

#WhatsTheMessage EP 005: Trump, Faith, and Evangelicals

In this episode Claudia and Carmela discuss President Trump and the Evangelicals supporting him. To help them in this conversation, they welcome Orlan Johnson, the Director for Public Affairs and Religious Liberty for the North American Division of Seventh-day Adventist. In addition to his work for PARL, he also served on former President Obama's campaign staff, and practiced law for over 20 years. Join us in this conversation as we seek to understand this presidency, the impeachment, and why Evangelicals are supporting him.

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"Give Us the Ballot"

**Dr. Martin Luther King's speech "Give Us the Ballot – We Will Transform the South" delivered in front of the Lincoln Memorial during the Prayer Pilgrimage for Freedom on 17 May 1957, the third anniversary of the Supreme Court's famous school desegregation decision.*

Three years ago the Supreme Court of this nation rendered in simple, eloquent and unequivocal language a decision which will long be stenciled on the mental sheets of succeeding generations. For all men of good will, this May 17 decision came as a joyous daybreak to end the long night of enforced segregation. It came as a great beacon light of hope to millions of distinguished people throughout the world who had dared only to dream of freedom. It came as a legal and sociological death blow to the old Plessy doctrine of "separate-but-equal." It came as a reaffirmation of the good old American doctrine of freedom and equality for all people.

Unfortunately, this noble and sublime decision has not gone without opposition. This opposition has often risen to ominous proportions. Many states have risen. Up in open defiance. The legislative halls of the South ring loud with such words as "interposition" and "nullification." Methods of defiance range from crippling economic reprisals to the tragic reign of violence and terror. All of these forces have conjoined to make for massive resistance.

But, even more, all types of conniving methods are still being used to prevent Negroes from becoming registered voters. The denial of this sacred right is a tragic betrayal of the highest mandates of our democratic traditions and it is democracy turned upside down.

So long as I do not firmly and irrevocably possess the right to vote I do not possess myself. I cannot make up my mind – it is made up for me. I cannot live as a democratic citizen, observing the laws I have helped to enact – I can only submit to the edict of others.

So our most urgent request to the president of the United States and every member of Congress is to give us the right to vote.

Give us the ballot and we will no longer have to worry the federal government about our basic rights.

Give us the ballot and we will no longer plead to the federal government for

passage of an antilynching law; we will by the power of our vote write the law on the statute books of the southern states and bring an end to the dastardly acts of the hooded perpetrators of violence.

Give us the ballot and we will transform the salient misdeeds of blood-thirsty mobs into the calculated good deeds of orderly citizens.

Give us the ballot and we will fill our legislative halls with men of good will, and send to the sacred halls of Congress men who will not sign a Southern Manifesto, because of their devotion to the manifesto of justice. Give us the ballot and we will place judges on the benches of the South who will "do justly and love mercy," and we will place at the head of the southern states governors who have felt not only the tang of the human, but the glow of the divine.

Give us the ballot and we will quietly and nonviolently, without rancor or bitterness, implement the Supreme Court's decision of May 17, 1954.

In this junction of our nation's history there is an urgent need for dedicated and courageous leadership. If we are to solve the problems ahead and make racial justice a reality, this leadership must be fourfold.

First, there is a need for a strong, aggressive leadership from the federal government. So far, only the judicial branch of the government has evinced this quality of leadership. If the executive and legislative branches of the government were as concerned about the protection of our citizenship rights as the federal courts have been, then the transition from a segregated to an integrated society would be infinitely smoother. But we so often look to Washington in vain for this concern.

In the midst of the tragic breakdown of law and order, the executive branch of the government is all too silent and apathetic. In the midst of the desperate need for civil rights legislation, the legislative branch of the government is all too stagnant and hypocritical.

This dearth of positive leadership from the federal government is not confined to one particular political party. Both parties have betrayed the cause of justice. The Democrats have betrayed it by capitulating to the prejudices and undemocratic practices of the southern Dixiecrats. The Republicans have betrayed it by capitulating to the blatant hypocrisy of right-wing, reactionary northerners. These men so often have a high blood pressure of words and an anemia of deeds.

In the midst of these prevailing conditions, we come to Washington today pleading with the president and the members of Congress to provide a strong, moral and courageous leadership for a situation that cannot permanently be evaded. We come humbly to say to the men in the forefront of our government that the civil rights issue is not an ephemeral, evanescent domestic issue that can be kicked about by reactionary guardians of the status quo; it is rather an eternal moral issue which may well determine the destiny of our nation in the ideological struggle with communism. The hour is late. The clock of destiny is ticking out. We must act now, before it is too late.

A second area in which there is need for strong leadership is from the white northern liberals. There is a dire need today for a liberalism which is truly liberal. What we are witnessing today in so many northern communities is a sort of quasi liberalism which is based on the principle of looking sympathetically at all sides. It is a liberalism so bent on seeing all sides that it fails to become committed to either side. It is a liberalism that is so objectively analytical that it is not subjectively committed. It is a

liberalism which is neither hot nor cold, but lukewarm.

We call for a liberalism from the North which will be thoroughly committed to the ideal of racial justice and will not be deterred by the propaganda and subtle words of those who say, "Slow up for a while; you are pushing too fast."

A third area that we must look to for strong leadership is from the moderates of the white South. It is unfortunate, indeed, that at this time the leadership of the white South stems from the closed-minded reactionaries. These persons gain prominence and power by the dissemination of false ideas, and by deliberately appealing to the deepest hate responses within the human mind. It is my firm belief that this closed-minded, reactionary, recalcitrant group constitutes a numerical minority. There are in the white South more open-minded moderates than appear on the surface. These persons are silent today because of fear of social, political and economic reprisals. God grant that the white moderates of the South will rise up courageously, without fear, and take up the leadership in this tense period of transition.

I cannot close without stressing the urgent need for strong, courageous and intelligent leadership from the Negro community. We need leadership that is calm and yet positive. This is no day for the rabble-rouser, whether he be Negro or white. We must realize that we are grappling with such a complex problem there is no place for misguided emotionalism. We must work passionately and unrelentingly for the goal of freedom, but we must be sure that our hands are clean in the struggle. We must never struggle with falsehood, hate or malice. Let us never become bitter.

There is another warning signal. We talk a great deal about our rights, and rightly so. We proudly proclaim that three-fourths of the peoples of the world are colored. We have the privilege of noticing in our generation the great drama of freedom and independence as it unfolds in Asia and Africa. All of these things are in line with the unfolding work of providence.

But we must be sure that we accept them in the right spirit. We must not seek to use our emerging freedom and our growing power to do the same thing to the white minority that has been done to us for so many centuries. We must not become victimized with a psychology of victors. In our nation, under the guidance of the superb legal staff of the NAACP, we have been able, through the courts, to remove the legal basis of segregation. Every person of good will is profoundly indebted to the NAACP for its noble work. We must not, however, remain satisfied with a court "victory" over our white brothers. We must respond to every decision with an understanding of those who have opposed us and with an appreciation of the difficult adjustments that the court orders pose for them.

We must act in such a way as to make possible a coming-together of white people and colored people on the basis of a real harmony of interest and understanding. We must seek an integration based on mutual respect.

I conclude by saying that each of us must keep faith in the future. Let us realize that as we struggle along, but God struggles with us. He is leading us out of a bewildering Egypt, through a bleak and desolate wilderness, toward a bright and glittering promised land. Let us go forth into the glorious future with the words of James Weldon Johnson resounding in our souls:

God of our weary years,

God of our

silent tears,

Thou who has brought

us thus far on the way;

Thou who has by thy might,

Led us into the light,

Keep us forever in the path, we pray.

Lest our feet stray from the places, our God,

Where we met thee.

drunk with the wine of the world.

Lest our hearts

thee;

We forget

beneath thy hand, may we forever stand

Shadowed

True to our God, true to our native land.

Jesus and Politics: Religion With Responsibility

One thing I love about the book of Revelation is its focus on the imminent return of Jesus Christ. It speaks of how He will defeat the kingdoms of this world, and usher in a new kingdom governed by love, justice, equality and truth.

When Heaven Becomes an Excuse

This hope in the soon coming of Jesus is essential to the faith-walk of a believer. However, as a young, black Christian man, the songs that speak of heaven are drowned out by the cries of those living in an earthly hell. Have we become so focused on glory that we have created a culture where hope in eternity is a sort of eschatological escapism?

I know that we are waiting on the return of Jesus, but I believe that the people of God should be working while we are waiting. Let's be honest, the world needs us, right now. If we are going to take on the name of Jesus, we must also take on the agenda of Jesus.

The Politics of Jesus

In Luke, Jesus said the Spirit anointed Him to proclaim good news to the poor, set captives free, and bring liberty to the oppressed. In spite of these verses, many have been taught not to engage in "social movements" or "politics." I would like to suggest that if we believe that Christ cares for the whole being, we should definitely use every resource possible to bring liberty to the oppressed among us, even if that means becoming engaged in the political process.

When there are policies that disproportionately impact the health of women of color, we must fight to change those policies.

When certain neighborhoods of predominantly black and brown people don't have adequate healthy food options, and the life expectancy rate of that neighborhood is lower than that of a majority white neighborhood in the next town over, we must get involved.

When the median wealth in white America is 10 times the median wealth in black America, we must do something.

Christians Engaged in Politics

It is possible to become politically and socially engaged without becoming corrupt. We shouldn't fight for power or prestige. We shouldn't engage with the hopes of lording over people. We don't even have to align with one particular political party. But when we see issues that are aiding in the oppression of people who cannot speak up for themselves, as believers, we have a responsibility to be their advocates. Here are three reasons why as followers of Christ we have the responsibility to be advocates and activists.

Reason #1: Jesus Advocated for the Oppressed

The Bible is a book of hope to people who are either going into oppression, experiencing oppression, or coming out of oppression. The overwhelming narrative of scripture is that God always sides with the marginalized people of society. You cannot read scripture and come to the conclusion that God is the defender of the empire.

He is the God of the Hebrew slave.

He is the God of the young woman in Babylonian captivity.

He is the God of the forgotten leper relegated to the outside of the city.

He is the God of the teenage refugee protecting her newborn from a murderous king.

He is the God of the religious minority risking life and liberty in the shadows of the Roman empire.

In light of Scripture, our political activity should be for the purpose of advocating for the people God has called us to defend. We should support candidates whose agendas set out to present policies that make life better for the marginalized among us.

Reason #2: Our Communities Need More Than Charity

I remember being a child in church and discovering our congregation's food pantry. I remember my parents explaining to me that our church gave food away to people who were poor and didn't have the money to buy groceries. This was surely a noble deed. As I got older, I began to question why so many people who looked like me, and lived in certain neighborhoods needed food from church pantries?

Many of our congregations are known for doing charitable work in our communities. Let me be clear, charity is good, and necessary. Jesus said "I was hungry and you fed me, naked and you clothed me." Righteousness is

demonstrated by meeting the present needs of people. However, at some point, we have to ask ourselves why certain people in certain demographics continue to need food, or help with rent, or services provided by free health clinics. Charity responds to the symptoms of a much deeper sickness. Certain communities remain in need because of systemic evil. Yes, we need to clothe the naked, but we also have to ask ourselves why our children can't afford clothing and new school uniforms? Why aren't wages keeping up with the rising cost of living? Yes, we should feed the hungry, but we must also deal with the joblessness and income inequality that keeps certain people groups food insecure. We should house the marginalized immigrant, but we must also fight against the policies that force them into hiding in the first place. As we aim to tear down certain oppressive strongholds and systems, we must recognize that something as simple as voting, can make a big difference in the shaping of public policy.

Reason #3: Social and Political Engagement Helps Our Witness

Finally, we as a church should engage socially and civically because it helps our witness. My pastor used to always say, people don't care how much you know, until they know how much you care. When the church fights for people's right to vote, marches in protest of a criminal justice system void of justice, and publicly supports policies that protect the economically vulnerable, people will be more willing to hear about our Jesus. It is possible that an introduction to Jesus the social advocate, can lead to a relationship with Jesus the savior.

So yes, let's look forward to the return of Jesus. He is our hope. But as we wait on Jesus, remember there's a world waiting on us.