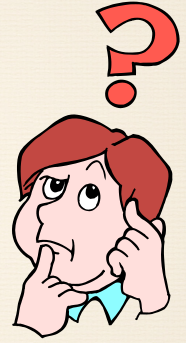


Plato

"The penalty good men pay for indifference to public affairs is to be ruled by evil men."

**"Never mix
religion
with
science
(objective truth) &
politics
(public policy)."**

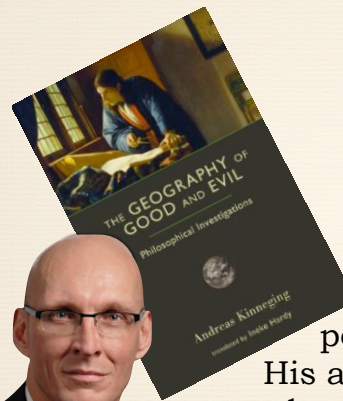


1. **Separation of church (a particular religious sect) and state (a pluralistic nation) is important.**
2. **Separation of church (a general "faith" worldview) and state (a human culture) is impossible.**

Christian ethics have political implications.

Humans are incurably religious.

Reason does not undermine faith it demands it.



He found that in abandoning his faith, he had removed the basis of any rational personal or social ethic. His apostasy led him to see the need to reconnect with his Christian heritage.

The popular cut flower ethic.

**embracing
the flower's
glory (beauty)**

**while denying
its basis (root)**



1. America's roots define its political culture.

**Enlightenment
ideals of
individual
freedom**

**Classical
Representative
Government**

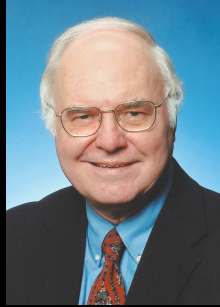
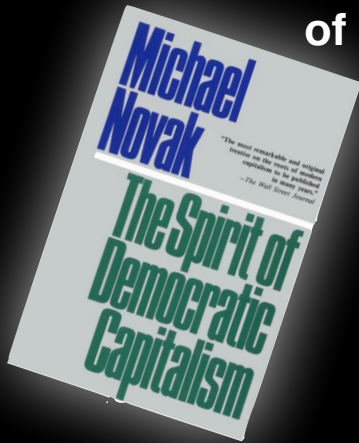
**European
religious wars
heritage**

**"Progressive
Patriotic
Protestantism"**

**Biblical moral
values and
worldview**

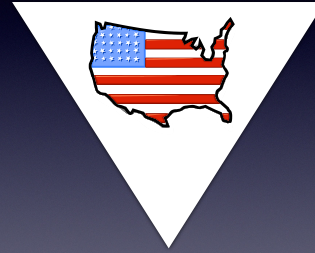


A defense of the role of Christian values in U.S. politics and economics



Democratic Government

Capitalistic Economy



Christian ethical spirit

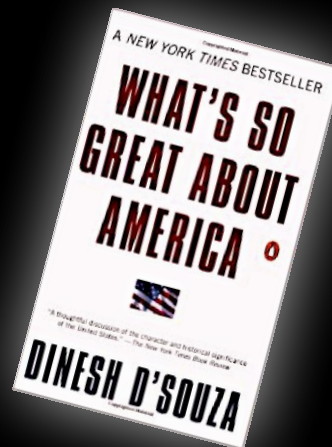
"the essence of America is free enterprise and human rights. It's why people come here in the first place."



Anna Quindlen

Newsweek May 15, 2006

A defense of American exceptionalism

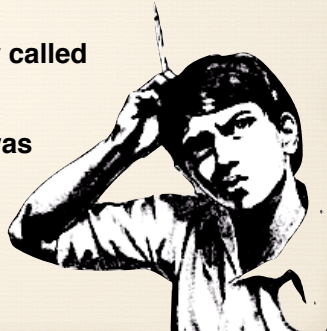


1. Christians are called to be peacemakers.

Matthew 5:9

"Blessed are the peacemakers, for they shall be called sons of God."

- Jesus was prophetically called "Prince of Peace."
- Jesus' unlike Mahmud was never a military leader.
- Early christians were noted for their pacifism.



Jeremiah 29:7

"Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare."

Galatians 6:10

"So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith."

1 Timothy 2

“¹ First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, ² for kings and all who are in authority, **so that we may lead a tranquil and quiet life in all godliness and dignity.** ³ This is good and acceptable in the sight of God our Savior,”

- Are we called to to be thankful for those in authority? Nero was emperor.
- Are we called to social reform, cultural retreat or to be **ambassadors of peace**?

Matthew 17

“²⁴ when they had come to Capernaum, those who collected the two-drachma tax came to Peter, and said, “Does your teacher not pay the two-drachma tax?” ²⁵ He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?” ²⁶ And upon his saying, “From strangers,” Jesus said to him, “Consequently the sons are exempt. ²⁷ **But, lest we give them offense,** go to the sea, and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.””

- **Are we to yield our rights for the sake of peace because we are citizens of a higher Kingdom?**

1 Peter 2

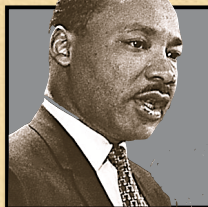
“¹³ Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, ¹⁴ or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵ For such is the will of God that by doing right you may **silence the ignorance of foolish men.** ¹⁶ Act as free men, and do not use your freedom as a covering for evil, but *use it* as bondslaves of God. ¹⁷ Honor all people, love the brotherhood, fear God, honor the king.”

- **Is submission to EVERY human institution a way of demonstrating our faith and hope in Christ? Is it the way of showing the way?**

Romans 13

“¹ Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. ² Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. ³ For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; ⁴ for it is a minister (**deacon**) of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister (**deacon**) of God, an avenger who brings wrath upon the one who practices evil. ⁵ Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience’ sake. ⁶ For because of this you also pay taxes, for rulers are servants (**liturgists**) of God, devoting themselves to this very thing. ⁷ **Render to all what is due them:** tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.”

Martin Luther King Jr.



“Morality cannot be legislated, but behavior can be regulated. Judicial decrees may not change the heart, but they can restrain the heartless.”

This text leaves me feeling uneasy.

1. **Because of what it says.** It seems to suggest that we should obey human authorities as though they were speaking from God.
2. **Because of what it does not say.** It does not balance this out with instructions about our rights and responsibilities to stand against human authority when it is abusive.
3. **The historical context.** Nero was the Emperor of Rome at the time and Jesus along with his followers were victims of state abuse.
4. **The teaching of Jesus.** Jesus seems to say the same thing - Matt.17:24-27.
5. **The teaching of Peter.** The other Apostles seem to say the same thing - 1 Pet.2:13-17.

Many are tempted to conclude:

1. **Paul did not write this.** It was added to Romans at a time when the church was trying to escape persecution. **But this is rejected because of no textual support.**
2. **Paul was naive.** It was written during the early part of Nero's rule. **But Paul was very aware of abuse of civil power - Jesus' crucifixion, believer's persecution, etc.**
3. **Paul's advice is in light of the eminent return of Christ.** **But this does not fit with the rest of the N.T.**
4. **Paul is referring to leaders only as they obey God.** **But Nero was on the throne.**
5. **Paul is referring to a local, temporary problem.** **But Vs 1-2 seem to exclude this view.**

1 Corinthians 7

"¹² But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. ¹³ And a woman who has an unbelieving husband, and he consents to live with her, let her not send her husband away. ¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. ¹⁵ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace. ¹⁶ For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?"

- **Peace and grace were seen as more important than strict adherence to the marriage rules.**

Implication #1 This world is not our primary home

1. Don't place your **hope** in the state or politics.
2. **Jesus' example** - he was not naive.
3. We are aliens ambassadors more than revolutionary reformers.

Implication #2 Rendering to Caesar = involvement

1. Our tools are - **voice, vote, virtue.**
2. **Jesus' example** - he was not a Zealot.
3. We are analyst-activists more than revolutionary reformers.

Zealots are not peacemakers

Too much faith & hope in political solutions

Too much passion associated with politics

Equating political views with spiritual orthodoxy

Destruction of temporal structures to establish the spiritual