

Is There Not a Cause?



Debra Rae

March 6, 2025

Seattle's Spiritual History

Contemporary Mother Josephs are rare indeed! Appropriately, a [bronze statue of Mother Joseph](#) in [Statuary Hall](#) at the U.S. Capitol acknowledges her. Mother Joseph of the Sacred Heart famously led members of her [congregation](#) to the [Pacific Northwest](#) to establish a network of schools (seven academies, five schools for [Native American](#) children and two orphanages), not to mention eleven hospitals.

While this heroine showcases the ideal of the Pacific NW, a vacuum now exists. Historically, Oregon was part of a territory with the second most church venues in the USA. In contrast, Seattle ranks today among America's most unchurched cities. New survey data from the ongoing *Household Pulse Survey*, a product of the U.S. Census Bureau, show that a clear majority of adults in the Seattle area (in fact, around 64%) never attend religious services, or do so less than once a year.

The *good* news is that praying Christians are discerning the times and seasons. The wind of Spirit is once again on the move in Seattle. But, arguably, political obstacles must be overcome.

Seattle's Political History

In 2013 Seattle Mayor Michael McGinn dubbed himself "the most

progressive mayor in America.” Thereafter, Mayor Ed Murray one-upped him by boasting he would remake Seattle into “the *most* progressive city in America.” Admittedly, voters loved it—for a time. But, argues Danny Westneat, that’s over. No longer does Seattle aim to be the most progressive city. Instead, he observes, voters want less idealism and more in the way of results.

Put another way, folks have asked and answered Dr. Phil’s signature question, “How’s progressivism working for you?” Apparently not so well.

Freedom from religion, redistribution of wealth under the UN principle of sustainability, “science” by consensus (e.g., gender identity), deflected accountability (e.g., guns kill; people don’t), centralized power, sanctuary status, reverse discrimination, slippery cultural norms/ethics, earth servitude over stewardship, tyranny of technocracy, defund police movement, etc.—none of these components of progressivism deliver promised utopia.

Biblical Christianity alone holds the answer. For that reason, the unconstitutional Johnson Amendment intended to muzzle Christians and deny them their First Amendment right to free speech must be resisted and overturned!

When idle silence meets wickedness, the church misses her calling; and God’s favor is repelled. The mission of Dietrich Bonhoeffer reminds us that “silence in the face of evil is itself evil.” As Jesus addressed governmental discussions of His day “with a profound sense of clarity,” so must we.

The Lord is our judge (judicial), lawgiver (legislative) and king (executive). (Isaiah 33:22) Clearly, He is personified government (not to be mistaken for partisanship).

Seattle’s Churches Awaken to their Call to Prayer and Civic Duty

Imagine government *without* Christian influence. For many, 21st-century Seattle comes to mind. When Christians bypass civic duty, the church suffers escalating persecution from without and spiritual deception from within. More often than not, moral relativism trumps biblical mandate. Given misplaced love of money and pleasure, many are preoccupied with materialism. Youth are seduced by scripturally-forbidden, yet culturally-celebrated alternative lifestyles and “oppositions of science, falsely so called”—i.e., gender dysphoria protocols. Young girls are compelled to forgo modesty along with a fair chance at competing in women’s sports.

Increasingly, Seattle’s culture lacks natural affection—this, demonstrated by influx of human trafficking, open and legal prostitution, quick-fix abortions, no-fault divorce, rampant pornography, sexualization of children, substance abuse and addiction. A culture of death reigns supreme, and a contagion of contention attends political posturing. Seattle’s failed education system forfeits classical studies for godless indoctrination.

Add to these the threat of war and rumors thereof, pesky new strains of disease and escalating natural calamities. In the bogus name of peace, abounding lawlessness invites increasingly totalitarian transnational governance propelled by the spirit of Antichrist, just as prophetic scriptures foretell.

It would seem, therefore, that “the kingdom of heaven contained good seed, but while men slept, the enemy sowed bad seed.” **(Matthew 13:25)**

But God!

Indicting fear, faithlessness, wrong motive and passivity, David queried, “Is there not a cause?” (1 Samuel 17-29) Indeed, there is. For American Christians today, for Seattle Christians, informed, principled voting, speaking out on God’s

behalf, and—most importantly—praying for those in authority are more than privileges. They are mandates. When informed Christians pray, speak, stand and vote in alignment with God’s Word, “the lot is cast into the lap”; and “its every decision is from the Lord.” (Proverbs 16:33)

Surprising to some, government is a dominant theme in Scripture. Good government promotes literacy, advances just law, provides religious liberty and allows churches freedom to preach, teach and serve. It is a conduit for human flourishing and, most importantly, for furthering the Gospel.

While God’s kingdom is mentioned more than 80 times, earthly “kingdoms” are mentioned 36 times and earthly “kings” 108 times in Scriptures. In Exodus 18, Moses set up a network of judges called to function ethically and enforce the law our sovereign God provided legislatively on Mt. Sinai.

▪ God and Government Go Hand-in-hand

The church’s call to civic duty reminds us of Pastor Peter Muhlenberg, who donned the uniform of an officer in the Continental Army. Among others of the black-robed regiment, three hundred like-minded men in his congregation put legs to prayers and stood up to fight the American Revolution that birthed the “land of the free and the home of the brave.”

Indeed, the *Koine* Greek term for “church,” *ekklesia*, means “summoned group” (literally, “they who are called out”). Historically, the *ekklesia* references ones “called out” from the world system of Rome to a sort of City Council by which Kingdom subjects were afforded keys of the Kingdom to “bind” and to “loose.”

To this day, believers are the *ekklesia*, and Kingdom reign heralds Kingdom power. (Matthew 16:19)

Governmental (versus Partisan) Cry for Justice

Scripture mandates that we, as believers, “seek justice” and “give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.” (Isaiah 1:17, Psalm 82:3)

Accordingly, throughout history, Christians have influenced government for good. For example, their efforts led to outlawing child abandonment, infanticide and abortion in Greece; cruel gladiatorial contests in Rome; human sacrifice, pedophilia and polygamy among European cultures, and burning widows in India.

Throughout America’s history, Christians have brought faith into the public square. Early on, Christian patriots boldly crossed the church-state line to birth “one nation under God.” To this end, founder of the Black-Robed Regiment Pastor Peter Muhlenberg took to the battlefield and encouraged others to do likewise. Signing the *Declaration of Independence*, Witherspoon bowed in prayer; and Samuel Adams stated, “We have this day restored the Sovereign, to whom alone men ought to be obedient.”

Blessed by God, America emerged as the freest, richest, most generous country the world had ever known. Our charge on her behalf is to occupy and steward the land aright until the Lord comes. Biblical citizenship requires a lifestyle of advocacy for truth (loving God), community bridge-building (connecting to Jesus) and cultural/ political engagement (serving the world).

Whenever and wherever the *ekklesia* has fulfilled her God-given legislative call, governmental landscapes are altered for the good. Case in point: The Civil Rights Act of 1964 trailed Dr. Martin Luther King Jr.’s public condemnation of racial discrimination and segregation.

Recall that more than two-thirds of the leaders in the Abolitionist Movement were Christian pastors who faithfully

preached politics from their pulpits to condemn and outlaw slavery.

One must ask, “What if reluctant people of faith throughout millennia had distanced themselves from politics, failed to engage culture and instead remained silent in the face of evil?”

It’s true, Jesus rejected the *political* pathway to inaugurate His coming kingdom, and so should we. Nevertheless, a believer’s civic (*governmental*) duties are clearly delineated in Old- and New- Testament Scriptures.

▪ **Old Testament Governmental Engagement**

The so-called “separation principle” was unknown to Old Testament patriarchs and judges, kings and prophets. A “man after God’s own heart,” King David served at the highest level of governance; and Daniel exercised strong influence over Babylon’s government. Joseph held sway over Pharaoh and administered FEMA-like relief in response to widespread famine. Moses was a law-giver, Deborah a judge. At risk of personal peril, Queen Esther boldly lobbied King Ahasuerus (Xerxes) and thereby saved an entire people group. A governor of the Persian province of Judah (Nehemiah) incited national reformation and, following Babylonian exile, led the return to Jerusalem under Zerubbabel.

▪ **New Testament Governmental Engagement**

At the very least, New Testament believers are commanded to pray for all in authority, give respect where it is due, submit to godly governance and be ready for every good work. Their struggle is not against flesh and blood, but against rulers, authorities and spiritual powers of this dark world. (1 Timothy 2:1-2, Titus 3:1-2, Ephesians 6:12)

With these truths in view, the *ekklesia*’s governmental call was well-modeled by the Apostle Paul. Appealing to protection

afforded him as a Roman citizen, Paul boldly challenged the prevailing philosophy of cultural elites at Mars Hill. Even as John the Baptist influenced Herod, Paul likewise brought the Roman procurator of Judea (Felix) to conviction and approached Agrippa to the point of his near conversion.

Governmental Biblical Principles: Is There Not a Cause?

Christians have a clear mandate that "... supplications, prayers, intercessions and giving of thanks be made for all men, for kings and all who are in authority." (1 Timothy 2:2) In no uncertain terms, Christians are charged with praying for governmental offices and services.

To do so, one must be informed and, at some level, engaged. Politics is defined as "the struggle over power and resources within society," and partisanship is "prejudice in favor of a particular cause," or "bias." A praying Christian is fully engaged as a non-partisan champion of *biblical* principles.

Arguably, both political parties have morphed, almost unrecognizably, since their respective inceptions.

From its inception (1854), the Republican Party has defined itself as the protector of individual freedom. The party stood staunchly against slavery. Its philosophy included smaller government, individual responsibilities, belief in family, sanctity of life, parental rights and responsibilities, fiscal conservatism, strong national defense, tolerance, inclusiveness and optimism.

At its inception, the Democratic Party claimed to be the party of the "common man," yet it *opposed* the abolition of slavery. From 1828 to 1848, banking and tariffs were its central domestic policy issues. No longer. Now, the party boasts a lion's share of billionaires. It embraces big government, massive entitlements (even for non-citizen aliens), self-defined family units, right to abortion and underage gender transition, nanny state mentality, fiscal liberalism, DEI-

compromised national defense and selective tolerance/ reverse nepotism—all abiblical at their core.

It should come as no surprise that, in the blue state of WA, the *Seattle Times* (April 2024) referenced the NW-based pollster DHM Research, a wide-ranging survey for which more than a third of respondents gave Republicans the coldest ranking. In fact, Republicans were rated *below atheists* in the poll.

Even so, while nobody will mistake Washington state for a hotbed of political conservatism, it turns out voters moved ever so slightly to the right—this, according to numbers from the recent November 5 general election. According to the [Washington Secretary of State's Office](#), Trump garnered 39.01% of the vote in Washington, compared to 38.77% in [2020](#). That's a gain of almost one-quarter of a percentage point. Those figures are based on ballot counts through the deadline for the state's 39 counties to certify their election results.

As always, King County carries the election. Be sure Washington State is still very blue in terms of political ideology—i.e., pro-abortion, open borders, privileges for illegals, pro-trans (given sanctuary status, parental exclusion), DEI, BLM, involvement in foreign wars, trying out defund and no-chase ideology.

As expected, Democrats swept all statewide offices and retained their majorities in both chambers (House and Senate) of the state Legislature. Nevertheless, Republican results at all levels did better in 2024 than in 2020 and earlier election cycles” by increasing their average performance by four percentage points—this, according to a WSRP [news release](#). Moreover, in competitive congressional races, Republicans increased their median performance to about 47%, and state legislative races in “swing” districts showed similar improvements.

It appears that folks are waking to the query, “Is there not a cause?”

© 2025 Debra Mullins – All Rights Reserved

E-Mail Debra Mullins: debraraer@comcast.net