

Jesus as President

1.

John 3:16-18 - "For God so loved the world that he gave his one and only Son,^[a] that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

Luke 19:9-10 Jesus said to him . . . For the Son of Man came to seek and to save what was lost."

2 Thessalonians 10: 8-10 - He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed.

Matthew 10:28 - Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

Revelation 20:10-15 - And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. . . . The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

2.

Luke 1:41,44 - "When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit... As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy"

Psalms 139:1-2 13-16 - O LORD, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. . . . For you created my inmost being; you knit me together in my mother's womb. 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.

Jeremiah 1:4-5 - "The word of the LORD came to me, saying, 'Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations'"

Exodus 23:7 - "Have nothing to do with a false charge, and do not put an innocent or honest person to death, for I will not acquit the guilty."

3.

Deuteronomy 15:4 - However, there should be no poor among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you,

Proverbs 14:31 - He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God.

Proverbs 19:17 - He who is kind to the poor lends to the LORD, and he will reward him for what he has done.

Proverbs 21:12 - If a man shuts his ears to the cry of the poor, he too will cry out and not be answered.

Proverbs 29:7 - The righteous care about justice for the poor, but the wicked have no such concern.

Proverbs 31: 8-9 - "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."

Isaiah 58:6-8 - "Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter— when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness [a] will go before you, and the glory of the LORD will be your rear guard.

Luke 12: 32-34 - "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not

wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

1 Timothy 6: 17-18 - Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share.

4.

Hebrews 13:4-5 - Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral. Keep your lives free from the love of money and be content with what you have . . .

Matthew 19:3- 12 - Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?" "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female, and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh So they are no longer two, but one. Therefore what God has joined together, let man not separate.'" "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?" Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry." Jesus replied, "Not everyone can accept this word, but only those to whom it has been given. For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it."

1 Corinthians 7:10-15 - To the married I give this command (not I, but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife. To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy. But if the unbeliever leaves, let him do so.

A believing man or woman is not bound in such circumstances; God has called us to live in peace.

Romans 1:25- 28 - They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

5.

Pacifism - Early Church, 100-400 AD

The Early Church position ruled out violence as an option, even in self-defense. They looked to the Sermon on the Mount in Matthew 5-7 (turn the other cheek, go the extra mile) to support their view and other passages like Romans 12.

Romans 12:9-21 Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not think you are superior. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay, says the Lord. On the contrary: "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.

Here are some of their statements

The Lord, in disarming Peter, disarmed every soldier. —Tertullian's On Idolatry[4]

Christians could never slay their enemies. For the more that kings, rulers, and peoples have persecuted them everywhere, the more Christians have increased in number and grown in strength. —Origen Contra Celsius Book VII[5]

A soldier of the civil authority must be taught not to kill men and to refuse to do so if he is commanded, and to refuse to take an oath. If he is unwilling to comply, he must be rejected for baptism. A military commander or civic magistrate must resign or be rejected. If a believer seeks to become a soldier, he must be rejected, for he has despised God. —Hippolytus of Rome [13]

We would rather shed our own blood than stain our hands and our conscience with that of another. As a result, an ungrateful world is now enjoying—and for a long period has enjoyed—a benefit from Christ. For by his means, the rage of savage ferocity has been softened and has begun to withhold hostile hands from the blood of a fellow creature. In fact, if all men without exception...would lend an ear for a while to his salutary and peaceful rules,...the whole world would be living in the most peaceful tranquility. The world would have turned the use of steel into more peaceful uses and would unite together in blessed harmony. —Arnobius[16]

Therefore, no longer love this world or its military service, for Scripture's authority declares that 'whoever is a friend of this world is an enemy of God.' Whoever serves as a soldier with the sword is the servant of death, and whenever he sheds his own blood or that of another, this will be his reward: he will be regarded as guilty either because he caused his own death or because of his sin (of killing his enemy in war.) —Paulinus of Nola (A.D. 355-431), Letter 25, To Crispinianus[19]

To our most bitter opponents we say: 'We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you.' Jesus is eternally right. History is replete with the bleached bones of nations that refused to listen to him. May we in the twentieth century hear and follow his words before it is too late. May we solemnly realize that we shall never be true sons of the heavenly Father until we love our enemies and pray for those who persecute us. —Martin Luther King, Jr. (1929-1968), "Loving your Enemies" in Strength to Love[19]

Just War Theory - After the Fall of Rome in 410 AD

The fall of Rome was a calamity of staggering proportions to the citizens of the Roman Empire. Civilization itself had been shaken to its foundations. So it was viewed by highly influential Christian leader Augustine, from his vantage point on the North African coast. But he worried not so much about the empire as about the threat of a backlash to Christianity.

Hadn't critics warned for years that Christians' pacifism would weaken the empire? Didn't this confirm the fears that Christianity was too other-worldly for its followers to be responsible citizens of the state? Though church and state had worked together for nearly a century (since the conversion of Constantine), Augustine still felt that he needed to establish once and for all that Christians could in conscience assume the full obligations of citizenship, including participation in warfare. The task was a challenge. Critics seemed to have on their side the teachings of Jesus himself. Though Jesus never talked about war directly, his message of love, humility, and compassion seemed incompatible with violence and killing. And so it was understood by most early Christians.

However, Augustine had already argued (in his attack on the Manichees) that, properly understood, Jesus' teachings did not in all cases call for literal obedience. Of Jesus' injunction, "If someone strikes you on the right cheek, turn to him the other also," Augustine said, "What is here required is not a bodily action, but an inward disposition. The sacred seat of virtue is the heart."

To illustrate this priority of inward motive, Augustine asked readers to consider a man hitting a boy and another man caressing a boy. The first case seems bad, but the man might be a father lovingly disciplining his son; the second case seems good, but the man might be a child molester. Thus, Augustine said, "We find a man by charity made fierce; and by iniquity made winningly gentle." Because God judges the soul, the ultimate question is not "what the man does ... but with what mind and will he does it." The appropriate motive in all cases, Augustine rules, is love. What is done from love of God must be good.

This opens the door for Christians to perform outward acts that might appear to be forbidden by Scripture. Still, there had to be a rationale for stepping through the door, and Augustine gave that rationale in *City of God*. There Augustine insists there is no "private right" to kill. One can kill only under the authority of God, as communicated by direct or implicit command from God, or by a legitimate ruler who carries out God's intent to restrain evil on earth. Augustine further suggests that one who obeys such a command "does not himself 'kill.'" He acts only as an instrument of the one who commands.

Augustine concludes, "The commandment forbidding killing was not broken by those who have waged wars on the authority of God, or those who have imposed the death-penalty on criminals when representing the authority of the state, the justest and most reasonable source of power."

When there is no command by God, war may be waged only by those 1) with legitimate authority, and 2) only for a just cause. Augustine was not, however, specific on what causes can be considered just. He has been interpreted narrowly, as saying states may go to war to avert (defensively) or avenge (offensively) a violation of their rights, or broadly, as saying war may be waged to redress any wrong against God's moral order. Thus Augustine fashioned what is now called the "just war theory," which over the centuries has become a complex set of criteria to govern both the recourse to war in the first place and the conduct of war once begun. With the exception of the "peace churches" (Quakers, Brethren, and Mennonites), mainstream Christianity has stayed to the present day essentially on the course set by Augustine.

A Just War is One that . . .

"Force may be used only to correct a grave, public evil, i.e., aggression or massive violation of the basic human rights of whole populations."

- **Just Cause** - While there may be rights and wrongs on all sides of a conflict, to override the presumption against the use of force, the injustice suffered by one party must significantly outweigh that suffered by the other.
- **Just Means** - The waging of war must be done to minimize harm for all innocent people and civilians.
- **Just authority** - Only duly constituted public leaders and authorities may wage war.
- **Just intention** - Thwarting or correcting a suffered wrong is considered a right intention, while material gain or maintaining economies is not.
- **Probability of success** - Arms may not be used in a futile cause or in a case where disproportionate measures are required to achieve success;
- **Proportionality** - The anticipated benefits of waging a war must be proportionate to its expected evils or harms.
- **Last resort** - Force may be used only after all peaceful and viable alternatives have been seriously tried and exhausted or are clearly not practical.

Pre-Emptive Strike and Just War - 2000 AD

The Back Page: Just War in Iraq (Christianity Today)

Sometimes going to war is the charitable thing to do

Charles Colson | posted 12/09/2002 12:00AM

When the war began in Afghanistan, Defense Secretary Donald Rumsfeld asked a handful of religious leaders to brief him on just-war doctrine. Most of us gave high marks to the administration's efforts to meet just-war standards. I asked, however, the one discordant question: "How would the administration justify a preemptive strike on Iraq?" Without hesitation, Rumsfeld cited the precedent of Israel's attack on an Iraqi nuclear plant in 1981 Historically, the doctrine's requirement of just cause has been defined as responding to an attack. But has terrorism changed the rules? Should the doctrine be "stretched," as just-war expert George Weigel argues? Can a preemptive strike be morally justified? In the run up to World War II, many argued that Hitler should not be appeased. European leaders engaged in extraordinary—and we now realize counterproductive—diplomatic efforts to avoid war. Had the allies had the weapons, would a preemptive strike against the Nazis have been justified before they overran Poland? In hindsight the answer is clear, As Christian scholar Darrell Cole writes, "The Christian who fails to use force to aid his neighbor when prudence dictates that force is the best way to render that aid is an uncharitable Christian. Hence Christians who willingly and knowingly refuse to engage in a just war . . . fail to show love towards their neighbor as well as towards God." Out of love of neighbor, then, Christians can and should support a preemptive strike, if ordered by the appropriate magistrate to prevent an imminent attack.

6. _____

Tennessean – Mary Hunt says, right now, the typical American family now spends upwards of \$1.25 for every \$1.00 earns. We are the only people in the world with low or negative savings rate.

- Chinese people save, on average, 15-20% per year.
- Americans, on average, save -1% per year.

In 2006, a *USA TODAY* analysis found that the nation's hidden debt Americans' obligation today as taxpayers —equals \$473,456 per household.

2005 – average credit card balance, \$10,000, per credit card, \$30,000 total per family

Proverbs 11:5 He who puts up security for another will surely suffer, but whoever refuses to strike hands in pledge is safe.

Proverbs 22:26-27 Do not be a man who strikes hands in pledge or puts up security for debts; if you lack the means to pay, your very bed will be snatched from under you.

Proverbs 22:7 The rich rule over the poor, and the borrower is servant to the lender.

Proverbs 13: 11 Dishonest money dwindles away, but he who gathers money little by little makes it grow.

Proverbs 6:6-7 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.

Deuteronomy 15: 1-6 At the end of every seven years you shall grant a release of debts. And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it; he shall not require it of his neighbor or his brother, because it is called the Lord's release. Of a foreigner you may require it; but you shall give up your claim to what is owed by your brother, except when there may be no poor among you; for the Lord will greatly bless you in the land which the Lord your God is giving you to possess as an inheritance— only if you carefully obey the voice of the Lord your God, to observe with care all these commandments which I command you today. For the Lord your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow

7.

Genesis 1: 26-29 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, ^[a] and over all the creatures that move along the ground."

27 So God created man in his own image,
in the image of God he created him;
male and female he created them.

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground— everything that has the breath of life in it—I give every green plant for food." And it was so.

Romans 8 1821 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. 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.

An end-time perspective helps us save nature for God's sake, not just for our own benefit. Care for the natural world is not just about a cost-benefit analysis for human welfare, though that must always be done. But if God has a plan for this natural world, has a bright future for it, we do not always need to see the benefit for ourselves before acting to preserve the natural order. It should be enough for us that this is part of God's vision for the future and a carrier of his promises.

Recommended Resources -

1) *Toward a sensible approach to Global Warming*, by Hugh Ross and team (audio - http://www.reasons.org/resources/multimedia/rtbradio/archives_creation_update/200807-12archives.shtml)

2) *Hot, Flat, and Crowded*, Thomas Friedman(just released, fall 2008)

3) **New York Times, August 6, 2008**

Learning to Speak Climate, By [THOMAS L. FRIEDMAN](#) - Ilulissat, Greenland - Sometimes you just wish you were a photographer. I simply do not have the words to describe the awesome majesty of Greenland's Kangia Glacier, shedding massive icebergs the size of skyscrapers and slowly pushing them down the Ilulissat Fjord until they crash into the ocean off the west coast of Greenland. There, these natural ice sculptures float and bob around the glassy waters near here. You can sail between them in a fishing boat, listening to these white ice monsters crackle and break, heave and sigh, as if they were noisily protesting their fate.

You are entirely alone here amid the giant icebergs, save for the solitary halibut fisherman who floats by. Our Greenlandic boat skipper sidles up to the tiny fishing craft, where my hosts buy a few halibut right out of his nets, slice open the tender cheeks and cut me the freshest halibut sushi I've ever tasted. "Greenland fast food," quips Kim Kielsen, Greenland's minister of the environment. We wash it down with Scotch whiskey cooled by a 5,000-year-old ice cube chipped off one of the floating glacier bits. Some countries have vintage whiskey. Some have vintage wine. Greenland has vintage ice. Alas, though, I do not work for National Geographic. This is the opinion page. And my trip with Denmark's minister of climate and energy, Connie Hedegaard, to see the effects of climate change on Greenland's ice sheet leaves me with a very strong opinion: Our kids are going to be so angry with us one day.

We've charged their future on our Visa cards. We've added so many greenhouse gases to the atmosphere, for our generation's growth, that our kids are likely going to spend a good part of their adulthood, maybe all of it, just dealing with the climate implications of our profligacy. And now our leaders are telling them the way out is "offshore drilling" for more climate-changing fossil fuels. Madness. Sheer madness. Most people assume that the effects of climate change are going to be felt through another big disaster, like Katrina. Not necessarily, says Minik Thorleif Rosing, a top geologist at Denmark's National History Museum and one of my traveling companions. "Most people will actually feel climate change delivered to them by the postman," he explains. It will come in the form of higher water bills, because of increased droughts in some areas; higher energy bills, because the use of fossil fuels becomes prohibitive; and higher insurance and mortgage rates, because of much more violently unpredictable weather.

Remember: climate change means "global weirding," not just global warming. Greenland is one of the best places to observe the effects of climate change. Because the world's biggest island has just 55,000 people and no industry, the condition of its huge ice sheet — as well as its temperature, precipitation and winds — is influenced by the global atmospheric and ocean currents that converge here. Whatever happens in China or Brazil gets felt here. And because Greenlanders live close to nature, they are walking barometers of climate change.

That's how I learned a new language here: "Climate-Speak."

It's easy to learn. There are only three phrases. The first is: "Just a few years ago ..." Just a few years ago you could dogsled in winter from Greenland, across a 40-mile ice bank, to Disko Island. But for the past few years, the rising winter temperatures in Greenland have melted that link. Now Disko is cut off. Put away the dogsled. There has been a 30 percent increase in the melting of the Greenland ice sheet between 1979 and 2007, and in 2007, the melt was 10 percent bigger than in any previous year, said Konrad Steffen, director of the Cooperative Institute for Research in Environmental Sciences at the University of Colorado, which monitors the ice. Greenland is now losing 200 cubic kilometers of ice per year — from melt and ice sliding into the ocean from outlet glaciers along its edges — which far exceeds the volume of all the ice in the European Alps, he added. "Everything is happening faster than anticipated."

The second phrase is: "I've never seen that before..." It rained in December and January in Ilulissat. This is well above the Arctic Circle! It's not supposed to rain here in winter. Said Steffen: "Twenty years ago, if I had told the people of Ilulissat that it would rain at Christmas 2007, they would have just laughed at me. Today it is a reality."

The third phrase is: "Well usually ...but now I don't know anymore." Traditional climate patterns that Greenland elders have known their whole lives have changed so quickly in some places that "the accumulated experience of older people is not as valuable as before," said Rosing. The river that was always there is now dry. The glacier that always covered that hill has disappeared. The reindeer that were always there when the hunting season opened on Aug. 1 didn't show up.

No wonder everyone here speaks climate now — your kids will, too, and sooner than they think.

Small Group Discussion Questions

I. Small Group Discussion Questions #1 (Debate vs Dialogue and Lost People)

1. Introduce yourself and tell everyone about your spiritual background - what you grew up believing, what you believe now, and where you are at in your faith journey.
2. What is your reaction to the discussion and chart on “dialogue vs debate”? How hard is it for you to disagree strongly with people and still love them and be their friends? Explain?
3. If a person believes in Jesus Christ, then what can be a bigger issue than what he says about Heaven and Hell?
 - a. What does the Bible teach on heaven and hell?
 - b. What is hell like, for those who go there?
 - c. Who will go to hell?
 - d. What can those who believe in Jesus do for them.
4. In the light of this teaching, what is the role of the government? What is the role of the church? What is the role of the individual Christian?
5. What is your reaction to the statement that “the church, if it is a biblical church, is far more important than any government? Explain?
6. How can we pray for each other this coming week?

II. Small Group Discussion Questions #2

1. How was your week - tell the group any highlights from when we last met?
2. How do you think God feels about the fact that over 30 million Americans have died since 1973 because of Roe Vs Wade? Explain?
3. What would be our reaction if a we were seeing 30 million babies all killed at birth in the USA?
4. How important is the appointment of judges, especially Supreme Court judges is overturning Roe Vs Wade? Explain.
5. If life begins at conception, as the above passages indicate, what does this teach us about human cloning, human embryonic stem cell research, and the like?
6. As you reviewed the passages on the poor, what stood out to you?
7. What policies do you think the President of the USA should insist upon to help the poor?
8. What should the church be doing to help the poor?
9. ***Please review the material on Pacifism, Just War, and Just Pre-emptive War referred to in the notes before our next group meeting.**
10. Answer the Question: How can we pray for you this coming week.

III. Small Group Discussion Questions #3

1. What significant things have happened in your life since we last met?
2. Today we will discuss two hot topics - 1) The Sanctity of Marriage and 2) War. Can you sum up the differences between dialogue and debate (discussed previously)?
3. After reviewing the passages on marriage and homosexuality, where should the President take a stand? Explain?
4. Which is more important in upholding the Biblical view on these two topics - the church upholding godly standards or the government upholding godly standards. Explain?

7 Questions for Weighing War - by Gordon MacDonald, *Leadership Journal*

1. Do we spend enough time pondering the unintended consequences of war: the lingering hate that lasts for generations, the tyrants and tyrannical systems that often arise in the wake of war, the scars and wounds and memories that blight numberless families for decades? (On both sides?)
2. Do we think enough about the children and the old people who suffer unspeakably when armies march? The young men and women—the flower of nations—who never return from war? (England lost 70,000 men and 170,000 wounded in three days of war in WWI, and, historian Paul Keegan writes, "[those days] marked the end of an age of vital optimism in British life that has never been recovered.")
3. Do we ever think of those on the other side who worship the Lord Jesus too? What does war do to our national soul?
4. Would our movement ever listen to Christian thinkers in other parts of the world on the subject of war ... especially those who have been through it?
5. How many preachers know how to open the Bible on the subject of the morality and the spiritual cost to nations at war, to make their people think ... and engage in intensive intercessory prayer?
6. Does the concept of sanctity of life have any application to war issues?
7. Is the Christian movement of which we are a part a safe community to discuss these things?

***Please review the article and, if possible, the online talk on Global Warming referred to in the notes before our next group meeting.**

IV. Small Group Discussion Questions #4

1. What significant things have happened in your life since we last met?
2. Why do you think Americans are so badly in debt?
3. What will happen to our children and grandchildren because of our debt?
4. What should the President do about our accumulation of debt?
5. The evidence shows that there is some human element in global warming. But, there is a serious debate about how much and what humans can really accomplish if they try to slow it or stop it. ***Which items do you think should have the most impact on the policy's of a president and explain why?***
 - a. Human Care - we must bear in mind the economic implications of major changes.
 - b. Climate Care and Adjustments - we must greatly reduce CO2
 - c. Petrol Dictatorships - we must develop alternatives, lest we support destructive dictatorships/leaders in the Middle East, Russia, Venezuela, etc.
 - d. Global Warming Ideologists/Politicians - we must listen closely to these people.
 - e. Global Warming Ideologists/Politicians - we must seriously question everything they say.
6. What is the difference between doing our part to take care of the planet and being ultimately responsible for the planet. Explain?
7. What about PETA and animals? What does this passage teach us about whether or not animals have special rights, equal to that of human beings?
8. What do you believe that we should do, right now, in the next 4 years, to do our part for global warming? Explain?
9. How can we pray for each other?