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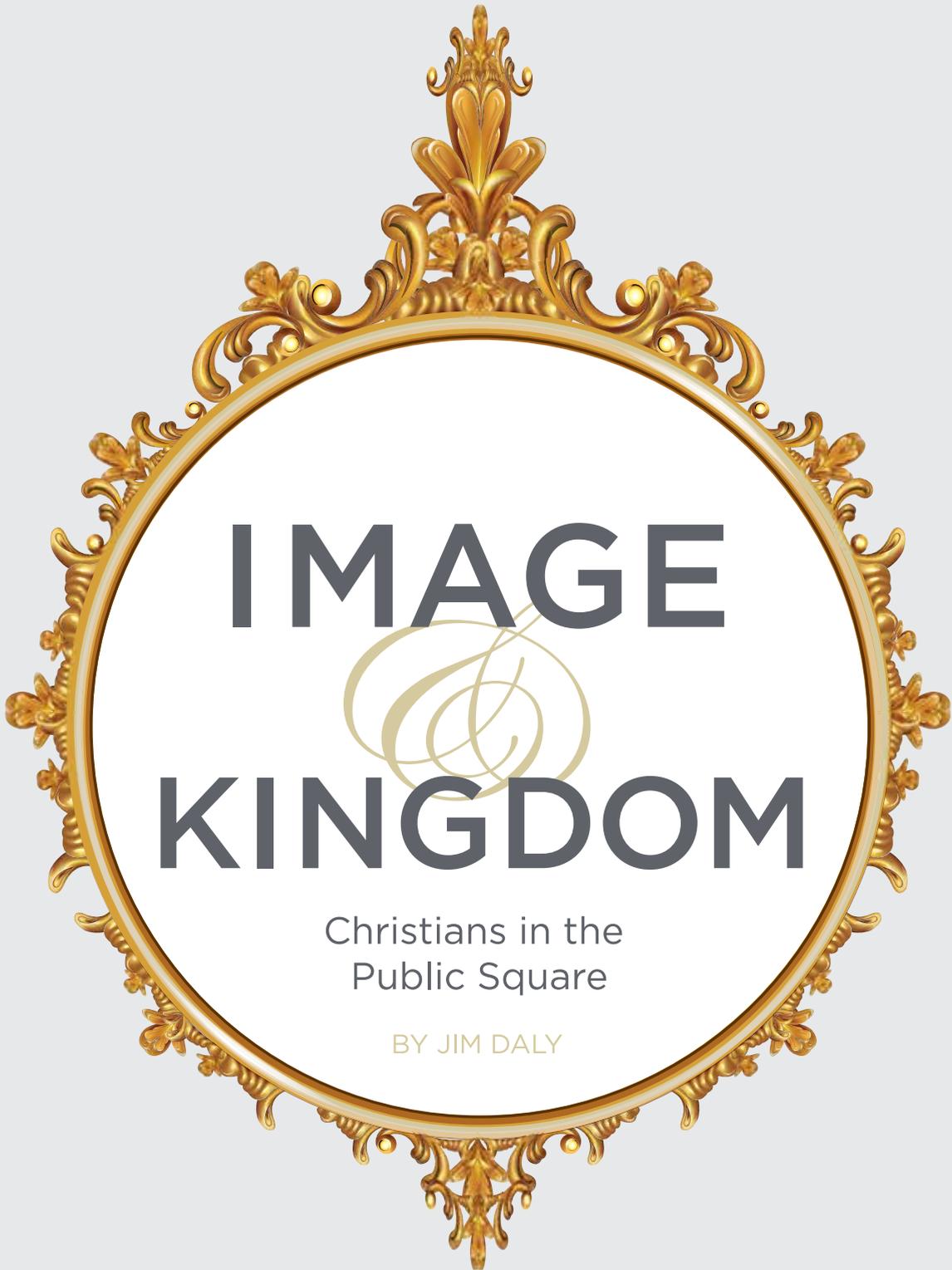
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# Evangelicals

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# Evangelicals

The Magazine of the National Association of Evangelicals



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In Genesis 12, God promises to Abraham that “all peoples on earth will be blessed through you.” In Jeremiah 29, God tells the Jewish exiles who were living in Babylon, “Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.” In Mark 12, Jesus explains the top two commandments, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” and “Love your neighbor as yourself.”

It was never just about the Israelites, and it has never been just about God’s people. Rather, God has always been saying to his people: bless others, love others, seek their good. We are an outward-facing community — drawn together by shared faith, and looking out to share God’s blessing. This is true in our everyday lives and how we interact with those around us.

And, it is also why we engage in the public square. As Abraham Kuyper, a Dutch Reformed theologian and politician at the turn of the 20th century, said, “There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!”

In 2004, the board of the National Association of Evangelicals adopted “For the Health of the Nation.” This year, we’ve updated it to reflect today’s context (See Galen Carey’s explanation on p. 12). The foundational truth in the original — and revised — document is that all people are made in the image of God. Jim Daly, president of Focus on the Family, expounds on this idea in the cover article (p. 14). Our hope is that this magazine edition and the revised “For the Health of the Nation” will not just host words on paper, but will serve as frameworks for those of shared faith to work together to bless others through public policy.

## Multiracial Churches on the Rise

“ The percentage of multiracial congregations in the United States nearly doubled from 1998 to 2012, with about one in five American congregants attending a place of worship that is racially mixed, according to a Baylor University study. While Catholic churches remain more likely to be multiracial — about one in four — a growing number of Protestant churches are multiracial, the study found.

The percentage of Protestant churches that are multiracial tripled, from 4 percent in 1998 to 12 percent in 2012, the most recent year for which data are available. In addition, more African-Americans are in the pulpits and pews of U.S. multiracial churches than in the past, according to the study.”

**Baylor University on its study “The Changing Complexion of American Congregations” by Kevin D. Dougherty and Michael O. Emerson**

\*In this study, multiracial congregations are defined as places of worship in which less than 80 percent of participants are of the same race or ethnicity.



## Mental Health and the Church

“ Ninety-eight percent of pastors were aware of some kind of mental health problem existing in their own congregation ... But at the same time, only 12.5 percent of them said that mental illnesses were openly discussed in a healthy way in their church ... There’s really a pretty big gap between that level of awareness and the level of response — at least a healthy and productive response. So, we have some work to do there.”

**Amy Simpson, author of “Troubled Minds: Mental Illness and the Church’s Mission,” on Today’s Conversation podcast at [NAE.net/simpsonpodcast](https://nae.net/simpsonpodcast)**

## Gospel for Failures

“ The gospel of Jesus Christ refuses to allow us to be defined by what we can’t do. We’re free in Christ, knowing that though we fail, he still chose us and paid the ultimate sacrifice for us. At the Christian college where I serve, we strive to keep this vision at our institution’s core, reminding students, faculty and staff that we’re free in Christ. We seek to love others well and encourage peers in times of failure and disappointment; in doing so, we become agents of reconciliation.”

**D. Michael Lindsay, president of Gordon College on The Gospel Coalition blog**

## The Church is About Us

“ I grew up during America’s Moral Majority years, when putting an *ichthys* on your business card would up your professional game. In an era when group belonging seemed a foregone conclusion, evangelism emphasized a personal relationship with Christ, and corporate worship grew to reflect (ironically) a focus on individual experience.

But our post-Christian cultural shift heightens the Church’s need to reclaim its historic emphasis on us. We need the weekly reminder of corporate belief more than ever. Spending six days a week in the wilderness of cultural unbelief, the Church needs that seventh-day gathering to do what it was designed for: reminding us that we are not alone.”

**Jen Wilkin, director of classes and curriculum at The Village Church, in Christianity Today**



## Global Uptick in Religious Restrictions

“ Restrictions on religion around the world continued to climb in 2016, according to Pew Research Center’s ninth annual study of global restrictions on religion. This marks the second year in a row of increases in the overall level of restrictions imposed either by governments or by private actors (groups and individuals) in the 198 countries examined in the study.

The share of countries with ‘high’ or ‘very high’ levels of government restrictions — that is, laws, policies and actions by officials that restrict religious beliefs and practices — rose from 25 percent in 2015 to 28 percent in 2016. This is the largest percentage of countries to have high or very high levels of government restrictions since 2013, and falls just below the 10-year peak of 29 percent in 2012.”

**Pew Research Center, June 2018**



Thank you @NAEvangelicals and @FullerSem for this insightful podcast on the interplay of culture, faith and race for Asian American Christians and churches. NAE.net/leepodcast #WisdomWednesday #AAPIHeritageMonth  
**Brenda Salter McNeil @RevDocBrenda**

Thankful for @drmoore @nhclc @ERLC @NAEvangelicals @WorldRelief and others for taking the lead on this issue and calling for a proper, merciful and compassionate response for families at the border.  
**Alan Cross @AlanLCross**

# WORKING TOGETHER, WE CAN CHANGE THE CULTURE OF MARRIAGE!

NationalMarriageWeekUSA.org

National Marriage Week USA (Feb. 7-14th) is a collaborative campaign to strengthen individual marriages, reduce the divorce rate and build a culture that fosters strong marriages. We are the only national annual public relations campaign for marriage. We can all maximize our impact when marriage champions across the country work together on this annual effort. Here's how you can take part:



- 1 HOST** a marriage event and **POST ANY EVENTS** to strengthen marriages for free under "National Calendar" on NationalMarriageWeekUSA.org. We are the only online clearinghouse where events can be posted all year.
- 2 SIGN UP** to stay informed at [nationalmarriageweekusa.org/join-the-campaign](http://nationalmarriageweekusa.org/join-the-campaign). Only by working together will we change the culture of marriage.
- 3 GROW YOUR CHURCH** by reaching out to neighbors with a marriage evening or class. Distribute our **CHURCH BULLETIN INSERT** during National Marriage Week.
- 4** National Marriage Week is an opportune time to **GET MEDIA ATTENTION** for your efforts – our **TOOL KIT** can show you how to get coverage.



JOIN US TO HELP STRENGTHEN MARRIAGES IN YOUR COMMUNITY!

# EVANGELICAL CALENDAR

Please join the evangelical community at these events hosted by the NAE and its members. **Your prayers are welcome too.**

Many of these events include downloadable resources for promotion and participation.

OCTOBER 4-6, 2018

## The Call & Response Conference

Rochester, NY

Roberts Wesleyan College  
[CallAndResponseConference.com](http://CallAndResponseConference.com)

Inspired by the Black church tradition in which the pastor and church join in the proclamation of the gospel, the conference calls together church, marketplace and nonprofit leaders, as well as artists and activists, to respond to the challenges and opportunities for Black Christians in America.



OCTOBER 20-21, 2018

## Together 2018

Dallas-Fort Worth, Texas

PULSE  
[TogetherGeneration.com](http://TogetherGeneration.com)

Hundreds of thousands of people from across the nation are gathering together at the Texas Motor Speedway to pray for our nation, worship Jesus and be equipped and commissioned to a lifestyle of moving closer to Jesus and the world.

NOVEMBER 1-3, 2018

## Rooted

Chicago, IL

Christian Community Development Association  
[CCDA.org](http://CCDA.org)

The national conference of the Christian Community Development Association offers believers connection, instruction and inspiration as they seek to love their neighbors in practical and effective ways.



OCTOBER 10, 2018

## Washington Briefing

Washington, DC

National Association of Evangelicals  
[NAE.net/washingtonbriefing](http://NAE.net/washingtonbriefing)

Top-level evangelical leaders gather in the capital to interact directly with leaders in government, think tanks and advocacy organizations.



OCTOBER 11-13, 2018

## Faith at Work

Chicago, IL

Trinity Evangelical Divinity School  
[FWSummit.org](http://FWSummit.org)

Faith at Work is the premier event of the faith and work movement in the United States. The summit gathers leaders and active participants from every industry sector to learn from each other and extend Christ's transforming presence in workplaces around the world.

OCTOBER 29-31, 2018

## One Accord

Ridgcrest, NC

Accord Network  
[AccordNetwork.org](http://AccordNetwork.org)

Each year, evangelical leaders in relief and development come together to leverage their combined learning and work towards the highest effectiveness in serving the vulnerable.

NOVEMBER 28-29, 2018

## Denominational Executives Retreat

Minneapolis, MN

National Association of Evangelicals  
[NAE.net/denominational-executives-retreat](http://NAE.net/denominational-executives-retreat)

NAE denominational executives spend time together — learning from and encouraging one another in their unique positions of ministry.

JANUARY 28-FEBRUARY 1, 2019

## Christian Student Leadership Conference

Washington, DC

National Association of Evangelicals  
[NAE.net/cslic](http://NAE.net/cslic)

The Christian Student Leadership Conference is a place where college students who care deeply about today's pressing issues come to learn and consider how to engage in public policy.



## ✓ Evangelicals – Shared Faith in Broad Diversity

**Many try to understand and communicate evangelical identity and diversity. The National Association of Evangelicals created this statement as a tool to help others know and explain who evangelicals are. You can read, download, sign and share the statement at [NAE.net/sharedfaith](https://nae.net/sharedfaith).**

Evangelical Christians are people of faith. Our diversity ranges across geography, race, politics, education and economics. In the words of the Bible, we are among “a great multitude that no one could count, from every nation, tribe, people and language” (Revelation 7:9).

We identify ourselves by our spiritual convictions in the authority of the Bible, salvation through Jesus Christ alone and living out our faith in everyday life, especially sharing the good news of Jesus with others. We share the historic Christian beliefs in God the Father, Son and Holy Spirit. We believe Jesus died on the cross and was resurrected to life.

Many Christ-followers claim the name evangelical, because it is the Bible’s original word for good news. Others prefer to be called born again. Some choose Christian or avoid titles in favor of simple faith.

Because there are millions of us in the United States and far more of us in other countries around the world, there are subgroups identified by where we live, how we vote, the level of our education or even our local cultural expressions. Each has distinctive beliefs and practices that may be unfamiliar or uncomfortable to one another. Sometimes these subgroups or their leaders are identified as typical of all evangelicals even though there is no consensus, connection or communication between them.

What all evangelicals share in common does not require organizational connection, denominational affiliations or shared leadership. Our common bond is personal faith in Jesus Christ as Savior and Lord.

Throughout history and ongoing today is the compassion and care that evangelical Christians have for others. This has led to sending missionaries, founding colleges, building hospitals, feeding the hungry, seeking justice for the poor and serving as the agents of Jesus in a broken world. The variety of evangelicals and our many causes have led evangelicals to approaches that differ from one another and that even cause conflict — both with society at large and with other evangelicals. We have both succeeded and failed but we have not given up. We return to the teaching of the Bible and the leadership of Jesus in our quest to be faithful to our callings to love God, love our neighbors and share our faith.

Our identity is in our faith in the midst of our diversity.

## ✓ Family Separations at the U.S.-Mexico Border

Over 2,000 children were separated from their parents at the U.S.-Mexico border under the “zero tolerance” policy this summer. While illegal entry to the United States can be a misdemeanor violation, past administrations have exercised discretion in determining when to charge individuals with this offense, prioritizing drug smugglers and taking into account the wellbeing of children who may also be involved.

NAE President Leith Anderson, along with other evangelical leaders, urged President Trump to reverse the policy, noting that the traumatic effects of separation on young children can be devastating and long lasting. Anderson said, “The Bible says that families came first and government later. Let’s not buck the Bible by separating families.”

## ✓ A Win for Jack Phillips and Masterpiece Cakeshop

The National Association of Evangelicals welcomes the Supreme Court's 7-2 ruling in the *Masterpiece Cakeshop v. Colorado Civil Rights Commission* case, confirming that government may not show hostility to religious Americans and their beliefs.

Jack Phillips, owner of Masterpiece Cakeshop in Lakewood, Colorado, declined to design a custom cake for the wedding reception of David Mullins and Charlie Craig due to his Christian faith and beliefs about marriage. The couple filed discrimination charges against Phillips and won before a civil rights commission and in Colorado court.

A Colorado commissioner had compared Phillips' religious opposition to same-sex marriage to Nazis who operated concentration camps during World War II. The Supreme Court found that the state of Colorado had shown impermissible hostility to Phillips' religious beliefs, rather than the respectful neutrality required by the First Amendment.

"This decision is a win not just for Jack Phillips, but for all Americans who care about freedom of conscience and religion," said Leith Anderson, NAE president. "Government must not demonize the religion or religious beliefs of its citizens."

The case's ruling did not specifically address how religious freedom is protected when it conflicts with public accommodations provisions in civil rights laws.



Listen to Today's Conversation on Religious Freedom and the Law with Leith Anderson and Thomas Berg at [NAE.net/bergpodcast](https://www.nae.net/bergpodcast).



## ✓ New Parking Tax on Churches and Nonprofits

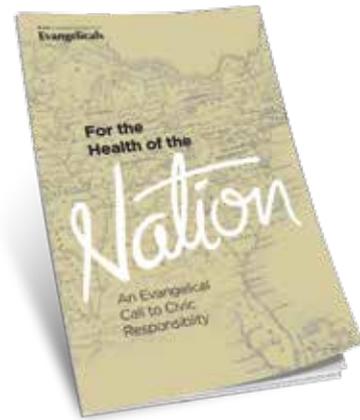
When Congress cut taxes on businesses and individuals last December, it did something else that few observers expected: It imposed a new tax on churches, which have historically been exempt from taxation. The 503-page bill contains an obscure provision creating a 21 percent tax on parking and other transportation-related fringe benefits provided by churches and other nonprofits to their pastors and other employees.

In the past, churches have been taxed on unrelated business income, but the new tax hits churches even when they receive no income (e.g., allowing employees to use the church parking lot). The tax went into effect on January 1, 2018, but to date the IRS has issued no regulations or guidance, so churches don't yet know what will be required of them.

Besides imposing a financial burden, the new tax will for many churches be a compliance headache requiring complex calculations. The NAE has asked the administration to clarify and simplify the requirements of the new law, and has called on Congress to repeal this church tax provision.



**Galen Carey** is vice president of government relations for the National Association of Evangelicals.



# A Guide for Evangelical Public Policy

## The Revised “For the Health of the Nation” Serves Today’s Context

Nineteenth century evangelicals worked to abolish slavery and promote the rights and welfare of women and children. In the first part of the 20th century many evangelicals withdrew from public life and focused instead on developing their own networks and institutions. The founding of the National Association of Evangelicals in 1942 provided a new framework for evangelical cooperation, which in time grew to include a principled evangelical voice in public affairs.

In the middle of the 20th century, the focus of evangelical civic engagement ranged from public morality at home to peace, freedom and security in the international arena. Toward the end of the 20th century, evangelicals became known for a strong commitment to religious freedom, the protection of the unborn, and traditional family values. The absence of a strong evangelical voice in the movement for civil rights and racial justice was also notable.

### The Original

As the 21st century dawned, the NAE launched an initiative to deepen the biblical foundations for evangelical civic engagement. Through a consultative process, evangelical leaders and scholars reflected on our history of prophetic advocacy and lamented missed opportunities. The result was a short work entitled, “For the Health of the Nation: An Evangelical Call to Civic Engagement.”

“For the Health of the Nation” outlined the basis and methods for evangelical advocacy, and detailed seven areas of particular concern: religious freedom, children and families, sanctity of life, poverty, human rights, peace, and care of God’s



creation. It was adopted by the NAE board in 2004 and, along with our board resolutions, became the platform for the NAE's government relations work.

We have shared it with members of Congress and their staff. Readers from across the political spectrum have praised both its thoughtful content and its irenic tone. It has also been widely studied and used by other evangelical groups, and is a resource for political science courses on many Christian college campuses. The document also forms the core curriculum for the Christian Student Leadership Conference, the NAE's annual college student gathering.

### The Update

Recently the NAE decided to revisit and update "For the Health of the Nation." While the underlying principles have not changed, the American political context has shifted significantly. Civic discourse has coarsened, abetted by partisan online news silos and social media echo chambers. Indeed, some leaders who sought to cooperate across party lines have been voted out of office.

There have also been deepening divisions among Americans on key moral principles. Evangelical convictions on family and human sexuality are now a minority position in many parts of the country. Religious freedom — once supported across the political spectrum — is now caricatured by many as the special pleading of

groups who don't want to treat others fairly.

New attention has been called to long-time social ills, including our broken immigration system, sexual harassment and abuse, human trafficking, racial injustice and white supremacy. Concern about these issues is implicit in the original document and is further elaborated in the updated edition, notably through the addition of a new section on racial justice and reconciliation.

### Today's Context

Thoughtful evangelical civic engagement is urgently needed. Sadly, the very term "evangelical" has been co-opted and racialized by political scientists, reporters and pundits as shorthand for white conservative Protestant Christians. This has led some who don't fit the media stereotype to avoid the evangelical label as misleading.

In fact, NAE research shows that African American and Hispanic Americans are more likely than white Americans to strongly endorse core evangelical beliefs. A close reading of "For the Health of the Nation" reveals a biblically grounded, principled portfolio of concerns that do not fit neatly into the platform of any political party.

When contemporary political rhetoric descends into a fact-free slugfest, we can show that there is a better, more honorable path. "For the Health of the Nation" equips

evangelicals for well-reasoned political engagement grounded in both truth and love, and to do so with humility and gentleness (1 Peter 3:15).

We commend "For the Health of the Nation" to all our elected and appointed leaders and pray that it will bless them as they carry out their responsibilities. We also offer it to churches and schools as a resource for helping their members and students think biblically and theologically about public policy issues, which is needed now more than ever. **E**



#### How to Use "For the Health of the Nation"

1. Read the text, marking any parts that you would like to return to for further study.
2. Ask God to show you an area of civic concern that you have not considered or with which you have not previously engaged.
3. Educate yourself on this issue, considering material from the NAE website as well as any materials available through your church, denomination or parachurch ministries.
4. Take action by writing or calling your elected representatives to ask what can be done about your chosen issue. Consider writing a letter to your local newspaper.
5. Recommend "For the Health of the Nation" for study in an adult education class or series at your church.
6. Send a printed copy or the PDF version to the chair of the political science department at your local Christian college.



An ornate, golden frame with intricate scrollwork and a central crest at the top. The crest features a stylized, multi-tiered floral or leaf-like design. The frame is set against a light gray background.

# IMAGE & KINGDOM

Christians in the  
Public Square



Evangelicals don't necessarily see eye-to-eye on every subject under the sun, but there's one point on which I think we can all agree: Jesus wants us to have an impact in this world.

In his little book "A Practical View of Real Christianity," William Wilberforce says that "the state of Religion in a country at any given period, not to mention its connection with the eternal happiness of the inhabitants, immediately becomes a question of great political importance."

As a direct outgrowth of his Christian faith, Wilberforce led a 50-year political campaign to end the slave trade. His dedication to the cause produced a series of incremental legislative actions that pushed back the trade, inch-by-inch and year-by-year, until it was finally abolished by the British Parliament on March 25, 1807. No wonder that, in our day, Wilberforce is regarded as the great historical exemplar of Christian activism in the public square.

Jesus said, "You are the salt of the earth ... You are the light of the world" (Matthew 5:13, 14). The question facing us today is the one Wilberforce had to answer in his own time: What does that look like in practical terms?

I want to try to answer that question from a couple of different angles: the why and the how.

### **The Why: The Image of God in Man**

Anyone who is familiar with me and my work at Focus on the Family knows that I'm unwavering in my commitment to make abortion a distant memory in our nation's history. For nearly four decades Focus has been involved in a battle to overturn *Roe v. Wade*, the Supreme Court decision that legalized abortion in all 50 states.

It hasn't been easy. Our cause, like Wilberforce's, has seen its share of ups and downs. But through it all, I believe we've achieved some great things. Our ultimate goal — the total elimination of abortion — may still seem distant, but we've succeeded in improving a very bad situation by resorting to a doggedly incremental approach. As a result, babies have been saved and hearts have been changed.

Through Focus's Option Ultrasound program (which gives pregnant moms a chance to see the living child in the womb), our Wait No More campaign (which has encouraged 350,000

families to adopt), and our Raising Highly Capable Kids curriculum (which gives families and children in economically disadvantaged communities a new lease on life), we've kindled a flame in America that won't soon be put out. On a personal level, my wife and I made a decision to become foster parents. In all these ways we've borne witness to the truth that human life is infinitely precious and worthy of protection and enhancement.

Why are we engaged in this kind of outreach? That's simple: We believe with all our hearts that people — born and preborn, old and young, weak and strong, healthy and disabled — are created in God's image (Genesis 1:27). In other words, our actions, like Wilberforce's, are biblically, spiritually and morally motivated; and yet, as in his case, they also have profound political implications. That's the way it's supposed to work.

### **The How: The Presence of the Kingdom**

So far so good. We know what we're doing and why we believe it's right. But how are we to go about it? Is there a correct "Christian" way to advocate for life and make our influence felt in the public arena?

I believe the answer is yes. This again is largely a matter of our convictions concerning the image of God in man. But it also has everything to do with our understanding of his kingdom.

Jesus told Pilate that this kingdom is "not of this world" (John 18:36). This is where we have to begin. If, as subjects of Christ's kingdom, we realize that we don't belong to this world, we won't be thrown for a loop when society scoffs at our viewpoint or resists our efforts to put our beliefs into practice. We'll accept this state of affairs as "business as usual." We'll embrace the idea that, as disciples of the King, we're working against the grain. This in turn will equip us with commitment, resolve and patience — patience with the people who style themselves our "opponents." As Wilberforce expressed it:

The Christian is reminded at every turn that his Master's kingdom is not of this world. When all on earth wears a black and threatening aspect, he looks up to heaven for consolation; he learns practically to consider himself as a pilgrim and stranger. He then cleaves to fundamentals and examines well his foundations, as at the hour of death.

If we take this perspective, combine it with what we know about the image of God in man, and mix it all together with what the apostle James calls the "royal law" of God's kingdom — "You shall love your neighbor as yourself" — I believe we can come up with a genuinely Christian and Christ-like plan for injecting our biblical convictions into the life of the larger community. If implemented faithfully, this plan could be the beginning of a real social and political revolution.

### **Reaching Across the Aisle**

This isn't just a theory. I've seen it work in my own personal experience. I'm convinced that in order to lead a meaningful and robust Christian life, I need to reach across the aisle and engage people who don't share my biblically based convictions. To that end, I've made several attempts over the years to initiate dialogue with leaders in the abortion industry. It's been an interesting journey.

On one memorable occasion I invited a woman who represented a prominent abortion provider to meet me in our offices at Focus on the Family headquarters. When she arrived I could tell that she felt terribly out of her element. After a few awkward cordialities she asked me if I was going to put a "voodoo hex" on her. I laughed and asked her what she knew about Christianity. "Not much," she admitted. That led to a conversation about God's love, followed by a frank but cordial discussion of our ideological differences. When it was all over, we shook hands, said goodbye, and went our separate ways.

As it turned out, that was just the beginning of the story. When my new friend got home that evening, she found a note from her husband informing her that he wanted a divorce. It was as if her whole world had been pulled out from under her. She was distraught and didn't know where to turn for help.

Because of the love and respect this lady had experienced while visiting our campus, she decided to contact Focus on the Family. One of our staff took her under her wing. No political agenda. No ulterior motive. She simply showed this woman the love of Christ by mentoring her and becoming her friend.

A few months later, I received a note from the woman. She wanted me to know that she was walking away from the pro-abortion industry. More importantly, she had many heartfelt words of appreciation for my colleague who had acted as the hands and feet of Christ in her life. As she put it,

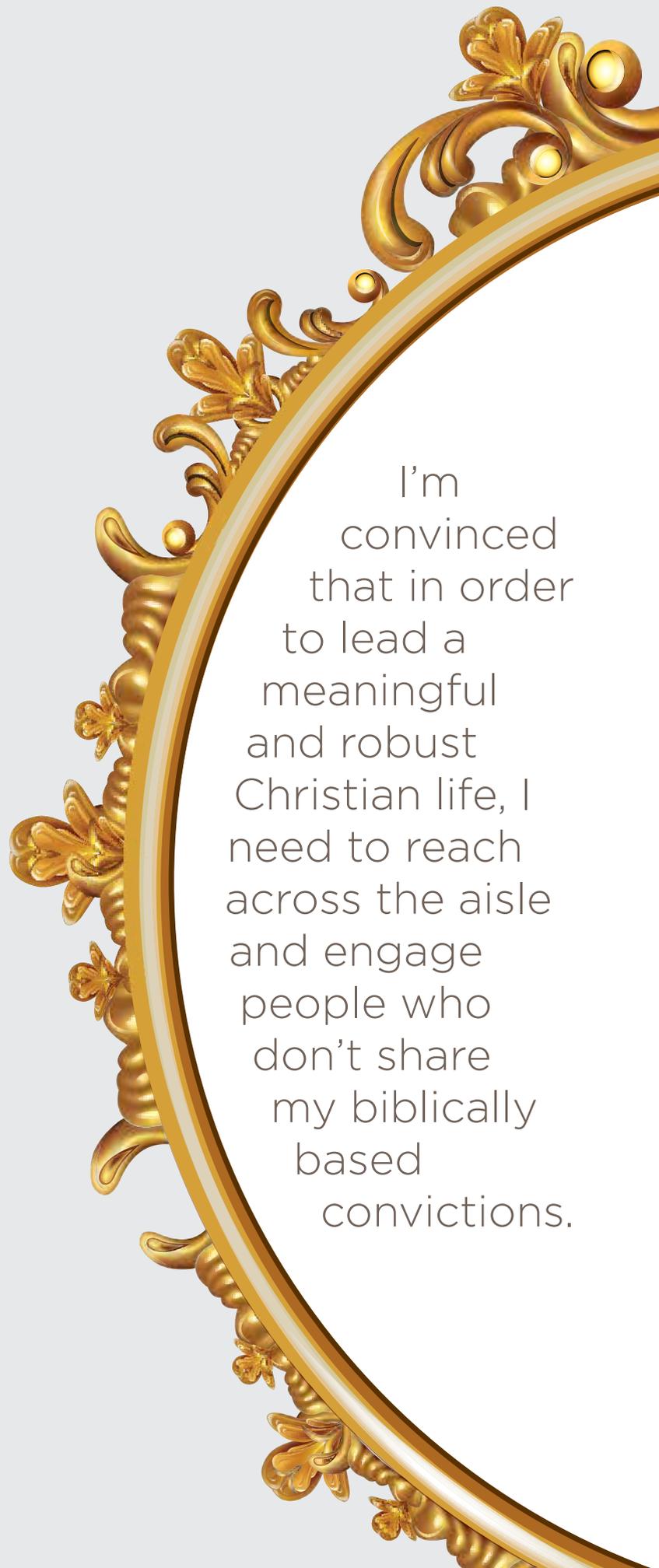
“I’ve never seen anyone love another human being the way this person has loved me.”

### **Politics or People?**

How many times have you heard opponents of the Christian perspective accuse God’s people of utilizing “stealth tactics” in the public square? Maybe they have a point. Maybe it’s time we decided that interpersonal dialogue with folks like the woman who visited me in my office is not a matter of political “strategy.” It’s simply a way of living out the Great Commission.

In the end, it’s not my job to hedge my bets on who’s most likely to “come around” on an issue. My role is to love others and be obedient to the Holy Spirit’s prompting by engaging people — not political processes — with truth, love and sincerity.

If you and I can do that, I’m convinced that our actions will eventually assume, almost as a kind of beneficent side-effect, an aura of “great political importance.” **E**



I’m convinced that in order to lead a meaningful and robust Christian life, I need to reach across the aisle and engage people who don’t share my biblically based convictions.

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# Why Racial Justice is a Priority for Today

Peter Scazzero, author of “Emotionally Healthy Spirituality,” often says, “Jesus may be in your heart, but Grandpa is in your bones.”

**H**e asserts that we must be clear about the influence of family history and patterns, because the blessings and sins of families have lasting impact. The consequences of actions often repeat themselves in families through three to four generations. Undiscovered or unexamined, we often find ourselves unwittingly shaped, informed and influenced by forces and factors in our past. While they are not matters of our choice, they are matters of our inheritance. It is only by coming to awareness of them that we can overcome the negative ways that they affect us and others.

What is true of us individually is also true of us institutionally and nationally. In order to properly address the health of our nation, we must come to terms not just

with what’s in our hearts, but also what is in our bones.

Race and racial injustice are in the bones of America in the forms of the tragic mistreatment of Native Americans, the expressions of anti-Semitism, the impact of African-American slavery and segregation, Asian internment camps, discrimination against Latino migrant workers, cultural beliefs about white racial superiority with respect to ethnic or racial minorities, and more.

Race is not just in the bones of our nation. It is also in the ground of our cities. In the major cities in our nation, you will find that everything from the composition, design and amenities of neighborhoods; the placement, maintenance, and population of schools; the siting of utility and sanitation plants; the cutting of highways through neighborhoods; and the location of airports often track by race.





**Claude Alexander** is the senior pastor of The Park Church in Charlotte, North Carolina, and immediate past president of the Hampton University Ministers Conference.

2019 will mark the 400th year anniversary of African slaves brought to the shores of Virginia. The enslavement of Africans predates the formation of our nation and served as a shaping influence upon the sensibilities of our founders. So much so that, the legal justification for slavery was etched in the Constitution with the Two-Thirds Compromise declaring Africans and those of African descent two-thirds human.

This was made possible in large part due to the doctrine and silence of the Church. For roughly 350 of those 400 years, much of the Church was complicit either by doctrine or by silence in the system that fostered the enslavement and subsequent discrimination of the descendants of those first slaves.

The health of our nation requires that we come to terms with that as well as the fact that the past 50 years have not magically erased all of the residue of the first 350 years. Sadly there remains those who uphold the beliefs that undergird the history of enslavement and discrimination. The Church must be vocal in its opposition to it.

We aren't given many epoch moments like the 400th year. For the health of our nation, may we be found faithfully stepping into it to lead our nation in the repentance and reconciliation that has long been needed. **E**



**An excerpt from the new section, Pursuing Racial Justice and Reconciliation, in “For the Health of the Nation”**

The Bible uniformly teaches the essential dignity of all humans and the shared desire to belong in community. Yet, the devastating reality of sin results in denigration and alienation. Christians affirm that the gospel brings reconciliation not only between God and humanity, but also among estranged groups of people (Galatians 3:28; Ephesians 2:14-18; Colossians 3:11). God will ultimately form a new humanity from “every nation, tribe, people and language” (Revelation 7:9).

In light of this biblical vision, racism is an affront to the value of individuals created in God’s image and to the divinely designed diversity of redeemed humanity. This denial of personhood and belonging runs contrary to the peace and unity that God intended in the beginning and that the Bible depicts as our destiny.

Racism appears in beliefs or practices that distinguish or elevate one race over others. When accompanied and sustained by imbalances of power, prejudice moves beyond individual relationships to institutional practices. Such racial injustice is the systemic perpetuation of racism. Its

existence has unfairly benefitted some and burdened others simply due to the color of their skin and the cultural associations based upon perceptions of race.

The United States has a tragic history of genocide against Native Americans, the cruel practice of enslaving Africans and the unjust segregation and exploitation of immigrants and the descendants of slaves. While the United States has made significant strides toward legal and social equality in principle, the legacy of racism and implicit racial bias still leaves many Native Americans, African Americans, Asian Americans, Hispanics and other ethnic minorities vulnerable to a variety of social ills. Our churches have a special responsibility to model good race relations (Romans 10:12). We believe Christians should support well-conceived efforts that foster dignity and responsibility and rectify the effects of our racist history, including the disproportionate impact of poverty, incarceration and educational inequity.

America has made substantial progress in legal and social equality, but much work remains to address overt racial enmity and passive indifference. While people of good will and of good faith may differ on particular policies, we urge followers of Jesus to engage in serious and sustained efforts to combat racism.

Read more at [NAE.net/forthehealth](https://NAE.net/forthehealth).

# On Advocating for the Vulnerable: Jenny Yang

Jenny Yang provides oversight for all advocacy initiatives and policy positions at World Relief, the humanitarian arm of the National Association of Evangelicals. She has worked in the resettlement section of World Relief as senior case manager and East Asia program officer, where she focused on advocacy for refugees in the East Asia region and managed the entire refugee caseload for World Relief. Prior to World Relief, she worked at one of the largest political fundraising firms in Maryland managing fundraising and campaigning for local politicians. She is co-author of “Welcoming the Stranger: Justice, Compassion and Truth in the Immigration Debate,” serves as chair of the Refugee Council USA (RCUSA) Africa Work Group, and was named one of the “50 Women to Watch” by Christianity Today.

## SCRIPTURE CALLS US TO FEED THE HUNGRY, CLOTHE THE NAKED, TAKE IN THE STRANGER, CARE FOR THE SICK AND VISIT THE PRISONER. WHAT IS THE CONNECTION TO ADVOCACY?

To pursue shalom for our vulnerable neighbors — including the people Jesus specifically asks us to care for in Matthew 25 — we must go beyond direct service to pursuing just laws and policies, so our neighbors can fully thrive. We see examples throughout the Bible — from Moses, Esther and Nehemiah to the prophets Isaiah and Joel — that God loves and pursues justice. We also advocate, because Jesus is our advocate, or “paraclete,” interceding on behalf of humanity before God (1 John 2).

## WHAT IS ADVOCACY, AND HOW DOES ADVOCACY DIFFER FROM LOBBYING?

Advocacy can be defined by Proverbs 31:8, which commands us to “speak up for those who cannot speak for themselves, for the rights of all who are destitute.” Advocacy consists of organized activities based on the reality of “what is.” These actions highlight critical issues, influence public attitudes and ultimately seek to enact laws and policies so that “what should be” is realized in a society. Lobbying promotes self-interests, while advocacy speaks on behalf of or with others out of a desire for justice. Advocacy doesn’t aim to be partisan nor should it be interested in endorsing specific candidates, but rather it focuses on issues at hand that any person or party can relate to and speak to.

## HOW DID YOU GET INVOLVED IN ADVOCATING FOR VULNERABLE POPULATIONS?

When I was studying in Spain, I witnessed an incident involving an African mother and her child. They were riding the subway when some Spanish teenagers boarded and started spraying graffiti on the walls. They scrawled, “Get out of my country, Black people.” I was offended that this happened, but I was more

upset that no one said anything. I realized that not only were changes in Spanish attitudes towards migrants needed, but that this woman was also likely navigating a complex system to immigrate to Spain in the first place. That summer, I volunteered at an organization to combat racism in Spain and also did research at the United Nations on how the asylum system works in Spain and Europe. Now I work at World Relief where we help churches care for our vulnerable neighbors and encourage our elected leaders to make just changes to our nation's policies and laws.

**THERE ARE A LOT OF POLICY ISSUES TO CARE ABOUT. HOW DO YOU DECIDE WHAT IS MOST IMPORTANT?**

The issues that tug at your heart and lead you to pray are the ones that you should also address. I have a passion for immigration and refugee issues born out of my experience as the daughter of immigrants, but I also care about creation care, religious freedom and other issues. As Christians, we must have a consistent pro-life witness that cares about the unborn child as well as how that child is living in a broken world.

**THE NUMBER OF REFUGEES ADMITTED TO THE UNITED STATES HAS GONE DOWN SUBSTANTIALLY OVER THE LAST COUPLE YEARS. WHAT IS WORLD RELIEF DOING TO REVERSE THAT TREND?**

Although we're facing the world's worst displacement crisis since World War II, we have the lowest refugee ceiling since the start of the U.S. refugee admissions program in 1980 at 45,000. World Relief has advocated for a higher refugee admissions ceiling by weighing in with the administration and working with members of Congress to maintain a level of 75,000, which is more consistent with historic norms. The president has stated his desire to help persecuted Christians abroad. The U.S. refugee admissions program is a vital lifeline of protection for persecuted believers that if strengthened and used more robustly can help the administration meet this goal.

**ARE THERE TACTICS YOU FIND MOST EFFECTIVE WHEN TALKING TO LEGISLATORS OR THEIR STAFF MEMBERS ON CAPITOL HILL?**

First, it's best to enter conversations believing the best about the other and not questioning people's motivations. I also often highlight why we care

about a specific issue — often because there's a gross injustice, and our faith compels us to action. Lastly, we need to be non-partisan, asking for policy changes that can challenge both parties or that both parties can support.

**HOW CAN INDIVIDUAL CHRISTIANS AROUND THE UNITED STATES ENGAGE IN ADVOCACY?**

I coined the phrase the "4 A's of Advocacy," which includes the spectrum of actions in advocacy: apathy, awareness, action and advocacy. If you're apathetic, this means you should become more aware and educated on an issue. If you're aware of something, then the next step is to take some kind of action, whether praying, giving or getting involved in a local ministry that pertains to that issue. If you're actively engaged, the next step is to use your voice to speak out and try to inform people, as well as work with others to change policies and laws that lead to oppression and injustice.

**LOCAL CHURCHES OFTEN BRING TOGETHER A MIX OF PEOPLE FROM DIFFERENT POLITICAL PERSUASIONS. IS IT POSSIBLE FOR CHURCHES TO ENGAGE IN MEANINGFUL ADVOCACY? IF SO, WHAT WOULD THAT LOOK LIKE?**

Churches may be reticent to be political out of fear of being partisan. Being political means that we discuss matters that affect the "polis" or common community, while partisanship often entails endorsing one political party over another. Churches can engage in advocacy without being partisan through prayer and education. Praying about a current topic allows church members to be on a collective journey in learning about why and how they should care. Developing a sound theological framework to apply to political issues can deepen our discipleship and help us be more active citizens. The NAE's "For the Health of the Nation" is a great resource for helping to do that. 



Immigration is one of the most complicated issues of our time. In "Welcoming the Stranger," World Relief immigration experts Jenny Yang and Matthew Soerens move beyond rhetoric to offer a Christian response to immigration. Order at [IVPress.com](http://IVPress.com).



*The Evangelical Environmental Network thanks the NAE for including caring for God's creation in "For the Health of the Nation" and invites you to join EEN's*

# **Pro-Life Clean Energy Campaign**

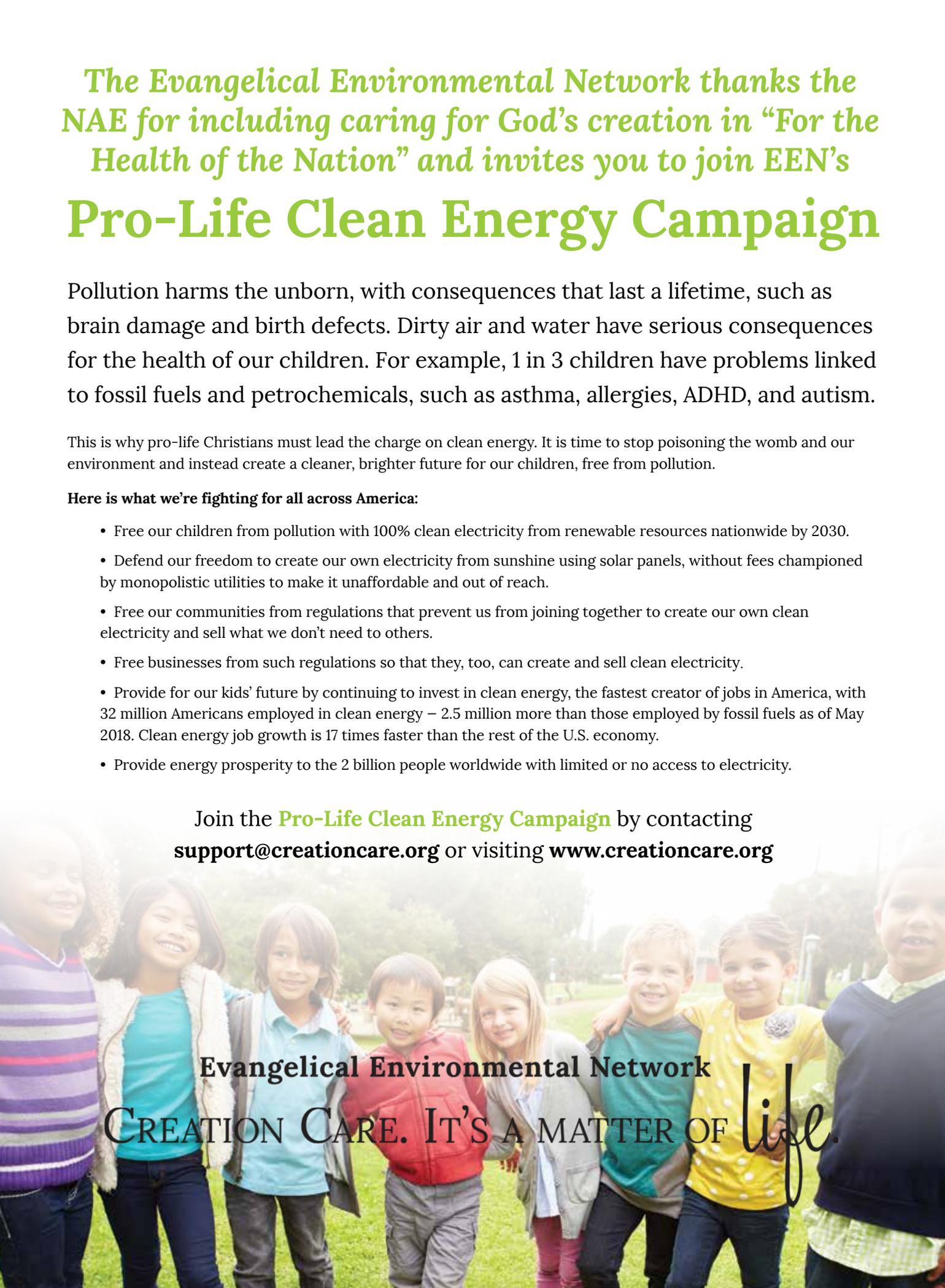
Pollution harms the unborn, with consequences that last a lifetime, such as brain damage and birth defects. Dirty air and water have serious consequences for the health of our children. For example, 1 in 3 children have problems linked to fossil fuels and petrochemicals, such as asthma, allergies, ADHD, and autism.

This is why pro-life Christians must lead the charge on clean energy. It is time to stop poisoning the womb and our environment and instead create a cleaner, brighter future for our children, free from pollution.

**Here is what we're fighting for all across America:**

- Free our children from pollution with 100% clean electricity from renewable resources nationwide by 2030.
- Defend our freedom to create our own electricity from sunshine using solar panels, without fees championed by monopolistic utilities to make it unaffordable and out of reach.
- Free our communities from regulations that prevent us from joining together to create our own clean electricity and sell what we don't need to others.
- Free businesses from such regulations so that they, too, can create and sell clean electricity.
- Provide for our kids' future by continuing to invest in clean energy, the fastest creator of jobs in America, with 32 million Americans employed in clean energy – 2.5 million more than those employed by fossil fuels as of May 2018. Clean energy job growth is 17 times faster than the rest of the U.S. economy.
- Provide energy prosperity to the 2 billion people worldwide with limited or no access to electricity.

Join the **Pro-Life Clean Energy Campaign** by contacting [support@creationcare.org](mailto:support@creationcare.org) or visiting [www.creationcare.org](http://www.creationcare.org)



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**Richard Mouw** is president emeritus of Fuller Theological Seminary and author of “Uncommon Decency: Christian Civility in an Uncivil World.”



# Civility From Above

In the 1960s and 70s some of us began calling for a commitment to “evangelical social concerns.” The emphasis was on “getting involved” and “speaking out.” God cares deeply about the issues of public life, we argued. It isn’t enough for us simply to be good citizens by paying our taxes, voting, praying for our leaders and supporting our military. We need to be actively engaged in the public square, guided by God’s revealed standards for the collective patterns of our lives together as human beings.

**T**hese days there is little need to make that case. Evangelicals are active in the public square — even notoriously so. But we have not engaged in our activism in a manner that has endeared us to others. Some polls show that even our own younger generation of evangelicals see the white evangelical movement as “mean-spirited” and “judgmental” on issues being debated in the larger society.

If even a subgroup of evangelicalism is contributing to the widespread incivility of our society, what would it take for us to become a part of the remedy? How can we be a more civil presence in North American life?

When I first started writing and speaking on the subject of civility, I was inspired by a wonderful line in a short book by the well-known Lutheran historian and social commentator Martin Marty. Many people who are civil these days, he said, don’t have strong convictions; and many people with strong convictions aren’t very civil. What we need, said Marty, is people with convicted civility.

The Apostle Peter addresses the need for this combination in his first epistle. After telling us to “always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have,” he immediately adds: “But do this with gentleness and respect.”

This takes spiritual work, cultivating a heartfelt love for our non-Christian fellow citizens with whom we disagree on important matters. But the work must begin with a recognition of what God has done for us in Jesus Christ. “How deep the Father’s love for us” — Christ came to save us while we were still sinners, living in rebellion against the living God. Our civility must be inspired by the more-than-civil love that saves the likes of us! **E**



# Hope, Humility and History

## How Evangelicals Have Been an Influence for Good

Evangelicals have been taking some hard hits lately. Some are even abandoning the label because it has become too associated with a political agenda. As a historian who has written and thought deeply about the relationship between evangelical Christianity and American life, I am fully aware that for every positive contribution evangelicalism has made to American culture, we can point to another way in which evangelicalism, sadly, has been at the forefront of some of the nation's darkest moments.

It is imperative that evangelicals study their past and come to terms with it. This requires us to lament the moments in which we have failed and celebrate the moments when the good news of the gospel has changed lives, set people on a course for eternity with God, and led them to act in ways that are good and just. Throughout history, evangelicals have contributed to society in positive ways when we have emphasized hope over fear and humility over the pursuit of power.

People of Christian hope know that a Promised Land awaits them, but while they are here — as aliens and strangers — they devote themselves to the work of justice. One day God's kingdom will come, and all will be made right. In the meantime, we are

### 1835-1866

Charles Finney, a Presbyterian minister, promotes social reforms, such as abolition of slavery and equal education for women and African Americans, while a professor and president at Oberlin College



### 1865

William and Catherine Booth found The Salvation Army in England — which later came to the United States — to preach the gospel of Jesus Christ and meet human needs in his name without discrimination

### 1830s

Sarah and Angelina Grimke write and speak against slavery and for women's rights based on their Christian theology

### 1851

Sojourner Truth delivers her famous speech, "Ain't I a Woman" at the Ohio Women's Rights Convention in which she demanded equal human rights for women and Blacks



called to the work of preparing for it. Such kingdom-building obedience has always had benevolent consequences for society.

For example, during the 19th century, tens of thousands of Americans found hope through the evangelical revivals sweeping the nation known as the “Second Great Awakening.” Those touched by the Holy Spirit practiced their newfound evangelical zeal by addressing a host of social problems undermining the moral fabric of American society.

Evangelical reformers fought for the dignity of women. They were at the forefront of efforts to end slavery. They mobilized churches to aid the poor and the oppressed. Sarah and Angelina Grimke, Arthur and Lewis Tappan, Sojourner Truth, Charles Finney, Elizabeth Cady Stanton, and Harriet Beecher Stowe all employed evangelical conviction in the service of social justice.

The legacy of the Second Great Awakening’s hopeful kingdom-builders has been long. The Salvation Army, the Women’s Christian Temperance Movement, the movement to provide common schools for women and the poor, Pacific Garden Mission, Prison Fellowship, Christian Community Development Association, and Samaritan’s Purse, all find their roots in one of the nation’s most important evangelical revivals.

Evangelicals have also made a positive impact on this world when they have modeled their lives after a Savior who relinquished worldly power — even to the point of giving his life. Evangelical humility is always centered on the cross of Jesus Christ, a self-sacrificial act that ushered in a new kind of political entity — the kingdom of God.

Millions of evangelical Christians around the world have humbly served their neighbors and made a positive impact on the world. Most of them are not famous or ambitious by the standards of this world.

For example, the first century Christian church flourished when ordinary believers were willing to face death for the cause of Christ. The early church lived a countercultural faith in the Roman Empire by identifying themselves with the poor.

In a fascinating award-winning article in *The American Political Science Review*, political scientist Robert D. Woodberry argues that evangelical missionaries, especially those serving in places where Christians have been persecuted, have “heavily influenced the rise and spread of stable democracies around the world.” They have been “a crucial catalyst initiating the development and spread of religious liberty, mass education, mass printing, newspapers, voluntary organizations, and colonial reforms, thereby creating the conditions that make stable democracy more likely.”

The 21st century United States presents a host of new challenges for evangelicals. If we are going to place hope over fear, and humility over power, we will need to do less preaching and more listening. We will need to have conversations, not arguments. We will need to learn to engage in dialogue that respects the dignity of all of God’s human creation and not cast our enemies into perdition. We must also be prepared for the possibility of exile and perhaps even suffering. Whatever the future holds for American evangelicals, the act of remembering our past can help us to move forward in hope and humble service. **E**



## 1874

The Woman’s Christian Temperance Union forms to create a “sober and pure world” and to advocate on a number of social reform issues, including labor, prostitution, public health, sanitation, international peace and alcohol abuse

## 1944

The National Association of Evangelicals creates the War Relief Commission (later World Relief) to bring assistance to war-torn Europe

## 1976

Chuck Colson, a former Richard Nixon aide, founds Prison Fellowship as a ministry to prisoners and their families



# Loving Outside Our ZIP Code

Growing up near New York City, I thought that where I lived was the epicenter of everything. It was America's biggest city. Every year we took school field trips to the United Nations. The Yankees usually won. The city's unofficial theme song concludes "If I can make it there, I'm gonna make it anywhere; It's up to you, New York, New York." Even as a teenager I didn't know or care much about the rest of the nation.

It's called parochialism — "a limited or narrow outlook, especially focused on a local area."

The most famous verse in the Bible says that "God so loved the world that he sent his one and only Son" (John 3:16).

The Greek word for world is *kosmos* and includes the people I've never met and the places I've never seen. God's love is the opposite of parochial.

As evangelical Christians who believe the Bible and follow Jesus Christ, we adopt God's worldview and God's worldlove. That's why we seek the health of our nation and beyond. That's why we are advocates for sanctity of life, religious freedom, families, the poor and vulnerable, human rights, racial justice, peace and creation care. These are issues where we live out God's love for the world.

But what about evangelism? Isn't eternal life more important than the health of our nation? Yes, of course it is. However, they are not mutually exclusive. Jesus came to "seek and to save those who are lost" (Luke 19:10) while healing the sick, feeding the hungry, caring for the poor and paying taxes to both the temple and the empire.

There is a relentless pull toward our smaller worlds. It's so easy to center on our ZIP code, our church, our traditions and everybody who looks and sounds like us. In our 21st century of polarized politics and regional exclusiveness, parochialism is comfortable and defensiveness is commonplace.

Instead, let's be like Jesus who "though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Corinthians 8:9). Jesus lived and died for the love of others. Let's follow his example — "Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus" (Philippians 2:4-5). **E**

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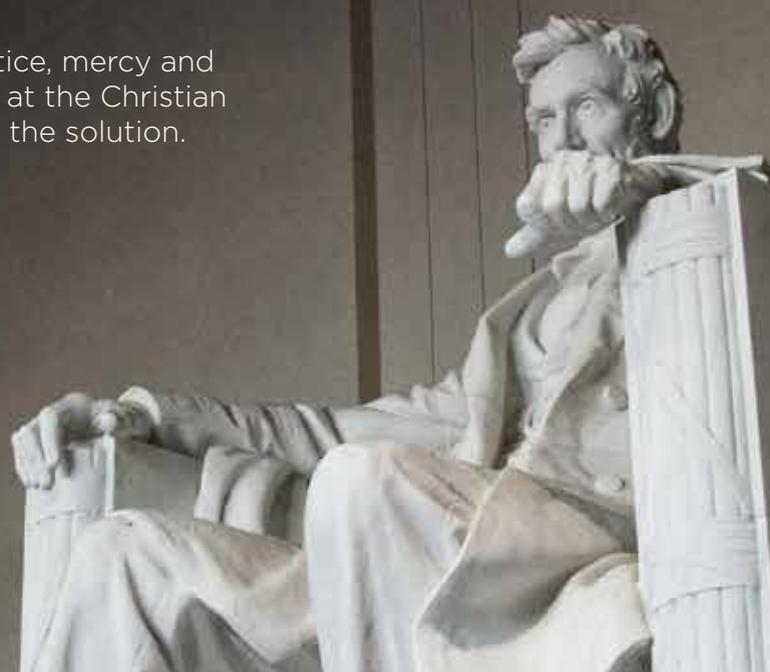
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