aspects? What did President Bush not openly affirm?
  - e. Did Bush go against his previous commitment to protect life?
8. Other Selected Ethical Issues
  - a. Is the research on already destroyed embryos in itself wrong? (**Rom 3:8**)
  - b. What about “*in vitro*” fertilization? (“Excess embryos are orphans waiting to be adopted”)
  - c. Legally, how is an embryo to be treated when outside the body? Same rights as new-borns?
  - d. What other accepted legal principles apply if embryos are people
    - o Informed consent before experimentation

- o Legal guardianship
  - o Parental consent
  - e. If embryonic stem cells can be harvested without damage to the embryo, should this be allowed?
    - o How would this ever be proven (entire life of the individual will have to be studied)?
    - o Who is liable if a death occurs?
  - f. If destruction of human life (embryos) can be justified for the “greater good”, what limits are there
    - o Euthanasia for elderly people whose a “quality of life” has begun to diminish
    - o Infanticide of those believed malformed, or medically intensive
    - o Harvesting of parts from unborn children, or cloned spares
    - o Physician assisted suicide
    - o Abortion for any and all reasons (as it currently is practiced)
9. As Christians, we should be in the forefront of this battle, defending the sanctity of life and the role of government to protect life in all phases of its existence
- a. Become informed on the technical, political and especially the moral arguments associated with this
  - b. Remember that it is morally repugnant to kill some persons in order to help others
  - c. Remember that destroying embryos:
    - o Destroys a human life and is therefore morally repugnant
    - o Is taking life without due process or consent of the victim
    - o Is unnecessary because there are viable options
  - d. Remember that just because the courts rule that the unborn child is not a person and is not entitled to protection under the law (unless wanted by the mother), does not mean it is not a person (reference the Dred Scott decision on slaves being property and not persons!)
  - e. We must stay alert to further developments in government policy that will tend to weaken restrictions on embryonic research
  - f. President Bush’s policy speech only addressed Federal funds
    - o We should seek a national policy preventing destructive research on embryonic stem cells
    - o We should continue to inform government of its role to protect the weak amongst us and the sanctity of life
    - o We should not rule out a sanctity of life (during all phases) amendment of the Constitution to overturn the increasing culture of death that has taken hold of our society
  - g. We should encourage research on adult stem cells (placenta, etc.) that hold great promise vice unsupported promises (potential) attributed to embryonic stem cell research
  - h. Bottom line: Embryonic stem cell research is morally wrong, unethical and not necessary

#### References

- a. *World Magazine*; September, 2001 Volume 16, Number 33; “The Camel’s Nose - Today’s stem-cell problem started years ago” by Andrea Seu
- b. *ABCnews.com*; 3 August; “Life Support? Stem-Cell Backing Holds at Six in 10”; Analysis by Jesse F. Derris
- c. Letter to Dr. Ruth Kirschstein, Acting Director of National Institutes of Health; Re: Review of NIH’s “Guidelines for Research Using Human Pluripotent Stem Cells”; by Eugene Tarne, Communications Director of Do No Harm: The Coalition of Americans for Research Ethics ([www.stemcellresearch.org](http://www.stemcellresearch.org))
- d. *Guidelines for Research Using Human Pluripotent Stem Cells*; National Institutes of Health; 65 Federal Register 51976
- e. *The Seattle Times*; Monday, 20 August, 200; By Warren King, “High on the future: Already saving lives, stem-cell research may soon be in full swing”

## *Selected Stem Cell Issues (Claims and Rebuttals)*

***o Claim: Embryonic Stem Cells are needed for use in research since Stem Cells have not been found in all cell types (ref (a))***

***However:***

- o As of July 2001, stem cells have not been found in every human cell type, but they have been found in many cell and tissue types, including:
  - o Brain (and other nervous system); muscle; retina; bone marrow; peripheral blood; cornea; blood vessel (endothelial cells); fat; dental pulp; spermatogonia; placenta
  - o In addition, contrary to the National Institute of Health's concern, adult pancreatic and heart stem cells have been identified (ref (b) page 6)
- o As a practical matter, when time and resources have been applied to the identification of human adult stem cell types they have been generally found
- o When stem cells are found in adult animal cell & tissue types, generally they're then found in adult human cells
- o Human adult stem cells have been shown to be capable of regenerating healthy tissue and transform from one cell type into another, e.g. for humans:
  - o Adult stem cells from fat have been transformed into: cartilage; muscle; bone
  - o Adult bone marrow stem cells have been transformed into: smooth muscle; cardiac tissue; neural cells; liver; bone; cartilage; fat
  - o Adult neural stem cells have been transformed into: skeletal muscle as well as all neural types
  - o Adult skeletal stem cells have been used to form: skeletal myotubes; smooth muscle; bone; cartilage and fat
  - o Adult dental pulp can be differentiated into tooth structures
  - o Also, stem cells from placenta have been induced to form: bone; nerve; cartilage; bone marrow; muscle; tendon; and blood vessels
- o "Animal research indicates that adult neural and bone marrow stem cells may be able to generate virtually all adult tissues, including heart, lung, intestine, kidney, liver, nervous system, muscle, and the gastrointestinal tract (including esophagus, stomach, intestine, and colon)". Already isolated animal adult stem cell and tissue types include: skin, liver and mammary gland (ref (b) page 4)

***o Claim: Adult Stem Cells appear in limited numbers and can be difficult to harvest and grow in time for treatment***

***However:***

- o Adult stem cells are for sure limited in number throughout the human body, but the supply appears to be markedly greater than originally thought when ref (a) was written (ref (b) page 7)
- o Researchers have identified conditions necessary to allow for a large-scale expansion (up to a billion-fold) of human adult bone marrow stem cells in a few weeks in a culture. Other researchers have confirmed the ability to rapidly and significantly expand the numbers of adult stem cells in culture, thus making them readily available (ref (b) pages 7,8)
- o Animal studies have indicated and shown a single stem cell is sufficient to repopulate adult bone marrow, regenerate nerves, and participate in tissue repair (re (b) page 8)
- o Adult stem cells show great potential to transform from one tissue type into multiple other tissue types (see first response above, fourth sub-bullet). This alleviates much of the concern relating to the difficulty of isolating and harvesting some tissue type stem cells
- o Animal research suggests that bone marrow stem cells can be transformed into virtually all tissue types (ref (b) page 9)
- o Adult brain stem cells have been successfully isolated at locations that are accessible and safer to harvest. Researchers have also determined that adult neural stem cells can be isolated from cadavers

*o Claim: Adult Stem Cells are likely to pass on genetic defects*

***However:***

- o Even though adult stem cells may have genetic errors, patients have been successfully treated using their own stem cells from bone marrow to repair organ damage caused by systemic lupus. This was accomplished without correcting the genetic defect present in the bone marrow cells (ref (b) page 10)
- o The potential exists to correct the genetic error present in one's own adult stem cell while the cell is in culture, thus alleviating the need to use embryonic stem cells
- o Use of one's own stem cells is medically and scientifically preferable to the use of embryonic stem cells derived from another person, since transplantation of embryonic stem cells may carry with it a severe risk of immune rejection and tumor formation (ref (b) page 10)

*o Claim: Adult Stem Cells may not have the capacity to multiply as do "younger cells"*

***However:***

- o Scientific evidence exists that attests to the fact human adult stem cells (unlike embryonic stem cells) are currently being used successfully in clinical trials to combat diseases embryonic stem cells only potentially promise to treat (ref (b) page 2)
- o Downside of using embryonic stem cells (from a practical therapeutic standpoint)(ref (b) page 2,13):
  - o Tendency toward tumor formation
  - o The potential for immune rejection (similar to organ transplantation problems), while use of a patient's own adult stem cells would not entail such a risk
- o Although embryonic stem cells exhibit impressive plasticity due to their potency, they have been difficult to control in laboratories, thus limiting their probability of success in therapeutic treatments. Adult stem cells have proven to be relatively easy to control

*o Final Notes:*

- o The biomedical potential of embryonic stem cells remains entirely speculative, since such cells have never been successfully used in clinical applications with human patients (ref (b) page 10)
- o Adult stem cells have been used in a variety of human clinical trials and applications with significant success:
  - o Bone marrow stem cells used to treat: brain tumors; retinoblastoma; ovarian cancer; various solid tumors; testicular cancer; multiple myeloma and leukemias; breast cancer; neuroblastoma; non-Hodgkin's lymphoma; renal cell carcinoma
  - o Adult stem cells have been used in the treatment of autoimmune diseases such as: multiple sclerosis; systemic lupus; rheumatoid arthritis; juvenile rheumatoid arthritis; immunodeficiencies and anemias; stroke; cartilage and bone diseases
  - o Adult stem cells have been used to regenerate corneas and to combat blood and liver diseases

***References:***

- a. Guidelines for Research Using Human Pluripotent Stem Cells; National Institutes of Health; 65 Federal Register 51976 (25 Aug, 2000, corrected 21 Nov 2000)
- b. Letter to Dr. Ruth Kirschstein, Acting Director of National Institutes of Health; Re: Review of NIH's "Guidelines for Research Using Human Pluripotent Stem Cells"; by Eugene Tarne, Communications Director of Do No Harm: The Coalition of Americans for Research Ethics; 3 July, 2001  
Note: This letter cites 91 separate references from published research to substantiate its findings; see "www.stemcellresearch.org"

## *President Bush's "Stem Cell" Speech of 9 August, 2001*

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**Following is the transcript of remarks made by President Bush in Crawford, Tex., in which he explained his reasons for backing limited federal funding of embryonic stem cell research.**

**PRESIDENT BUSH:** Good evening. I appreciate you giving me a few minutes of your time tonight so I can discuss with you a complex and difficult issue, an issue that is one of the most profound of our time.

The issue of research involving stem cells derived from human embryos is increasingly the subject of a national debate and dinner table discussions. The issue is confronted every day in laboratories as scientists ponder the ethical ramifications of their work. It is agonized over by parents and many couples as they try to have children or to save children already born. The issue is debated within the church, with people of different faiths, even many of the same faith, coming to different conclusions.

Many people are finding that the more they know about stem cell research, the less certain they are about the right ethical and moral conclusions.

My administration must decide whether to allow federal funds, your tax dollars, to be used for scientific research on stem cells derived from human embryos.

A large number of these embryos already exist. They are the product of a process called in vitro fertilization which helps so many couples conceive children. When doctors match sperm and egg to create life outside the womb, they usually produce more embryos than are implanted in the mother. Once a couple successfully has children or if they are unsuccessful, the additional embryos remain frozen in laboratories. Some will not survive during long storage, others are destroyed. A number have been donated to science and used to create privately funded stem cell lines. And a few have been implanted in an adoptive mother and born and are today healthy children.

Based on preliminary work that has been privately funded, scientists believe further research using stem cells offers great promise that could help improve the lives of those who suffer from many terrible diseases, from juvenile diabetes to Alzheimer, from Parkinsons to spinal cord injuries. And while scientists admit they are not yet certain, they believe stem cells derived from embryos have unique potential.

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You should also know that stem cells can be derived from sources other than embryos: from adult cells, from umbilical cords that are discarded after babies are born, from human placentas. And many scientists feel research on these types of stem cells is also promising. Many patients suffering from a range of diseases are already being helped with treatments developed from adult stem cells.

However, most scientists, at least today, believe that research on embryonic stem cells offers the most promise because these cells have the potential to develop in all of the tissues in the body.

Scientists further believe that rapid progress in this research will come only with federal funds. Federal

dollars help attract the best and brightest scientists. They ensure new discoveries are widely shared at the largest number of research facilities, and that the research is directed toward the greatest public good.

The United States has a long and proud record of leading the world toward advances in science and medicine that improve human life, and the United States has a long and proud record of upholding the highest standards of ethics as we expand the limits of science and knowledge.

Research on embryonic stem cells raises profound ethical questions, because extracting the stem cell destroys the embryo, and thus destroys its potential for life.

Like a snowflake, each of these embryos is unique, with the unique genetic potential of an individual human being.

As I thought through this issue I kept returning to two fundamental questions. First, are these frozen embryos human life and therefore something precious to be protected? And second, if they're going to be destroyed anyway, shouldn't they be used for a greater good, for research that has the potential to save and improve other lives?

I've asked those questions and others of scientists, scholars, bio-ethicists, religious leaders, doctors, researchers, members of Congress, my Cabinet and my friends. I have read heartfelt letters from many Americans. I have given this issue a great deal of thought, prayer, and considerable reflection, and I have found widespread disagreement.

On the first issue, are these embryos human life? Well, one researcher told me he believes this five-day-old cluster of cells is not an embryo, not yet an individual but a pre-embryo. He argued that it has the potential for life, but it is not a life because it cannot develop on its own.

An ethicist dismissed that as a callous attempt at rationalization. "Make no mistake," he told me, "that cluster of cells is the same way you and I, and all the rest of us, started our lives. One goes with a heavy heart if we use these," he said, "because we are dealing with the seeds of the next generation."

And to the other crucial question – If these are going to be destroyed anyway, why not use them for good purpose? – I also found different answers.

Many are these embryos are byproducts of a process that helps create life and we should allow couples to donate them to science so they can be used for good purpose instead of wasting their potential.

Others will argue there is no such thing as excess life and the fact that a living being is going to die does not justify experimenting on it or exploiting it as a natural resource.

At its core, this issue forces us to confront fundamental questions about the beginnings of life and the ends of science. It lives at a difficult moral intersection, juxtaposing the need to protect life in all its phases with the prospect of saving and improving life in all its stages.

As the discoveries of modern science create tremendous hope, they also lay vast ethical mine fields.

As the genius of science extends the horizons of what we can do, we increasingly confront complex questions about what we should do. We have arrived at that brave new world that seemed so distant in 1932 when Alduous Huxley wrote about human beings created in test tubes in what he called a hatchery.

In recent weeks, we learned that scientists have created human embryos in test tubes solely to experiment on them. This is deeply troubling and a warning sign that should prompt all of us to think through these issues very carefully.

Embryonic stem cell research is at the leading edge of a series of moral hazards. The initial stem cell researcher was at first reluctant to begin his research, fearing it might be used for human cloning. Scientists have already cloned a sheep. Researchers are telling us the next step could be to clone



human beings to create individual designer stem cells, essentially to grow another you, to be available in case you need another heart or lung or liver.

I strongly oppose human cloning, as do most Americans. We recoil at the idea of growing human beings for spare body parts or creating life for our convenience.

And while we must devote enormous energy to conquering disease, it is equally important that we pay attention to the moral concerns raised by the new frontier of human embryo stem cell research. Even the most noble ends do not justify any means.

My position on these issues is shaped by deeply held beliefs. I'm a strong supporter of science and technology, and believe they have the potential for incredible good – to improve lives, to save life, to conquer disease. Research offers hope that millions of our loved ones may be cured of a disease and rid of their suffering. I have friends whose children suffer from juvenile diabetes. Nancy Reagan has written me about President Reagan's struggle with Alzheimer's. My own family has confronted the tragedy of childhood leukemia. And like all Americans, I have great hope for cures.

I also believe human life is a sacred gift from our creator. I worry about a culture that devalues life, and believe as your president I have an important obligation to foster and encourage respect for life in America and throughout the world.

And while we're all hopeful about the potential of this research, no one can be certain that the science will live up to the hope it has generated.

Eight years ago, scientists believed fetal tissue research offered great hope for cures and treatments, yet the progress to date has not lived up to its initial expectations. Embryonic stem cell research offers both great promise and great peril, so I have decided we must proceed with great care.

As a result of private research, more than 60 genetically diverse stem cell lines already exist. They were created from embryos that have already been destroyed, and they have the ability to regenerate themselves indefinitely, creating ongoing opportunities for research.

I have concluded that we should allow federal funds to be used for research on these existing stem cell lines, where the life-and-death decision has already been made.

Leading scientists tell me research on these 60 lines has great promise that could lead to breakthrough therapies and cures. This allows us to explore the promise and potential of stem cell research without crossing a fundamental moral line by providing taxpayer funding that would sanction or encourage further destruction of human embryos that have at least the potential for life.

I also believe that great scientific progress can be made through aggressive federal funding of research on umbilical cord, placenta, adult and animal stem cells, which do not involve the same moral dilemma. This year your government will spend \$250 million on this important research.

I will also name a president's council to monitor stem cell research, to recommend appropriate guidelines and regulations and to consider all of the medical and ethical ramifications of bio-medical innovation.

This council will consist of leading scientists, doctors, ethicists, lawyers, theologians and others, and will be chaired by Dr. Leon Cass, a leading bio-medical ethicist from the University of Chicago.

This council will keep us apprized of new developments and give our nation a forum to continue to discuss and evaluate these important issues.

As we go forward, I hope we will always be guided by both intellect and heart, by both our capabilities and our conscience.

I have made this decision with great care, and I pray it is the right one.

Thank you for listening. Good night, and God bless America.



## Session #40: Slavery (Session Outline)

*"Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him" (Eph 6:5-9)*

**Q: How many sermons have you heard on the practice of slavery? Is this topic still germane today? Are reparations an appropriate means of rectifying past cruelties?**

### **1. There are very valid reasons to study slavery from a Biblical viewpoint:**

- a. The authority of scripture is questioned because of this practice
- b. The application of scripture in "related" social issues is challenged because of its treatment of slavery
- c. It is believed some Christian groups are actively promoting a return to a Biblical practice of slavery

### **2. The Biblical Record is Quite Extensive in it's Treatment of Slavery in the Old Testament**

- a. Describing under what conditions men and women became slaves (Gen 14:21; Num 31:9; Ex 21:2; Deut 20:14; Ex 21:2; Eccl 2:7; Gen 15:3; 17:9-14; Ex 22:3; 2 Kings 4; Gen 37:27-28)
- b. How slaves were to be dealt with (See Handout: Old Testament Laws Regulating Slavery)
- c. The rights that slaves had – contrary to the rest of the world!

### **3. Why was slavery not explicitly condemned in the Old or the New Testaments?**

- a. Reasons given by secular/liberal reasoning tear down the authority of scripture
- b. Many Bible commentators only provide a shallow treatment of this subject
- c. Slavery served very significant purposes in both Old and New Testament times
  - o Debt relief under severe circumstances (Lev 25:35-38) as well as restitution (Ex 22:2-3)
  - o It provided a way to deal with prisoners of war (Deut 20:10-15)
  - o Israel's treatment was significantly different (humane; loving; retained a man's dignity) than that of surrounding nations
  - o Served as a testimony to other nations of God's righteous decrees and provision for his people (Deut 4:5-8; Lev 24:22)
- d. Did Paul believe in slavery? Yes! A slave to Christ!
  - o His concern was to produce an expression of the kingdom of God in the church, not to reform society (gospel was to free men from sin, not to revolutionize the social order)
  - o Paul was looking to the soon return of Christ
  - o Teachings, however, sowed the seeds of societal change from the heart outward that eventually eradicated slavery from the majority of the world

### **4. Biblical Authority has been used to Justify the Continuation of Slavery until Relatively Recent Times. What are the Fallacies associated with each use below:**

- a. Gen 9:25-27 - "...he said, 'Cursed be Canaan! The lowest of slaves will he be to his brothers.'"
- b. Ex 21:2-27 - Buying of a Hebrew slave
- c. 1 Cor 7:17-24 - Slaves are to remain slaves
- d. Eph 6:5-9 - Obedience of slaves is commanded (Col 3:22-25; 1 Tim 6:1-3; Titus 2:9-10)
- e. Philemon - An entire book addressed the return of a slave to his master
- f. Jesus used slaves to illustrate timeless truths or as a backdrop to a parable (Matt 18:23-35; 22:1-14)
- g. Rev 13:18; 19:17-18 – Implies there will always be slavery in the world

### **5. Slavery is used in The N. T. as a Vivid Illustration of our Spiritual Relationship to Christ and our Old Nature**

- a. In our old nature we were described as slaves of sin (John 8:34):
  - o See Rom 6:6-7; 16; 19; 20; 7:14; 25; 8:15; 2 Cor 11:20; Gal 2:4; 4:3; 8-10; Titus 2:3; Heb 2:15; 2 Peter 2:19

- b. In our new nature we are described as being slaves to God (yet free):
  - o See Rom 6:17-19; 22; 7:25; 1 Cor 7:21-23; Gal 4:7; 31
  - o Paul described himself as a slave to everyone to win some (1 Cor 9:19; 27)
- c. Before God there is no distinction (1 Cor 12:13; Gal 3:28; Col 3:11)
- d. We can only have one master (Matt 6:24; Luke 16:13)
- e. **Bottom line:** "For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave. You were bought at a price; do not become slaves of men" (1 Cor 7:22-23)

## 6. *The American Experience (See Handout: Race in America: A historical timeline)*

- a. "Every measure of prudence, therefore, ought to be assumed for the eventual total extirpation of slavery from the United States. I have, through my whole life, held the practice of slavery in...abhorrence" **John Adams**
- b. "[Slavery] was established by decree of Almighty God...it is sanctioned in the Bible, in both Testaments, from Genesis to Revelation...it has existed in all ages, has been found among the people of the highest civilization, and in nations of the highest proficiency in the arts." **Jefferson Davis**, President, Confederate States of America

## 7. *Contemporary Issues*

- a. Slavery still exists in the world
  - o Different types of "slavery" have come into existence in various parts of the world (see Handout: Slavery: Definitions & Examples)
  - o The US led the world (with England) in the push to abolish slavery in the 1800's. Shouldn't the same concern exist now to eliminate this atrocity?
  - o What role should the United States play in eliminating these "human rights" violations? (economic, political; exposure; military?)
- b. Reparations: A repairing or being repaired; restoration to good condition
  - o California Legislature in July, 2001 passed a resolution "...acknowledge(s) the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies," and "...apologize(s) to African-Americans on behalf of the people of the United States for the wrongs committed against their ancestors who suffered as slaves."
  - o Representative John Conyers (D-Michigan) has introduced legislation every year since 1989 for Congress to study slavery and consider "appropriate remedies".
  - o Historically, reparations have been paid in specific applications (See Handout: Examples of Reparation Actions in the Past)
  - o A large body of argument exists concerning the justification or denial of the need to pay reparations. However, Biblically, there appears to be no warrant to pay reparations for previous conditions of Slavery (see Handout: Reparations for Slavery (Arguments for and Against))

## References:

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2. Dunbar Rowland quoting Jefferson Davis in "Jefferson Davis," *Volume 1*, page 286
3. "Hard Sayings of the Bible" by Walter C. Kaiser Jr., Peter H. Davids; F.F. Brice; Manfred T. Brauch; 1996
4. "The New International Commentary on the Old Testament"; Gordon J. Wenham; 1979. "Backgrounds of Early Christianity" by Everett Ferguson; 1993; second edition
6. "A Defense of Virginia [and through her, of the South] in Recent and Pending Contests Against the Sectional Party" by R. L. Dabney; 1867
7. The official record from Hansard of the debate initiated by Lord Gifford QC in the House of Lords of the British Parliament on 14<sup>th</sup> March 1996 concerning the African reparations ([www.arm.arc.co.uk/LordsHansard.html](http://www.arm.arc.co.uk/LordsHansard.html))
8. "The legal basis of the claim for Reparations" by Lord Anthony Gifford, British Queens Counsel and Jamaican Attorney-at-law. A paper presented to the first Pan-African Congress on Reparations, Abuja, Federal Republic of Nigeria, April 27-29, 1993
9. "Race in America: A historical timeline"; excerpt from *World Magazine*, Special Issue September/October 2001

## ***Old Testament Laws Regulating Slavery***

### ***Notes:***

- a. To better understand the rationale behind the following laws, keep in mind that there is generally a price (debt) that is being paid off, with various options for compensation or transference. One's labor is the payment, vice the physical owning of the person's body
- b. Remember also the principle that Hebrews are servants (slaves) of the Lord, redeemed out of Egypt, and as such cannot belong to anyone else
- c. The terms, slave, servant, bondservant, manservant, etc. are many times used interchangeably
- d. Finally, keep in mind that the following represents a merciful way to transact financial actions and also to control sinful abuse – unlike the surrounding nations, where slaves were truly viewed as nothing more than property that could be disposed of as the owner saw fit

### ***Regulations Governing Hebrew Slaves***

#### ***a. Sources of Hebrew Slaves***

- o A Hebrew could sell himself into slavery to another Hebrew because of overwhelming debt (Lev 25:39; Prov 12:24)
- o A Hebrew could also sell himself to an alien living amongst the Jews (or a member of the alien's clan)(Lev 25:47)
- o A thief who could not pay restitution was to be sold to pay for his theft (Ex 22:2-3)
- o A Hebrew servant could be bought to serve for six years (Ex 21:2)
- o Anyone that kidnapped someone and treated him as a slave, or sold him, was to be put to death (Ex 21:16; Deut 24:7)
- o See also the example of a creditor taking ones children to pay off a debt (2 Kings 4:1)

#### ***b. The Attitude the Owner was to have Towards his Slaves***

- o When a Hebrew sold himself, he was not to be worked as a slave, but treated as a hired worker or a temporary resident (Lev 25:39-40)
- o Owners were not to rule ruthlessly over their slaves, since they were the Lord's servants (Lev 25:42-43; 46; 55; alien owners: vs 53)
- o Owners were not to consider the releasing (freeing) of a slave as a hardship since they were to view their service as worth twice that of a hired hand (Deut 15:18)

#### ***c. Length of Service***

- o A slave was to serve no longer than six years, being released in the seventh year (Deut 15:12)
- o A slave was to be released in the year of the Jubilee, if not before (occurred every 50 years)
- o A Hebrew who sold himself to an alien living amongst them retained the right of redemption by a relative (or himself if he prospered) with the payment based upon the number of years remaining until the Jubilee (Lev 25:47-53)
- o A slave could choose to remain a slave for life (Ex 21:5-6; Deut 15:16-17)
- o When released, a slave had to be liberally provided for from the owner's flock, threshing floor, and winepress (Deut 15:13-14)

#### ***d. The Slave's Family***

- o If the slave was married, his wife could go with him. When set free, both would leave (Ex 21:3)
- o If a slave had children, when he was set free his children were released also (Lev 25:40-41)
- o If a wife was given to the slave, she and any children that resulted belonged to the owner when the slave was released (Ex 21:4)

#### ***e. Punishment of Slaves***

- o If a slave was beaten with a rod and died, the owner was to be punished (Ex 21:20)
- o If a beaten slave got up after a day or two, there was not punishment of the owner (Ex 21:21)
- o If the owner, in beating the slave, destroyed his eye or knocked out a tooth, the slave was to be let free (Ex 21:26-27)

***f. Marriage rights of a Female Slave***

- o If a Hebrew man sold his daughter to be the “slave-wife” of another man, she was not to be set free as long as he was pleased with her (Ex 21:7-8)
- o If the owner became displeased with his “slave-wife” he had to allow her to be redeemed (Ex 21:8), and could never sell her to foreigners (Ex 21:8)
- o If an owner selected a “slave-wife” for his son, he must grant her the rights of a daughter (Ex 21:9)
- o If the husband of the “slave-wife” married another woman, he was not to deprive the first one of her food, clothing and marital rights. If he did not provide for her, she was to go free without any payment of money (Ex 21:10-11)

***g. Re-Selling of a Slave***

- o A Hebrew that sold himself into slavery could not be resold (Lev 25:42)
- o A Hebrew “slave-wife” was not to be sold to foreigners (Ex 21:8)

***h. Day of Rest***

- o A slave enjoyed the same day of rest (Sabbath) as his master (Ex 20:10; 23:12)

***i. Misc. Notes***

- o Apparently, slaves could own slaves (2 Sam 9:9-10)
- o If a man slept with a slave woman engaged to another man, he must bring guilt offerings to the priest to make atonement for himself before the Lord for his sin (Lev 19:20-22)

***Regulations Governing Foreign Slaves***

***a. Source of Foreign Slaves***

- o Male and female slaves could be bought from (Lev 25:44-46):
  - o The nations around Israel
  - o Temporary residents living amongst the Hebrews or clan members born in Israel
- o Women and children could be taken as plunder (slaves) in war (Deut 20:10-15; 21:10-14)

***b. Length of Slavery***

- o Foreign slaves were slaves for life and could be willed to the owner’s children (Lev 25:46)

***c. Runaway Foreign Slaves***

- o Foreign slaves that left their master and took refuge in Israel were not to be returned to their masters, but allowed to live wherever they chose (Deut 23:15-16)
- o Runaway foreign slaves that take refuge in Israel were not to be oppressed (Deut 23:16)

***d. Marriage Rights of a Foreign Slave***

- o If a woman was taken in war (plunder) and married (“slave-wife”), but after awhile the Hebrew husband wasn’t pleased with her, she was to be released and not sold since she had been dishonored (Deut 21:10-14)

***e. Circumcision***

- o All foreign males that were bought were to be circumcised (Gen 17:13; 27)
- o All males born to foreign slaves were to be circumcised (Gen 17:13; 27)

***f. Day of Rest***

- o A foreign slave enjoyed the same day of rest (Sabbath) as his master (Deut 5:14-15)

## **Race in America: A historical timeline**

**Excerpt from World Magazine, Special Issue September/October 2001**

**1616** A Dutch privateer sails into Chesapeake Bay, seeking supplies. Its English pilot, Marmaduke Raynor, helps broker the deal with Jamestown officials: 20 blacks, captured in raids of the West Indies, in exchange for the needed provisions.

**1637** After winning a skirmish against the Pequod Indians at Mystia, the Massachusetts militia sends the captured women and children to the West Indies, to be sold as slaves. The ship is the *Desire*. It returns loaded with African slaves for Connecticut farms. Like the blacks bought by the Jamestown colony, they're considered indentured servants—a status held by many whites. Indentured servitude is at least theoretically limited to a specified number of years, but increasingly, this part of the "agreement" is neglected. In 1652 Rhode Island will pass a law limiting "involuntary servitude" to 10 years.

**1641** Massachusetts makes an attempt to regulate slavery; its Body of Liberties says "there shall never be any bond slaverie, villinage, or captivites amongst us unless it be lawfull captives taken in just wars, and such strangers as willingly selle themselves or are sold to us. And these shall have all the liberties and Christian usages which the law of God established in Israell concerning such persons doeth morally require. This exempt none from servitude who be Judged thereto by Authoritie."

**1645** Captain Philip Taylor, a landowner in Northampton County, Va., complains his slave Anthony doesn't work hard enough; eventually he agrees to give part of a corn field to Anthony. "I am very glad of it," Anthony responds. "Now I know myne owne ground and I will worke when I please and play when I please."

**1655** The Virginia Colony declares that "by Common Law the Child of a Woman slave begott by a freeman ought to bee free," citing English Common Law that says a child inherits the legal status of the father. The case is brought by Elizabeth Key, or "Black Bess" as she is called. Bess is the mulatto daughter of Thomas Key and his black slave; as a child she had been indentured to a Colonel Humphrey Higginson for nine years. But now, wanting to prove her free status before marrying William Greensted, she presses the court to affirm the Common Law. It does so, ordering that "the said Elizabeth ought to bee free and that her last Master should giver her Corne and Cloathes and giver her satisfaction for the time shee hath served longer than shee ought to have done."

**1662** More and more cases like Black Bess's push the Virginia legislature to reconsider "whether children got by any Englishman upon a negro woman should be slave or Free." In the end, it goes against centuries of Common Law by ruling that those children "borne in this country shall be held bond or free only according to the condition of the mother."

**1664** A Maryland law says that Christian baptism will have no effect on a slave's legal status. Europeans and white colonists are used to slavery, but throughout history it has been political (those on the losing side of a war were liable to be enslaved) or religious (many Christians and Muslims routinely enslaved each other; Capt. John Smith, for example, was forced into slavery for a time by Muslims). Conversion has, until now, been an unofficial but common route to freedom.

**1680** Seeing that slavery is more and more racially based, the English minister Morgan Godwyn writes that "these two words, Negro and Slave, are by common usage grown Homogenous and Convertible."

**1691** Interracial marriages are outlawed in Virginia. Massachusetts will pass a similar law in 1705, and soon most colonies will criminalize such unions.

**1699** A new Virginia law requires that blacks leave the colonies within six months after being freed. Allowing free blacks to stay, the Assembly reasons, would cause "great inconveniences, by their either entertaining Negro slaves, or receiving stolen goods, or being grown old and bringing a charge upon the country."

**1705** Virginia legislators draft the first "slave codes," in an attempt to control the growing slave population. These codes, soon copied by other colonies and many cities, make it illegal for slaves to earn wages, travel freely, gather in groups, carry firearms, or testify in court. In New York City, for example, no "Negro, Mulatto, or Indian slave" over the age of 14 may be on the street at night without a lantern or candle. Transgressors of this law "shall be Whipped at the Publick Whipping Post (not exceeding Forty Lashes) if desired by the Master or Owner of such Slave or Slaves." In New Orleans, a "Code Noir" is passed in 1724 that not only regulates slaves, but also kicks out the Jews.

1733 The king of Spain, hoping to cause more trouble to the English and to bolster his colony in Florida, issues an edict granting freedom to any runaway slave who reaches St. Augustine. Hundreds of slaves make their way south, and in 1738 the local governor will grant blacks their own townsite, to be known as Fort Mosa, a few miles north of St. Augustine.

1734 The Trustees of the Colony of Georgia, under James Oglethorpe, outlaw both slavery and rum (though beer is encouraged as a temperate beverage). Lawyers are also banned. All three rules are gradually relaxed.

1739 Word reaches Charleston, S.C., that England and Spain are at war; some of the colony's 40,000 slaves see this as their chance to escape to Fort Mosa in Spanish Florida. At Stono Landing, south of Charleston, a group of 20 slaves meets early on the morning of Sept. 9. They break into Hutcheson's Store at Stono Bridge, kill two shopkeepers, and take the guns and powder. They begin marching south. By the time armed whites gather and catch up, the number of slaves has grown to between 60 and 100. In the battle 40 slaves and 20 whites are killed. Officials later display the heads of the rebellion's leaders on poles. This first organized slave uprising causes South Carolina and other colonies to enact harsher slave codes. Drumming is also outlawed, on the suspicion that slaves communicated using drums.

1741 Authorities in New York City uncover a planned slave uprising and move to prevent it by hanging 18 slaves, burning another 13 at the stake, and deporting 71 more. Four whites are hanged for conspiring with slaves, "Spanish Jesuits," and the Spanish Crown. Catholic priests are arrested and charged with inciting slaves to burn down the city.

1756 Forty percent of Virginia's 250,000 residents are slaves.

1761 The Society of Friends (Quakers) bars slave traders from its congregations (though many Quakers still own slaves). Quakers will soon take the lead in the abolitionist movement; Pennsylvania pamphleteer Anthony Benezet will labor to show the evils of slavery and the humanity of blacks. His 1771 book, *Some Historical Account of Guinea*, will serve as the basis of John Wesley's most fiery sermons against slavery.

1763 Fort Mosa is abandoned, and the former slaves and their families leave with the Spanish as Spain cedes Florida to England.

1770 Former slave Crispus Attucks and a few shipmates come upon a scuffle between some British redcoats and townspeople on Boston's King Street. John Adams, in defending the redcoats in court, would later say that this "stout Mulatto fellow" (the son of a black man and an Indian woman) seemed "to have undertaken to be the hero of the night, and to lead this army with banners, to form them in the first place in Dock Square, and march them up to King street with their clubs." Attucks is the first man killed in the scuffle that will soon be called the Boston Massacre.

1772 A ruling by an English judge shows the dilemma slaves in the American colonies face. Lord Chief Justice William Murray rules in a case involving a slave named James Somerset that "as soon as any slave sets foot on the soil of the British Islands he becomes free." When news of the decision reaches the colonies, they see a predictable increase in runaways as slaves escape, hoping to make their way to England somehow. At the same time, patriotic fervor for liberty isn't limited to whites. Many slaves simply wish the sentiment to be enlarged. One group of slaves in Boston wrote to the colonial legislature that "we expect great things from men who have made such a noble stand against the designs of their fellow-men to enslave them."

1775 British Commander Thomas Gage proposes using slaves to help quash the American rebellion. "Things are coming to that crisis that we must avail ourselves of every resources, even to raise the Negroes, in our cause." Lord Dunsmore, aboard a Royal Navy ship off Williamsburg, issues a proclamation that any slaves who join the redcoats will be freed. Soon he has 300 men in his "Ethiopian Regiment," who all wear "Liberty to Slaves" embroidered on their uniforms. Virginia newspapers reported "boatloads of slaves" rowing and sailing out to reach the British ships and the British-controlled Sullivan's Island. General George Washington fears the effect of Dunsmore's proclamation; "if that man is not crushed by spring," Washington writes, "he will become the most formidable enemy America has; his strength will increase as a snowball rolling; and faster, if some expedient cannot be hit upon to convince the slaves of the impotency of his design." The expedient will emerge, but not as a military maneuver. The crowded camps of runaway slaves are ravaged by an outbreak of smallpox in the spring of 1776.

1776 In his initial draft, Thomas Jefferson includes slavery in his list of grievances against King George III. The Crown has "waged cruel war against human nature itself," Jefferson writes, by violating the "most sacred rights of life and liberty" of Africans. This passage is edited out.



1777 Vermont prohibits slavery in its new state constitution.

1778 Thomas Jefferson persuades the Virginia legislature to prohibit the further importation of slaves.

1781 A young slave named Quok (or Quaco) Walker escapes from his master in Massachusetts and takes shelter with a neighbor. When his master finds him, he beats the young man with a whip handle, then brings charges against the neighbor for luring away his property. Walker brings a suit against his master, which soon goes to the Massachusetts Supreme Court. That body will rule in 1783 that since the state constitution of 1780 says that all men are born free and equal, slavery is illegal. New Hampshire's court will hand down a similar ruling, while Pennsylvania abolitionists will accomplish the same thing legislatively, with the nation's first manumission (freedom) statute.

1782 When the British evacuate Charleston, S.C., nearly 6,000 former slaves leave with them.

1785 The New York Manumission Society is founded after "violent attempts lately made to seize and export for sale several free Negroes." The Society isn't overtly abolitionist; John Jay, its first president, is a slave owner who says, "I purchase slaves and manumit them when their faithful services shall have afforded a reasonable retribution." But the Society works faithfully toward an end to slavery in the state. It will be the force behind New York's final manumission law, which will be adopted in 1817 and will grant freedom to all slaves born before July 4, 1799, to take effect on July 4, 1827.

1787 The Northwest Ordinance prohibits slavery in the territory north of the Ohio River. In the Constitutional Convention's Connecticut Compromise, a state's representation in the House will be determined by the total of its white population, plus three-fifths of its slave population. Also, the Constitution includes an option to ban the import of slaves in 1808.

1791 Virginia planter Robert Carter frees his 500 slaves, citing his Christian beliefs. In his deed of manumission he writes, "I have for some time past been convinced that to retain them in Slavery is contrary to the true Principles of Religion and Justice, and that therefor it was my duty to manumit them."

1792 When St. George's Methodist Church in Philadelphia remodels, it sends its black worshippers back to some newly installed gallery pews. When black ministers Richard Allen and Absalom Jones arrive for services one Sunday morning and kneel in their usual places, ushers demand they move. Allen asks for a moment to finish his prayer, but the usher responds, "No, you must get up now, or I will call for aid and force you away." Allen, Jones, and the entire black portion of the church's congregation arise and walk out. The incident shows the tension that will soon lead to the formation of the first black denomination, the African Methodist Episcopal Church. Allen will pastor Bethel African Methodist church, or "Mother Bethel."

1793 The first federal Fugitive Slave Law is enacted.

1794 Eli Whitney perfects and patents his cotton gin, making cotton highly profitable and resurrecting slavery, which as an institution may have been dying. In 1803, South Carolina will resume the import of slaves, as cotton passes tobacco as the nation's leading export.

1804 New Jersey becomes the final Northern state to enact a manumission law.

1807 Congress bans further import of slaves, effective Jan. 1, 1808.

1811 Charles Deslondes leads 400 other slaves in a well-organized rebellion, killing two whites, liberating blacks, and burning plantations in St. Charles and St. John the Baptist parishes in Louisiana. Whites flee and Deslondes soon marches on New Orleans. His forces meet U.S. troops on River Road, outside the city. The slaves are routed, with 66 killed. Twenty-two slaves are tried and executed; authorities put their heads on poles along River Road to serve as a warning to other slaves.

1820 Congress accepts the Missouri Compromise; Missouri is admitted into the union as a slave state and Maine as a free state. Future states carved from the rest of the Louisiana Purchase will be free. The African nation of Liberia is founded by the American Colonization Society, as a place to send former slaves.

1826 Pennsylvania bucks the federal Fugitive Slave Act by making "kidnapping" of escaped slaves a crime. Other Northern states, including Connecticut, Vermont, and Ohio, pass similar "personal liberty laws." The U.S. Supreme Court will eventually strike down Pennsylvania's statute in *Prigg vs. Pennsylvania* (1842), ruling that owners have a right to recover fugitive slaves.

1831 Nat Turner leads a slave revolt in Virginia. His band of about 70 slaves moves from plantation to plantation, sparing no whites. The death toll is 57, including a number of children, by the time the authorities catch up to the rebels. Turner himself flees and remains at large for a time, but is eventually captured and hanged. The *Liberator*, an abolitionist newspaper edited and published by William Lloyd Garrison, is founded.

1832 Thomas Dartmouth "Daddy" Rice, a white actor, brings his stage musical *Jim Crow* to New York. With burnt cork on his face and ending with the chorus, "weel about and turn about and do jis so, eb'ry time I weel about I jump Jim Crow," Rice is called out for encore after encore.

1837 Congress ducks the issue of slavery by enacting a "gag resolution," declaring that it has no power over slavery, and therefore "all petitions, memorials, resolutions, propositions, or papers relating in any way" will be permanently tabled.

1840 The abolitionist movement, already fractious, splits over the side issue of women's rights. William Lloyd Garrison boycotts the first world Anti-Slavery Conference in London because women are excluded.

1845 Baptists split when the American Baptist Home Mission society, a division of the General Baptist Convention, refuses to appoint slave owners as missionaries. Delegates from 310 southern churches meet in Augusta, Ga., to form the Southern Baptist Convention. The Methodist Episcopal Church also splits into Northern and Southern bodies when Georgia Bishop James O. Andrews refuses an order to give up his slaves or resign his post.

1846 Dred Scott, a household slave owned by army surgeon Dr. John Emerson, asks a Missouri court for his freedom, on the grounds that he had lived with his master for a time in Illinois, a free state. The case will make its way to the U.S. Supreme Court, which will rule in 1857 that blacks are "beings of an inferior order" and have "no rights which white men are bound to respect."

1849 Learning she was to be sold, a young slave woman named Harriet Tubman escapes into the woods of Maryland and makes her way to Philadelphia. She then returns to the South to rescue her parents, her sister, and more than 300 other slaves. Blacks begin calling her "Moses" and white plantation owners post a \$40,000 reward for her capture. She will become the most successful conductor on the Underground Railroad, a network of hideouts and helpers for runaway slaves. She will threaten to shoot stragglers on those journeys: "If he's weak enough to give out, he'd be weak enough to betray us all, and all who had helped us; and do you think I'd let so many die just for one coward man?" She'll never have to carry out this threat, but at least one man finds new reserves of strength to go on, upon learning that she would.

1850 Congress attempts to strengthen the 1793 Fugitive Slave Act to make it easier (and safer) for Southern slave owners to recapture their runaways in Northern states and territories, but the first person arrested under it is a New York freedman named James Hamlet. An outraged public raises \$800 to redeem him. Recapturing slaves remains difficult and dangerous; in Pennsylvania, for example Deputy Marshall Henry Kline and slave owner Edward Gorsuch pursue two fugitives to the town of Christiana. Local Quakers and freed blacks intervene, and in a gunfight Gorsuch, a Quaker, and three blacks die.

1854 Congress, dissatisfied with the Compromise of 1850 (which involved letting California in as a free state, and ceding the issue of slavery to the states), passes the Kansas-Nebraska Act, establishing the principle of "popular sovereignty"-letting territories themselves choose whether to be slave or free. Whigs, Free-soilers, and abolitionist Democrats, dissatisfied with the Kansas-Nebraska Act, form the Republican Party at a meeting in Wisconsin.

1855 The most dire predictions about the Kansas-Nebraska Act prove true; pro-slavery and abolitionist interests rush settlers into the Kansas territory. The opposing forces clash with guns. A rigged election puts a pro-slavery territorial governor and legislature in place, and they immediately enact severe laws against anti-slavery "agitation." Abolitionists declare the territorial legislature illegal and form their own; they stockpile arms and appoint James H. Lane as military commander of the Free State party militia. By the spring of 1856 skirmishes are common, and in May the town of Lawrence is captured and sacked by pro-slavery forces, led by a U.S. marshal. In retaliation for the Lawrence incident, abolitionist John Brown will lead a party in an attack on pro-slavery settlers at Pottawatomie Creek, killing five of them.

**1859** In October, John Brown leads a raid on the federal arsenal at Harpers Ferry, Va. His goal is to incite a slave rebellion and supply it with arms. His band of 22 men captures the arsenal and holds local citizens hostage. But slaves fail to respond to his call for revolution, and two days later he surrenders to a force of U.S. Marines, led by Col. Robert E. Lee. Brown is found guilty of treason and hanged at Charles Town, Va.

**1860** The word secession is heard throughout the South, even before the November election of Republican candidate Abraham Lincoln. When Lincoln prevails, South Carolina is the first state to dissolve its union with the United States. Its "Declaration of Immediate Causes" justifies the move on the grounds that the United States had elected a president "whose opinions and purposes are hostile to slavery." Ten other Southern states will soon follow South Carolina into a Confederacy. Four slave states-Delaware, Maryland, Kentucky, and Missouri-remain loyal to the Union.

**1861** Confederate forces open fire on the garrison at Ft. Sumter, S.C. The Civil War begins. More than 180,000 blacks will fight for the Union.

**1862** President Lincoln issues his Emancipation Proclamation, declaring that all slaves in the areas of rebelling states not controlled by Union forces shall be, on Jan. 1, 1863, "then, thenceward, and forever free."

**1865** Five days after Confederate Gen. Robert E. Lee surrenders to Gen. Ulysses S. Grant, President Lincoln is assassinated. Vice President Andrew Johnson, a former slave owner, is sworn in as president. He won't be up to the task of reigning in Radical Reconstructionists in Congress, and the harsher Reconstruction measures will further embitter the South. Congress introduces and quickly ratifies the Thirteenth Amendment, outlawing slavery.

**1866** Congress passes its first Civil Rights Act, granting citizenship to blacks born in the United States. But the legislative measure is in doubt, as it so clearly clashes with the U.S. Supreme Court's Dred Scott decision. Lawmakers decide the best route is to enforce it with a constitutional amendment that will be ratified as the 14th Amendment on 28, 1868. The 15th Amendment, guaranteeing the right to vote to all citizens, regardless of "race, color, or previous condition of servitude" will be ratified two years later.

**1870** Mississippi minister Hiram Revels, the son of free blacks, becomes the first black U.S. Senator, winning the Senate seat once held by Jefferson Davis. Blacks also win seats in Southern state legislatures; a black man, Pinkney B.S. Pinchback, becomes governor of Louisiana.

**1872** These victories at the polls end abruptly when Congress restores the right to vote to most Confederate supporters, and at the same time shows an increasing unwillingness to defend black voters and elected officials. Southern states begin enacting poll taxes and establishing property requirements for voting. These are the first of the Jim Crow laws that will segregate the South.

**1881** Newly graduated teacher Booker T. Washington moves to Tuskegee, Ala., and begins holding classes in a small church building on Zion Hill. This will become the Tuskegee Institute. In 1896 an Iowa State University graduate, George Washington Carver, will head the Institute's agricultural department, and will equip a mule wagon with tools and exhibits. He and his teaching assistants will take their "Movable School" around to the sharecroppers in the area, teaching them how to maintain the soil and diversify their crops.

**1884** Property ownership and the vote are the most pressing needs for blacks, writes African-American writer and activist T. Thomas Fortune in his book *Black and White*. Denial of these is "the great social wrong which has turned the beautiful roses of freedom into thorns to prick the hands of the black men of the South." Land ownership has been a contentious question since the close of the Civil War, when the federal government considered and then rejected plans to parcel out the plantation lands to the slaves who had worked them. In the end, President Johnson and Congress gave most of the lands back to their pre-war owners and encouraged blacks to return to the same fields, albeit for wages, or for shares of the crop, with sharecropping providing a meager living for ex-slaves and their families. Many blacks look westward; in 1889-90, lands in the Oklahoma Territory will be open for settlement to non-Indians, and thousands of blacks respond. All-black towns will be established, such as Langston City; by 1900 more than 55,000 blacks will be living in the territory.

**1887** Schoolteacher Ida B. Wells, who had refused to move from the first-class train seat she'd purchased, loses her suit to the Tennessee Supreme Court, when it rules that the railroad had the right to demand she repair to a second-class

smoking compartment, because of her race. "I felt so disappointed," she writes in her diary. "O God, is there no redress, no peace, no justice in this land for us?"

1891 Referring to Liberia as "the Promised Land" for American blacks, AME Bishop Henry McNeal Turner calls for a massive emigration to that country. The American Colonization Society circulates his letters about Liberia through black churches. Hundreds of blacks travel east, only to find that the Society has neither boats nor funds nor any real hope of being able to sustain an exodus. Some of these disappointed people travel westward, to the Oklahoma Territory, while others remain and find work in the cities.

1892 Black Codes in many Southern states allow for black men to be arrested for petty crimes and assigned to forced labor; the most common charges are vagrancy and loitering. Some states, including Alabama, Georgia, and Tennessee, have programs that allow prison officials to lease convicts to private firms; in Tennessee, most of these men are sent into the coal mines. But in August, white miners (unhappy with the Tennessee Coal and Iron Company for giving their jobs to the convicts) join with the prisoners to burn down the convict camp and free the prisoners at Tracy City, Tenn. The state militia is called out and subdues the rebellion, killing one black leader, Jake Witsen. Thousands attend his funeral, and within a year, the Tennessee legislature will vote to end the convict leasing system.

1895 Booker T. Washington makes his controversial "Atlanta Compromise" speech at a trade exposition. He discourages blacks from leaving the South or depending on Northerners for assistance. He suggests instead that they better their own lives, by striking a bargain with whites: in return for better working conditions and better pay, blacks would abide by the law and not press for radical political change. He acquiesces to segregation: "In all things that are purely social, we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress." He will later elaborate that "I believe it is the duty of the Negro-as the greater part of the race is already doing-to deport himself modestly in regard to political claims, depending upon the slow but sure influences that proceed from the possession of property, intelligence, and high character for the full recognition of his political rights." Not all black leaders agree; T. Thomas Fortune tells an audience "we are here today as representatives of 8 million freemen, who know our rights and have the courage to defend them." W.E.B. Du Bois will break with Washington in his 1903 book, *The Souls of Black Folk*, advocating more strident steps against racism.

1896 In *Plessy vs. Ferguson*, the U.S. Supreme Court upholds segregation: As long as the separate facilities are equal in quality, there's no discrimination. Therefore, the Court says, the Jim Crow laws are constitutional actions by state legislatures.

1898 When a black man is appointed postmaster in the town of Lake City, S.C., some whites react violently. A mob surrounds his home at night and burns it, with the postmaster and his family still inside. When they try to escape, they are shot as they emerge from the house. During the two decades leading up to 1900, more than 100 reported lynchings of blacks occur each year. In 1899, black churches will set aside a day of fasting and prayer for justice; schoolteacher Ida B. Wells (fired after she wrote a newspaper article pointing out the inferior quality of the public schools set aside for blacks) becomes an anti-lynching activist.

1900 The Jim Crow laws are now both entrenched and effective. Louisiana, for example, has poll taxes, literacy tests, and property requirements to discourage blacks from voting. In 1896, 130,344 blacks were registered to vote there. Four years later, there are 1,342.

1906 More than half of all blacks are members of churches; the largest black denomination is the National Baptist Convention, with 2.2 million members, followed by the AME Church with about 500,000. Scholar W.E.B. Du Bois writes that "Baptism, wedding and burial, gossip and courtship, friendship and intrigue-all lie within these walls." Two-thirds of the members of the National Baptist Convention are women.

1910 Du Bois and his Niagara Movement of black Northern intellectuals join with white liberals to form the National Association for the Advancement of Colored People.

1916 The Great Migration begins when industrial firms in the North send recruiters to the South with promises of higher wages and better living conditions for black workers. In the first three years alone, half a million blacks will leave the agricultural areas of the South for the Northern cities, especially Chicago, New York, and Pittsburgh. Predictably, this rush will cause some racial tension. In East St. Louis, Ill., when thousands of blacks arrive to work in the aluminum plants, factory owners use them to replace striking whites, and a race riot breaks out. Forty blacks and nine whites are

killed. Thousands of blacks are burned out of their homes. A worse riot occurs in Chicago, where blacks and whites clash for five days. Riots break out in more than 300 cities.

**1920** But the Great Migration bears other fruit; four black men pen *Shuffle Along*, a musical that will signal the start of the Harlem Renaissance. Much comes out of this small New York neighborhood during the next decade, but Langston Hughes will later write, "I remember *Shuffle Along* best of all. It gave just the proper push-a pre-Charleston kick-to that Negro vogue of the '20s that spread to books, African sculpture, music, and dancing."

**1925** Howard University Professor Alain Locke publishes his book about *The New Negro*, an identity and a movement that can bring together the best elements of Booker T. Washington's conscientious compromise and the NAACP's and Du Bois's more assertive approach, along with the optimism of the Great Migration. Two principles will guide the New Negro: self-respect and self-reliance.

**1931** Nine black youths are pulled from a train in Paint Rock, Ala., along with two white women. The women claim to have been raped at knifepoint. The boys, ages 12-20, are jailed in nearby Scottsboro. More than 10,000 would-be spectators show up for the trials of the boys. A Tennessee attorney (who is drunk) is appointed to defend the boys in the Alabama court-he's assisted by a local lawyer-and given less than half an hour to meet with his clients before the trial starts. Their already inadequate defense falls apart when the boys begin accusing each other; the jury deliberates for only two hours before finding all nine boys guilty. All but the 12-year-old are sentenced to the electric chair. At first, the balks at getting involved, and by the time it does, a branch of the U.S. Communist Party has stepped in to defend the boys. The new attorneys win a stay of execution just 72 hours before all eight of the condemned are scheduled to die. In the second trial, which begins in March 1933, the defense closes with one of the alleged victims, Ruby Bates, admitting that they made up the story of the rapes. The second jury brings back guilty verdicts, but after a public outcry Judge James Horton sets aside the verdict, based on the evidence, and orders a new trial. A third trial opens in November 1933; it also ends with a guilty verdict, which the U.S. Supreme Court in 1935 sets aside because the jury rolls had been tampered with. The fourth trial opens in January 1936. Five are found guilty, four are freed. Eventually, all five of those convicted are cleared of the charges, the last being freed after World War II.

**1933** Eleanor Roosevelt befriends NAACP leader Walter White and black activist Mary McLeod Bethune; she soon pushes her husband, President Roosevelt, toward a stronger stance on civil rights. Particularly after the election of 1936, the first lady endorses laws abolishing the poll tax and making lynching a federal offense. FDR uses the New Deal to advance the cause, issuing executive orders that will force the WPA and other agencies to end discrimination in hiring, training, and awarding contracts. In 1941 his Executive Order 8802 will ban racial discrimination in government and the defense industry.

**1939** Renowned vocalist Marian Anderson, born to a working-class black family in Philadelphia but trained in Europe, returns to the United States to tour. When she's booked into Constitution Hall, the Daughters of the American Revolution (who own the venue) refuse to let her perform there. Eleanor Roosevelt, the DAR's most prominent member, resigns from the group in protest. Interior Secretary Harold Ickes opens the Lincoln Memorial to Anderson; 75,000 attend her performance, and millions more listen to a radio broadcast of the event.

**1941** When the Japanese attack Pearl Harbor, Mess Attendant First Class Doris "Dorie" Miller is gathering up laundry aboard the USS *West Virginia*. He hears the alarm for general quarters, but finds his battle station, an anti-aircraft battery magazine, already wrecked by torpedoes. He rushes on deck and begins carrying wounded sailors below; when this task is completed, he mans a Browning .50 caliber machine gun (for which he was never trained). He fires for about 15 minutes, until he runs out of ammunition. By this time, the *West Virginia* is sinking and officers order the crew to abandon ship. Miller will receive the Navy Cross for his valor.

**1943** The "Zoot Suit Riots" in Los Angeles (in which police with dapper blacks and Latinos) are eclipsed by the events on a hot summer day in Detroit, when fights break out between blacks and whites at Belle Isle Amusement Park. After a night of destruction and looting by blacks, federal troops arrive to put down the riot. The final tally is 34 dead, 675 injured, and more than 1,800 arrested.

**1946** The U.S. Supreme Court rules in *Morgan vs. Virginia* that segregated seating on interstate public transportation is unconstitutional. Irene Morgan of Virginia had refused to give up her seat on a Greyhound bus ride to Baltimore. In the spring of 1947, 16 men will test Southern compliance with the ruling by taking what they call "Freedom Rides" across state lines. Their "Journey of Reconciliation" is put together by the Congress of Racial Equality, a Chicago-based group.

The Freedom Riders meet with resistance, of course; on one trip, three Riders are arrested in North Carolina and sentenced to 21 days of hard labor on a prison farm. But they are committed to nonviolent resistance, and their Journey will be the model for further Freedom Rides in the summer of 1961.

1947 Jackie Robinson signs with the Brooklyn Dodgers and becomes the first African-American to play in major league baseball. He bats right and throws right; in 1949 this second baseman will be named the National League's MVP, hitting a league-leading .342 and driving in 124 runs.

1948 President Truman ends segregation in the armed forces.

1954 Oliver Brown of Topeka, Kan., was upset that his third-grade daughter couldn't go to the school just five blocks from their home—instead, she was bused across town to the school for blacks. He sued the school board, and his case is one of the five the Supreme Court hears on school segregation. The Court rules in Brown vs. Board of Education that "in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal." It's a broad ruling, broad enough that eventually lower courts will order not only desegregation but integration by forcing districts to bus students from predominantly black neighborhoods to predominantly white schools, and vice versa. This will often be done not only against the wishes of many whites, but also against the wishes of many black community leaders.

1955 Local NAACP leader Rosa Parks challenges the segregated bus service in Montgomery, Ala. On the morning of Dec. 1, she takes a seat at the front; when the bus driver tells her to give her seat to a standing white man, she refuses. A police officer called to the scene asks why she won't obey the driver; "I don't think I should have to," she responds. Parks is arrested, and soon bailed out by NAACP co-workers. The plan was to make this a test case, but events soon overtake plans and a bus boycott commences. Buoyed by its success, black leaders meet to plan their strategy; to his surprise, the young minister Martin Luther King Jr. is chosen by the others to lead the new Montgomery Improvement Association. He never veers from his commitment to nonviolent resistance. "I want to say that we're not here advocating violence," he says later that evening, to a gathering at the Holt Street Baptist Church. "I want it known throughout Montgomery and throughout this nation that we are a Christian people. We believe in the teachings of Jesus. The only weapon that we have in our hands this evening is the weapon of protest."

1956 On the night of Jan. 30, two months into the Montgomery bus boycott, Coretta Scott King and a friend hear a thud on the front porch of the King home (Martin Luther King Jr. is attending a meeting); the women run to a back room, where the Kings' daughter is sleeping. The stick of dynamite that had landed on the porch blows up, destroying the porch and shattering windows. By the time King arrives home, 15 minutes later, hundreds of blacks have gathered; some are armed, all are angry. King calms the crowd. "We believe in law and order. Don't get panicky, don't get your weapons. He who lives by the sword will perish by the sword.... We want to love our enemies. Be good to them. Love them and let them know you love them."

1957 The school board in Little Rock, Ark., announces its plan to "voluntarily" desegregate its schools, starting with the all-white Central High School. Seventy-five black youths volunteer to attend Central; the board picks 25, then cuts that number to nine. Arkansas Gov. Orville Faubus (with an election looming) calls out the Arkansas National Guard to keep the students from entering the school; eventually President Eisenhower will send in federal troops to escort the students in. The pressure on these nine kids is tremendous, and one finally gives in. Minnie Jean Brown, after suffering weeks of unrelenting jeers, pours her bowl of chili on the head of one of her tormenters. The cafeteria workers (all blacks) applaud. Minnie Jean is suspended from Central High School and finishes out the school year in New York City.

1959 The fringe group Nation of Islam begins winning mainstream black support. The African-American newspaper Philadelphia Courier writes that NOI leader Elijah Muhammad "may be a rogue and a charlatan, but when anybody can get tens of thousands of Negroes to practice economic solidarity, respect their women, alter their atrocious diet, give up liquor, stop crime, juvenile delinquency, and adultery, he is doing more for the Negroes' welfare than any other Negro leader." A rising leader within the NOI is Malcolm Little, renamed by Elijah Muhammad as Malcolm X while in prison for burglary. Malcolm X will integration.

1960 Four college students from the all-black North Carolina Agricultural and Technical College plan a protest at the all-white lunch counter at the Woolworth's department store in Greensboro. On Monday morning, Feb. 1, with scrubbed faces and their best clothes, they enter the department store, buy a few items, and sit down at the lunch counter. When asked to leave, their spokesman, Ezell Blair Jr., says politely, "I beg your pardon, but you just served us [in accepting

their money for items], why can't we be served here?" They refuse to leave until they're served; the manager closes the store early and the youths return to school. Word spreads about their protest, and on Tuesday morning, 19 students sit politely and ask to be served at the Woolworth's counter. More than 80 show up on Wednesday, and since there's no more room, they descend on the neighboring S.H. Kress store's lunch counter.

**1961** Activists travel through the South to test enforcement of a U.S. Supreme Court order that all bus terminals be desegregated. Again organized by the Congress of Racial Equality, these new Freedom Riders arrive and use the water fountains, benches, waiting areas, and restrooms previously reserved for whites. They also ask to be served at the lunch counters. They encounter violent resistance; in Anniston, Ala., for instance, their bus is firebombed. President John F. Kennedy and Attorney General Robert Kennedy work to persuade activists to change their focus from confrontation to voter registration.

**1963** Martin Luther King Jr. is jailed in Birmingham, Ala., for marching on Good Friday. Local ministers publish a letter in a Birmingham newspaper calling for "moderate" change and an end to the protests. King responds with his "Letter from a Birmingham Jail": "I guess it is easy for those who have never felt the stinging darts of segregation to say 'Wait.'" The protests get bigger. On May 2, police detain more than 600 children. On May 3, Police Chief Bull Connor tells his forces to set upon protesters with fire hoses. Detailed press accounts—including coverage on the new medium of television—shame the Kennedy administration into acting. A plan to desegregate Birmingham is brokered and announced on May 7. King and others plan to follow up their Birmingham success with a 100,000-person March on Washington. More than 250,000 arrive and hear King's "I Have a Dream" speech. But on Sept. 15, just weeks after the march, a bomb explodes in the Sixteenth Street Baptist Church in Birmingham as people are gathering for the morning services. Four girls, ages 11 to 14, die in the blast.

**1965** Congress passes the Voting Rights Act, giving the 15<sup>th</sup> Amendment of the U.S. Constitution some legislative teeth. It authorizes federal supervision of voting and voter registration in states with a history of discrimination. Martin Luther King leads a 5-day, 54-mile march from Selma to Montgomery. Five days of riots destroy much of the Watts district of Los Angeles; the riots begin when residents see a black driver harassed by white patrolmen; the final toll is 34 dead and more than \$35 million in property damage.

**1966** Black militants Bobby Seale and Huey P. Newton establish the Black Panthers and quickly become involved in violent confrontations with police and federal authorities. The Black Panthers are overtly Marxist (preaching that the poor and oppressed will revolt and overthrow the capitalistic system). Law enforcement officials crack down on the Panthers in 1969, arresting 348 of them for offenses ranging from robbery to assault and murder.

**1968** After making his "I've Been to the Mountaintop" speech the night before, Martin Luther King Jr. is assassinated on April 4. Riots break out in more than 100 cities and towns nationwide, leaving 39 people dead. President Johnson sets aside April 7 as a day of mourning.

**1971** The Congressional Black Caucus forms, with the goal of pressuring the Democratic Party to be more attentive to African-Americans. This approach isn't radical enough for some; activists gather in Gary, Ind., the next year for the National Black Political Assembly. They craft the "Gary Declaration" that says relying on either the Democrats or the Republicans is useless: "History leaves us no other choice. White politics has not and cannot bring the changes we need." But the separatism of the Gary Declaration is quickly abandoned, and the CBC is back to endorsing white Democrats by the 1972 campaign season.

**1974** U.S. District Judge W. Arthur Garrity Jr. orders Boston to begin busing school children from schools in the poor and predominantly black Roxbury neighborhood to schools in the white Charlestown neighborhood, and vice versa, in an effort to achieve integration. Protests turn violent; buses are stoned. But many opponents of busing—both black and white—say the debate isn't about racism, it's about community pride, and the rights of parents to send children to their neighborhood school.

**1977** The television miniseries *Roots*, based on the Pulitzer-winning novel by Alex Haley, is watched by a record 130 million viewers.

**1978** White student Allan Bakke wins his lawsuit against the University of California at Davis, as the U.S. Supreme Court rules that denying him admission while admitting black students with lower test scores is reverse discrimination. The Court declares racial quotas unconstitutional. It does not dismantle affirmative action; the Court upholds a congressional program that sets aside 10 percent of public-works money for minority contractors.

1984 Jesse Jackson makes a serious bid for the Democratic nomination for the presidency, winning 3.5 million votes in the primaries. The Cosby Show premieres and soon becomes the most popular series on television.

1985 Philadelphia Mayor Wilson Goode, who is black, authorizes the aerial bombing of the headquarters of a militant black organization called MOVE, which has built a back-to-nature commune in the middle of the Powelton Village neighborhood. A police helicopter drops a bomb, but it misses the bunker atop the house and instead burns down an entire city block. Eleven people die, including five children; 61 row houses are destroyed and 250 are left homeless. A special commission, appointed by Goode, will later contend that "dropping a bomb on an occupied row house was unconscionable." A jury will order the city to pay \$1.5 million to survivors.

1987 Michael Jordan of the Chicago Bulls, a player once cut from his high-school basketball team, averages 37.1 points per game, and will lead the league in scoring for the next seven consecutive seasons. He'll earn three league MVP awards. By the time he retires (for the first time) in 1993, he'll have a career average of 34.7 points per game, the best in NBA history.

1988 Jesse Jackson's second bid for the Democratic Party's presidential nomination earns 7 million votes in the primaries.

1992 Four white police officers are acquitted of using excessive force on Rodney King, despite videotape footage showing them beating him. The acquittals spark the worst race riots in American history; after four days of rioting, there are 55 dead and 2,383 injured. More than 8,000 people are arrested and property damage tops \$1 billion.

1994 Six black Secret Service agents sue the Denny's restaurant chain for systematic discrimination, alleging the chain keeps blacks waiting, offers inferior service, and in some instances even requires that blacks pay for their meals up front. This soon becomes a class-action lawsuit, with nearly 300,000 plaintiffs. Denny's agrees to settle the suit for \$54 million, and to work with the NAACP on improving service to minorities.

1995 O.J. Simpson goes on trial after his ex-wife, Nicole Brown Simpson, is found murdered outside her Los Angeles home. Her friend, Ron Goldman, was also killed. After the most publicized trial in history with continual coverage on cable television, the mostly black jury acquits him. Americans are sharply divided in their reactions; most blacks, who have known police corruption and racism before, are elated. Most whites are horrified, believing that Simpson has bought the verdict with high-priced lawyers who weren't afraid to play "the race card" to win.

1997 Eldrick "Tiger" Woods wins the 1997 Masters Tournament. He will win it again in 2000, along with the PGA Championship, the U.S. Open, and the British Open, becoming the first player ever to hold all four crowns at once.

2001 General Colin Powell is sworn in as the nation's first black secretary of state. A few days into his tenure he tells some visiting schoolchildren it's not that big a deal. "It isn't that unique to see somebody in a position like mine. That's what makes this country so great, that you can see this kind of change. But that change was fought for. We got it because of people like Martin Luther King, whose birthday we recently celebrated, Rosa Parks, and so many other people who struggled."

Sources: To Make Our World Anew: A History of African Americans, edited by Robin D.G. Kelley and Earl Lewis (Oxford University Press, 2000); Encyclopedia of American History, Seventh Edition, edited by Richard B. Morris and Jeffrey B. Morris (HarperCollins Publishers, 1996); various press reports



## Slavery: Definitions & Examples

**Slave:** "A human being who is owned as property by, and is absolutely subject to the will of another; bondservant divested of all freedom and personal rights" (Webster's New World Dictionary)

**NOTE:** This is not the Biblical definition of a slave, by example or by command!

### *Common characteristics that distinguish slavery from other human rights violations:*

- o The person is forced to work - through either mental or physical abuse (threatened or actual)
- o The person is owned or controlled by an 'employer'
- o The person is generally dehumanized, and treated as a commodity or bought and sold as 'property'
- o The person is physically constrained or has restrictions placed on freedom of movement

### *Types of slavery in the world today (ref (1)):*

- o **Bonded Labor:** People become bonded laborers by taking or being tricked into taking a loan for as little as the cost of medicine for a sick child. They receive basic food and shelter as 'payment' for their work, but may never pay off the loan, which can be passed down through several generations
- o **Forced Labor:** People who are illegally recruited by governments, political parties or private individuals, and forced to work - usually under threat of violence or other penalties
- o **Worst Forms of Child Labor:** Children who work in exploitative or dangerous conditions. Can be full time, depriving them of the education and recreation crucial to their personal and social development
- o **Commercial Sexual Exploitation of Children:** Children exploited for their commercial value through prostitution, trafficking and pornography. They are often kidnapped, bought, or forced to enter the sex market
- o **Trafficking:** The transport and/or trade of humans, usually women or children, for economic gain using force or deception. Often migrant women are tricked and forced into domestic work or prostitution
- o **Early and Forced Marriage:** Women and girls who are married without choice and are forced into lives of servitude often accompanied by physical force
- o **Traditional or 'Chattel' Slavery:** The buying and selling of people. They are often abducted from their homes, inherited or given as gifts

### *Current examples:*

- o Use of bonded children in **India** that are many times handed over to traders by parents for compensation and are severely worked for little if any compensation (including food)(ref (1))
- o In **China**, a household registration system (*hokou*) gives few rights or protections to workers that leave their designated place of residence. Because of this, migrants are viewed as second class citizens. There are numerous reports of forced labor of migrants seeking employment in other provinces (ref (1))
- o President Olusegun Obasanjo of **Nigeria** recently (July 2001) reported that 150 Nigerian children had died off the coast of West Africa on their way to Gabon to work. Separate reports stated the Nigerian Ambassador to **Gabon** declared in May that he had repatriated an average of 15 Nigerian slave children from Gabon every month (ref(1))
- o The trafficking of **Nigerian** women and girls into the European Union and then forced to work in the sex industry has also been widely reported. US State Department reports indicate **Italian** authorities estimate up to 10,000 Nigerian prostitutes work in Italy alone (ref (1))
- o In July, 2000 the government of **Nepal** voted to outlaw a generations old practice of bonded labor known as "Kamaiya." by eradicating all existing debts that workers owed landlords, and making the

keeping of people in debt bondage punishable by 3 to 10 years in jail. There are an estimated 36,000 bonded laborers in **Nepal** that are expected to benefit from this action (*ref (2)*)

o Associated Press story, 6 Dec, 1996: The International Labor Organization (ILO) reported that the booming economies of Asia has fueled trafficking in children to work in brothels and sweatshops. This practice is rife in **Thailand, Burma, Cambodia, China, Laos, Vietnam, Bangladesh, Nepal, Pakistan and Sri Lanka**. Thousands of girls are reportedly sold from Bangladesh and Nepal into brothels in **India** each year. In 1992, ILO estimated that 200,000 **Nepalese** women and girls were prostitutes in **India**

o "Silent Terror" by Samuel Cotton (January, 1999) describes the enslaved Africans of **Mauritania**, an Islamic Republic in Northwest Africa that is 100% Muslim. This book describes the centuries old practice of buying, selling and breeding black Africans by Arab-Berbers that continues to today.

### *References:*

1. [www.antislavery.org](http://www.antislavery.org)
2. [www.news.bbc.co.uk](http://www.news.bbc.co.uk) for 17 July, 2000
3. The Associated Press - Friday, December 6, 1996; Patrick McDowell AP writer

## Examples of Reparation Actions in the Past

*(Very limited Number of Examples that Exist)*

### By the United States:

- o In the Treaty of Paris (1783), ending the war between the emerging U.S. and England, the U.S. agreed "that all estates, rights, and properties of British citizens and loyalists who did not bear arms during the American Revolution be restituted...and it is agreed that all persons who have any interest in confiscated lands, either by debts, marriage settlements, or otherwise, shall meet with no lawful impediment in the prosecution of their just rights." The commitment to facilitate restitution to loyalists was never fully lived up.
- o Provision was made in 1971 by the U.S. for Aleut residents of various Alaskan islands "in settlement of U.S. obligations in equity and at law, for injustices suffered and unreasonable hardships endured while those Aleut residents were under U.S. control." The settlement entailed the relinquishing of rights against the U.S. in exchange for approximately \$1 Billion and 1/9th of the area of Alaska
- o In 1988 the U.S. Congress passed the Civil Liberties Act designed to make restitution to Japanese Americans for losses from "...any discriminatory act of the U.S Government...based upon the individual's Japanese ancestry during the wartime period when Japanese Americans were interned in great numbers." \$1.2 billion (about \$20,000 for each claimant) was paid out.
- o In 1994 the U.S. settled a lawsuit relating to the Tuskegee experiments with syphilis on black men that began in 1932 through 1972. In 1997, President Clinton issued a formal apology to the volunteers and their families. Over 400 men were involved throughout this experiment. When the lawsuit was finalized, \$10 Million was paid to survivors and their families

### By the United Nations:

- o The United Nations Security Council has passed a resolution, binding in international law, requiring Iraq to pay reparations for its invasion of Kuwait

### By the Rest of the World:

- o The very creation of the State of Israel itself in 1948 can be considered an act of reparation for centuries of persecution directed against Jews
- o In 1952, the Federal Republic of Germany paid reparations to Israel for the costs of resettling 500,000 Jews who had fled from Nazi controlled countries. The payment was \$222 million.
- o In 1990, Austria made payments totaling \$25 million to survivors of the Jewish holocaust
- o In 1995 Her Majesty the Queen of England, in New Zealand, signed the Royal Assent to the Waikato Raupatu Claims Settlement Bill through which the New Zealand government paid substantial compensation in land and in money for the seizure of Maori lands by British settlers in 1863. The Queen apologized for the crime and recognized a long-standing grievance of the Maori people
- o In 1997 a Czech-German account was established for annual reparation payments to over 6,200 victims of Nazism. The payments are graduated based upon the amount of time spent in concentration camps (\$900 to \$1400 per year) and will be paid to survivors
- o In late 1998, Germany agreed to pay reparations to U.S. citizens that were held in concentration camps during World War II. The payments for up to 230 individuals (ex-prisoners or heirs) will be from \$15,000 up to \$250,000.

# Reparations for Slavery

## *(Arguments for and Against)*

### General Notes:

1. Reparation is defined as: repairing or being repaired; restoration to good condition; a making of amends or making up for a wrong or injury; compensation
2. Various types of reparations have been suggested concerning slavery, including:
  - o Formal apology by Federal and State governments, as well as other western nations
  - o Cash payments to black descendants of slaves both in the United States and Africa
  - o Payment in terms of: land, equipment, factories, licenses, banks, ships, airplanes, various forms of tax relief, education & training
  - o Economic and education actions to enable the African community to become independent from "racist institutions" and economically self-sufficient for at least seven generations (Coalition of Blacks for Reparations in America (N<sup>o</sup>COBRA))
  - o Return of all artifacts and works of art to the African regions they were taken from
  - o A formal acknowledgment of the contribution of African people to world history and civilization, and an accurate portrayal of African history
  - o Education of African youth on the Continent and in the Diaspora about the great African cultures, languages and civilizations
  - o Creation of an annual Slavery Memorial Day
3. "The Debt: What America Owes to Blacks" by Randall Robinson is considered a formative book in recent reparations movement development

### Arguments for Reparations

- o There is a moral obligation for States and nations to acknowledge their role in sanctioning and promoting slavery, to formally apologize, and to make amends (reparations) to the descendants of slaves in order to correct the devastating impact this evil has created
- o Precedents exist for the payment of reparations around the world and by the United States in similar violations of peoples rights and dignity. This is the greatest outstanding example of atrocities by the United States that have not been directly corrected
- o Racial segregation and discrimination is a direct legacy of the slavery that was practiced in this nation. This condition cannot be healed until complete acknowledgment of responsibility is assumed by the government and reparations for lost economic legacy is provided
- o Although those that were slaves are dead, and those that were slave-owners are dead, the wealth that they generated is still being passed down from generation to generation and should be reallocated to the rightful heirs of those that produced it
- o The accrued wages not paid to Africans enslaved in the U.S., plus interest, amounts to \$5-10 trillion. This does not account for what has been lost due to racist segregation and discrimination
- o Massive funds for Black education would raise the education level of Black children to that of the white middle class, eliminating educational inequities due to racism, a result of slavery. It also could be used to equalize employment opportunities through black ownership of black assets (business ventures) to correct the 2 to 2.5 times avg. unemployment of blacks compared to whites since the Depression
- o Reparation funds could be used to eliminate home ownership inequities that are due to racial discrimination (resulting ultimately from slavery) that has resulted in the average white home equity being about \$42,000 and for blacks, just over \$2,000.
- o Slavery produced the wealth that this country was built upon. Blacks did not participate in this wealth and only received trivial amounts of benefit
- o International law recognizes that those who commit crimes against humanity must make reparations. As such, there is no legal barrier to prevent those who still suffer the consequences of crimes against humanity from claiming reparations, even though the crimes were committed against their ancestors

### Arguments Against Reparations

- o No black person alive today was ever a slave, and no American alive today was ever a slave-owner. Nothing that is done today or in the future can repay those that suffered under slavery
- o In all previous cases of reparations being paid by governments (including the United States) they have been paid to survivors or their immediate family members that were directly affected. They have not been paid to descendants that were not living at the time of the injustice
- o If reparations are to be paid to black descendants of slaves, why wouldn't they also be paid to Indians who had their land confiscated and suffered under "white rule". This would also apply to Loyalists who were American colonists that retained their loyalty to the crown of Great Britain during the American Revolution. In the Treaty of Paris (1783) between the United States and England the U.S. agreed that all persons with interest in confiscated lands were not to be lawfully impeded in the prosecution of their just rights. This was never fully developed.
- o There were more than 3,000 black slave-owners at the eve of the Civil War. Are the descendants of these blacks going to receive reparations benefits? Also, since racism is a strong component of the reparations argument, the existence of black slave-owners would appear to mitigate against that logic. It could also be noted that there were American Indians that owned slaves.
- o Only one white in five in the South at the outbreak of the Civil War were slave-owners. Why should everyone have to pay to provide reparations?
- o Are Blacks better or worse off in America today than they would be if they would have remained in Africa? Blacks in America have it better than 80% of the world. Would that be true if they had remained in Africa? The GNP of black America makes the African-American community the 10<sup>th</sup> most prosperous "nation" in the world. American blacks have a per capita income from 20 to 50 times that of blacks living in any African nation from which they were taken
- o In the Civil War, anti-slavery free states of the North lost over 350,000 young men's lives. This war resulted in slaves being freed at a tremendous cost in both lives and economically. What allowance is there for this? Why should the descendants of those that gave so much to free slaves be required to pay reparations?
- o Slaves in Africa were freed after those in America, yet no reparations are being considered there. As a matter of history, slavery existed in Africa for centuries before outsiders began to engage in the trade. Far more were enslaved internally in Africa than were ever exported across the Atlantic. The first outside slave traders were North African Arabs that began 7 or 8 centuries before the first Europeans began to practice the trade. In East Africa, the trade was almost entirely in the hands of Arabs from Oman and the Gulf. Traders made their own arrangements with African rulers for slaves, supplied by fellow Africans
- o Why should millions of Europeans, Asians, and Latin Americans that arrived to this country after slavery was abolished be required to pay for actions taken before their arrival that they had no part in?
- o Why should descendants of non-slave owning whites in the South be required to pay reparations?
- o Slavery did not produce the wealth of the nation, the Northern States (where slavery was outlawed) were much more prosperous than Southern States that had slavery
- o There does not appear to be any movement to approach descendants of African chiefs and Arabs for reparations even though they also were heavily involved in the slave trade. Is this because financial benefit is the primary objective vice moral accountability?
- o Attempts at providing reparations have been tried legally since the Civil War and have never been successful
- o How do you determine who will receive reparations - anyone who has any black in their ancestry no matter how small? How about those blacks that immigrated here since the Civil War? How about Oprah Winfrey or Michael Jordan, or any of the other blacks that have been successful in business, athletics, or other professional pursuits that have not apparently been affected by the "slavery legacy"?
- o The United States has spent the last 200+ years trying to figure out how to live by the principles it was in theory founded upon (justice, equality, universal rights, freedoms). The opportunity to live in a society continually striving for these ideals is a more profound form of reparation than a cash payment

- o Paying of reparations will only create a deeper divide between the races by furthering the view of "victim-hood" amongst blacks, and a disincentive to achieve and materially contribute to the nation
- o Trillions of dollars have already been spent as a result of the "Great Society" begun in 1965 and has not resulted in a healing between blacks and whites, even though these welfare payments, affirmative action programs, contract awards, educational admissions, etc. were instigated to redress historical racial grievances. If this did not work, what will?
- o Slavery existed for thousands of years in all parts of the world until Christians (English and American) created the first anti-slavery movement. If it had not been for America's dedication to the proposition that all men are created equal, blacks might still have been in slavery and not be enjoying the highest standard of living of any people in the world, or the greatest freedoms. Blacks should be thankful for what has been done to rectify the injustice of slavery and the role the United States has played in helping to destroy it around the world

### **Some Biblical Principles to Consider:**

- o **Restitution** - "A thief must certainly make restitution, but if he has nothing, he must be sold to pay for his theft." (Ex 22:3, 9; Lev 6:2-5)
  - o The individual that was at fault pays restitution to the one that he wronged
  - o There's no stipulation for paying restitution between the guilty man's descendants and a victim's descendants
- o **Corporate (National) Accountability** - "Yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation" (Num 14:18; Ex 34:6-7; 2 Samuel 12:14). "I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments" (Ex 20:5-6; Deut 5:9)
  - o The motivating cause of the sin in each generation is hatred of God - which is indicated in these verses to be the case
  - o These verses can be referring to the direct effects of sin upon others (disease, economic hardships, reputation, etc.)
  - o These verses can also be referring to the effects of sin upon later generations from a corporate standpoint, not an individual responsibility standpoint. The O.T. shows that an entire nation can be judged and punished for the sins of its people
  - o How divine displeasure with an individual or group carries over to a larger group or later generations is God's prerogative, not ours
  - o Compare, also, how Israel (the nation) treated other nations that were not peaceful to them during their wandering in the wilderness
- o **Personal Accountability** - "Fathers shall not be put to death for their children, nor children put to death for their fathers, each is to die for his own sin" (Deut 24:16; 2 Kings 14:5-6)
  - o This verse is dealing with criminal law and application of justice
  - o Each person is to be judged based upon his own actions, not those of their ancestors
  - o Likewise, each person stands before God accountable for his or her own sin, not those of others
- o **Ultimate Judgment** - God is the ultimate judge of all mankind in this life and in the life hereafter (Gen 18:25; Psalm 58:11; 82:1; 96:13; Eccl 3:17; 11:9; Heb 12:23)
  - o No matter what a man has done, his sin will find him out before God
  - o No one gets away with anything.
- o **Work Ethic** - "If a man will not work, he shall not eat." "Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat." (2 Thess 3:10, 12; Prov 20:21)
  - o Riches gained with little effort will be despised and soon lost
  - o We value what we work diligently for
  - o Could part of the current reparations movement be motivated by greed?
- o **Revenge** - "It is mine to avenge; I will repay," says the Lord."
  - o Is demanding reparations taking revenge on a group for the sins of others?

## *Home Discussion Questions*

1. *"Do you think slavery still exists in the world today, or has it been overcome by the modern world?"*
2. *"Should reparations be paid to the descendants of slaves in this nation?"*
3. *"Should reparations be paid to the African countries that were forced to give up people to the slave trade?"*
4. *"Should the United States Federal and State governments acknowledge their role in slavery during years past and publicly apologize and seek forgiveness?"*
5. *"What role should the United States play in eliminating the trafficking of human beings around the world?"*
6. *"Has slavery become such an emotionally charged word that an objective, public assessment of the Biblical treatment is virtually impossible?"*
7. *"Why do you think that slavery, as practiced in the Old Testament, and regulated by God's inerrant word, is not addressed in sermons today?"*
8. *"Do you have any first hand knowledge of the existence of slavery or the various types of human rights violations that are included in this category?"*
9. *"Do the 10 commandments justify slavery?" (Ex 20:17; Deut 5:21)*
10. *"Do you know the origin of the phrase: '40 acres and a mule?'"*
11. *"What Biblical principles apply to the issue of reparations as relates to sins committed by ancestors?"*
12. *"Do you believe that the payment of reparations by the United States government to African-Americans would improve or degrade the current racial conditions in this country?"*





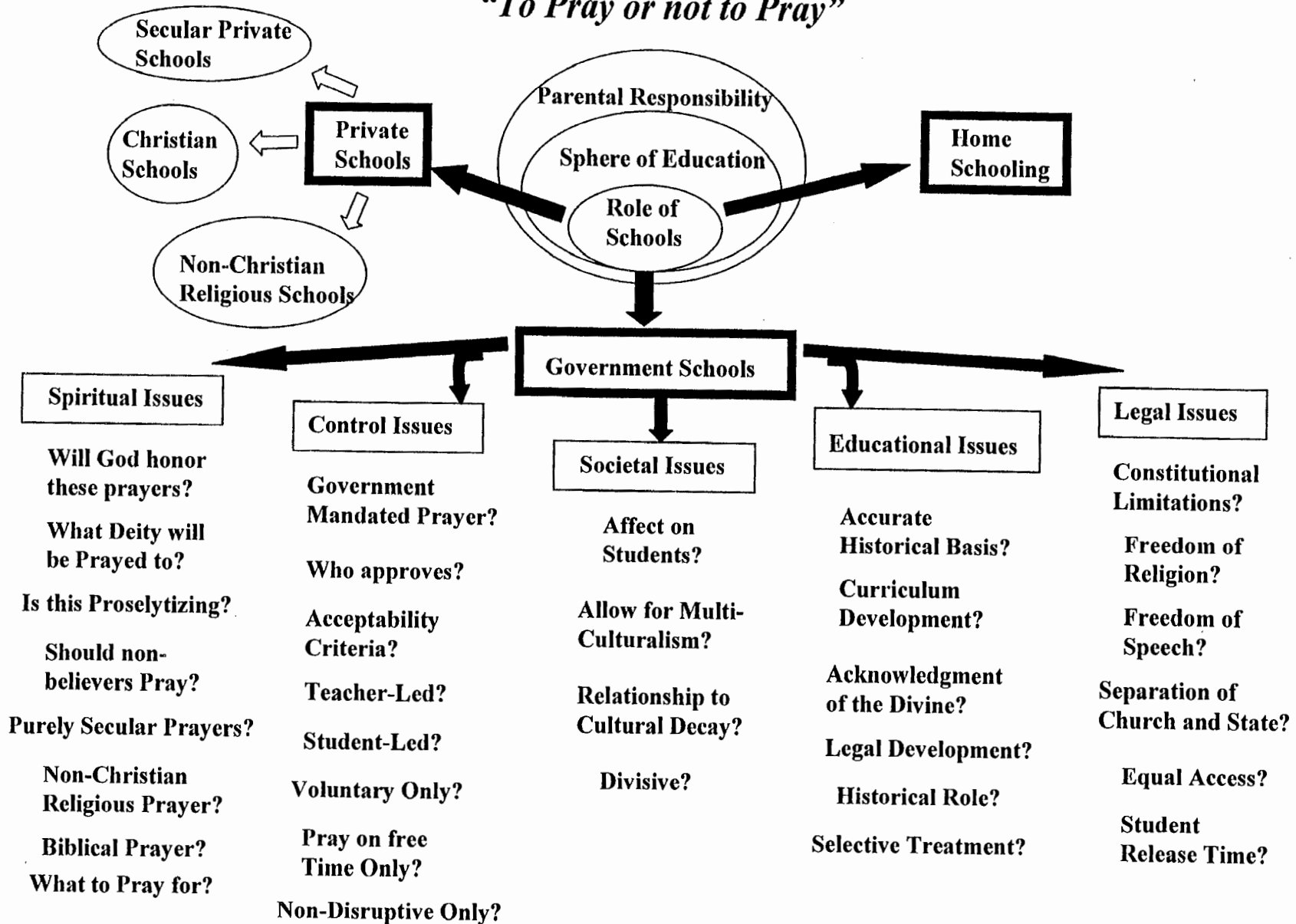
## Session #41: Prayer in Government Schools (Session Outline)

*“...pray continually; give thanks in all circumstances, for this is God’s will for you in Christ Jesus”  
(1 Thess 5:17-18)*

1. **Introduction: Like so many issues, Christians are split into multiple camps over prayer in schools**
  - o Why the diverse views? (See Handout: Prayer in Government Schools “Issue Map”)
2. **The legal situation that exists is confused at best (See Handout: Religion in Public Schools)**
  - o The first major removal of religious influence in public schools occurred in 1948 (*McCullum v. Board of Education*)(religious instruction struck down)
  - o In 1962 *Engel v. Vitale* initiated an eventual massive removal of Christian religious presence in government schools. The prayer found unconstitutional was:  
*“Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our Country”*
  - o The slippery slope of creating a purely secular environment continues down to today at all levels
  - o Legal precedents set over the last 40 years have created an immense obstacle to any effort to restore prayer to government schools
  - o Many believe current social decay can be related to the early 1960’s Supreme Court decisions
  - o What, if anything, should Christians do now?
3. **Biblically, scriptures provide a wealth of information on prayer (See Handout: Biblical Prayer)**
  - o Prayer is indispensable to the spiritual health of a believer
  - o Prayer is our most personal means of communicating with God
  - o Prayer is virtually universally practiced by all who adhere to religious beliefs
  - o Even the Supreme Court acknowledged the importance of prayer:  
*“Prayer is the quintessential religious practice”*
4. **Historically, prayer has been an important factor of public life in this nation**
  - o The very fabric of Colonial life
  - o The first schools were in churches (mid-1600’s) and since their inception have promoted prayer and used the Bible regularly as a textbook
  - o The Constitutional Convention (Ben Franklin); Washington’s inaugural speech; etc.
  - o Large numbers of Catholic immigrants in mid & latter 1800’s, & large number of non-Christian immigrants in the 1950’s created major controversy over Protestant prayers & Bible studies
  - o What current vestiges of Christian influence remain at the national level?
  - o See Handouts: Kansas State Legislature: Excerpts from State Constitutions
5. **Arguments for and against prayers in government schools (See Handout: Common Arguments)**
6. **Bottom Lines (Personal views)**
  - o For most of the nations history, Christianity has been the foundation publicly and privately
  - o There have always been those antagonistic to Christianity in any public forum
  - o The removal of prayer from government schools is symptomatic of larger issues
  - o Putting prayer back into public schools would be difficult, and would create a very difficult situation for Christians
  - o If prayer was to be implemented into public schools, there are a number of ways to accomplish it
    - o Reversal of Supreme Court decisions of the past
    - o Congress enacting the “exceptions clause” of the Constitution (Article III, Section 2)
    - o Returning to the “original” 10<sup>th</sup> Amendment intent - limiting Federal government role
    - o Constitutional Amendment (See Handout: Attempted Constitutional Amendments)
  - o Personal Assessment:
    - o It’s not the government’s role to remove and destroy Christian influence in the public arena – including public schools
    - o Government practice at the national and state levels still accommodate acknowledgement of a transcendent power – but not for public schools
    - o The First Amendment gives the government the opportunity to accommodate religion in the public domain, consistent with our countries founding principles and examples
7. **Homework: See Handout of Discussion Questions**

# Prayer in Government Schools "Issue Map"

*"To Pray or not to Pray"*



# Religious Liberty

American Civil Liberties Union  
Freedom Network

## Religion In The Public Schools: A Joint Statement Of Current Law

The Constitution permits much private religious activity in and about the public schools. Unfortunately, this aspect of constitutional law is not as well known as it should be. Some say that the Supreme Court has declared the public schools "religion-free zones" or that the law is so murky that school officials cannot know what is legally permissible. The former claim is simply wrong. And as to the latter, while there are some difficult issues, much has been settled. It is also unfortunately true that public school officials, due to their busy schedules, may not be as fully aware of this body of law as they could be. As a result, in some school districts some of these rights are not being observed.

The organizations whose names appear below span the ideological, religious and political spectrum. They nevertheless share a commitment both to the freedom of religious practice and to the separation of church and state such freedom requires. In that spirit, we offer this statement of consensus on current law as an aid to parents, educators and students.

Many of the organizations listed below are actively involved in litigation about religion in the schools. On some of the issues discussed in this summary, some of the organizations have urged the courts to reach positions different than they did. Though there are signatories on both sides which have and will press for different constitutional treatments of some of the topics discussed below, they all agree that the following is an accurate statement of what the law currently is.

### Student Prayers

1. Students have the right to pray individually or in groups or to discuss their religious views with their peers so long as they are not disruptive. Because the Establishment Clause does not apply to purely private speech, students enjoy the right to read their Bibles or other scriptures, say grace before meals, pray before tests, and discuss religion with other willing student listeners. In the classroom students have the right to pray quietly except when required to be actively engaged in school activities (e.g., students may not decide to pray just as a teacher calls on them). In informal settings, such as the cafeteria or in the halls, students may pray either audibly or silently, subject to the same rules of order as apply to other speech in these locations. However, the right to engage in voluntary prayer does not include, for example, the right to have a captive audience listen or to compel other students to participate.

### Graduation Prayer and Baccalaureates

2. School officials may not mandate or organize prayer at graduation, nor may they organize a religious baccalaureate ceremony. If the school generally rents out its facilities to private groups, it must rent them out on the same terms, and on a first-come first-served basis, to organizers of privately sponsored religious baccalaureate services, provided that the school does not extend preferential treatment to the baccalaureate ceremony and the school disclaims official endorsement of the program.

3. The courts have reached conflicting conclusions under the federal Constitution on student-initiated prayer at graduation. Until the issue is authoritatively resolved, schools should ask their lawyers what rules apply in their area.

### **Official Participation or Encouragement of Religious Activity**

4. Teachers and school administrators, when acting in those capacities, are representatives of the state, and, in those capacities, are themselves prohibited from encouraging or soliciting student religious or anti-religious activity. Similarly, when acting in their official capacities, teachers may not engage in religious activities with their students. However, teachers may engage in private religious activity in faculty lounges.

### **Teaching About Religion**

5. Students may be taught about religion, but public schools may not teach religion. As the U.S. Supreme Court has repeatedly said, "[i]t might well be said that one's education is not complete without a study of comparative religion, or the history of religion and its relationship to the advancement of civilization." It would be difficult to teach art, music, literature and most social studies without considering religious influences.

The history of religion, comparative religion, the Bible (or other scripture)-as-literature (either as a separate course or within some other existing course), are all permissible public school subjects. It is both permissible and desirable to teach objectively about the role of religion in the history of the United States and other countries. One can teach that the Pilgrims came to this country with a particular religious vision, that Catholics and others have been subject to persecution or that many of those participating in the abolitionist, women's suffrage and civil rights movements had religious motivations.

6. These same rules apply to the recurring controversy surrounding theories of evolution. Schools may teach about explanations of life on earth, including religious ones (such as "creationism"), in comparative religion or social studies classes. In science class, however, they may present only genuinely scientific critiques of, or evidence for, any explanation of life on earth, but not religious critiques (beliefs unverifiable by scientific methodology). Schools may not refuse to teach evolutionary theory in order to avoid giving offense to religion nor may they circumvent these rules by labeling as science an article of religious faith. Public schools must not teach as scientific fact or theory any religious doctrine, including "creationism," although any genuinely scientific evidence for or against any explanation of life may be taught. Just as they may neither advance nor inhibit any religious doctrine, teachers should not ridicule, for example, a student's religious explanation for life on earth.

### **Student Assignments and Religion**

7. Students may express their religious beliefs in the form of reports, homework and artwork, and such expressions are constitutionally protected. Teachers may not reject or correct such submissions simply because they include a religious symbol or address religious themes. Likewise, teachers may not require students to modify, include or excise religious views in their assignments, if germane. These assignments should be judged by ordinary academic standards of substance, relevance, appearance and grammar.

8. Somewhat more problematic from a legal point of view are other public expressions of religious views in the classroom. Unfortunately for school officials, there are traps on either side of this issue, and it is possible that litigation will result no matter what course is taken. It is easier to describe the settled cases than to state clear rules of law. Schools must carefully steer between the claims of student speakers who assert a right to express themselves on religious subjects and the asserted rights of student listeners to be free of unwelcome religious persuasion in a public school classroom.

a. Religious or anti-religious remarks made in the ordinary course of classroom discussion or student presentations are permissible and constitute a protected

right. If in a sex education class a student remarks that abortion should be illegal because God has prohibited it, a teacher should not silence the remark, ridicule it, rule it out of bounds or endorse it, any more than a teacher may silence a student's religiously-based comment in favor of choice.

b. If a class assignment calls for an oral presentation on a subject of the student's choosing, and, for example, the student responds by conducting a religious service, the school has the right -- as well as the duty -- to prevent itself from being used as a church. Other students are not voluntarily in attendance and cannot be forced to become an unwilling congregation.

c. Teachers may rule out-of-order religious remarks that are irrelevant to the subject at hand. In a discussion of Hamlet's sanity, for example, a student may not interject views on creationism.

### **Distribution of Religious Literature**

9. Students have the right to distribute religious literature to their schoolmates, subject to those reasonable time, place, and manner or other constitutionally- acceptable restrictions imposed on the distribution of all non-school literature. Thus, a school may confine distribution of all literature to a particular table at particular times. It may not single out religious literature for burdensome regulation.

10. Outsiders may not be given access to the classroom to distribute religious or anti-religious literature. No court has yet considered whether, if all other community groups are permitted to distribute literature in common areas of public schools, religious groups must be allowed to do so on equal terms subject to reasonable time, place and manner restrictions.

### **"See You at the Pole"**

11. Student participation in before- or after-school events, such as "see you at the pole," is permissible. School officials, acting in an official capacity, may neither discourage nor encourage participation in such an event.

### **Religious Persuasion Versus Religious Harassment**

12. Students have the right to speak to, and attempt to persuade, their peers about religious topics just as they do with regard to political topics. But school officials should intercede to stop student religious speech if it turns into religious harassment aimed at a student or a small group of students. While it is constitutionally permissible for a student to approach another and issue an invitation to attend church, repeated invitations in the face of a request to stop constitute harassment. Where this line is to be drawn in particular cases will depend on the age of the students and other circumstances.

### **Equal Access Act**

13. Student religious clubs in secondary schools must be permitted to meet and to have equal access to campus media to announce their meetings, if a school receives federal funds and permits any student non-curricular club to meet during non-instructional time. This is the command of the Equal Access Act. A non-curricular club is any club not related directly to a subject taught or soon-to-be taught in the school. Although schools have the right to ban all non-curriculum clubs, they may not dodge the law's requirement by the expedient of declaring all clubs curriculum-related. On the other hand, teachers may not actively participate in club activities and "non-school persons" may not control or regularly attend club meeting.

The Act's constitutionality has been upheld by the Supreme Court, rejecting claims that the Act violates the Establishment Clause. The Act's requirements are described in more detail in The Equal Access Act and the Public Schools: Questions and Answers on the Equal Access Act\*, a pamphlet published by a broad spectrum of religious and civil liberties groups.

### **Religious Holidays**

14. Generally, public schools may teach about religious holidays, and may celebrate the secular aspects of the holiday and objectively teach about their religious aspects. They may not observe the holidays as religious events. Schools should generally excuse students who do not wish to participate in holiday events. Those interested in further details should see Religious Holidays in the Public Schools: Questions and Answers\*, a pamphlet published by a broad spectrum of religious and civil liberties groups.

### **Excusal From Religiously-Objectionable Lessons**

15. Schools enjoy substantial discretion to excuse individual students from lessons which are objectionable to that student or to his or her parent on the basis of religion. Schools can exercise that authority in ways which would defuse many conflicts over curriculum content. If it is proved that particular lessons substantially burden a student's free exercise of religion and if the school cannot prove a compelling interest in requiring attendance the school would be legally required to excuse the student.

### **Teaching Values**

16. Schools may teach civic virtues, including honesty, good citizenship, sportsmanship, courage, respect for the rights and freedoms of others, respect for persons and their property, civility, the dual virtues of moral conviction and tolerance and hard work. Subject to whatever rights of excusal exist (see #15 above) under the federal Constitution and state law, schools may teach sexual abstinence and contraception; whether and how schools teach these sensitive subjects is a matter of educational policy. However, these may not be taught as religious tenets. The mere fact that most, if not all, religions also teach these values does not make it unlawful to teach them.

### **Student Garb**

17. Religious messages on T-shirts and the like may not be singled out for suppression. Students may wear religious attire, such as yarmulkes and head scarves, and they may not be forced to wear gym clothes that they regard, on religious grounds, as immodest.

### **Released Time**

18. Schools have the discretion to dismiss students to off-premises religious instruction, provided that schools do not encourage or discourage participation or penalize those who do not attend. 20. Schools may not allow religious instruction by outsiders on premises during the school day.

## **Appendix**

Organizational Signers of "Religion in the Public Schools: A Joint Statement of Current Law"

American Civil Liberties Union  
American Ethical Union  
American Humanist Association  
American Jewish Committee

American Jewish Congress  
American Muslim Council  
Americans for Religious Liberty  
Americans United for Separation of Church and State  
Anti-Defamation League  
Baptist Joint Committee  
B'nai B'rith  
Christian Legal Society  
Christian Science Church  
Church of Scientology International  
Evangelical Lutheran Church in America,  
Lutheran Office for Governmental Affairs  
Federation of Reconstructionist Congregations and Havurot  
Friends Committee on National Legislation  
General Conference of Seventh-day Adventists  
Guru Gobind Singh Foundation  
Interfaith Alliance  
Interfaith Impact for Justice and Peace  
National Association of Evangelicals  
National Council of Churches  
National Council of Jewish Women  
National Jewish Community Relations Advisory Council (NJCRAC)  
National Ministries, American Baptist Churches, USA  
National Sikh Center  
North American Council for Muslim Women  
People for the American Way  
Presbyterian Church (USA)  
Reorganized Church of Jesus Christ of Latter Day Saints  
Union of American Hebrew Congregations  
Unitarian Universalist Association of Congregations  
United Church of Christ, Office for Church in Society

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## *A Partial Treatment of Biblical Principles on Prayer*

### **o What is prayer?**

- o "You have said, 'Seek my face.' My heart says to you, 'Your face, LORD, do I seek.'"  
(Psalm 27:8; 63:1)
- o "I cried out to him with my mouth; his praise was on my tongue. If I had cherished sin in my heart, the Lord would not have listened; but God has surely listened and heard my voice in prayer."  
(Psalm 66:17-19)
- o Prayer is both a gift and a task
  - o It involves our revealing our innermost selves to God, and:
  - o God revealing His desires to us (Prov 1:23)

### **o When are we to pray?**

- o When we are alone, in solitude, as Jesus did (Matt 14:23; Mark 1:35; Luke 5:16)
- o When giving thanks for food (1 Sam 9:13; Matt 14:19; 15:36; 26:26; Acts 27:33-35; 1 Cor 11:23-24)
- o Early in the morning (Psalm 5:3; 143:8)
- o When we are lying in bed at night (Psalm 63:1-8)
- o When believers gather together (Matt 18:20; Acts 2:42)
- o When men are commissioned to the Lord's work (Acts 12:1-3)
- o Virtually all the time, we are to have an attitude of prayer to the Lord (1 Thess 5:17)

### **o Who is to pray?**

- o All Jesus' disciples (Matt 5:1-2, 6:5)
- o Every believer (1 Tim 2:8)
- o Individually and corporately

### **o What are we to pray for?**

- o Confess our sins before God (Psalm 38:1-4, 18)
- o Pour out our hearts to God, seek refuge and comfort in Him (Psalm 5:1-3; 34:4; 62:8; Heb 4:16)
- o When we are anxious and in need of peace, to turn to God in prayer (Phil 4:6-7)
- o For others (1 Sam 12:23; Eph 1:15-23; Col 1:9-14; James 5:16)
- o For all the saints (Eph 6:18)
- o For the lost to be saved (Rom 10:1)
- o For those that mistreat or persecute us (Luke 6:27-28)
- o For healing (spiritual and physical) (James 5:15-16)
- o For faithful workers in the fields ripe for harvest for the Lord (Matt 9:37-38)
- o For those in authority over us (1 Tim 2:1-4)
- o See Paul's example in Col 1:9-14 and Eph 1:15-23; 3:14-19
  - o To know the Lord and His love for us better
  - o To know more fully the hope that is ours in Christ
  - o To be filled with the knowledge of God's will
  - o To be strengthened with the power and comfort of God
  - o Lives that are lived in a manner worthy of the Lord
- o Wisdom (James 1:5)
  - o To learn "great and unsearchable things" (Jer 33:3)
  - o Whatever is consistent with God's will (1 John 5:14-15)
  - o In a real sense, we do not know what to pray for (Rom 8:26)  
"In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express."

### **o How are we to pray?**

- o Our condition
  - o Sin removed from our hearts (confessed, sought forgiveness) (2 Chron 7:14; Psalm 66:18-19)
  - o Not in a hypocritical fashion before men (Matt 6:5-8)
  - o Not in length but in weight (Matt 6:7-8)



- o With thanksgiving to God the Father for everything, in the name of Jesus Christ (**John 16:24; Eph 5:20**)
- o With thanksgiving for all circumstances that we find ourselves in (**1 Thess 5:18**)
- o With the expectation that God will answer our prayers (**Matt 17: 20; Mark 11:24; James 1:5-8; Heb 4:16**)
  - o *"If you believe, you will receive whatever you ask for in prayer."* (**Matt 21:22**)
- o See David's prayers in the Psalms (**Psalm 61; etc.**)
- o Faithfully (**Rom 12:12**)
- o The structure
  - o Adoration (praise); Confession; Petition (supplication) (**Luke 11:2-4**)
  - o Adoration; Petition; Confession (**Matt 6:9-13**)
  - o Adoration; Confession; Thanksgiving; Supplication (ACTS)(**Neh 1:4-11**)
  - o Sometimes with so called "Arrow Prayers" (**Neh 2:4-5**)
  - o Brevity is desirable (**Eccl 5:2; Matt 6:7**)
  - o Spontaneity is also desirable
  - o But: prayer should not be limited to a specific structure, particularly if that structure becomes a hindrance to our conversation with God
- o **Does God honor the prayers of non-Christians?**
  - o Common belief among the Jews was that God does not listen to sinners (**John 9:31**)
  - o "The prayer of a righteous man is powerful and effective" (**James 5:16**)
  - o "From the one man he made every nation of men, that they would inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us." (**Acts 17:26-27**)
  - o "At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly" (**Acts 10:1-2**)
- o **Bottom lines:**
  - o Prayer is to be a constant companion of a believer throughout their lives
  - o Prayer is indispensable to the spiritual health of a believer
  - o Prayer is our most personal means of communicating with God, seeking His comfort and will
  - o Prayer can include elements of: petitions, intercessions, adoration, thanksgiving and confession
  - o Prayer is virtually universally practiced by all who adhere to religious beliefs
  - o Even the United States Supreme Court acknowledged the importance of prayer by stating:

*"Prayer is the quintessential religious practice"*

## **Prayer Given Before the Kansas State Legislature**

*by Pastor Joe Wright: Central Christian Church, Wichita, Kansas*  
(Ref: [http://www.webcom.com/chapel/html/a\\_prayer\\_for\\_our\\_time.html](http://www.webcom.com/chapel/html/a_prayer_for_our_time.html))

**Heavenly Father, we come before You today to ask Your forgiveness and to seek Your direction and guidance.**

**We know that Your word says, “Woe to those who call evil good” but that is exactly what we’ve done.**

**We have lost our spiritual equilibrium and inverted our values.**

**We confess, Father, that we have ridiculed the absolute Truth of Your word and called it “moral pluralism”.**

**We have worshipped other gods and called it “multi-culturalism”.**

**We have exploited the poor and called it “the lottery”.**

**We have neglected the needy and called it “self-preservation”.**

**We have rewarded laziness and called it “welfare”.**

**We have killed our unborn and called it “choice”.**

**We have shot abortionists and called it “justifiable”.**

**Father, we have neglected to discipline our children and called it “building esteem”.**

**We have abused our power and called it “political savvy”.**

**We have coveted our neighbor’s possessions and called it “ambition”.**

**We have polluted the air with profanity and pornography and called it “freedom of expression”.**

**We have ridiculed the time-honored values of our fore-fathers & called it “enlightenment”.**

**Search us, O God, and know our hearts today – Try us and see if there be any wicked way in us. Cleanse us from every sin and set us free.**

**Guide and bless these men and women who have been sent here by the people of Kansas and who have been ordained by You to govern this great State. Grant them Your wisdom to rule and may their decisions direct us to the center of Your will. We ask it in the name of Your Son, the living Savior, Jesus Christ – Amen.**

## *Excerpts from State Constitutions Relating to God*

(From All 50 States)

### *Notes:*

1. Each and every State has chosen to include a specific reference to God in their State Constitutions
2. Fundamentally, these statements reflect the belief that our basic rights are derived from God, and not government, and that government was established to protect our God-given rights
3. The following statements are consistent with the Declaration of Independence: "We hold these truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness - That to secure these Rights, governments are instituted among Men..."
4. As an exercise, identify the variety of ways that God is referred to and the specific things that are acknowledged to be from Him. In addition, identify what is not specifically referred to

<b>Alabama:</b>	"...invoking the favor and guidance of Almighty God"
<b>Alaska:</b>	"...grateful to God and to those who founded our nation...in order to secure and transmit succeeding generations our heritage of political, civil, and religious liberty"
<b>Arizona:</b>	"...grateful to Almighty God for our liberties"
<b>Arkansas:</b>	"...grateful to Almighty God for the privilege of choosing our own form of government, for our civil and religious liberty"
<b>California:</b>	"...grateful to Almighty God for our freedom"
<b>Colorado:</b>	"...with profound reverence for the Supreme Ruler of the Universe"
<b>Connecticut:</b>	"...acknowledge with gratitude, the good providence of God"
<b>Delaware:</b>	"Through Divine goodness, all men have by nature the rights of worshiping and serving their Creator according to the dictates of their own conscience"
<b>Florida:</b>	"...being grateful to Almighty God for our constitutional liberty"
<b>Georgia:</b>	"...relying upon the protections and guidance of Almighty God"
<b>Hawaii:</b>	"...grateful for Divine Guidance"
<b>Idaho:</b>	"...grateful to Almighty God for our freedom"
<b>Illinois:</b>	"...grateful to Almighty God for the civil, political and religious liberty which He has permitted us to enjoy and seeking His blessing upon our endeavors"
<b>Indiana:</b>	"...grateful to Almighty God for the free exercise of the right to choose our own government"
<b>Iowa:</b>	"...grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on Him for a continuation of those blessings"
<b>Kansas:</b>	"...grateful to Almighty God for our civic and religious privileges"
<b>Kentucky:</b>	"...grateful to Almighty God for the civil, political, and religious liberties we enjoy"
<b>Louisiana:</b>	"...grateful to Almighty God for the civil, political, economic, and religious liberties we enjoy"
<b>Maine:</b>	"...acknowledging with grateful hearts the goodness of the Sovereign Ruler of the universe in affording us an opportunity, so favorable to the design; and imploring God's aid and direction in its accomplishments, do agree"
<b>Maryland:</b>	"...grateful to Almighty God for our civil and religious liberty"
<b>Massachusetts:</b>	"...acknowledging with grateful hearts, the goodness of the great Legislator of the Universe, in affording us, in the course of His providence, and opportunity"
<b>Michigan:</b>	"...grateful to Almighty God for the blessings of freedom"
<b>Minnesota:</b>	"...grateful to God for our civil and religious liberty"
<b>Mississippi:</b>	"...grateful to Almighty God, and invoking blessings of freedom"
<b>Missouri:</b>	"...with profound reverence for the Supreme Ruler of the Universe, and grateful for His goodness"
<b>Montana:</b>	"...grateful to Almighty God for the blessings of liberty"
<b>Nebraska:</b>	"...grateful to Almighty God for our freedom"
<b>Nevada:</b>	"Grateful to Almighty God for our freedom in order to secure its blessings"
<b>New Hampshire:</b>	"...unalienable right to worship God according to the dictates of conscience"

**New Jersey:** "...grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure..."

**New Mexico:** "...grateful to Almighty God for the blessings of liberty"

**New York:** "...grateful to Almighty God for our Freedom"

**North Carolina:** "...grateful to Almighty God, the Sovereign Ruler of Nations"

**North Dakota:** "...grateful to Almighty God for the blessings of civil and religious liberty"

**Ohio:** "...grateful to Almighty God for our freedom"

**Oklahoma:** "Invoking the guidance of Almighty God"

**Oregon:** "...to worship Almighty God"

**Pennsylvania:** "...grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking His guidance"

**Rhode Island:** "...grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors"

**South Carolina:** "...grateful to God for our liberties"

**South Dakota:** "...grateful to Almighty God for our civil and religious liberties"

**Texas:** "Humbly invoking the blessings of Almighty God"

**Tennessee:** "...to worship Almighty God"

**Utah:** "Grateful to Almighty God for life and liberty"

**Washington:** "...grateful to the Supreme Ruler of the Universe for our liberties"

**West Virginia:** "Since through Divine Providence we enjoy the blessings of civil, political and religious liberty...reaffirm our faith in and constant reliance upon God..."

**Wisconsin:** "...grateful to Almighty God for our freedom"

**Wyoming:** "...grateful to God for our civil, political, and religious liberties"

**Vermont:** "...to worship Almighty God"

**Virginia:** "...duty which we owe to our Creator...mutual duty of all to practice Christian forbearance, love, and charity"

*Source: Freedom Amendment web site (www.religiousfreedom.house.gov) maintained by Congressman Ernest J. Istook, representing Oklahoma's 5<sup>th</sup> District; U.S. House of Representatives*

## *Common Arguments For & Against Government School Prayer*

### *Selected (Sample) Arguments Against:*

#### Legal

- o School prayer is already deemed as unconstitutional by the Supreme Court as a violation of the First Amendment and is not an option
- o The Supreme Court did not outlaw individual, private prayer in schools, just state-sponsored programs of prayer and devotionals
- o Individual students may legally recite voluntary prayers or to read from religious text's during their own free time as long as it is not disruptive of school functions
- o Religious beliefs have flourished in this country, not in spite of, but because of the constitutional separation of church and state

#### Moral/Societal

- o The claim that there is a causal relationship between the removal of prayer from public schools and the decay of society ignores the possibility other factors may be the true cause
- o It is irrational to charge that the complicated sociological problems that we face in this ever-changing population is a result of a lack of prayer in government schools. You could just as easily claim that the major advances in civil liberties, environmental awareness and science & technology is directly correlated with the removal of prayer

#### Tolerance

- o Government manipulation of a personal issue such as prayer can lead to severe consequences such as exclusion, being ostracized, and even violence
- o Requiring students to recite a Christian prayer (for example) would give Christianity a special status, implying that all other religions were somehow inferior
- o The majority cannot be allowed to override the freedom of conscience of the minority
- o If prayer is re-instituted, and it is secularized, it will only alienate the Christian community even more. If it is Christian prayer, it will alienate those that are of other religious beliefs (or no belief in a god at all)
- o Public schools are paid for by all taxpayers (Christian, Jewish, Buddhist, Atheist, etc.) and therefore should be free of religious observances and coercion
- o Having prayer in school that members of the majority religion wants, shows a strong lack of sensitivity to those that do not subscribe to the same religion

#### Practical

- o If students led in "voluntary" prayer, school administrators would still have to review and edit the content. The result would be a benign civil religious prayer that would be: watered down (without meaning); non-sectarian; and/or meaningless to the sincerely religious prayers that did not offend anyone
- o If lack of prayer in schools is the cause of our social problems, how come in Japan, where no one prays in school, has the lowest crime rate of any developed nation
- o If the majority religion in a school gets to choose which prayers are said, it could mean a lot of Protestant kids would be reciting Catholic prayers. What about those few schools that have a majority Muslim presence?
- o Studies have shown that adults are not as susceptible to religious indoctrination, while children are subject to peer pressure. You can't expect children to excuse themselves from voluntary prayer that their peers are participating in
- o School attendance is compulsory, while legislators choose to be elected to office, and can also excuse themselves from prayers that open or close legislative sessions

#### Historical

- o Prayer in schools in the 18<sup>th</sup> century were so divisive that it provoked severe civil strife in some communities. Protestant & Catholic riots around Philadelphia in 1843 left 13 people killed after Catholics asked for their children to be excused from mandated religious practices
- o This would violate the fundamental principles of Democracy and would mock American ideals

- o It's foolishness to try and return to a time when Christianity was a prominent presence in the government school system and reflected the general Christian moral and belief system in this nation. The school system no longer has a Christian foundation, and neither does the nation

### Religious

- o Jesus Himself taught that public prayer was wrong in Matthew 6:5-6
- o Religion is private, and schools are public, the two should not mix
- o It has been estimated that there are over 2000 religions flourishing in the United States, prayer is a matter of individual conscience and should be taught and practiced in the church (house of worship) and in the home, it should not be mandated or prescribed by the government
- o Government schools exist to educate, not to proselytize.
- o By making prayer an official part of the school day, students (a captive audience) would be subject to coercive and invasive actions
- o Institutionalizing prayers in government schools usurps the rights of parents for the religious instruction of their children
- o Those who deeply care about protection of religion should be offended by the secularization of religion

*“There is no such source and cause of strife quarrel, fights, malignant opposition, persecution, and war, and all evil in the state, as religion. Let it once enter our civil affairs, our government would soon be destroyed. Let it once enter our common schools, they would be destroyed.”*

*– Supreme Court of Wisconsin, Weiss v. District Board, March 18, 1890*

### ***Selected (Sample) Arguments For:***

- o Removal of prayer from schools gives the impression that religion is something that by nature is a private thing and has no place in the public square
- o The absence of prayer in government schools teaches that the spiritual side is not important
- o If Congress and the Supreme Court can open their sessions with prayer, if State legislatures can open and close their sessions with prayer legally, and the Supreme Court has concurred with this practice there, why should prayer be outlawed in government schools?
- o Prayer has been part of the very fabric of our society from before the foundation of the country. It was also an integral part of many schools across the nation for the first 150 years of the nations existence. Continuing the practice is consistent with the historical precedent and the will of the people involved
- o The removal of prayer in the public school system in 1962-63 began a process of removing all religious expression there. Coinciding with these actions, there is a direct correlation to a number of measurable factors showing a cultural decline. These include very significant: falling SAT scores; rise in pregnancies & birth rates to unwed mothers; STD increases; rape and aggravated assault arrests; murder rates; divorce rates; drug usage; etc. Returning prayer to public schools will return the public acknowledgement of God and begin to return His standards of morality, values and behavior
- o Public opinion has remained strongly opposed to the Supreme Court rulings removing classroom prayer and Bible readings from public schools . National polls show a majority of Americans favor organized prayer in public schools
- o It is not the place of the Federal government to dictate what should be done at the local level. Local majorities should determine decisions relating to religion in public forums, including schools
- o The First Amendment to the Constitution never envisioned removal of prayer (or religion) from the public arena, but instead, encouraged its presence and the need for government to accommodate religious observances in public life
- o Restriction of prayer (and religious observances) at graduation ceremonies violates a students First Amendment's right to practice religion without government interference and freedom of speech

## Attempted Constitutional Amendments

### *Committee on the Judiciary; House of Representatives (House Judiciary Resolution 692; 1964):*

"Nothing in any article or amendment to the Constitution of the United States shall be deemed to prohibit the offering of any prayer or any recognition of God in connection with any activity in any public school or other public place"

### *Committee on the Judiciary; House of Representatives (House Judiciary Resolution 693; 1964):*

"Nothing in this Constitution shall be deemed to prohibit the offering, reading from, or listening to prayers or biblical scriptures, if participation therein is on a voluntary basis, in any government or public school, institution, or place"

### *Proposed Federal Constitutional Amendment (January, 1995):*

"Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any State to participate in prayer. Neither the United States or any State shall compose the words of any prayer to be said in public schools."

### *Religious Freedom Amendment (House Joint Resolution 78; 1997):*

"To secure the people's right to acknowledge God according to the dictates of conscience: Neither the United States nor any State shall establish any official religion, but the people's right to pray and to recognize their religious beliefs, heritage or traditions on public property, including schools, shall not be infringed. Neither the United States nor any state shall require any person to join in prayer or other religious activity, prescribe school prayers, discriminate against religion, or deny equal access to a benefit on account of religion"

.....

### **Prayer for the Unborn Offends Florida State Legislature**

A preacher raised a furor at Florida's state legislature. Daryl Orman of the First Baptist Church in Stuart offended abortion-rights advocates and non-Christian members of the House when he led the session's opening prayer, asking God to give legislators the desire to "protect the unborn," and closed the prayer by invoking the name of Jesus Christ, news reports said. Lawmakers immediately complained to Art Argenio, the newly elected representative who had invited Orman.

"I was offended as a woman who believes in reproductive rights and a member of another faith that does not pray to Jesus Christ, and it was inappropriate for that prayer to be in this chamber," Rep. Debbie Wasserman Schultz said. Argenio apologized to Schultz, but said more people complimented than criticized Orman.

Orman ignored guidelines that recommend avoiding political issues and "religious sectarianism." He said he didn't read the guidelines because "when I speak to the Lord I want to speak unfettered. I think the thought police need to give up and recognize that this is the United States of America. When we talk to the Lord, we should be allowed to do it as freely as our forefathers did 200 years ago."

Religion Today, March 17, 2000

## Internet Poem

Attributed to a "kid in Arizona" – author unknown

*Now I sit me down in school  
Where praying is against the rule  
For this great nation under God  
Finds mention of Him very odd.*

*If Scripture now the class recites,  
It violates the Bill of Rights.  
And anytime my head I bow  
Becomes a Federal matter now.*

*Our hair can be purple, orange or green,  
That's no offense; it's freedom scene.  
The law is specific, the law is precise.  
Prayers spoken aloud are a serious vice.*

*For praying in a public hall  
Might offend someone with no faith at all.  
In silence alone we must meditate,  
God's name is prohibited by the state.*

*We're allowed to cuss and dress like freaks,  
And pierce our noses, tongues and cheeks.  
They've outlawed guns, but FIRST the Bible.  
To quote the Good Book makes me liable.*

*We can elect a pregnant Senior Queen,  
And the 'unwed daddy,' our Senior King.  
It's "inappropriate" to teach right from wrong,  
We're taught that such "judgments" do not belong.*

*We can get our condoms and birth controls,  
Study witchcraft, vampires and totem poles.  
But the Ten Commandments are not allowed,  
No word of God must reach this crowd.*

*It's scary here I must confess,  
When chaos reigns the school's a mess.  
So, Lord, this silent plea I make:  
Should I be shot; My soul please take!*

*Amen*



## Session #41: Prayer in Government Schools

### Homework: Discussion Questions

1. *“Do you have any personal experience with the issue of prayer in government schools? If so, what did you learn from it?”*
2. *“Would government mandated prayer result in a better ‘pagan’ or in some way bring more glory to God?”*
3. *“Can a Christian, in clear conscience, participate in a secular or non-Christian prayer offered for all students?”*
4. *“Would government sanctioned prayer in schools, of necessity, have to be non-sectarian or non-deity specific?”*
5. *“Would prayers of non-believers be honored by the Lord? Are they even heard by God?”*
6. *“If you were asked to write and give a prayer in a government school, what would it say, and what would it not say?”*
7. *“Would the acknowledgement of a supreme Deity alone, through government school prayers, have a significant effect on personal morals and accountability?”*
8. *“Does the suppression of voluntary, student led prayer in school constitute a violation of the First Amendment guarantee of ‘freedom of speech’?”*
9. *“Do you agree with the Supreme Court’s statement that prayer is the quintessential religious practice?”*



## Session #42: Near Death Experiences (Session Outline)

*“I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know – God knows. And I know that this man – whether in the body or apart from the body I do not know, but God knows – was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell. I will boast about a man like that, but I will not boast about myself, except about my weaknesses”  
(2 Cor 12:2-5)*

1. Introduction: NDE's are much more common in occurrence and characteristics than most people think
  - a. Generally, this area is ignored by Christians
  - b. This is an important topic since:
    - o The presumption by many is that this is a valid, true foretaste of the “afterlife”.
    - o The topic is gaining a very large, interested group of sincere people
    - o These experiences are being used to prepare those facing death
    - o The message portrayed is distinctly anti-Biblical
    - o Many believers naively assume the “being of light” some encounter is Jesus Christ
    - o A reasoned approach will help us be better informed with more credibility
  - c. What are NDE's? (See Handout: Common Characteristics Purportedly Experienced during NDE's)
  - d. How common are they?
2. Supposed Biblical Accounts of NDE's Claimed in New Age Writings are not True, nor are they Consistent with Contemporary ones
  - a. Paul on the road to Damascus (Acts 9:3-6; 26:12-23)
  - b. Paul's account of being taken up to the third heaven (2 Cor 12:2-7)
  - c. Biblical accounts of people who were brought back from the dead reveal no insight into what they experienced during their death (2 Kings 4:8-37; 13:21; Matt 9:18-26; John 11:38-44)
  - d. Other accounts of visions described by prophets (Isaiah; Jeremiah; Daniel; John; etc.)
  - e. Jesus' reference to Himself as “the light of the world” (John 8:12)
  - f. Paul's reference to ‘spiritual bodies’ in 1 Cor 15:35-52
  - g. The account of the stoning of Stephen (Acts 8:54-60)
3. Selected NDE Accounts Widely Publicized are at Radical Variance with Biblical Truths
  - a. The afterlife
    - o NDE: A place full of peace, acceptance and indescribable joy
    - o Biblical: 2 Cor 5:8; Luke 23:40-43; 1 Cor 2:9; 2 Cor 12:4; Rev 2:7; 1 Thess 4:17  
John 14:1-4; Heb 10:26-27; Rev 20:11-15; 2 Thess 1:6-10; Matt 11:20-24;  
Luke 16:19-31
  - b. Judgment
    - o NDE: Virtually no judgment of a person's life or character (universal salvation)
    - o Biblical: Rom 2:5-11; 2 Cor 5:10; 1 Peter 1:17; Rev 20:11-15; Heb 4:12-13;  
10:26-27; Matt 7:13-14
  - c. Being of Light or spiritual entities
    - o NDE: Described as an angel, Jesus Christ, some holy personage, though never identified by name, apparently
    - o Biblical: Heb 12:29; 2 Thess 1:7; Rev 1:12-18; Phil 2:10; Rev 1:17-18; Acts 9:3-4;  
Luke 1:11-12; 30; 2 Cor 5:6; 11:14
  - d. The message
    - o NDE: Love and compassion for others is the universal attribute needed by man
    - o Biblical: Matt 28:19-20
  - e. Bottom line: The New Age Connection is very Strong, but not Universal

#### 4. What Biblical Tests Should we Apply to this Phenomenon?

- a. There are evil spirits, and we are never to seek them out or turn to them (Lev 19:26, 31)
- b. The Bible is the final authority on any encounter a person has (2 Tim 3:16-17)
- c. The Bible says to test the spirits to see if they are from God (1 John 4:1-3, 6; John 8:44)
- d. Does the message that is conveyed contradict scripture? (Matt 28:18-20 John 14:6; 2 Cor 11:3-4; Gal 1:6-9; 1 Cor 14:37-38; Col 3:17; 1 Cor 10:31; 2 Cor 10:5)
- e. What fruit comes from these experiences? (Matt 7:15-23)
- f. Is the message enticing, but destructive? (1 Tim 4:12; Tim 4:32; Cor 11:14; 2 Cor 2:11)
- g. God can use evil to accomplish great good (Gen 50:19-20; Acts 2:22-36)

#### 5. Some Final Thoughts & Bottom Lines

- a. Beware of popular writings on this subject – since selective portrayal of experiences, as well as detailed aspects reflect a worldview that anti-Biblical
- b. Similarities, and numbers of accounts, tend to support the conclusion that people do experience something separate from themselves
- c. Realistically, there could be a variety of different causes involved. A given account could be the result of one or more of the following (but not all):
  - o **Demonic influence** with a New Age message being the dominant characteristic to degrade the Biblical message.
  - o **Actual physiological effects** that are a result of chemicals produced by the body when near death, and/or psychological effects that occur the at the same time (Ezek 13:2)
  - o **Experience used by God** to lead a person to faith & salvation (1 Cor 12:3; Num 22ff)
  - o **Pure speculation** (fiction) to gain attention and notoriety
  - o Apparently, one universal theory cannot address or explain all accounts
  - o See Handout: Alternative Explanations Put Forth by Researchers
- d. The cultural adaptation (with New Age underpinnings) that appears to occur, further substantiates many of the experiences as of Demonic origin
- e. The overall message is deceptive and spiritually destructive
- f. The Bible is clear on our calling and our source of comfort:
  - o We are called to love our neighbors as ourselves
  - o We are only conditionally accepted by God – through our faith in Jesus Christ alone
  - o Jesus Christ is the only true, authoritative person to come back from a **total death experience**

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9. Excerpts from Christian Research Journal, Summer 1992 "The Near-Death Experience Part Two: Alternative Explanations by J. Isamu Yamoto
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## ***Common Characteristics Purportedly Experienced during NDE's***

- Notes:**
- o Not all experience every one of the following characteristics
  - o Not one of the following characteristics is experienced by all that have an NDE
  - o No two accounts of NDE's are identical, though many similarities in details can occur
  - o The order of the characteristics below is typical but not universal
  - o The number of characteristics experienced seems to depend upon the length of time the person is apparently dead. Few experience characteristics from both the first two categories below
  - o Summary information taken from several sources (see below), and does not list all experiences

### ***Characteristics Relating to the Out of Body Experience***

1. ***Aware of the Body's Condition:*** Being aware that they were still alive, but indications (doctor; bodily signs; etc.) given that their body had died or was pronounced dead
2. ***Out of Body:*** Seeing their physical bodies apart from themselves as though they were "spectators" observing their bodies. May come to rest at a vantage point near the ceiling
3. ***Noise:*** The hearing a distinct sound at or near death that can be quite pleasant (music), or harsh and disturbing (buzzing or banging)
4. ***Dark Tunnel:*** Recall of being jerked through a dark passageway, described as a cave, sewer, tunnel, valley, or just darkness. Seem to pass effortlessly and rapidly towards a pinpoint of light

### ***Characteristics Relating to Transcendence Aspects***

1. ***Ineffability:*** The experience, for all intents and purposes is inexpressible. Words cannot adequately describe what happened to the individual
2. ***Feelings of Peace and Quiet:*** Sensations of extreme pleasure, deep peace, quietness, joy, and absence of pain often accompany NDE's
3. ***Hellish Experiences:*** These include frightening encounters with demons, Satan, or sensations of being in a lake of fire
4. ***Meeting Others:*** Encountering spiritual entities that were there to help the person through their experience. These entities could appear as loved ones, strangers who had died, significant others (usually dead), or other spirits acting as guardians
5. ***Being of Light:*** Seeing a brilliant light that even though brilliant, did not hurt their eyes. This light manifested itself to them like a personal being that emanated irresistible love and warmth. It also communicated with them through thoughts (not speech) about the meaning of their lives
6. ***The Life Review:*** Experiencing a vivid review of their lives. May have a weighing up of past actions. This provoked an importance of loving people and understanding the meaning of life
7. ***The Obstruction:*** Being prevented from going any further in their journey by a fence, door, body of water, or even an imaginary line
8. ***Returning:*** The return being instantaneous, through the dark tunnel. Desiring to stay with the Being of Light, or feeling obligated to return to complete some task, or choosing to return, or being told to return

### ***Characteristics After the Experience***

1. ***Telling Others:*** Those who experience the NDE do not think it a dream, but as a very real event. They are in many cases reluctant to tell others because of potential skepticism and that the experience is inexpressible anyway
2. ***Life Effects:*** Even with the profound impact an NDE has on a person, they do not feel they are in some way perfected. Instead, they have changed in their view of life and regard for others. Caring of other people and gaining a better understanding of the meaning of life can become high priorities for them. Alternatively, the effect can be to cause severe psychological disturbances, cause a person to drift in life – unable to commit to relationships or a vocation, experience family problems, divorce, and an inability to hold a job

3. **Views of Death:** Most who experience NDE no longer fear physical death, but they don't seek it either. Life is viewed as a transitional state to another form of life. Entrance into this other life does not involve either judgment or dispensing of rewards or punishments
4. **Corroboration by Others:** Some have had details corroborated by independent testimonies of other people to specific events or incidents that occurred during the time the person was supposedly dead

***References:***

- a. Raymond A. Moody, Jr., "Life After Life" (Harrisburg, PA: Stackpole Books, 1976)
- b. Michael Sabom, "Recollections of Death: A Medical Investigation" (New York: Harper & Row, 1982)
- c. Excerpts from Christian Research Journal, Summer 1992 "The Near-Death Experience Part Two: Alternative Explanations by J. Isamu Yamoto
- d. Dr. Peter Fenwick, neuropsychiatrist, presides over the International Association for Near-Death Studies

## ***Alternative Explanations Put Forth by Researchers***

(Excerpted and paraphrased from Christian Research Journal, Summer 1992 "The Near-Death Experience Part Two: Alternative Explanations by J. Isamu Yamoto)

### **Effects of Drugs:**

- o For example: psychoactive drugs such as Lysergic Acid (LSD); narcotics (morphine & heroin); and recreational drugs (marijuana; cocaine; PCP; amphetamines; barbiturates)
- o **However:** the side effects and induced effects are significantly different than what has been reported in NDE's

### **Effects of Anesthetic Agents:**

- o For example: Halothane, Surital, nitrous oxide, Nembutal and Ketamine
- o **However:** These agents are not known to produce hallucinations, except for Ketamine which has caused some people to imagine an out of body experience – but with frightful conditions unlike most NDE's

### **Autoscopic Hallucinations:**

- o Brain tumors, strokes, and migraine headaches can induce a condition where a person superimposes their double on reality (mirror image of themselves)
- o **However:** This is a projection of a person's image outside of themselves, NDE descriptions point toward the person observing their own body while being detached from it

### **Transient Depersonalization:**

- o The theory that under the stress of dying that a psychological mechanism is triggered that creates a sense of separation from the prospect of physical annihilation. Supposedly, a transcendental state is experienced where a person feels detached from their own body with time, emotions and thoughts becoming surreal
- o **However:** This does not explain many of the common attributes that people experience with NDE's. Also, even though depersonalization has been observed to occur in many life-threatening cases, it has not been documented scientifically in NDE cases. This explanation does offer more potential to explain the experience than most others

### **Hypoxia (Lack of Oxygen):**

- o If the brain is deprived of oxygen, hallucinations as well as pleasurable feelings can be induced
- o **However:** In medical studies it was found that in patients that were thought to be dead but recovered, those that had NDE's did not have any less oxygen in their blood than those that did not experience NDE's

### **Endorphins:**

- o Under great pain or conditions of severe stress, the body can produce large quantities of chemicals (endorphins) to relieve the pain or stress. The effect is similar to that caused by morphine or heroin in that a pleasurable and/or mystical high occurs
- o **However:** There is no medical proof that the brain creates a greater quantity of endorphins because of the stress of dying. However, this explanation does carry some promise and deserves more exploration

### **Memories of birth:**

- o This theory attributes NDE's to a psychological replay of the experience of birth (birth canal = the dark tunnel; operating room = lighted environment; being of light = the doctor)
- o **However:** Questions concerning the maturity of the babies ability to see and to remember the birth event are significant. Also, natural birth is a traumatic experience, not a pleasurable one for the baby

**Session #42: Near Death Experiences**  
*Homework: Discussion Questions*

1. *"Is this a topic that Christians should be more informed on?"*
  
2. *"Have you, or anyone you know, had what would be considered a Near Death Experience? If so, what features were most prominent and why?"*
  
3. *"Should all NDE accounts that relate to seeing a "being of light" be considered demonic in nature?"*
  
4. *"Can a Christian have an NDE that is an encounter with a spirit giving a false message?"*
  
5. *"Why are the "positive" experiences recounted very prominently, while the hellish ones are not?"*
  
6. *"Do you believe Paul, for all intents and purposes, experienced an NDE as described in 2 Cor 12:2-7?"*
  
7. *"If a non-believer has an NDE and as a result becomes a committed Christian, does that validate the experience as from God directly?"*
  
8. *"How would you approach a non-Christian person that has experienced an NDE and as a result has 'cleaned up' their lives and experienced significant new meaning to why they are here?"*
  
9. *"Could God use an evil spirit to bring a person into His kingdom?"*