

practical outcomes, such as the destruction of the right of private property; the destruction of marriage, the family, and the home; the destruction of the church and all of its good effects on society; the destruction of absolute moral values and norms; the loss of ultimate meaning and significance to human life; and the loss of all hope for the future of their culture and society.

Fourth, they can try to influence those who walk the corridors of power, and to elect to those corridors those who will seek to preserve our culture instead of destroying it.

Fifth, they can speak, write, lobby, vote, and work to secure order, peace, safety, justice, and external morality in their communities, states, and nation.

2. What can they do corporately?

Christian churches and associations of churches can use all lawful and appropriate means at their disposal. They can faithfully witness to their communities, states, and nation, using both the Law and the Gospel as tools. They can take stands on moral issues, and let those stands be known. They can seek to influence the centers of intellectual endeavor to move back to a position of moral absolutes.

3. What can they do both individually and corporately?

Both individually and corporately, Christians can pray for those in authority. In I Timothy 2:1-4 Paul writes:

I urge, then, 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. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.

Of course, when we pray, we should pray in faith. And praying in faith implies that we should act on our faith, and do whatever is in our power to bring about what we have asked God to do.

In I Timothy 2:1-4 we are exhorted to pray to the end that external order and peace and justice and civic morality be maintained so that we might have the greatest possible opportunity to proclaim the gospel. Here there is no conflict between the seeking of civic morality and the proclamation of the gospel. We are to pray for one so that we can freely carry out the other.

Let us then seek to change the spiritual character and moral conduct of non-Christian members of our society, and let us seek to influence the culture away from secularism and toward biblical principles.

Let us do this by the teaching of the values and norms of the Law of God and by the proclamation of the Gospel, so that the drift of our culture away from Judaeo-Christian principles may be slowed down, and our society be the most orderly, peaceful, safe, and just it can be, to the end that we may live peaceful and quiet lives in all godliness and holiness, and may have the greatest possible freedom for the proclamation of the Gospel and the entire Word of God!