

The Modern Crusade:
Understanding Christian Views of Homosexual Marriage

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Abstract

In this study, I set out to investigate the underlying motivations of Christian views concerning homosexual marriage. I analyzed survey data from the 2016 election cycle and over 600 sermons from two different Baptist churches generated over the past eight years to further the understanding of how Christians across America respond to the notion of homosexual marriage. I hypothesized that both sides of the debate within Christianity – those who approve and those who disapprove of homosexual marriage – are not holistically motivated by biblical interpretation itself, but are instead primarily motivated by ideological biases driving those interpretations.

During my research, I found that Christians in the survey sample do not have a unified view of homosexual marriage. Instead, I found that only certain Christian groups – specifically Evangelical denominations – were negatively correlated with approval of homosexual marriage to a statistically-significant degree; identifying with any other Christian denominations had no statistically-significant effect on one’s opinions concerning homosexual marriage by virtue of that identification. Furthermore, the logistic regression I ran shows that partisanship is related to opinions concerning homosexual marriage to a statistically-significant degree. This data can suggest that ideological bias influences certain Christians’ views concerning homosexual marriage – separate from the contents of the Bible – thereby suggesting that those beliefs may be primarily motivated by their biases.

I also found that there are pastors from some Baptist churches who are not ideologically-biased to the point where it would influence their interpretations of the Bible concerning homosexual marriage. For Christians who defer to the interpretive opinions of pastors from these kinds of churches, the evidence suggests that the pastors of these churches are not responsible for how the partisanship of these Christians may affect their stances on homosexual marriage.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

-The Gospel of Matthew, Chapter 23, Verses 27 & 28; the New Revised Standard Version

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Introduction

In 1955, the Westboro Baptist Church (WBC) was founded by Fred Phelps with the goal of “[taking] forth the precious from the vile... [and] conducting peaceful demonstrations opposing the fag lifestyle of soul-damning, nation destroying filth” (GodHatesFags.com 2017). Being that the slogan on their public website is “God Hates Fags” and that their registered domain name is “www.godhatesfags.com”, it is easily purported that the WBC is one of the most active Christian voices in America advocating against same-sex marriage rights. Within the Bible, some of the passages that the WBC and similar Christian groups interpret as justification for their anti-homosexual stance(s) include Genesis 2:24-25, Leviticus 18:22 and 20:13, Romans 1:26-27, and Hebrews 13:4 (Sawyer 2012). With these passages in mind, it is at least probable that Americans are recognizing Christianity as an inherently anti-homosexual religion.

What these same people may not recognize, though, is that there are churches that interpret these passages to claim the exact opposite: that the Bible not only doesn’t condemn same-sex marriage, but rather *endorses* the concept. The primary example of this kind of group in America is the Association of Welcoming and Affirming Baptists (AWAB). Today, AWAB promotes itself as an organization with “the unique call to be The National Voice for *Lesbian, Gay, Bisexual, Transgender, Queer, and Allied Baptists in the US...*” (AWAB.org. 2015). What is astounding is that AWAB and similar churches are able to take all of the passages utilized by anti-homosexual churches – like the WBC – and interpret exact opposite meanings on this subject. But, AWAB does not rely on anything fundamentally different than the WBC for interpretations: both churches ultimately rely on the same Bible as the justification for their beliefs. How is it possible then for two different churches – of the same denomination nonetheless – to be able to come to two completely opposite conclusions on the meaning of the same scripture?

The answer to this question may not come from the exact methods with which the different churches interpret scripture, but rather from analyzing aspects of churches – or individuals within churches – which influence interpretation of scripture. In 2012, Scott M. Langston wrote that the Bible and “true American identity” have been woven into a single entity and turned into a political tool. In other words, it is possible that Christian groups taking political stances on the subject of homosexual marriage in America do not utilize the Bible as the motivation for their beliefs (or the “font of their faith” to put it another way), but rather as a means to an end. It is for that reason I hypothesize that this “modern crusade” against homosexuality may not actually be founded on the scripture with which the arguments are justified, but rather that scripture only acts as a justification for a movement which is actually founded on socially-conservative or socially-liberal ideological biases.

Review of Literature

Who Opposes Same-Sex Marriage?

Before attempting to analyze the intentions behind interpretations of scripture concerning homosexuality, one needs to have a broad understanding of who opposes and supports homosexual marriage in America. In their book, “Private Lives, Public Conflicts: Battles Over Gay Rights in American Communities,” James W. Button, Barbara A. Rienzo, and Kenneth D. Wald conducted a study of 126 different communities across the country in order to determine their “level(s) of community conflict” – the degree to which varying communities disapproved of homosexuality – as well as the reasons why certain communities responded the way they did (Button, Rienzo and Wald 1997). What they found was that 35 of the communities – or about one out of every four – disapproved of protection of homosexual marriage under law. Furthermore, after analyzing their data, they found across the board that the level of conflict was lower in communities with higher

concentrations of higher-educated citizens and conflict was higher in areas with higher concentrations of religious traditionalists (Button, Rienzo and Wald 1997). In the areas with higher levels of community conflict, Button, Rienzo and Wald also surveyed 56 people and found that more than half (66%) of the groups known to oppose homosexual rights under law were Christian-affiliated (Button, Rienzo and Wald 1997).

This study affirms the conventional wisdom that this “modern crusade” is rooted in the American Christian tradition. But, whereas this is inherently indicative that the cause for this movement is rooted in Christian beliefs, it is also important to note that Button, Rienzo and Wald found evidence of strong Christian affiliations in communities which endorsed homosexual marriage rights (1997). Gay rights ordinances were more common in communities with higher concentrations of “liberal Protestants,” a term used to describe Protestant denominations that had developed gay-friendly policy statements (Button, Rienzo and Wald 1997). These churches are often identified as active supporters of the gay rights movement and have provided support for many of the local efforts nationwide, and include Episcopalians, Unitarians, Friends, Evangelical Lutherans, and the United Church of Christ (Button, Rienzo and Wald 1997). And, of course, there is Association of Welcoming and Affirming Baptists, which was one of the very first church organizations that openly advocated for the LGBT community when they were founded in 1972 (Morris, Bonnie J. 2017).

Multiple studies have confirmed that only Christians with certain qualities engage in either the avocation or denouncement of same-sex marriage. In 2014, Andrew L. Whitehead of Clemson University published a study which explored the relationship between both political and religious views and opinions concerning homosexual marriage. Concerning one’s religious lifestyle, Whitehead found that biblical literalism is always one of the most powerful predictors of attitudes

towards same-sex marriage (2014). He explains that “individuals who frequently attend religious services or who consistently engage in private religious devotion... are less likely to be favorable towards same-sex unions” (Whitehead 2014). Furthermore, Whitehead concludes that only certain denominations are significantly correlated with attitudes concerning same-sex marriages (these being evangelical Protestant denominations), whereas other mainline Protestants, Jews and unaffiliated Christians largely don’t have opinions on the subject of same-sex marriage to a statistically significant degree (2014).

Furthermore, a study conducted by Darren E. Sherkat, Melisa Powell-Williams, Gregory Maddox and Kylan Mattias de Vries found similar results. When analyzing public support for same-sex marriage in the United States from 1988 to 2008, Sherkat et al. found that there was a large dispersion in approval for same-sex marriage between both Jewish and unaffiliated Christian denominations and sectarian Protestants (2010). What they found – across all General Social Surveys conducted throughout those years – was that sectarian Protestants remained significantly more opposed to same-sex marriage than the general mean population (Sherkat et al. 2011). On the other hand, Sherkat et al. also found that both Jews and unaffiliated Christians were significantly more supportive of same-sex marriage than the general population in both 1988 and in 2008 (2011). It is astounding that Jewish-Americans, who have arguably stronger reasons to adhere to the teachings in both Genesis 2:24-25 and Leviticus 18:22/20:13, have been stronger advocates for homosexual marriage rights than certain Christian denominations in America.

Past research on Christian views of homosexuality has made it clear that there is not one unified opinion on homosexual marriage across the entire religion. There are plenty of Christians who openly endorse homosexuality and do so on the basis of biblical scripture. It is for this reason

I theorize that the root of this “modern crusade” is not actually founded within the Bible, but rather within the realm of “identity politics.”

Identity Politics

When discussing opinions on sexual orientation, one treads into the realm of “identity politics.” This style of politics is “concerned with the political meanings of everyday life and interpersonal relations, sexuality and subjective experience, lifestyle and popular culture” (Darnovsky, Epstein and Flacks 1995). According to the theory of identity politics, people may band together on something normally personal or private when that quality becomes the basis for how they are treated in larger society. This is because belonging to groups defined by qualities such as gender or religious denomination may have varying positive or negative effects on one’s life (Button, Rienzo and Wald 1997). Kenneth Karst asserts that in such conflicts, what is at stake is the very meaning of citizenship:

Although the social issues often do implicate interests in the classical sense – the distribution of money or of jobs – their emotional centers lie in cultural symbols. To the extent that law and government officially endorse the values of a cultural group as the “true” American values, the members of that group can feel justified in claiming the status of “true” Americans (1993).

When engaging in identity politics, the Christian anti-homosexual movement inherently claims to represent the interests of the entire Christian tradition. This is why conventional wisdom may lead people to believe that the Bible *does* explicitly condemn homosexual marriage, that *all* Christians are unified on the subject, or even that *every* Baptist church identifies with the WBC. Except, because it is established that this “modern crusade” does not accurately represent the Christian faith at-large, but rather specific denominations of Christianity, this is consistent with a hypothesis that the Bible is not actually the root of this movement, but rather is used as a justification for this movement to pursue the agenda it does, regardless of whether or not the Bible

actually motivates the movement. Exploring the history of this “modern crusade” may provide insight into what does motivate it and how it can be empirically evaluated.

The Christian Right and Homosexual Marriage

According to the study conducted by Button, Rienzo and Wald (1997), the most prominent opponents of homosexual marriage in all of the 126 communities surveyed were members of conservative religious groups that were defined as “fundamentalists.” Being the edge of the evangelical antigay movement, Protestant fundamentalism emerged in the early 20th Century in response to arising social trends as the driving force for a movement which would come to be known as “the Christian Right” (Wilcox 1994; McVicar 2016). This denomination was initially defined by its criticism of secular and materialistic trends in American culture that many within the Christian Right associated with the “moral and economic decline of the nation” (McVicar 2016). More specifically, this group formed with an initial focus on public issues of sexual morality, including resisting abortion rights, combatting pornography, and fighting against homosexual rights (Wilcox 1986, 1988).

The prevailing theory explaining the development of this denomination within the Christian Right sees interest group formation as “a response to disturbances in the equilibrium between groups, both active and latent” (Wilcox 1988). In other words, the development of this coalition resulted from groups of people feeling that their way of life was being attacked by other groups in society; this group came about as a result of *identity politics*. This theory also explains that when these groups of people felt attacked, political leaders saw an opportunity for the formation of a powerful coalition aimed at defending against these “attacks” (Wilcox 1988). These political leaders eventually came to be leaders of some of the strongest groups within the Christian Right coalition, one such example being Jerry Falwell and his Moral Majority (Wilcox 1988).

Protestant fundamentalists believed that these new social trends seemed to “strike at the heart of a culture that had once dominated American society” (Button, Rienzo and Wald 1997). Once these fundamentalists were offended by arising social trends, they sought out a justification for their traditional American beliefs and ultimately settled on the Bible. This was best articulated by Deborah Burrington:

Religious fundamentalists have a long history of attention to what they consider “traditional moral values...” [These] are related values about God-given “natural differences” between men and women, traditional gender roles, the nuclear family, and procreatively-focused sexuality, or what religious rights activists have recently called the “heterosexual ethic.” From these values emerge political interests in protecting the traditional family, preventing abortion, and prohibiting homosexuality (1996).

This comment captures two key aspects relating to identity politics that fuels the fundamentalist opposition to gay rights: its comprehensive social agenda and its belief in a threatened social order (Button, Rienzo and Wald 1997). This is important to understand because this logic gives weight to the theory that this movement is motivated by variables unrelated to the Bible. What this nation recognizes today as the “Christian Right” came into existence in order to fight all of these emerging social changes and to deflect these issues to traditional identity (Crawford 1980).

When the movement emerged during the early 1920s, it did so during the “Fundamentalist-Modernist controversy” – a series of theological and institutional disputes that split conservative Christians away from the mainstream Christian culture and caused them to develop their own subculture of churches, colleges, and voluntary societies (McVicar 2016). These groups organized in response to combat “Protestant Modernists” favoring the idea of modernizing Christian teachings to conform to new scientific theories, such as Darwin’s theory of evolution (McVicar 2016). This controversy centered on the Scopes trial of 1925, in which the conservative and

Democratic politician William Jennings Bryan played a central role in the legal battle over teaching Darwinian evolution in public schools (McVicar 2016). Fundamentalist leaders saw the teaching of evolution as “striking at the heart of their doctrine of biblical literalism and representing the worst of the modernist movement” (Wilcox 1988; Moen 1994). Additionally, the Scopes trial was unfolding during a time of drastic social change in America; alcohol prohibition was instituted and women’s traditional gender roles were changing (McVicar 2016). This combination of circumstances lead some Christians to begin dabbling in the realm of politics with the justification to “restore the Christian character of American culture and to provide a Christian solution for the social problems of modern society” (Moen 1994).

In the post-Scopes era of the 1930s, tensions increased for conservative Christians struggling to reconcile evangelical beliefs after their first attempt at political and social activism (McVicar 2016). But – though many conservative Christians advocated to remain neutral from politics – more court cases took place throughout the 20th century which were perceived as an affront on the Christian faith. In the 1960s, a number of U.S. Supreme Court rulings allowed federal and state governments to regulate education more tightly; these included *Engel v. Vitale* (1962), *Murray v. Curtlett* (1963), and *Abington School District v. Schempp* (1963). In their entirety, these three court rulings effectively ended the practices of prayer and Bible reading in public schools (Moen 1994; McVicar 2016). Even to those Christians who wanted to refrain from politics, many of these legal decisions were interpreted as attacks on traditional racial hierarchies, time-honored family relationships, and the ability to express certain religious attitudes in public spaces (Moen 1994; McVicar 2016).

Following this pattern of socially-impacting court cases, the decisive event during the latter part of the 20th century that lead to the rise of the Christian Right was the landmark U.S. Supreme

Court decision in *Roe v. Wade* (1973) to legalize abortion in the United States (McVicar 2016). One of the most significant figures to lead the charge against this ruling was fundamentalist theologian Francis A. Schaeffer, who saw *Roe* as “the logical outcome of an atheist, materialistic, Darwinian modern worldview that had come to dominate culture in Western Europe and North America” (McVicar 2016). He said that this was evidence of a trend called “secular humanism”, which is a philosophy which places humans at the center of the universe – not God (Wilcox 1994; McVicar 2016). By advocating nonviolent practices used by civil rights activists in the South, Schaeffer charged Christians with a moral and theological obligation to combat secular humanism and to protect the sanctity of the American family (Wilcox 1994; McVicar 2016). This is important because Schaeffer – in advocating for family values and social change – was pushing the Christian Right even harder to become politically-active. This is reinforced when Schaeffer also advocates for evangelical Christians to work with “cobelligerents” – people/organizations who may not even be Christian – as well as well-established Christian advocacy groups like Jerry Falwell’s Moral Majority, who embraced all of Schaeffer’s ideas (McVicar 2016). This development marked a turning point where concepts such as “theological purity” no longer concerned politically active evangelical Christians (McVicar 2016).

And most recently, we have seen the Christian Right organize in response to the U.S. Supreme Court decision legalizing same-sex marriage nationwide in *Obergefell v. Hodges* (2015). In this 5-4 decision, Justice Anthony M. Kennedy delivered the majority opinion holding that “the Due Process Clause of the Fourteenth Amendment guarantees the right to marry as one of the fundamental liberties it protects, and that analysis applies to same-sex couples in the same manner as it does to opposite-sex couples” (Oyez 2015). He articulated that previous judicial precedent held that the right to marry is a fundamental liberty each person has to manifest their own

autonomy, and cannot be infringed disparately on one demographic of citizens over others in America (Oyez 2015). This ruling – whether or not intentional – attacks some of the longstanding cultural norms in American society just like aforementioned court cases of the past. And – just like how they responded to the Scopes Trial and *Roe v. Wade* – the Christian Right responded to the ruling in *Obergefell* with outspoken protest.

Some leaders of the Christian Right have already drawn their own parallels between *Obergefell* and *Roe* themselves. Jennifer Roback Morse – the founder and president of the Ruth Institute, an institution with the goal of “creating a mass social movement to end family breakdown” – responded to the *Obergefell* ruling with the following:

Forty-two years after *Roe v. Wade*, the majority of the country opposes abortion — the ultimate structural injustice to children. Future generations will come to their senses and realize the injustice that a genderless marriage institution inflicts on children. But when those people of the future overturn today’s ruling, not a single child born motherless or fatherless in a gender-neutral marriage will get his or her missing parent back. The structural injustice to children will be deep and permanent (Stonestreet 2015; RuthInstitute.com).

Another Christian Right leader who connects the *Obergefell* ruling to *Roe* is Glenn T. Stanton, the director of Family Formation Studies at Focus on the Family in Colorado Springs. Stanton responded to the ruling with the following:

As this issue will no doubt be like the abortion issue has been ever since 1973 and before, we as a people of one nation have a long road of passionate and deeply held disagreement before us in the public square, over the back fence, around the water cooler, over the dinner table and in our places of worship. We must each ask ourselves and seek answers to the question of ‘How do we as Americans disagree with substance and passion while still treating each other with care, dignity and respect (Stanton 2015)?

What is notable from both of these responses is how these Christian Right leaders do not appear to make the crux of their response based on any contrast to biblical scripture, but rather based on cultural and societal implications of this ruling. Morse focuses on the prospective impact this

decision will have on childhood development, not on any contradictions with biblical scripture. Stanton articulates the fact that these people – as *Americans* – must be prepared to be further-separated from the public at-large; she claims these Christians are being further marginalized from greater society. This is representative of Karst’s definition of identity politics, where Stanton is attempting to unite this group of marginalized Americans in order to reclaim certain societal normative values centered on the traditional nuclear family.

This same idea can be observed in the reactions of other Christian Right leaders. Glenn Sunshine – a professor of early European modern history at Central Connecticut State University – had this to say about the *Obergefell* decision:

The SCOTUS decision doesn’t so much redefine marriage as abolish it. In every culture throughout history, the single unifying characteristic of marriage has been that it is ultimately about connecting fathers and mothers to each other and to their children, so that children can be brought into the world and raised in a stable environment. Because it performs such an essential role for the survival of society, marriage has always been given a privileged position (Stonestreet 2015).

These Christian leaders do not appear to be concerned with the impact that this decision has in relationship to their religious beliefs. Rather, they appear to be concerned with how this decision will impact the status of conservative societal norms that define their lives. This bolsters the argument that this movement started as and remains a “crusade”, but only in the sense of defending a specific culture, not biblical scripture.

It is with this argument in mind that the Westboro Baptist Church begins making sense. The WBC emerged during the mid-20th century during the formative period of the Christian Right. Being arguably the strongest example of a protestant fundamentalist group in modern America, the WBC is self-proclaimed to be devoted to protesting and opposing the “modern militant homosexual movement” by engaging in demonstrations with large “colorful” signs containing “Bible words and sentiments,” including:

GOD HATES FAGS, FAGS HATE GOD, AIDS CURES FAGS, THANK GOD FOR AIDS, FAGS BURN IN HELL, GOD IS NOT MOCKED, FAGS ARE NATURE FREAKS, GOD GAVE FAGS UP, NO SPECIAL *LAWS* FOR FAGS, FAGS DOOM NATIONS, THANK GOD FOR DEAD SOLDIERS, FAG TROOPS, GOD BLEW UP THE TROOPS, GOD HATES AMERICA, AMERICA IS DOOMED, THE WORLD IS DOOMED, etc. (GodHatesFags.com 2017).

What is of important note here is that the WBC specifically characterizes these phrases as biblically-originated on their website, and that logic serves as their primary justification. Of course, if you look towards the actual scripture that the WBC references on their website, none of the above phrases are actually found: they are *interpretations*. But, take notice of one of their slogans: NO SPECIAL *LAWS* FOR FAGS (italicized for analysis, not by GodHatesFags.com). This is a clear example of identity politics as defined by Darnovsky, Epstein and Flacks: the WBC is utilizing the Bible as a means of justifying a message centered on responding to *social* and *political* change, as opposed to advocating the pursuit of scripture.

In using the Westboro Baptist Church as a representative example, it is clear that the Christian Right is motivated by identity politics. The group was founded as a response to social change, it advertises itself using a politically-centered theme, and it organizes itself through political protests and picketing with slogans that are not actually found within scripture (though they are claimed to have been). There should not be a shred of doubt as to whether or not the WBC has political motivations within their cause. And it may not be unfair to use the WBC as a representative example for the Christian Right; when the movement at-large began faltering at the end of the 1980s with the collapse of Falwell's Moral Majority, the movement survived by relying on grassroots movements going into the 21st century. The problem with these movements is that most of them were not representative of multiple Christian denominations: they were primarily fundamentalist Evangelical Christian groups set on a "modern crusade" to combat these perceived attacks by larger society on their way of life (McVicar 2016). Though the WBC is certainly an

extreme example of groups within the Christian Right, their motivations may be reflective of other groups within the larger movement.

But, just because this church may be motivated by identity politics in their interpretations of the Bible concerning homosexual marriage, that fact alone does not mean any church who interprets the scripture *differently* may not also be motivated by identity politics.

The Christian Left and Homosexual Marriage

Like the WBC, the Association of Welcoming and Affirming Baptists was founded during a socially-responsive time in history. AWAB grew out of a group called the American Baptists Concerned for Sexual Minorities, which was founded during the Nixon presidency in 1972 – during the height of national discussion of *Roe* before its ruling – and during a period in American history marked by “liberal confidence” (AWAB.org 2015; Milkis and Nelson 2016). This idea arose following World War 2 as the concept that the federal government has the judgement, expertise and resources to solve any problem (especially those on domestic soil). This period was also one marked by a focus on civil rights in all aspects of life, and it was during this period that homosexuals were first able to advocate for themselves on a national political agenda (Morris 2017; Milkis and Nelson 2016). AWAB emerged during this period in response to the height of the political presence of the Christian Right as part of the movement’s ideological counterpart: “The Christian Left.”

Though not nearly as organized or recognized by the general American public, The Christian Left emerged during the latter part of the 20th century in order to champion the Christian voice of social justice in American politics (Blow 2010; TheChristianLeft.org). In particular, the Christian Left emerged as a response to the socially-conservative political agenda of the Christian Right; on the movement’s official website, they say, “We’re just Christians who think the political

and Christian right-wing have their priorities wrong” (TheChristianLeft.org). This is significant because – in making this claim – the movement is outright acknowledging that it is motivated by identity politics.

This can also be observed in how the movement advertises itself to recruit membership.

The very first thing on the Christian Left’s official website is the following statement:

Welcome! Are you a Christian and a Liberal? We've been searching for you for 5 years! If you're like many others like us you've probably felt alone out there. You've probably been told "You can't be a Christian and a Liberal!" You've probably been ostracized by churches, and conservative "Christian" friends and family. You've probably doubted your own viewpoint at times. You're in the right place (TheChristianLeft.org)!

This statement is perfectly reflective of the definition of identity politics from earlier: the movement attempts to band people together who feel that they have been ostracized by society on a matter that is normally personal or private when that matter defines how they are treated by larger society. Whereas the Christian Right is certainly motivated – at least in-part – by identity politics, the same can be said for the Christian Left as well.

By looking at their respective representative church organizations (AWAB for the Christian Left; the WBC for the Christian Right), one can observe even more correlations between the two movements. Referring back to Button, Rienzo and Wald, though AWAB is not opposed to same-sex marriage, their beliefs are still far from an accurate representation of Christians at large (1997). Remember, Button, Rienzo and Wald found that the groups who both opposed and endorsed same-sex marriage were *minorities* in the Christian faith, with most Christians not having a strong opinion either way (1997). Additionally, just as the primary mission of the WBC is politically charged, the primary mission of AWAB is equally as charged, just to the opposite extreme. Whereas the WBC has a mission to be the Christian voice *opposed* to homosexuality in America, AWAB has a mission to be the Christian voice *supporting* homosexuality in America.

These churches are two extreme opposites, but they are extreme opposites residing on the *same* spectrum: the spectrum of identity politics. At this point, it is safe to conclude that both the WBC and AWAB (and the Christian movements they represent) are motivated by identity politics for their interpretations of scripture. The question, now, is whether or not identity politics are the *sole* motivation for their interpretations of scripture concerning homosexuality, or if there are also motivations for these interpretations which actually *do* originate in religious convictions.

Primary Motivator for Interpretation

During his analysis, Whitehead also concludes that political views and affiliations are associated with attitudes towards same-sex marriage to a statistically significant degree (2014). He explains that “individuals who identify as politically liberal are time and again more favorable towards same-sex unions... [and] conversely, more conservative political views associate with less support for same-sex unions” (Whitehead 2014). Though he does not conclude that attitudes concerning same-sex marriage are the only defining element of either religious or political conservatism, Whitehead did ultimately conclude that religious conservatism and political conservatism are the most prominent predictors of attitudes towards same-sex unions in America (2014).

The same can be said for Sherkat et al. In their study, they conclude that opposition to same-sex marriage is increasingly anchored among members of both sectarian religious denominations and fundamentalist Christian groups as well as among Republicans and political conservatives (2011). But, it is important to recognize that both studies conclude that religion and political views *independently* affect one’s views concerning same-sex marriage.

The Sherkat et al. model asserts that, though there is overlap between the two ideas of religious affiliation and political views, that the two motivators affect same-sex marriage opinions

independently (Sherkat et al. 2011). Sherkat et al. argues that “Republican conservatism cannot be fully explained by their sizeable conservative Christian constituency, and opposition to civil rights among sectarian Christians is not simply a function of their conservative political commitments” (2011). Their model is represented below:

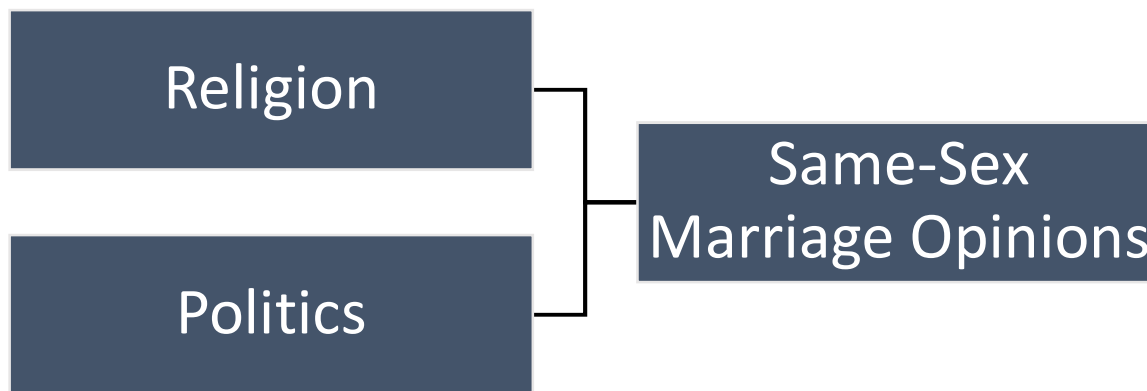


Figure 1. Sherkat et al. Model

Whitehead created a very similar model, with the only major difference being that he also included a mediating variable of attribution beliefs within the model. Whitehead argues that one’s opinion concerning whether or not a person *chooses* to be homosexual is influenced by both religious and political views, which then affects their opinion concerning same-sex marriage (2014). This difference is negligible, though, because Whitehead is functionally asserting the same argument as Sherkat et al.: politics and religion independently affect one’s views concerning same-sex marriage.

What this could mean is that though the WBC and AWAB may have political ideologies motivating their movements, they do also have an arguably equal motivation that is rooted in the actual pursuit of religious faith. This would mean that though the WBC and AWAB are biased by their political views, their respective movements are still motivated by their religious views.

But this may not be the case. While religious views and political bias may have been found to independently affect opinions concerning homosexual marriage, there is also established literature which suggests that political bias may influence religious views themselves. In 1957, Rudolph Bultman published an essay titled, “Is Exegesis without Presuppositions Possible?” In it, he addresses the question of whether or not it is possible to interpret the Bible without allowing any personal biases or prejudices to affect that interpretation (Bultman 1960). The answer: *no*; though ideal, it is impossible. Specifically, he says that “... *there cannot be any such thing as a presuppositionless exegesis...* [There] is no such exegesis in fact, because every exegete is determined by [their] own individuality” (Bultman 1960). He goes on to explain further:

Since the exegete exists historically and must hear the word of Scripture as spoken in [their] special historical situation, [they] will always understand the old word anew. Always anew it will tell [them] who [they], man, [are] and who God is, and [they] will always have to express this word in a new conceptuality. Thus it is true also of Scripture that it only is what it is with its history and its future. (Bultman 1960)

What Bultman is essentially saying is actually commonsense: no two interpreters are the same. Every person is uniquely produced by the circumstances of their existence, and this production is going to affect how they view and interpret every aspect of their life. As such, when an individual interprets the Bible, their personal biases are going to influence that interpretation in some way, shape or form because that bias foundationally affects how they see that scripture. This can be shown in the following model:



Figure 2. Bultman Model

Relevant Types of Biblical Interpretation

At this point, it should be re-acknowledged that this study is not primarily concerned with the actual opinions Christians come to when they interpret the Bible concerning homosexual marriage. This study does not take a stance on what the Bible says about homosexual marriage, either in support or against. These different types of interpretation are only relevant to this study because previous literature has established that they can be relevant in demonstrating the motivations of Christians who interpret the Bible concerning homosexual marriage. In order to understand why, it is important to discuss relevant types of biblical interpretation and how they may coincide/overlap with one another.

At this point, two different types of biblical interpretation have been discussed at-length: exegesis and literal biblical interpretation. For those who are unfamiliar with either of these types of interpretation, they can be understood better relative to their respective counterparts: eisegesis and non-literal biblical interpretation.

At their most basic level, exegesis and eisegesis are types of biblical interpretation focused on the setting or context that an interpreter places a text in when looking at it. Someone engaging in exegesis is attempting to extract meaning solely from the text being interpreted, whereas someone engaging in eisegesis is attempting to interject meaning or context into the text when interpreting it (Grant and Tracy 1963; Rendelle-Short 2010). In other words, if someone engages in eisegesis when interpreting the Bible concerning homosexual marriage, then they are basing their interpretation of the scripture on something outside of the Bible at a foundational level

(Rendele-Short 2010). On the other hand, exegesis is the kind of biblical interpretation where an interpreter (or exegete) attempts to remove all external context from an interpretation they make, instead trying to interpret the scripture based on original intent and context alone (Grant and Tracy 1963).

Recognizing these different types of interpretation are important because they provide context for Bultman's argument. When an interpreter engages in eisegesis, they are engaging in a much more subjective type of interpretation where one's personal background and experiences are *supposed* to serve as the foundation for that interpretation (Rendele-Short 2010). So if an interpreter engages in eisegesis when interpreting the Bible on the subject of homosexual marriage, the Bible cannot be the primary foundation for that interpretation and resulting views. But when engaging in exegesis, the goal of the interpreter is to remove all personal background and experiences from that interpretation. So if someone who interprets the Bible using exegesis cannot be proven to be ideologically-biased, then we cannot prove that interpretation was influenced or motivated by any kind of ideological bias. In almost every other instance – assuming Bultman's argument to hold true – one's personal biases are going to influence those interpretations.

With an understanding of exegesis and eisegesis, it is now important to understand more about how literal and non-literal biblical interpretations are relevant to this study. These types of interpretation are easy enough to understand: they each determine the exact kind of meaning an interpreter takes from a text being interpreted, whether to take the meaning of the text or be literal or allegorical. But these types of interpretation can be understood better by looking at how they overlap with exegesis and eisegesis.

The important idea to understand is that engaging in either exegesis or eisegesis does not automatically correlate with engaging in either literal or non-literal biblical interpretation, or vice

versa. For those familiar with an ideological placement chart, this can be mapped out very similarly. This is done in the figure below:

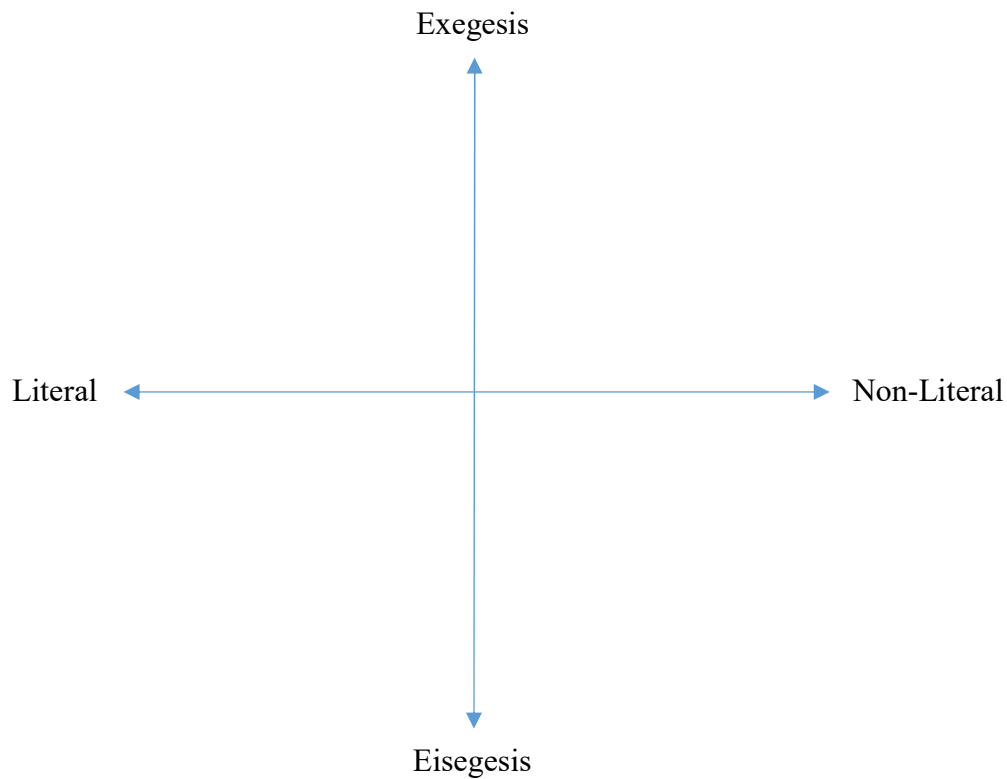


Figure 3. Biblical Interpretation Methods Chart

A good example for understanding this point is looking at Matthew 22:36-40, where Jesus says to "Love your neighbor as yourself" (NRSV). Engaging in either exegesis or eisegesis would determine what kind of context the interpreter would attempt to place this text into (i.e. looking at what this would have meant to Jesus during the time he was alive (and so being higher on the chart) versus looking at what this should mean in 21st century America to the interpreter (thereby being lower on the chart)). On the other hand, engaging in either literal or non-literal biblical interpretation would determine what meaning to take away from the text (i.e. the difference between interpreting this passage to mean treating your actual neighbors exactly as you treat yourself (thereby being further left on the chart) and treating everyone with general non-

judgmental kindness (thereby being further right on the chart)). These different methods can certainly overlap, but do not necessarily correlate with each other in a causal way.

These ideas can also be understood by looking at other types of interpretation separate from the Bible. Take different interpretations of the United States' Constitution for example. Even today there are constant debates on how the Constitution should be interpreted. Originalist Constitutional interpreters advocate for interpreting the Constitution in ways that best represent the original intent of those people who wrote the document at the Constitutional Convention (Roosevelt 2007). On the other hand, Living Constitutional interpreters advocate for interpreting the document by reading it in a modern context, with an emphasis placed on the interpreter relying on their own personal background and experiences to shape that interpretation (Roosevelt 2007). These types of interpretation are strikingly similar to exegesis and eisegesis, even to the extent that Living Constitutional interpreters attempt to bring outside context to the Constitution to shape its meaning whereas Originalist interpreters attempt to remove all outside context and "listen" to the original meaning(s) of the text. And likewise, Bultman would likely agree that only by engaging in an Originalist interpretation of the Constitution could one possibly produce an interpretation which is primarily founded in the text alone, separate from any possible influencing bias.

This understanding of exegesis, eisegesis, literal and non-literal biblical interpretations assists in understanding how these different types of biblical interpretations are relevant to this research. In subsequent analyses, we are going to assume that all Christians are attempting to use exegesis when interpreting the Bible concerning homosexual marriage. This isolates the scope of this study to examining whether or not interpreters are ideologically-biased to the point where it would override any attempt to remove said bias from interpretations of the Bible concerning homosexual marriage.

Additionally, the fact that engaging in either exegesis or eisegesis does not automatically correlate with interpreting the Bible Literally or Non-Literally is important because utilization of either of the latter methods does not – in and of itself – indicate whether or not an interpreter is ideologically biased. This is because utilization of either method only tells us *how* someone interprets the Bible, not *why* they chose to interpret the Bible that way. For example, perhaps someone chose to interpret the Bible literally because that would most easily justify their ideological beliefs. Literal biblical interpretation is relevant because it is established as a defining characteristic of identifying as an Evangelical Christian. So, in the subsequent survey data analysis, if literal biblical interpretation and Evangelical identification are both shown to have separate statistically-significant relationships to opinions concerning homosexual marriage, then that would mean there is something about Evangelical denominations – separate from their hallmark method of biblical interpretation – which motivates members' opinions concerning homosexual marriage.

Research Questions and Hypothesis

With the relevant literature understood, it becomes clear what questions need to be addressed in the course of this study:

1. What are the defining qualities of Christians who have opinions concerning homosexual marriage? Are they associated with specific biases which would influence interpretations of the Bible concerning this subject?
2. If someone does not come to their own interpretation of scripture on the subject of homosexual marriage, has the interpretation they rely on been influenced by ideological bias without their knowledge? Specifically, if a church congregant holds an interpretive stance on this subject because that is what their pastor told them to believe, can that interpretation explain why they are biased concerning homosexual marriage?

Relying on the logic established by Sherkat et al, Whitehead and Bultman, I hypothesize that partisanship acts as the primary motivating factor in rendering biblical interpretations concerning the subject of homosexual marriage for Evangelical Christians in America. In other words, I hypothesize that this “modern crusade” is primarily motivated by politics, not the Bible.

In order to test this hypothesis and resolve the research questions above, this study will undertake a quantitative analysis of recent survey data in order to discern if there are any unique qualities associated with Christians that have an opinion concerning homosexual marriage which may influence that opinion and, if so, whether these qualities are indicative of an ideological bias on behalf of these Christians or not. After that, this study will undertake a qualitative analysis of sermons given by two different Baptist churches which take both public and opposite interpretive stances on the subject of homosexual marriage in order to discern whether the congregants of these churches are themselves being influenced by an ideological bias or not.

If it is found that 1) the average Evangelical Christian who takes a stance on homosexual marriage and interprets the Bible for themselves is associated with qualities indicative of an ideological bias, and 2) that pastors from selected churches are themselves ideologically-biased (to account for those Christians who do not come to their own interpretation of biblical scripture concerning this subject, instead deferring to the opinions of their pastor(s)), then (assuming Bultman's argument applies to the interpretations these Christians come to) that would serve as strong evidence supporting the hypothesis that this movement is fundamentally motivated by identity politics. If not, then the evidence may reveal that – while there is overlap between the two subjects – that ideological bias and religious views still do act as independent variables separately affecting opinions concerning homosexual marriage for these Christians.

Survey Data Analysis

Data and Methodology

This study relies on data collected by the American National Election Survey (ANES 2016). This data was collected using a combined sample for two cohorts of recruitment. Respondents were recruited by telephone and then completed regular internet surveys at monthly intervals following the election (see www.electionstudies.org for more details). Several quality checks have been completed to ensure the quality of data produced by this survey, and there is a fair representation of every major demographic to ensure accurate representation of opinions. This can be seen in **Figures 8-13**: there is an even dispersion of age in the sample population; there is a decent amount of representation of major racial/ethnic identifications (though with a heavy leaning of White/Caucasian identification); gender identification is split evenly; there is representation of different sexual orientations (though the sample population is overwhelmingly heterosexual, that can probably be expected); there is an even dispersion in education among the sample population; and there is a fair representation of the married population in the country.

This data is of tremendous value to this study because it can be used to address the first research question by allowing us to determine the defining qualities of Christians who have opinions concerning homosexual marriage. This is because the data collected by ANES is comprehensive, encapsulating every character trait and opinion that past research has indicated to be relevant for this kind of study.

Figure 4 shows a standalone question from the survey: Should gays and lesbians be allowed to marry? While some may consider this question to be a straight yes-no question, ANES has broken down this question into three possible responses – thereby including an option to allow for homosexual civil unions but not traditional marriage – in order to achieve a more complete

understanding of respondents' opinions on same-sex marriage. Looking at the recoded data in *Figure 17* shows that the subject population is pretty evenly split on opinions concerning homosexual marriage, but leans on the side of approval of the concept. 2,111 respondents out of 3,598 (58.67%) reported that they approve of traditional marriage for homosexuals under law; 1,487 respondents (41.33%) reported that they disapprove of traditional marriage for homosexuals under law. This provides a strong variable to work with in analyzing the reasons why these thousands of individuals do or do not approve of homosexual marriage.

Figures 5-7 all describe religious aspects of one's life as shown to be related to opinions concerning homosexual marriage through past research by Button, Rienzo and Wald, Whitehead, and Sherkat et al. *Figure 5* is a question from the study asking about one's religious denomination. Looking at *Figure 5* shows that the vast majority of the population in this study were Christian, with 11.02% reporting to be Catholic, 17.44% reporting to be Evangelical Protestant, 20.78% reporting to be some form of Mainline Protestant, and 4.38% reporting to be some other denomination of Christianity. Based on the study conducted by Button, Rienzo and Wald, it is predicted that identifying as Evangelical Protestant will have a negative correlation with opinions concerning homosexual marriage. But, these statistics are also interesting because one potential explanation for the overwhelming number of respondents who oppose homosexual marriage could be this large number of responding Christians. If other denominations are shown to have statistically-significant relationships with opinions concerning homosexual marriage, that could serve as evidence contrary to the idea that there is something unique about Evangelical denominations which causes members to oppose homosexuality. But, if Evangelical Protestantism is shown to be the only denomination which has a statistically-significant relationship to opinions concerning homosexual marriage, then that could serve as strong evidence to suggest there is

something unique about Evangelical Protestantism – separate from the greater Christian canon – which causes members of that denomination to be biased for or against homosexual marriage.

Looking next at *Figure 6* and *Figure 7*, these statistics explain more about the religious nature of the respondents in this survey. *Figure 6* is a question pertaining to how a respondent interprets the Bible and shows that 1,001 of the 3,592 respondents (27.87%) interpret the Bible as literally true. Given that literal biblical interpretation is established as one of the hallmarks of Evangelical Protestantism and the Christian Right at large – as well as the fact that Whitehead regarded this trait as one of the defining characteristics of Christians who oppose homosexual marriage – this variable is predicted to have a negative correlation with approval of homosexual marriage (Button, Rienzo and Wald 1997; McVicar 2016; 2014). *Figure 7* is a question asking how often a respondent attends religious ceremonies. Looking at the recoded data from this question in *Figure 17* shows that the average church attendance in this survey was 2.507705, which would be somewhere between “Few Times a Year” and “Once or Twice a Month” according to *Figure 7*. The recoded data also indicates that this variable had a standard deviation of 1.561853, meaning there was a decent amount of dispersion of the data around the mean value. For example, 40.41% of respondents reported having never attended church, while 22.38% of respondents reported attending church every week. This is significant in and of itself, because this means that there are a fair amount of Christians who both 1) never attend church themselves, and 2) attend church every single Sunday throughout their lives. This variable is predicted to be negatively correlated with approval of homosexual marriage because one of the qualities of anti-homosexual churches defined by Button, Rienzo and Wald is regular attendance of congregants (1997).

Figure 11 is a question concerning a respondent’s sexual orientation. It shows that a majority of the population – 3,366 respondents out of the 3,567 total (94.37%) – identified as

heterosexual. Given the context of identity politics as established by Kenneth Karst, this variable is expected to be one of the most clearly-defining variables explaining opposition to homosexual marriage. Since this variable measures heterosexual opinions against non-heterosexual opinions – including homosexual opinions – this variable is expected to have a negative correlation with approval of homosexual marriage. But what is interesting is not what the nature of this relationship is; what is interesting is whether there are other variables which come close to having as much of an effect on opinions concerning homosexual marriage as sexual orientation. That can be telling about the importance of those variables when affecting one's opinions on homosexual marriage.

Figure 12 shows that 1,447 respondents out of 3,618 (about 40%) had graduated from college. This information is important because it serves as the closest representation of measuring a respondent's knowledge of the Bible (at least from a collegiate standpoint). The argument stands that if someone has not graduated from college, then they would have a weaker understanding of what the Bible actually says. Therefore – according to Button, Rienzo and Wald – this would make these kinds of respondents more likely to defer to the interpretive opinions of their pastors as opposed to reading the scripture and coming to their own interpretation (1997). As such, this variable is predicted to have a positive correlation with approval of homosexual marriage.

Figure 13 shows that a large portion of survey respondents – 2,601 out of 3,631 (71.63%) – had married at one point during their lives. This is important because – if people who oppose homosexual marriage are motivated by identity politics – then it is probable that there will be a statistically-significant negative correlation between marriage and approval of homosexual marriage. This is because people who are married may be motivated to protect the traditional status of that social institution in order to preserve how they are viewed in larger society, as discussed by

Kenneth Karst. Therefore, this variable is predicted to be negatively-correlated with approval of homosexual marriage.

The last group of questions – *Figures 14-16* – are all questions which provide a sense of the political nature of respondents. Each of these variables are relevant in their own rights, but they are vital to this study because of the argument established by Bultman: since every person is shaped by the preconditions of their existence and their individual life experiences, every person is going to bring their own personal biases with them when they interpret the Bible. As such, if these variables show that Christians who do oppose homosexual marriage are ideologically biased in some form or another, then that would serve as strong evidence in support of the hypothesis that this “modern crusade” is not primarily motivated by the Bible itself, but rather by the ideological bias of those Christians who make homosexuality-focused interpretations and the identity politics they engage in as a result.

Figure 14 is an index of a respondent’s moral traditionalism based on a series of different questions. This variable serves as one measure of social conservatism, which has been established as relevant by the study conducted by Button, Rienzo and Wald, the definition of identity politics established by Darnovsky, Epstein and Flacks, and the socially-conservative history of the Christian Right as established by McVicar and other scholars. This is also relevant considering the argument set out by Deborah Burrington stating that the center of American Christian fundamentalism is moral traditionalism: sanctity of the nuclear family, traditional gender roles, and “natural differences” between men and women (1996). Looking at the recoded data in *Figure 17* shows that the mean value for “Moral Traditionalism” among the sample population is 3.259392, meaning that most of the survey respondents are moderately traditional, and only leaning slightly towards being more than less traditional. This variable also has a standard

deviation of 1.285392, meaning that most survey respondents that were not measuring around the maximum and minimum values on this index, but rather somewhere between a “2” and a “4”. Given the foundation referenced above, this variable is predicted to be one of the strongest variables negatively-correlated to approval of homosexual marriage.

Figure 15 is an ideology index of respondents from the sample population. Looking at the recoded data in *Figure 17* shows that the mean of this variable is 4.153632. This means that the average survey respondent is considered an ideological moderate on a liberal-conservative scale, leaning only slightly on the conservative side. This variable also has a standard deviation of 1.498625, meaning that there was a decent amount of deviation from the mean value. In this case, while the average respondent was ideologically-moderate, there was also a decent amount of respondents who responded as “Slightly Liberal/Conservative” and “Liberal/Conservative” alike. Given the same foundation as mentioned for *Figure 14* – and the fact that these results appear to be very similar to those shown by *Figure 14* – this variable is predicted to be negatively-correlated with approval of homosexual marriage.

Lastly, *Figure 16* is a question asking about a respondent’s self-identified political affiliation. The figure shows that 11.76% of respondents identified as Independent Democrat, 21.15% of respondents identified as Strong Democrats, 12.17% of respondents identified as Independent Republicans, and 16.47% of respondents identified as Strong Republicans. This variable is relevant to this study because McVicar and related scholars have already established the assimilation of the Christian Right into the Republican national political agenda. Now this data allows us to directly test how respondents within these respective party affiliations are correlated to opinions concerning homosexual marriage. And given the history of both the Christian Right and Christian Left respectively, this data is expected to show a positive correlation between

Democratic identification and approval of homosexual marriage as well as a negative correlation between Republican identification and approval of homosexual marriage.

Using these variables alongside the constants mentioned at the beginning of this section, a logistic regression was run using “Approval of Homosexual Marriage” as the dependent variable in the model. Referring to the figures themselves shows how these variables have been recoded for this purpose. By using this formula, it is possible to determine 1) what variables have a statistically-significant relationship to approval of homosexual marriage, and 2) to what degree those statistically-significant variables influence approval of homosexual marriage. This is useful for demonstrating what Christian denominations do and do not approve of homosexual marriage, what the characteristics of Christians who approve of homosexual marriage are and are not, and how political ideology affects opinions concerning homosexual marriage relative to the other variables mentioned thus far.

Regression Results

Figure 18 is a logistic regression exploring the impact of all the independent variables on one’s opinion concerning homosexual marriage. Looking at the regression results in this model reveals that many Christians’ opinions concerning homosexual marriage are related to ideological bias, separate from their religious affiliation. To demonstrate this, we will begin by looking at the effect of identifying as Christian in relation to opinions concerning homosexual marriage.

According to **Figure 18**, identification with only one Christian denomination had a statistically-significant effect on approval of homosexual marriage: identification as an Evangelical Protestant. Identifying as Mainline Protestant was not statistically-significant; identifying as Catholic was not statistically-significant; and identifying as any other Christian denomination was not statistically-significant. In other words, identifying as Catholic, Mainline

Protestant or as any other type of Christian – except for Evangelical Protestant – did not influence any survey respondent’s opinions concerning homosexual marriage. Furthermore, according to the regression model, identifying as an Evangelical Protestant made survey respondents 38.1% less likely to approve of homosexual marriage than respondents who did not identify as Christian. These findings are incredibly significant to this research because – recalling the predictions made earlier – this means that there *is* something unique about the Evangelical Protestant denomination – separate from the Christian canon at large – which causes members of this denomination to oppose homosexual marriage.

Continuing to look at variables associated with the religious life of respondents, it is relevant to look at how an individual interprets the Bible. Referring back to the regression model, literal biblical interpretation was found to have a statistically-significant effect on rendering opinions concerning homosexual marriage. Specifically, interpreting the Bible literally was found to make survey respondents 50.2% less likely to approve of homosexual marriage than respondents who did not interpret the Bible literally. These results match the predictions made earlier, as literal biblical interpretation has been identified as a defining characteristic of Evangelical Protestantism and the Christian Right at large.

But, that is not to say that this variable is a substitute measurement for identifying as Evangelical. In fact, the opposite is true: because literal biblical interpretation and Evangelical identification are both identified as having statistically-significant relationships with opinions concerning homosexual marriage, this means they both affect opinions of homosexual marriage separately from one another. Interpreting the Bible literally does lead to more disapproval of homosexual marriage, but in such a way that is separate from any kind of denominational affiliation. This data compounds the earlier evidence: there is something unique about Evangelical

denominations – separate from the Christian canon at-large *and* separate from their hallmark method of biblical interpretation – which motivates their opinions concerning homosexual marriage.

The last variable in the regression model that measures aspects of respondents' religious lives is how often they attend church. As seen in the regression model, this variable was shown to have a statistically-significant effect on opinions concerning homosexual marriage. According to **Figure 18**, the more often a survey respondent attended church, the less likely they were to approve of homosexual marriage. This is important because it lends itself to the idea established by Button, Rienzo and Wald that Christians who oppose homosexual marriage may do so because they have simply adopted the views that have been taught to them by their respective pastors; because they regularly attend church, these people forego making their own interpretations of the Bible and instead leave that job to the pastors they listen to every Sunday (1997). This is significant in its own right, but will be especially relevant later on when looking at what exactly pastors from these kinds of churches are preaching to their congregants.

According to **Figure 18**, Age is also shown to have a statistically-significant effect on a respondent's opinion of homosexual marriage, with a respondent becoming less likely to approve of homosexual marriage the older that they are. This inference makes perfect sense in the context of this study, as it is conventional wisdom to think that people tend to become more conservative as they grow older (and therefore become more likely to disapprove of socially-liberal ideas like homosexual marriage). The inverse is also commonly taken to be true: that younger (and therefore more liberal) individuals are more likely to approve of homosexual marriage than otherwise. Assuming that correlation between age and ideology, this data serves as the first evidence that political ideology influences opinions concerning homosexual marriage, at least to some degree.

Looking at other demographic variables in the regression model, whether or not respondents had married before did not have a statistically-significant effect on their opinions concerning homosexual marriage. On the other hand, whether or not a respondent had graduated from college did have a statistically-significant effect on their opinion concerning homosexual marriage. According to **Figure 18**, graduating from college made a respondent 31.5% more likely to approve of homosexual marriage than having not graduated from college. So while the marriage variable did not react as earlier predicted, the college variable did react as expected.

Respondents' sexual orientations were also shown to have a significant effect on opinions of homosexual marriage. According to **Figure 18**, this variable is shown to be statistically-significant and negatively correlated to approval of homosexual marriage. Specifically, identifying as heterosexual makes someone 55.1% less-likely to approve of homosexual marriage than identifying as homosexual or bisexual. These findings are not particularly groundbreaking because it was expected that opponents of homosexual marriage would not be homosexual themselves. What *is* important to recognize is the variable in the regression model which came closest to having as negative of an effect on a respondent's opinions concerning homosexual marriage as actual sexual orientation.

Of all of the statistically-significant variables in the regression model other than sexual orientation, moral traditionalism had the strongest impact on respondents' opinions concerning homosexual marriage. A higher moral traditionalism negatively correlated to approval of homosexual marriage, making a respondent up to 53.7% less likely to approve of homosexual marriage the more morally-traditional they were. This variable affected opinions concerning homosexual marriage more than how someone interpreted the Bible and more than whether a respondent identified as Evangelical or not. Moreover, this variable had the highest Z-score and

lowest P-value of any variable in the regression model, meaning that this variable alone was able to explain more variance in the data than any other independent variable measured. These results are especially noteworthy because they directly support the hypothesis that opinions concerning homosexual marriage are motivated by partisanship.

Other results in the regression model support this as well. According to *Figure 18*, a respondent's political ideology was also shown to have a statistically-significant effect on opinions concerning homosexual marriage. The more conservative a respondent was, the less likely they were to approve of homosexual marriage. These results are especially important because of the implications they have in relation to the idea established by Bultman (see *Figure 2*). To reiterate the point, if someone is biased in some way, shape or form when they interpret the Bible, then that bias is going to influence that interpretation. This data is the clearest evidence that Christians who opposed homosexual marriage in this survey may have been motivated in their stance on homosexuality by partisanship.

But the evidence does not stop there. Political party affiliation was also shown to have a statistically-significant effect on respondents' opinions concerning homosexual marriage. According to *Figure 18*, identifying as a "Strong Republican" made a respondent 33.2% less likely to approve of homosexual marriage, whereas identifying as a "Strong Democrat" made a respondent 34.6% more likely to approve of homosexual marriage. This data compounds the evidence from the "Moral Traditionalism" and "Ideology" variables in demonstrating an ideological bias of Christian respondents who either approved or disapproved of homosexual marriage. Furthermore, this data serves as evidence that these Christian respondents – purported to be members of the Christian Right and Christian Left – have been assimilated into the Republican and Democratic parties respectively. Notice that according to the regression model,

identifying as either “Independent Republican” or “Independent Democrat” did not have a statistically-significant effect on respondents’ opinions concerning homosexual marriage. Christian moderates in this survey are not shown to lean one way or another on the subject of homosexual marriage; only when those respondents become affiliated with a particular political party do they render an opinion – either in favor or against – on the subject of homosexual marriage.

Looking at the entirety of the regression model, the R2 value of 0.3554 given in *Figure 18* indicates that these specific independent variables are able to account for about 35% of the variation in the opinions concerning homosexual marriage. By accounting for more than a third of the variation, this is a relatively strong model. However, this also indicates that there are other possible existing variables which can aid in accounting for the variation in the dependent variable in this model, which would raise the R2 of the model and therefore raise the predictability of the model.

Limitations

Because these inferences are based on survey data, they only definitively apply to those people who responded to and were accounted for in this survey. Though the ANES is highly reputable as a data collection institution and the data is fairly representative of every major demographic, it would be improper to apply the subsequent conclusions to the greater American public with definitive certainty. It is also unfortunate that the survey data relied on was unable to provide more specifically-tailored data for the purposes of this project. While yes, there were sufficient proxies used for the sake of testing, information asking *specifically* why respondents did or did not approve of homosexual marriage – whether it had to do with their pastor or family upbringing – would have greatly aided in testing.

Finally, in order to utilize Bultman's argument concerning how bias may influence biblical interpretation, we must assume his argument to apply in any case where someone who is interpreting the bible is ideologically-biased. This is because Bultman's argument cannot be directly tested using the logistic regression. As such, any conclusions reached in this study relying on Bultman's argument are purely theoretical to the extent that they rely on that argument.

Conclusions

The strongest conclusion to draw from this data that there is not one unified opinion concerning homosexual marriage within the Christian faith. Identifying with nearly every major Christian denomination cannot be proven to have a statistically-significant effect on opinions concerning homosexual marriage. Identification with only one Christian denomination was shown to have a statistically-significant effect on rendering an opinion on homosexual marriage, and that was identifying as an Evangelical Protestant. This data confirms that there is something unique about this denomination – separate from the Christian canon at-large – which causes members of this denomination to oppose homosexual marriage.

This data can also help us understand the people who oppose homosexual marriage within this denomination. According to the data results, these people are going to primarily be older heterosexuals who interpret the Bible literally, are not college educated, and attend church every Sunday.

Moreover – and perhaps most importantly – the data proves that opinions concerning homosexual marriage are related to partisanship. This means that Christians who oppose homosexual marriage are very likely to be morally-traditional, conservative members of the Republican Party. Likewise, Christians who support homosexual marriage are very likely to be less morally-traditional, liberal members of the Democratic Party. And since Bultman has

established that any interpretation of the Bible is influenced by the biases of the interpreter(s), then these results reject the null hypothesis (that ideological bias has no effect on Christian views of homosexual marriage) and support the initial alternative hypothesis that ideological bias *does* influence Christian views of homosexual marriage.

Discussion

A useful way to understand how these results help us address the initial hypothesis is by looking at the logical intersections of the two main conclusions from the analysis: that partisanship and approval of homosexual marriage are related to one another, and that Evangelicals are motivated in their stance concerning homosexual marriage differently from the greater Christian canon and separate from the Bible. This is because neither of these traits – partisanship or Evangelical identification – can tell us about the primary motivations of Christians who have opinions on homosexual marriage on their own. But, when we think about Christians who embody both of these characteristics, we may reach strong inferences about the primary motivations of this “modern crusade”.

We will use an abstract person for this discussion. Let us say we are looking at an Evangelical Christian who is ideologically-biased and takes a stance on homosexual marriage. Given the established evidence, this Christian is likely to be motivated in their stance concerning homosexual marriage by partisanship, not their religious beliefs. The reasoning for this is twofold.

First, we know that their stance is going to be affected by their ideological bias if we assume Bultman’s argument to apply: any interpretation of the Bible is going to be influenced by the personal biases of those who make the interpretations. So when this Christian interprets the Bible concerning the subject of homosexual marriage, their partisanship is going to influence or even motivate that opinion. Second, whereas partisanship may motivate this Christian’s stance, the

Bible will likely not. This rationale comes from the regression results concerning denominational affiliation and biblical interpretation. Evangelical affiliation was shown to be the only Christian affiliation which – by virtue of that affiliation itself – would influence one’s opinions concerning homosexual marriage. Furthermore, literal biblical interpretation was shown to influence opinions concerning homosexual marriage separate from any Christian affiliation. This means that something motivates Evangelical Christians to come to the opinions on homosexual marriage they do by virtue of that affiliation and separate from the Bible.

So what motivates this Christian’s stance on homosexual marriage? At the very least, it is not likely the Bible. Because this Christian is Evangelical, they look at the Bible differently from any other type of Christian and use it to justify their preexisting beliefs on the subject of homosexual marriage. This makes it all the more likely that partisanship primarily motivates their stance since we know it will influence their opinions if they come to that interpretation on their own. For this Christian, the Bible does not necessarily serve as the “font of their faith”, but rather as a tool to justify their politically-based beliefs. For this Christian, this “modern crusade” is likely motivated by politics, not the Bible.

But what about those Christians who do not come to their own interpretation of the Bible concerning homosexual marriage but still render an opinion on that idea? Can something else explain the political bias of these Christians on the subject of homosexual marriage in that case? Consistent with the argument set out by Bultman, interpretations of the Bible concerning homosexual marriage are biased if the interpreters are biased themselves (in this case, ideologically-biased). But the survey data suggests that there is a large number of Christians who do not have a firm understanding of the Bible and attend Church on a regular basis. Recalling the argument set out by Button, Rienzo and Wald, this would mean these Christians likely defer to the

interpretive opinions of their pastors as opposed to coming to biblical interpretations of their own on this subject (1997).

If a Christian defers to the interpretive stance of their pastor(s), can that explain why partisanship is related to opinions on homosexual marriage?

This is where addressing the second research question becomes important. If a Christian defers to the interpretive stance of their church pastor(s) on the subject of homosexual marriage and their pastor(s) is/are shown to be ideologically-biased, then that may explain why ideological bias is related to opinions on homosexual marriage for that Christian. Since a pastor(s) would be ideologically-biased, then that bias would influence the interpretation of the Bible they preach to their congregants. As such, if a Christian were to defer to the opinions of their pastor(s) on the subject of homosexual marriage – as opposed to coming to their own interpretation of the scripture – then their opinions concerning homosexual marriage would be influenced by partisanship.

In order to address this second research question, this study will engage in a qualitative content analysis of the sermons preached by two Baptist churches which have opposing public stances on the subject of homosexual marriage. If the pastors of these sermons are shown to be ideologically-biased – consistent with the respective stances of liberal and conservative ideology on homosexual marriage – then that could explain why their congregants may be motivated in their stance concerning homosexual marriage by partisanship. If these pastors are not ideologically-biased, then that would challenge any notion that they are responsible for the relationship between partisanship and opinions concerning homosexual marriage in their congregants.

Qualitative Content Analysis

Data and Methods

The data used in this study was collected from the websites of two different Baptist churches: the Munford Baptist Church (MBC) in Munford, TN and the New Millennium Baptist Church (NMBC) in Little Rock, AR. These two churches are going to be used because each have specific qualities which make them perfect subjects in addressing the second research question in this study. If a Christian does not come to their own interpretation of the Bible – instead choosing to defer to the interpretive opinions of pastors they listen to – can that opinion concerning homosexual marriage still be foundationally motivated by an ideological bias? Looking at these churches may provide an answer.

First, both churches are associated with the Baptist denomination, which has already been shown to be a Christian denomination of focus in this study (refer to *Figure 4* to see that in the ANES survey, the “Evangelical Protestant” option includes “Baptists, Pentecostals, and other evangelical groups”). Second, both of these churches take opposite and public stances on the subject of homosexual marriage. We know this because the MBC is a registered member of the Southern Baptist Convention (SBC) as of 2018 (Wilson 2015). By this fact alone, the MBC assumes a public stance against homosexual marriage. This is because the SBC explicitly forbids accepting homosexual marriage as a legitimate institution in its constitution. Specifically, it says the following:

RESOLVED, That the messengers to the Southern Baptist Convention meeting in New Orleans, Louisiana, June 19–20, 2012, oppose any attempt to frame “same-sex marriage” as a civil rights issue; and be it further RESOLVED, That we deny that the effort to legalize “same-sex marriage” qualifies as a civil rights issue since homosexuality does not qualify as a class meriting special protections, like race and gender... (*SouthernBaptistConvention.net*).

And while the MBC takes a public stance against homosexual marriage, the NMBC takes a public stance in favor of homosexual marriage. The NMBC is a registered member of AWAB, which has already been established throughout the review of literature as an organization with “the unique call to be The National Voice for Lesbian, Gay, Bisexual, Transgender, Queer, and Allied Baptists in the US...” (AWAB.org. 2015). The NMBC also has a similar statement on their own website where they advertise themselves as “Inclusive, Progressive, and Welcoming Followers of Jesus Christ” (*NewMilleniumChurch.us*). Furthermore, it is notable that Allan Boesak – a famous black liberation theologian who supports homosexual marriage – preaches at the NMBC regularly (*CharterForCompassion.org*; *NewMilleniumChurch.us*). This is great for this study because it is inherently perplexing that two different churches – of the same denomination nonetheless – are able to take the same biblical scripture and come to two completely different interpretations on the subject of homosexual marriage. I hypothesize that the reason these two churches have these opposing stances on the subject of homosexual marriage is because they are motivated in those interpretations by opposing ideological orientations.

In order to test this hypothesis – as well as continuing to test the initial hypothesis – this study will take advantage of the third unique quality shared across these churches. Both of these churches have been uploading their sermons to their respective websites for years now; the MBC has been uploading audio recordings of sermons and summaries written by the delivering pastor(s) of those sermons since 2012, whereas the NMBC has been uploading video recordings of sermons and summaries written by the delivering pastor(s) of those sermons since 2010 (*MunfordBaptistChurch.org*; *NewMilleniumChurch.us*). And so, for this study I downloaded every sermon recording and summary from each church’s website from when they each began recording through the end of 2017 for analysis. This resulted in collecting 312 sermons from the MBC with

an average of 592.4 words per summary, and 337 sermons with an average of 2086.8 words per summary from the NMBC. All of this data is included in *Figure 19*.

Though there was a very similar number of sermon recordings and summaries collected from each church's website despite a two-year difference in beginning to record sermons online, this can be explained by the fact that each church would sometimes upload sermons more or less than just every Sunday per month: sometimes a church would upload sermon recordings from holidays or special occasions which did not fall on a Sunday, or a church did not upload during a period of technical difficulty or break for the pastor(s) (*MunfordBaptistChurch.org*; *NewMilleniumChurch.us*). Furthermore, there is a mentionable difference in the average word count for the summaries created by each church. On average, sermon summaries created by the NMBC had about 1500 more words than those created by the MBC. Though there may be some risk that these factors will impair the value of this data for use in subsequent analyses, this risk will be mitigated because of how these sermons are going to be analyzed.

But before analyzing these sermons for content which may indicate an ideological bias on behalf of the pastors giving them, it is important to recognize just *what* these pastors are saying about the subject of homosexual marriage in their sermons. As such, I coded all of these sermons for inclusion of terms which would indicate that homosexual marriage was an intended topic of discussion for that sermon. These terms included "homosexual", "same-sex", "same sex", "gay" and "lesbian". The actual term "marriage" was not coded for so as to ensure that sermons which talked about marriage generally – and not homosexual marriage – were excluded from reference in this study. This produced conservative measurements for mentions of homosexual marriage, and helped to maintain the quality of any results.

After coding for the terms listed above, it was found that homosexual marriage was discussed in 5 out of 312 sermons by the MBC and in 41 out of 336 sermons by the NMBC. These results are shown in *Figure 19*, and examples of sermons from each church referencing homosexual marriage are shown in *Figure 22* and *Figure 23*. Though homosexual marriage is discussed much less by the MBC than the NMBC (sermons concerning homosexual marriage comprised 1.6% of all of the MBC's sermons, whereas they comprised 12.20% of all of the NMBC's sermons), this information tells us that these sermons are relevant for analysis in this study. If the pastors who gave these sermons are found to be ideologically-biased, then that means the beliefs concerning homosexual marriage of congregants who relied on these sermons to act as the foundation for those beliefs are still motivated by ideological bias at a foundational level.

In order to determine if the pastors of these sermons are ideologically-biased, this study will employ a qualitative data analysis method conceived and validated by Michael D. Robinson, Ryan L. Boyd, Adam K. Fetterman, and Michelle R. Persich in their study, "The Mind Versus the Body in Political (and Nonpolitical) Discourse: Linguistic Evidence for an Ideological Signature in U.S. Politics" (2017). What Robinson et al. discovered was a method of text analysis which could indicate whether or not the author of a text is ideologically-biased and, if so, whether they are biased to be more liberal or conservative.

The foundation of their method resides in the different ways that liberals and conservatives think when compared to each other. Liberals tend to be more open to new experiences than conservatives, which can indicate that they live more active mental lives comparatively (Carney, Jost, Gosling and Potter 2008; McCrae and Sutin 2009). Liberals also generally are shown to have a higher need for cognition, meaning that they tend to think more deeply and deliberatively when compared to conservatives (Crowson 2009a; Cacioppo, Petty, Feinstein and Jarvis 1996). They

also tend to score higher on interrogative complexity tests, indicating that they are more prone to sophisticated psychological thinking over polarized thinking (Jost, Glaser, Kruglanski and Sulloway 2003; Tetlock 1983). Furthermore, neurological evidence has been discovered which supports the idea that the brains of liberals are more prone to attempting to resolve logical conflicts and discrepancies (Amodio, Jest, Master and Yee 2007). All of this supports the idea that liberals are more mentally-focused in their preferences and methods of thinking than conservatives are (Robinson et al. 2017).

And whereas liberals are more mentally-focused and explorative in their cognitive functions, conservatives have been shown to be more bodily-focused and more inclined to bypass effortful forms of thinking when they can (Robinson et al. 2017). When compared to liberals in testing, conservatives have been shown to score higher in dogmatism, or rigid adherence to preexisting belief(s) (Crowson 2009b; Altemeyer 1998). In similar tests, conservatives also score higher in needs for structure, order and closure – things that are consistent with greater close-mindedness (Chirumbolo 2002; Jost et al. 2003; Peterson, Smith, Tannenbaum and Shaw 2009). Furthermore, in a meta-analysis, Jost et al. found that one of the strongest predictors of political ideology was death anxiety, which indicated that conservatives are much more concerned about the well-being of their bodies than liberals are (2003). Conservative moral values also have been recognized to emphasize the purity and sanctity of the body more than liberal morals do, and so conservatives comparatively react with more disgust to bodily taboo (e.g., ingestion of foul substances, blood and gore, and unusual sexual practices) (Grahm, Haidt and Nosek 2009; Inbar, Pizarro and Blood 2009; McAdams et al. 2008).

These comparisons between liberals and conservatives are important because they allow us to use operant measures to assess ideological bias in this analysis. Operant measures seek to

determine how often subjects spontaneously mention themes consistent with a tested hypothesis without using a specific stimulus or question on the subject (McClelland et al. 1989). Robinson et al. utilized operant measures in their study because they have been shown to be useful in predicting motivation-relevant outcomes of a spontaneous nature (McClelland et al. 1989; 2017). In replicating Robinson et al.'s analysis method, this study will analyze the collected data by looking for specific types of spontaneously-mentioned words or phrases which may reflect some ideological bias.

Consistent with method of analysis used by Robinson et al., this study relied on the Linguistic Inquiry and Word Count (LIWC) program (2017). The LIWC program functions by counting the number of words in a text matching a predefined dictionary, with equal weight given to every word (Tausczik and Pennebaker 2010). Consistent with an operant measure, categories of words scored by the LIWC are intended to reflect “spontaneous, moment-to-moment variations in consciousness” (Pennebaker, Mehl and Niederhoffer 2003). So, in using the LIWC program for their study, Robinson et al. relied on the “cognitive process” and “biological process” categories of the LIWC dictionaries when analyzing various texts in order to code for spontaneous mention of words or phrases which indicate an ideological bias: “cognitive process” words for indicating a liberal bias and “biological process” words for indicating a conservative bias (2017). Both of these categories were extensively developed on the basis of face validity, the use of a thesaurus, a theoretical examination of relevant literatures, input from raters, and other considerations (Pennebaker et al. 2015; Pennebaker et al. 2003; Pennebaker and King 1999; Tausczik and Pennebaker 2010). In total, the cognitive process category includes 768 words (e.g., “explain,” “hypothesis,” “theory,” and “understand”) and the biological process category includes 740 words

(e.g., “cough,” “digest,” “fatigue,” and “perspire”). Dictionaries listing the entirety of each category of words can be found in the Appendix in *Figure 20* and *Figure 21*.

Using these word categories to analyze various texts, Robinson et al. found what percentage of words from each category comprised the texts, z-scored the results for each category to make them comparable to one another (by making the mean of each set of results “0” and the standard deviation of each set of results “1”) and then subtracted the z-scored “biological process” results from the z-scored “cognitive process” results (2017). This method created what Robinson et al. defined as a “mind-body” index; since the predicted value of a text without an ideological leaning is “0”, a positive score in this index indicates that the author of an analyzed text is liberally-biased, whereas a negative score indicates that the author of an analyzed text is conservatively-biased (2017).

In order to test ideological bias in pastors at the MBC and the NMBC, this study employed the same method as that established by Robinson et al. First, the summaries of all 312 sermons from the MBC and all 337 sermons from the NMBC were analyzed using the LIWC to determine the percentage of “cognitive process” and “biological process” words in each sermon. Then every score was z-scored, the z-scored “biological process” results were subtracted from the z-scored “cognitive process” results, and the resulting “mind-body” index of each church was measured against each other in an ANOVA in order to determine if the results of this analysis were statistically-significant. Then, after all the sermons from the MBC and NMBC were measured against each other, the same process was replicated for only the sermons from each church which referenced homosexual marriage in order to see if there was a notable difference between results. Given that the MBC is recognized to have a public stance against homosexual marriage, they are predicted to score negatively on the mind-body index (reflective of a conservative bias). Likewise,

given that the NMBC is recognized to have a public stance supporting homosexual marriage, they are predicted to score positively on the mind-body index (reflective of a liberal bias).

If both of these predictions are met and the results are shown to be statistically-significant, then those results would serve as evidence supporting the hypothesis that these pastors are responsible for the relationship between partisanship and opinions concerning homosexual marriage in their congregants, at least to some extent. If not, then the data would suggest the opposite: that these pastors are not responsible for any relationship between partisanship and opinions concerning homosexual in their congregants.

Results

After utilizing the method discussed above to analyze all the sermons from each church, the MBC produced a mind-body index of $-1.061e-09$ and the NMBC produced a mind-body index of $-1.292e-08$ (see **Figure 24** for raw data; see **Figure 25** for results). To see examples of how these sermons were coded by the LIWC program, refer to **Figure 22** and **Figure 23**.

These results do not match the predictions made for each church. The MBC received a negative mind-body index, which would normally indicate the pastor(s) there having an overall conservative bias; that is consistent with the earlier prediction. But, the NMBC also received a negative mind-body index, which does not match the prediction initially made because it would indicate that the pastors at the NMBC are conservatively-biased, not liberally-biased. Furthermore, though each church produced a negative mind-body index, this does not mean that the pastors from each church are conservatively-biased because of how small these results are. While the scores of each mind-body index are expected to be close to zero (because of the fact that the data was z-scored earlier on), these values are *much* closer to zero than the mean values produced by Robinson et al.'s study. For example, their study produced mind-body indexes of 0.14, -0.14, 0.25, and -

0.17. Though these values seem small, they are over *billions* times larger than those values produced in this study. These leanings are too small to be considered statistically significant; this was confirmed in the ANOVA; $F(1, 645) = 0.000$, $\text{Prob}>F = 1.000$, $\text{Prob}>\chi^2 = 0.181$ (see **Figure 26**).

But what about the sermons which reference homosexual marriage? Is there a meaningful difference between looking at all the sermons from both churches and just the sermons which reference homosexual marriage?

Utilizing the same method above for analyzing the sermons from each church referencing homosexuality, the MBC produced a mind-body index of $-.00713588$ and the NMBC produced a mind-body index of $.17925631$ (see **Figure 24** for raw data; see **Figure 27** for results). At first glance, these results do match the predictions made for each church: the MBC produced a negative mind-body index, which would indicate that the pastor(s) at that church are conservatively-biased when they talk about homosexual marriage; and the NMBC produced a positive mind-body index, which would indicate that the pastor(s) at that church are liberally-biased when they talk about homosexual marriage. These values are also much closer to the mind-body indexes produced by Robinson et al.'s study and are much larger than the values produced for each church when analyzing all of their sermons collectively.

The problem with this data is that it is not statistically-significant. After finding the mind-body index of the sermons of each church referencing homosexual marriage, an ANOVA was performed comparing the data between the two churches. Though the results in the ANOVA were much closer to being statistically-significant than when looking at all the sermons from each church, they still could not meet a 95% confidence threshold (see **Figure 28**). This means we

cannot reject the null hypothesis in this case, and must conclude that there is not enough evidence to suggest that pastors from either the MBC or NMBC are ideologically-biased.

Limitations

As stated earlier, this study relied primarily on the sermon summaries written by the pastors of the MBC and the NMBC for this study. Though recordings of the sermons were collected as well, no efficient way of transcribing all of the 600+ sermons in a timely manner was discovered in the course of this research, meaning that they could not be directly analyzed using the LIWC program. This means that there could have been relevant content stated during these sermons – content which may have indicated an ideological bias – which did not make it into the written summaries. As such, this could be a possible explanation why the results were not statistically significant.

It is also equally as possible that there would be near-to-no difference in outcome between analyzing the sermons themselves and their written summaries. This is because the method employed by Robinson et al. is not concerned with looking for specific ideas or phrases in their coding method (such as a rant about Trump or Hillary during the past election cycle), but is rather concerned with analyzing *how* someone speaks and analyzing their ideological leaning on a subconscious, foundational level (2017). As such, it can be just as probative to analyze a pastor's sermons as looking at their written summaries of those sermons because both are mediums through which the pastor expresses him/herself, which means they can both be used to measure the subconscious ideological leaning of said pastor.

Another fact to take notice of is that the MBC and the NMBC each have a different number of pastors that regularly preach to their respective congregations. Whereas Todd Wilson has been the only pastor to deliver the sermons at the MBC (except for a few instances where he was sick,

unavailable, etc.), the NMBC regularly rotates through a handful of pastors (with Wendell Griffen seeming to deliver sermons most of the time) (*MunfordBaptistChurch.org*; *NewMilleniumChurch.us*). This does add an element of incongruity to the comparative analysis.

But, this also may not have any relevant effect on the data for the purposes of this study. Because we are primarily concerned with the ideological bias of the MBC and the NMBC on the whole, it would also make sense that we take into account the different ideological leanings of each pastor (if there are more than one) to gain an understanding of how the average sermon from each church may be ideologically biased.

It also needs to be recognized that the process for coding for sermons which reference homosexual marriage is a very subjective type of analysis. For every sermon which referenced one of the terms used for coding (see *Figure 19*), I had to read the sermon and make the decision of whether or not the sermon was referring to homosexual marriage. Whereas I may say that a sermon refers to homosexual marriage, someone else reading the sermon may think differently. This is a risk of most types of qualitative analyses – though – and is standard in this field of study (Babbie 2004).

Lastly, any conclusions made using this data only pertains to the MBC and the NMBC with 100% certainty. What this data is useful for is to either support or not support an idea and to help explain phenomena; it cannot be used to prove or disprove an idea conclusively.

Conclusions

The data does not support the hypothesis that the MBC and the NMBC are ideologically biased in their interpretations of the Bible. As such, we must accept the null hypothesis that there is not a statistically-significant association between the pastors at these churches and any kind of partisanship.

Recalling Bultman's argument, because we cannot prove either of these churches to be ideologically biased to a statistically-significant degree, we cannot prove that their interpretations of the Bible are primarily motivated by partisanship. This means that we cannot hold the pastors of these churches responsible for how the partisanship of their congregants influences their opinions on homosexual marriage.

Discussion

One interpretation of the data could be that the pastors at the MBC and the NMBC are engaging in the most idealistic form of exegesis possible. As established earlier, the goal of exegesis is to attempt to interpret the Bible while removing all personal bias from that interpretation. But – as discussed with Bultman – this is ultimately impossible: one's personal biases are always going to influence their interpretation of scripture to some extent. So perhaps we do have pastors at each church who lean one way or another on an ideological scale, but then they actively recognize and attempt to remove their biases from their interpretations of the scripture. In that case, this could be an empirical measurement of what happens when exegesis is rigorously attempted: these pastors cannot exclude their personal biases entirely, but they do get close enough so as to not bias their interpretations themselves.

But regardless of the intentions of these pastors, we cannot hold them responsible for the partisanship of any of their congregants pertaining to homosexual marriage. Another interpretation of these results is that – even if Christians who attend these churches are motivated in their stances on homosexual marriage by partisanship – those congregants' stances on homosexual marriage are still going to be influenced by the religious pursuits of their pastors independently from any partisanship. The motivations of these Christians would be consistent with trends in earlier research, such as the Sherkat et al. model in *Figure 1*.

Another possible interpretation of this data is – instead of these churches influencing how their congregants think about homosexual marriage – that congregants chose to attend these churches based on the stances each church takes on politically-relevant subjects like homosexual marriage. The reasoning for this claim is founded in the literature discussing how conservatives and liberals think differently when compared to each other. Conservatives are much more likely to take the world at face value, whereas liberals are much more likely to question it (Robinson et al. 2017). Conservatives are much more likely to adhere to rigid preexisting beliefs, whereas liberals are much more open to exploring new possibilities and resolving logical conflicts (Crowson 2009b; Altemeyer 1998; Amodio et al. 2007). So when a person is deciding what religion, denomination or church to devote themselves to, it is logical that they are going to devote themselves to a faith which is consistent with their own personal cognitive qualities. After all, in a place like the Bible Belt where there are myriads of different churches to attend within Christian faith alone, people have to be able to make distinctions between them all in order to decide which to devote themselves to.

So it makes sense that conservatives would choose to attend a church which opposes homosexual marriage: when conservatives read passages like Leviticus 18:22 – which states “You shall not lie with a male as with a woman; it is an abomination” (NRSV) – and take the meaning at face value, it is easy to see why they would interpret the Bible to oppose homosexual marriage since they do not question the words on the page. Likewise, it makes sense that liberals would choose to attend churches which approve of homosexual marriage: when a liberal reads passages like Leviticus 18:22, they are much more likely to question the meaning of the text than to accept it at face value, thereby coming to a different interpretation of the scripture concerning homosexual marriage. So while the pastors of the MBC and the NMBC may not be ideologically-biased in their

views on homosexual marriage, it is possible that their congregants chose to accept their interpretations because those interpretations justified their politically-based stances.

While the latter interpretation may indicate that Christians who attend these churches are primarily motivated in their stances concerning homosexual marriage by partisanship, this is dependent on whether or not the main reason these Christians chose to attend their churches was because of their public stances on subjects like homosexual marriage. Perhaps it is the case that congregants attend these churches because they serve as popular spaces in the surrounding community. Perhaps it is the case that a congregant was born into the community and stays due to family connections. Perhaps it is the case that these are the only Baptist churches in reasonable traveling distance of their congregants. There can be any number of reasons why congregants attend these churches, and – although partisanship can have a strong influence in determining which church a Christian attends – having any other reason for attending these churches than their stances on homosexual marriage would challenge the idea that these Christians are primarily motivated by partisanship in that choice.

So to address the initial hypothesis in this study: do politics primarily motivate this “modern crusade”? Yes and no. There is evidence to suggest that there is a mix of different kinds of Christians on both sides of this movement with different kinds of primary motivations. Some Christians just want the Bible to say what they want it to so that their beliefs can be justified; other Christians – though possibly influenced by ideological bias – are just trying to follow their faith the best they can.

The main takeaway from this study is that it is improper to overgeneralize about a demographic based on a couple defining characteristics. We know that not every Christian has the same stance on homosexual marriage. But even among those groups of Christians who do or do

not support homosexual marriage, there is variation among those groups as well! These groups are not perfectly homogenous: they are comprised of intricate and complicated human beings, each of whom are unique and different from everyone else in their respective groups.

And so, when next you talk with someone about homosexual marriage, ask them why they believe the way they do, and they say something to the effect of “Because the Bible says so,” look at them with an eye of skepticism. It *is* possible that they truly believe that the Bible condemns homosexual marriage. It is also just as likely that they are ideologically-biased and allowed that bias to drive their beliefs on that subject. Both possibilities are realistic, and neither are disproven.

Avenues for Further Research

For the interested reader, there are a couple avenues of research to continue from where this study leaves off. The data in this study can serve as a great starting point for any researcher who is interested in exploration of Christian views of homosexuality, or even the intersections between Christianity and politics generally.

This type of analysis is considered to be a cross-sectional analysis of different types of data (Schutt 2006). That is, all the data used in this research was collected during a single period of time. While this data is certainly useful for telling us about how Christians view homosexual marriage generally, it tells us very little about how those views have developed over time. This is where a longitudinal research design could be very helpful: one possible avenue of further research is to look at survey data or similar data spanning over multiple years and seeing how these views may have changed over time (Schutt 2006). Have Evangelicals always been the only Christian affiliation which inherently opposes homosexual marriage? Have other Christian denominations changed their views over time? Addressing these kinds of questions can be immeasurably helpful in looking at how views of biblical scripture concerning homosexual marriage have changed over time and how those changes may or may not have been influenced by politics.

Another possible avenue for further research could be exploring the reasons why Christians choose to attend the churches they devote themselves to. I admit that interviews were originally intended to be conducted in the course of this study, but were not completed due to unforeseen circumstances. By interviewing Christians who attend churches which take public stances on subjects like homosexual marriage, one can learn whether or not those public stances were a primary consideration for those Christians to attend those churches; this may lead to a deeper understanding about the motivations of these Christians concerning homosexual marriage.

Furthermore, by conducting interviews with Evangelical Christians, one can explore exactly what *is* unique about these Christians which motivate their stance on homosexual marriage. Is it political bias? Is it something else? The data collected from this study cannot definitively answer this question, so the best way to understand these Christians may be just to talk to them and ask: why?

Of course, asking that question may be less effective since a likely answer will be something to the effect of “Because the Bible says so!” In this case, it is important to try and ask about whether or not they interpret the Bible themselves, or whether or not these Christians defer to the interpretive opinion(s) of their pastor(s). This can be an effective method of potentially validating Bultman’s argument because – ultimately – any conclusions made utilizing Bultman’s argument in the course of this study are theoretical to the extent they were utilized.

Appendix

Figure 4. Approval of Same-Sex Marriage

Should gays and lesbians be allowed to marry?

SHOULD THEY BE ALLOWED TO MARRY?	FREQUENCY	PERCENT	CUMULATIVE
SHOULD ALLOW	2,111	58.67	58.67
ALLOW CIVIL UNIONS ONLY	853	23.71	82.38
SHOULD NOT ALLOW	634	17.62	100.00
TOTAL	3,598	100.00	

*Recoded as a dichotomous variable, with 0 meaning to prohibit homosexuals from traditional marriage and 1 meaning approval of homosexuals to engage in traditional marriage. For the purposes of this project, the response “Allow Civil Unions Only” from has been recoded as a zero because this project is not concerned with whether or not same-sex couples should receive the same benefits as male-female married couples (as defined by allowing *only* civil unions), but rather with one’s opinion on giving homosexuals the legal right to marry according to the Christian tradition.

Figure 5. Religious Affiliation

What is your religious preference or affiliation? The mainline Protestant category includes most Presbyterians, Methodists, and Lutherans, along with some smaller Protestant denominations. The evangelical Protestant category includes Baptists, Pentacostals, and a number of smaller evangelical groups. The other Christian group includes Mormans, Jehovah’s Witnesses, Eastern Orthodox churches, along with other Christian churches not considered Protestant or Roman Catholic.

RELIGIOUS AFFILIATION	FREQUENCY	PERCENT	CUMULATIVE
CATHOLIC	790	21.92	21.92
MAINLINE PROTESTANT	749	20.78	42.70
EVANGELICAL PROTESTANT	989	27.44	70.14
OTHER CHRISTIAN	158	4.38	74.53
JEWISH	75	2.08	76.61
NON-CHRISTIAN	92	2.55	79.16
NONE	751	20.84	100.00
TOTAL	3,604	100.00	

*Recoded into four different dichotomous variables: “Catholic”, “Mainline Protestant”, “Evangelical Protestant”, and “Other Christian”, with “0” representing the fact that the respondent does not affiliate with that denomination, and “1” indicating that the respondent does affiliate with that denomination.

*Though this question does not include many other non-Christian denominations by name, “Non-Christian” and “None” options are both included in order to account for all possible responses.

Figure 6. Biblical Interpretation

Which of these statements comes closest to describing your feelings about the Bible?

BIBLE INTERPRETATION	FREQUENCY	PERCENT	CUMULATIVE
WORD OF GOD	1,001	27.87	27.87
WORD OF GOD BUT NOT LITERAL	1,671	46.52	74.39
WORD OF MAN	920	25.61	100.00
TOTAL	3,592	100.00	

*Recoded into a single dichotomous variable measuring whether or not respondents interpret the Bible to be literally true. In this variable, "0" represents a respondent who indicates that they do not interpret the Bible to be literally true, and "1" represents a respondent who indicates they do interpret the Bible to be literally true.

Figure 7. Church Attendance

How often do you attend religious services, apart from occasional weddings, baptisms or funerals?

CHURCH ATTENDANCE	FREQUENCY	PERCENT	CUMULATIVE
EVERY WEEK	1,316	22.38	22.38
ALMOST EVERY WEEK	693	11.79	34.17
ONCE OR TWICE A MONTH	615	10.46	44.63
FEW TIMES A YEAR	880	14.97	59.59
NEVER	2,376	40.41	100.00
TOTAL	5,880	100.00	

*Recoded into an ordinal measurement showing how often respondents attend church so that "0" represents someone who never attends church, and "5" represents someone who attends church every week.

Figure 8. Age

What is your age?

AGE	FREQUENCY	PERCENT	CUMULATIVE
18-24	286	8.05	8.05
25-34	615	17.31	25.36
35-44	554	15.59	40.95
45-54	588	16.55	57.50
55-64	702	19.76	77.26
65-74	522	14.69	91.95
75+	286	8.05	100.00
TOTAL	3,553	100.00	

*Has not been recoded, and so measures age as an ordinal variable with "0" representing a respondent of age 18-24, and "7" representing a respondent older than 75 years old.

Figure 9.

Race/Ethnicity

Respondent's racial self-identification.

RACE/ETHNICITY	FREQUENCY	PERCENT	CUMULATIVE
WHITE	2,631	72.56	72.56
BLACK	343	9.46	82.02
HISPANIC	373	10.29	92.31
ASIAN-AMERICAN	114	3.14	95.45
OTHER	165	4.55	100.00
TOTAL	3,626	100.00	

*Recoded into three different dichotomous variables: "Black", "Asian", and "Hispanic". For each of these variables, identifying with the race/ethnicity is represented with a "1", and not identifying with the race/ethnicity is represented with a "0". "White" is not given its own independent variable so that it can act as a "base variable" to measure all other races/ethnicities against; this is to say that any regression results concerning racial/ethnic identification and opinions concerning homosexual marriage will be relative to "White" opinions concerning homosexual marriage.

*Though this does not include racial categories like Middle-Eastern, Islandic, etc., the "Other" option does account for other ethnicities not listed. Seeing that the "Other" response accounted for less than five percent of survey respondents, this will not have a significant effect on the analysis.

Figure 10.

Gender

Gender of respondent

GENDER	FREQUENCY	PERCENT	CUMULATIVE
MALE	1,690	46.74	46.74
FEMALE	1,917	53.01	99.75
OTHER	9	0.25	100.00
TOTAL	3,616	100.00	

*Recoded into a single dichotomous variable: "Male". In this variable, "0" represents a respondent who does not identify as male, where "1" represents a respondent who does identify as male. "Female" is not given its own variable so that it can act as a base variable for "Male" to measure itself against; regression results concerning male opinion of homosexual marriage will be primarily in relationship to female opinions of homosexual marriage. Though "Other" could possibly be coded into its own variable, this is not being done in this project given the size of the responding population (which constitutes only 9 respondents, or 0.25% of the total sample population). This project is only concerned with using sample populations which are large enough to give us statistically-sound inferences.

Figure 11.

Sexual Orientation

Do you consider yourself to be heterosexual or straight, homosexual or gay, or bisexual?

SEXUAL ORIENTATION	FREQUENCY	PERCENT	CUMULATIVE
HETEROSEXUAL	3,366	94.37	94.37
GAY/LESBIAN	99	2.78	97.14
BISEXUAL	102	2.86	100.00
TOTAL	3,567	100.00	

*Recoded into a single dichotomous variable: "Heterosexual", with "0" representing a respondent who does not identify as heterosexual and "1" representing a respondent who does identify as heterosexual. "Gay/Lesbian" and "Bisexual" are not given their own variables so that heterosexual opinions of homosexual marriage can be measured against gay/lesbian and bisexual opinions of homosexual marriage.

Figure 12.

Education

What is the highest level of school you have completed or the highest degree you have received?

LEVEL OF EDUCATION	FREQUENCY	PERCENT	CUMULATIVE
LESS THAN HS	230	6.36	6.36
HS DIPLOMA	674	18.63	24.99
SOME COLLEGE	1,268	35.05	60.03
COLLEGE GRADUATE	843	23.30	83.33
GRADUATE DEGREE	603	16.67	100.00
TOTAL	3,618	100.00	

*Recoded into a single dichotomous variable: "College Graduation". In this variable, "0" represents a respondent who has not completed a college undergraduate education and "1" represents a respondent who has completed a college undergraduate education.

Figure 13.

Marriage

Are you now married, widowed, divorced, separated or never married? Are you currently living with a partner, or not?

MARITAL STATUS	FREQUENCY	PERCENT	CUMULATIVE
MARRIED	1,815	49.99	49.99
DOMESTIC PARTNER	339	9.34	59.32
WIDOWED	239	6.58	65.90
DIVORCED/SEPARATED	547	15.06	80.97
NEVER MARRIED	691	19.03	100.00
TOTAL	3,631	100.00	

*Recoded into a single dichotomous variable: "Marriage", with "0" representing a respondent who has never married before and "1" representing a respondent who has married at least once at some point in the past.

Figure 14.

Moral Traditionalism

Index of support for traditional moral values, built from how strongly one agrees/disagrees with the following statements:

(1) The world is always changing and we should adjust our view of moral behavior to those changes (reversed); (2) The newer lifestyles are contributing to the breakdown of our society; (3) We should be more tolerant of people who choose to live according to their own moral standards, even if they are very different from our own (reversed); and (4) This country would have many fewer problems if there were more emphasis on traditional family ties.

Those who rank high on this index were more likely to select the traditional moral position on these items.

MORAL TRADITIONALISM	FREQUENCY	PERCENT	CUMULATIVE
LOW TRADITIONALISM	738	20.39	20.39
2	951	26.27	46.66
3	859	23.73	70.39
4	656	18.12	88.51

HIGH TRADITIONALISM	416	11.49	100.00
TOTAL	3,620	100.00	

*Has been unchanged for the purposes of this study, and so will remain an ordinal measurement variable. In this variable, “1” will represent a respondent who scored low on the moral traditionalism index and was determined to have a “Low Traditionalism”; “5” will represent a respondent who scored high on the moral traditionalism index and was determined to have a “High Traditionalism”.

Figure 15. Ideology

Where would you place yourself on this seven point liberal/conservative scale?

IDEOLOGY	FREQUENCY	PERCENT	CUMULATIVE
VERY LIBERAL	133	3.70	3.70
LIBERAL	458	12.75	16.45
SLIGHTLY LIBERAL	600	16.70	33.15
MODERATE	818	22.77	55.91
SLIGHTLY CONSERVATIVE	846	23.55	79.46
CONSERVATIVE	593	16.50	95.96
VERY CONSERVATIVE	145	4.04	100.00
TOTAL	3,593	100.00	

*Will remain unchanged for this purposes of this study, and will serve as an ordinal measurement variable: “Ideology”. In this variable, “1” will represent a very liberal ideology and “7” will represent a very conservative ideology.

Figure 16. Political Party Affiliation

Generally speaking, do you consider yourself a Democrat, a Republican, an Independent, or what? If Democrat or Republican, would you call yourself a strong Democrat/Republican or a not very strong Democrat/Republican? If independent, do you think of yourself as closer to the Republican Party or to the Democratic Party?

RACE/ETHNICITY	FREQUENCY	PERCENT	CUMULATIVE
STRONG DEMOCRAT	786	21.05	21.05
WEAK DEMOCRAT	483	13.24	34.28
INDEPENDENT DEMOCRAT	427	11.70	45.99
INDEPENDENT	473	12.96	58.95
INDEPENDENT REPUBLICAN	442	12.11	71.06
WEAK REPUBLICAN	440	12.06	83.12
STRONG REPUBLICAN	598	16.39	99.51
TOTAL	3,631	100.00	

*Recoded into four different dichotomous variables: “Strong Republican”, “Independent Republican”, “Independent Democrat”, and “Strong Democrat”. For each of these variables, identifying with the party affiliation is represented with a “1”, and not identifying with the party affiliation is represented with a “0”. “Weak Democrats”, “Weak Republicans” and “Independents” were not given their own variables so that they could act as base variables which the four chosen variables could be measured against.

Figure 17.

Summary Statistics Table

VARIABLE	OBS	MEAN	STD. DEV.	MIN	MAX
APPROVAL OF HOMOSEXUAL MARRIAGE	3,598	.5867148	.4924916	0	1
EVANGELICAL PROTESTANT	3,604	.2744173	.4462821	0	1
MAINLINE PROTESTANT	3,604	.2078246	.4058069	0	1
CATHOLIC	3,604	.2192009	.4137624	0	1
OTHER CHRISTIAN	3,604	.0438402	.2047678	0	1
LITERAL BIBLICAL INTERPRETATION	3,592	.2786748	.4484096	0	1
CHURCH ATTENDANCE	3,634	2.507705	1.561853	1	5
AGE	3,553	3.989305	1.75591	1	7
BLACK	3,626	.0945946	.2926945	0	1
HISPANIC	3,626	.1028682	.3038285	0	1
ASIAN	3,626	.0314396	.1745267	0	1
MALE	3,616	.4673673	.499003	0	1
HETEROSEXUAL	3,567	.9436501	.2306284	0	1
COLLEGE	3,618	.3996683	.4898978	0	1
MARRIED	3,631	.7163316	.4508399	0	1
MORAL TRADITIONALISM	3,620	3.259392	1.285392	1	5
IDEOLOGY	3,593	4.153632	1.498625	1	7
STRONG REPUBLICAN	3,631	.1646929	.3709543	0	1
STRONG DEMOCRAT	3,631	.211512	.4084368	0	1
INDEPENDENT REPUBLICAN	3,631	.1217296	.3270182	0	1
INDEPENDENT DEMOCRAT	3,631	.1175985	.3221764	0	1

Figure 18. Logistic Regression – Approval of Homosexual Marriage

Log likelihood = -1432.3933

Number of obs = 3,287
 LR chi2(19) = 1579.22
 Prob > chi2 = 0.0000
 Pseudo R2 = 0.3554

APPROVAL OF HOMOSEXUAL MARRIAGE	ODDS RATIO	STANDARD ERROR	Z	P > Z 	95% CONFIDENCE INTERVAL	
EVANGELICAL PROTESTANT	.619108	.099377	-2.99	0.003	.4519961	.8480047
MAINLINE PROTESTANT	1.080515	.167894	0.50	0.618	.7968344	1.465187
CATHOLIC	1.114134	.1726021	0.70	0.485	.8223729	1.509405
OTHER CHRISTIAN	.9244857	.2379875	-0.31	0.760	.5581848	1.531166
LITERAL INTERPRETATION	.4984612	.0577448	-6.01	0.000	.3972125	.625518
CHURCH ATTENDANCE	.7707078	.0276391	-7.26	0.000	.7183961	.8268286
AGE	.8800758	.0273775	-4.11	0.001	.8280199	.9354042
COLLEGE	1.314969	.134441	2.68	0.007	1.076191	1.606724
MARRIED	.9556676	.1154616	-0.38	0.707	.7541654	1.211008
HETEROSEXUAL	.4491536	.1389288	-2.59	0.010	.244967	.8235352
MORAL TRADITIONALISM	.4631688	.0233456	-15.27	0.000	.4195998	.5112619
IDEOLOGY	.7531177	.0346223	-6.17	0.000	.6882267	.8241272
STRONG REPUBLICAN	.6679699	.0974468	-2.77	0.006	.5018562	.8890669
STRONG DEMOCRAT	1.346681	.2015253	1.99	0.047	1.004351	1.805691
INDEPENDENT REPUBLICAN	.8010685	.1171912	-1.52	0.129	.6013736	1.067075
INDEPENDENT DEMOCRAT	1.075202	.1850556	0.42	0.674	.7673401	1.506581
MALE	.7010968	.0671892	-3.71	0.005	.5810366	.8459651
BLACK	.4969586	.0863554	-4.02	0.002	.3535158	.6986049
HISPANIC	.6621287	.1061557	-2.57	0.010	.4835859	.9065905
ASIAN	.5307252	.1395038	-2.41	0.016	.3170495	.8884078
_CONS	871.8915	340.8648	17.32	0.000	405.2158	1876.025

Figure 19.

MBC and NMBC Sermons Analyzed

CHURCH	AVERAGE WORD COUNT	TOTAL SERMONS ANALYZED	SERMONS REFERENCING HOMOSEXUAL MARRIAGE	PERCENT
MUNFORD BAPTIST CHURCH	592.4	311	5	1.61
NEW MILLENIUM BAPTIST CHURCH	2086.8	336	41	12.20

*Sermons Referencing Homosexual Marriage were coded according to whether or not the document specifically mentioned one of the following terms: “Homosexual”; “Same-Sex”; “Gay”; and “Lesbian”. If a document mentioned one of these words, I read the context of the mention of the term to assure that the subject matter did concern homosexuality (for example, as opposed to a use of “gay” to describe someone’s state of mind).

*The term “Marriage” was not coded because of the risk that this term could refer to marriage in general, without any specific reference to homosexual marriage. By only using the terms listed above, this ensures the quality of results by ensuring we are only looking at passages which explicitly mention homosexuality.

Figure 20.

LIWC Cognitive Process Dictionary

Abnormal absolute absolutely accept accepta* accepted accepting accepts accura acknowledge*
 activat* actually adjust* admit admits admitted admitting affect affected affecting affects
 afterthought against aggravate ain’t aint all allot allow almost a lot alternative* although altogether
 always ambigu* analy* any anybod* anyhow anyone* anything anytime anywhere apart apparent
 apparently appear appeared appearing appears appreciate* apprehens* approximat* arbitrar*
 aren’t aren’t assum* assur* attent* attribute* aware* barely based basis bc became because
 become becomes becoming belief* believe believed believes believing besides bet bets betting
 blatant* blur* border* bosses but can’t cannot cant category* caus* certain* chance change
 changed changes changing choice* choos* clarify* clear clearly closure clue cohere* commit
 commitment* commits committed committing compel* complete completed completely
 completes complex complexity compliance compliant complicate complicated complicates
 complicating complication* complied complies comply* compreh* concentrate* conclude*
 conclus* confess* confidence confident confidently confuse confused confuses confusing
 confusion* conscious* consequen* consider consideration considered considering considers
 contemplat* contingen* control* convic* correct* correlate* cos could could’ve couldn’t couldn’t
 could’ve coz create created creates creating creation creations creative creativity curio* cuz decide
 decided decides deciding deceiv* decis* deduc* define defined defines defining definite definitely
 definition definitive* depend depended depending depends desir* despite determina* determine
 determined determines determining diagnos* didn’t didn’t differ differed difference* different
 differential differential* differently differing differs directly discern* disclo* discover*
 disillusion* disorient* dissimil* distinct* distinguish* distract* doubt* dubious* dunno effect*
 either elicit* else enabi* enact* enlighten* entire* especially essential evaluat* ever every
 everybody* everyday everyone* everything* everytime everywhere* evidence evident* exact*

except exception exceptions exclude excluded excludes excluding exclusion* exclusively expect*
 experiment explain explained explaining explains explanat* explicit* explor* extremely fact
 factor facts factual* fairly feasible feel feeling feelings feels felt figure* find finding findings finds
 force* forever forgave forgiv* found founded frankly fundamental fundamentalis* fundamentally
 fundamentals fuzz* generally generate* generating generator* genuine genuinely grasp* guarent*
 grasp* guarent* guess guessed guesses guessing half-ass* halfass* hardly hasn't hasn't haven't
 haven't hazy heed heeded hence hesita* hope hoped hopeful hopefully hopes hoping how how'd
 how're how's howd however howre hows hypothes* hypothetic* idea ideal* ideas identif* if
 ignit* imagin* implica* implicit* implie* imply* impossible inadepqua* incomplete* indecis*
 indeed indefinite* independ* indirect* induc* unequal* inevitab* infallib* infer inferen* infer*
 infers influenc* info inform information informative* informed informing informs initiat* inquir*
 insight inspir* instead intend* interpret* invariab* irrefu* isn't isn't jus justif* kind of kaina
 kindof kinds knew know knowab* knowing knowledge* known knows lack lacked lacking lacks
 launch* lead leading leads learn learned learner learners learning learns learnt led lesson* liability*
 likel* link* logic* lot lotof lots lotsa lotta luch lucked luckier luckiest luckily lucky made mainly
 make maker* makes making manipulate* marginal* may maybe mean meaning* means meant
 memorabi* memories memoris* memoriz* memory methinks might might've might've mindful*
 misle* mistak* misunder* most mostly motiv* must mustn't must've mustnt mustve myster*
 namely nearly necesari* necessary need need'nt needed needing neddn't needs neither never
 nevertheless nor normally not nothing notice noticed notices noticing notwithstanding nowhere
 obedience obedient obediently eboy obeyed obeying obeys obscure* obvious obviously
 occasional* odd odder oddest often opinion opposite* option* or origin originat* origins other
 others otherwise ought ought'nt ought've oughta oughtn't oughtnt oughttve outcome outstanding
 overall particularly partly perceiv* percept* perfect perfected perfecting perfection perfectly
 perfects perhaps permit* perspective persua* pick picked picking picks ponder* positive positively
 positives positive* possib* potential* practically precis* prefer* presum* pretend* pretty probab*
 problem* produc* prolyl promise* proof prove* procing provok* pure purely pureness purest
 purity purpose* puzzi* quer* question questioned questioning questions quite random randomly
 rather rational* react* realization* realize realized realizes realizing really rearang* reason* rebel*
 recall* recogni* recollect* reconcile* reconsider* reconstruct* reevaluat* refer* reflect*
 regardless regret* relate* relating relation relations remember remembered remembering
 remembers reorgani* resulu* resolv* respective response* restructur* result* rethink reveal*
 reveiat* root* s'pose secret secretive secretively secrets seem seemed seeming* seems sense
 sensed senses sensing separat* shaky should should'nt should've shouldn't shouldnt should've
 since skeptic* solution* solve solved solves solving some somebody* someday somehow
 someone* something* sometime sometimes somewhat somewhere sort sorta sortof sorts sortsa
 sought source* specific specifically specifics split* spouse statement* stimul* suppose supposed
 supposedly supposes supposing supposition* sure* suspect* suspicion* tempora* tentative* than
 theor* therefor* think thinker* thinking thinks though thought thoughts thus* total totally trick
 tricked trickier trickiest tricks trigger* true truest truly truth* try trying tryna typically unaccept*
 unambigu* unaware* uncertain* unclear* undecided undeniab* understand understandab*
 understanding* understands understood undesit* undetermin* undid undo undoes undoing
 undoubt* unknowing unknowingly unknown unless unlike unlikel* unnecess* unquestion*

unrelat* unresolv* unsettle* unsure* unusual unwanted use used uses using usually vague vaguely
 vagueness vaguer vaguest variab* varies vary version versus virtually visibly vs wanna want wants
 wasn't wasnt weren't werent whereas whereby whether wholly why

Figure 21.

LIWC Biological Process Dictionary

Abdomen* abortion* abs ache* aching* acne addict* advil aerobic* aids alcohol* alive allerg*
 amput anal ankle* anorexi* antacid* antidepressant* anus* appeti* arch arm armpit* arms* arouse*
 arse arses arter* arthr* asexual* asleep aspirin* ass asses asshole* asthma* ate bacon* bake*
 baking bald banana bandage* bandaaid bar bars bbq bdsm bean* beard beef beer* bellies belly bi
 bi-sexual* bicep* binge* binging biology* bipolar bj bladder* bleed* blind* blood bloody
 blowjob* bodi* body* boil* bollock* bone boner* bony boob* booty booz* bowel* brain* bread
 breakfast* breast* breath* bronchi* brownies brunch* bulimi* burger burp* butt butter* buttfuck*
 butts café* caffeine cake* call-girl callgirl cancer* candie* candy cardia* cardio cbt cereals
 checkup* cheek* chees* chest* chew* chili chilis chiropract* chlamydia chocolat* chok*
 cholester* chow* chronic* cigar* clinic* clit clitoris* clothes cock cocks cocktail* codeine
 coffee* coke* cola colon colono* coma* condom condoms congest* constipate* contag* cook*
 cornea* coronar* cough* cramp* crap cream creamer crotch cum cumming cums cupcake* cyst*
 dead* decongest* delicious* dentist* derma* dessert* detox diabet* diagnos* diarr* dick dicks
 diet* digest* dildo dilt* dine dined diner diners dines dining dinner* disease* dish dishes dizz*
 doctor dosage* dose* dosing dr drank drink* drool* drows* drs drug* drunk drunke* dtfdyke*
 ear ears eat eaten eating eats egg* elbow* emphysema* enema* epidemic* erectile erection*
 erotic* espresso* estrogen* exercis* exhaust* eye* face faces facial* faint* farsighted fat fatigu*
 fats fatted fatten* fatter fatties fattiest fatty fed feed feeder* feeding* feeds feet fetish* fever*
 finger* fitness* flesh* flu food* foot forearm* forehead* foreplay fries fruit* fry fuck fuckboy*
 fucked* fuckin* fucks fucktoy* fwb gay genital* gigolo* gland* glaucoma glutton* gobble*
 gobbling gonorrhea* goosebump* grocer* gulp* gums gut gynecolog* gyno* haircut hairless*
 hairs hairy hallucinat* hamstring* hand hands hangover* hard-on head headache* heads heal
 healed healer* healing heals health healthful healthier healthiest healthily heart heartburn* hearts
 heel* helpings hemor* herpes heterosexual* hiccup* hip hips hiv homo homos homosexual*
 hooker* hormone* hornie* horny hospital* hump hunger* hungover hungrier hungriest hungrily
 hungry hyperten* hypotherm* ibuprofen icu ill illness* immune* incest* indigestion infect*
 infertil* inflam* ingest* inhal* injur* insomnia* insulin intestin* intox* itch* iv jaw* jism jissom
 jizz* joints juice* kidney* kitchen* knee* knuckle* leg legs* lesbian* leuke* libid* life limp* lip
 lips* liquor* live lived livel* liver* lives living love loved lover* loves lozenge* lump* lunch*
 lung lungs lust* lymph* makeout* mammogram* manic-dep* manicdep* margarita* martini*
 masturb* mated maternity mating mature meal* medic* migraine* milf* milk* miscar* mono
 mouth* mri mucous* muscle* muscular myopi* naked nasal nausea* nearsighted neck* nerve*
 neural* neurology* neuron* nipple* noodle* nose* nostril* nude* nudi* numbed numbing
 numbness numbs nurse* nutrition* obese obesity ocs operat* optometry* orgasm* orgi* orgy
 orthadon* orthoped ovar overate overeat* overweight pain pained painf* painl* pains palm palms
 pancake* pap parlay* passion* pasta* paternity pathology* pediater* pee pelvi* penis* pepsi
 pepsir* perv perver* pervy pharmac* phobi* physical physicality physically physicals physician*
 pie pies pill pills pimpie* pimply piss* pizza pms podiater* poison* poop* popcorn pork porn*

potato* pregnan* prescri* prick* prognos* promiscu* prostat* prostitu* prozac prude prudish
 pubic puk* pulse puss pussies pussy queas* queer* rape* raping rapist* pash* rehab* restau*
 retina* rib ribs rice Ritalin rum rx salad* saliv* salsa salt salty sandwich* sauce sauces sausage*
 scab* salp schizophren* scrape* screw* seduc* seizure* sensation sensations servings sex sexier
 sexiast sexily seiness sexing sexless* sexpot* sext* sexual* sexy shirt* shit* shoe*
 shoulder* sick sickday* sicker sickest sickleave* sickly sickness* sinus* skelet* skin skin'* skull*
 sleep sleepier sleepest sleeping sleepless* sleeps sleepwalk* sleepy slept slut* smok* snack*
 soda* sore soup* spaghetti spat spinal spine spit spits spitting starve* starving std* stiff stiffer
 stiffest stiffy stomach* strept* stroke* stud sugar sugars sugary sunburn* supper* surgeon*
 surger* sushi wallow* sweat* sweet sweeter sweetest sweetness* sweets swelling swinger*
 swollen symptom* syndrome* syphili* taco* taste tasted tastes tastier tastiest tasting tasty tea
 teeth* tender tenderly tendon tendon* tendons tequila* testosterone* therap* thermometer* thigh*
 thirst thirsting thirsts thirsty throat* throb* thumbs thyroid* tingl* tiured tiredest tiring tit tits titties
 titty toe toenail* toes tongue* tonsils tooth* tox* tricep* tummy tumo* twat* twitch twitched
 twitches twitching twitchy Tylenol ulcer* unhealthy urin* uter* vag vagin* vd veget* veggie*
 vein* vertigo Viagra vibrator* Vicodin virgin* vital* vitamin* vodka* vomit* waist* wake wank*
 wart warts wash washed washes washing water weak weaken weakened weakening weakens
 weaker weakest weakling weakly wear wearing wears weary weigh weighed weighing* weighs
 weight wellbeing wellness wheat wheez* whisky* whore* wine wines withdrawl womb* wore
 work-out* workout* wound* wrist Xanax xray* yawn* yum yummy zil zits zoloft

Figure 22. Example MBC Sermon Summary Referencing Homosexual Marriage

M.B.C. NOTES

GENESIS: [Origin](#)

Part 28: You [Complete Me!](#)

Genesis 2:18-25

Sunday, May 24, 2015

“Then the man said,

‘This at last is **bone** of my **bones** and **flesh** of my **flesh**;

she shall be called Woman **because** she was taken out of Man.’”

Genesis 2:23 (ESV)

3 ‘words’ that [explain](#) just what marriage is

*a word of ‘[Origin](#)’ the [origin](#) of marriage is ‘God’”

*a word of ‘[Purpose](#)’ happiness /completion /fulfillment

*a word of ‘[Intent](#)’ marriage is a symbol (an object [lesson](#))

pointing to the union that exists between Christ and His Bride

“The [fact](#) that we **live** in a society that can defend two men [or](#)
 two women entering a **sexual** relationship and, with wild
 inconceivability, call it marriage shows that the collapse of

our culture into debauchery and anarchy is **probably not** far away.” John Piper, This Momentary Marriage

“You **understand**, of course, that this is **not** about getting equal treatment. The **lesbian** couple received that. This is about demonizing a point of view, and driving those who hold it out of the public square.”

Rod Dreher, **Heads** LGBTs Win, Tails Christians Lose

A Man, A Woman, and a Garden (2:5-25)

From Dust to Glory **Creation** of the First Man (2:47)

I'm a Soul Man! Man **became** a **living** soul (v. 7)

Living in Paradise (v. 8-17)

You **Complete** Me! (vv. 18-25)

“Then the man said, ‘This at last is **bone** of my **bones** and **flesh** of my **flesh**; she shall be called Woman **because** she was taken out of Man.’”

Genesis 2:23

This passage Genesis 2:18-

25 is the deep well from which we draw **all** Biblical teaching on the covenant of marriage . . .

Adam's **Need Revealed** (vv. 18-20)

NOTE the words in 2:18 “it is **not** good”

God's way of telling us that His design in the **creation** of man was that of community . . .

*we were **made** for **relation not** isolation

*an integral part of **creation** is procreation

solitary fellowship with God, even in paradise, is **not** God's plan for mankind it ignores the basic human **need** for companionship. And so God **senses** the **need** that man has for companionship and He sets out to provide it

“I will **make** him a helper fit for him”

*the word “helper” is **NOT** a servile (diminished) term

*the same word is **used** to describe God as Israel's ‘helper’ (Deuteronomy 33:7 Exodus 18:2-4)

--Adam's helper would be no **weak** sister!

*this **would** be a helper FIT (‘suitable’) for him

--‘like what is in front of him’; corresponding to

--the focus is on the equality of the two in terms of their **essential** constitution

As a counterpart she **would** share in his nature. As his matching **opposite** she **would** supply what was **lacking** in him. The woman

would make it possible for man to do what he could never do alone and likewise for the woman. This was very good!

Adam's Need Supplied (vv. 21-23)

“. . .and (the Lord God) brought her to the man.”

*pictures God as a father presenting his daughter as a bride

*and she was stunning . . . perfect . . . awesome

*how do we know that Adam's response nothing less than a shout of ecstasy . . . actually, he waxes poetic!

“At last, there is one like me!”

From “None like Adam” (v. 20) to “One like Adam” (v. 23)

“Bone of my bone, flesh of my flesh” You complete me! You were made FROM me . . . you were made FOR me!

*Words in this sermon were color-coded by the LIWC program if they belonged to one of the dictionaries used in this study. Words color-coded Red are Biological Process words, whereas words color-coded as Blue are Cognitive Process words. The format of the document was changed by the LIWC program.

*Highlighted words are those used in coding to indicate that this sermon references homosexual marriage.

*This document produced a mind-body score of -1.66358; 3.23% of the words in the document are Biological Process words; 10.03% of the words in the document are Cognitive Process words (See Figure 24, 5.24.15).

Figure 23. Example NMBC Sermon Summary Referencing Homosexual Marriage

A PRAYER FOR PEOPLE WHO AREN'T TRYING TO ESCAPE

John 17:6-19

6”I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. 7Now they know that everything you have given me is from you; 8for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. 9 I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. 10All mine are yours, and yours are mine; and I have been glorified in them.

11And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. 12While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. 13But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. 14I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. 15I am not asking you to take them out of the world, but I ask you to protect them from the evil one. 16They d

o **not** belong to the world, just as I do **not** belong to the world.

17 Sanctify them in the **truth**; your word is **truth**. 18 As you have sent me into the world, so I have sent them into the world. 19 And for their sakes I sanctify myself, so that they also **may** be sanctified in **truth**.

Justice surrounding the issues of **sexuality** and marriage has been intensely debated this month. On **May 8**, voters in North Carolina passed a constitutional amendment that states: "Marriage between one man and one woman is the only domestic union that shall be valid **or recognized** in this State." Vice President Biden and President Obama have **separately** announced that they personally **believe** that people who are **gay** and **lesbian** deserve the same right to marry as enjoyed by **heterosexuals**.

Equality is **always** a moral issue **because** it is **related** to power and privilege. **Some** people who enjoy social advantages and privileges **because** of legal protections and benefits are offended **or** threatened by the **idea** that **others may** get them. **Heterosexuals** enjoy advantages and privileges, such as marriage, that are denied people who are **gay**, **lesbian**, bisexual, **or** transgender.

The political debate has been driven by a running controversy among religious people. Many religious people cite the Bible as their **reason** for opposing marriage equality for **gay** and **lesbian** people. **Other** religious people cite the Bible as their **reason** for supporting marriage equality.

This debate about marriage equality is part of a bigger concern about **sexuality**. Many religious people **believe** that **homosexuality** is immoral. The divided **thinking** about this **question** was on display earlier this month in Tampa, Florida when the United Methodist Church convened for its General Conference. By a 61% to 39% margin, delegates voted **not** to **change** the wording of the Methodist Book of Discipline which states: "The United Methodist Church does **not** condone the practice of **homosexuality** and **consider** this practice incompatible with Christian teaching."

Others who are equally devout disagree. The Association of Welcoming and Affirming Baptists (AWAB) is a network of churches, affiliated organizations, and individuals who have gone on record as welcoming and affirming **all** persons **without** regard to **sexual** orientation **or** gender identity. AWAB members are **committed** to work together for full inclusion of **gay**, **lesbian**, bisexual, and transgender persons within Baptists faith communities.

What does this have to do with what is commonly called the "high priestly prayer" of Jesus at John 17? What does it have to do with a sermon titled "A Prayer for People Who **Aren't Trying** to Escape"?

Living for God requires dealing with reality, **not trying** to escape it. Jesus prayed concerning the people who were his followers and those like us who came afterwards: They are in the world ... I have given them your word, and the world has hated them **because** they do **not** belong to the world, just as I do **not** belong to the world. I am **not** asking you to take them out of the world, **but** I ask

you to protect them from the evil one. They do **not** belong to the world, just as I do **not** belong to the world. Sanctify them in the **truth**; your word is **truth**. As you have sent me into the world so I have sent them into the world. [John 17:11, 14-18]

I am **not** asking you to take them out of the world ... Jesus **never** asked God to remove us from the hustle and bustle, grit and grime, and **other** challenges that come from being human. We **haven't** been called to follow Jesus through escapism.

Human **sexuality** is one of the realities of **living** in this world. Human **sexuality** is a reality none of us can deny **or** escape.

But sexuality is a reality many people **find** troubling, troublesome, **or** both. It's a reality parents don't **understand**, a reality **most** pastors don't **learn** about in seminary, and a reality many people, congregations, and communities **try** to avoid.

Our humanity includes **sexuality** with **all** its blessings and challenges. We **can't** excise **sexuality** from our humanity. Our duty to **live** for God in this world includes our **sexuality**. When we avoid honest **thinking**, serious conversation, and loving relationships surrounding human **sexuality** we engage in escapism.

People who **aren't trying** to escape reality **admit** that human **sexuality** is **always complex**, **sometimes confusing**, and **always** part of who humans are.

All humans are **sexual** beings.

No human has **ever** chosen **whether** to be a **sexual** being.

Sexuality is **not** a **choice**!

People do **not choose whether** they are **heterosexual or homosexual**. We **make choices** in our **sexual** behavior, **but** we don't **choose** our **sexual** orientation. **Sexual** orientation is a reality humans come to **recognize** about ourselves.

Again, **sexuality** is part of our humanity. We **can't** deny it, **shouldn't try** to escape it, and have no right to **expect** God to give us an escape from it. **Instead** of **trying** to escape **sexuality or any other** morally-relevant aspect of **life**, we're called to glorify God in our **sexuality**.

Glorifying God **always** involves facing **truth**. Facing **truth** involves **trying** to **understand** reality, **not** taking positions about reality **without** doing serious and prayerful **thinking**. Facing **truth** involves going beyond our fears and **admitting** that **truth may** require us to **rethink** long-held **beliefs**.

And facing **truth** requires us to **admit** that we have **not always** "**known**" what we now claim as **true**.

We once "**knew**" that the earth is the center of the solar system.

We once "**knew**" that the world is flat.

We once "**knew**" that the universe was **created** in six 24 hour days.

People in this country once "**knew**" that God **intended** black and white people to **live separate** and

d unequalexistences.

Part of the inescapable truth about living in the world is that what we "know" isn't always true and what is true is true whether we "know" it or not, even when we claim or deny its truthfulness based on Scripture. So, my advice as a pastor to anyone who wants to honor God concerning sexuality or anything else is threefold.

Be honest.

Be humble.

Be hopeful.

Be honest. Admit what you don't know. Most people didn't learn very much about sexuality during childhood. Parents and other relatives didn't talk much to us about it. They often didn't talk very well about sexuality when they talked about it.

When were you part of a Sunday School class, church study course, or religious conference on sexuality? Did you study human sexuality in high school? Did you study sexuality in college? Most seminaries don't include human sexuality among the subjects that are taught and studied. Of those that do, the course is only an elective.

We honor God in the world by being honest about what we don't know. Admitting what one doesn't know also means admitting that part of what one "knows" may not be true.

People who are gay, lesbian, bisexual, and transgender pose no threat to the institution of marriage. Marriages are threatened by hypocrisy, hatefulness, and self-centeredness. Those vices appear in heterosexuals and homosexuals. It's dishonest to restrict marriage to heterosexuals and then accuse homosexuals of threatening marriages.

It's also dishonest to accuse gay, lesbian, bisexual, and transgender people of undermining family life. GLBT people aren't threatening family stability in our society.

Ongoing wars that take men and women from their homes and loved ones and send them back wounded and scarred don't send them back at all threaten families.

Deployments that take parents from their children threaten families.

A culture that places more value on war profits than decent paying jobs, good public education, and healthcare for all threatens families.

A system that hauls undocumented immigrant parents away from their minor children threatens families.

Business owners who close factories and lay off workers so they can build new factories elsewhere and pay cheap wages threaten families.

Companies that pollute air, water, and the ground threaten families.

Men who treat women as sex toys threaten families.

Women who treat themselves as sex objects threaten families.

Parents who refuse to nurture children with love, self-respect, discipline, and respect for others threaten families.

Men who treat children as trophies of their sexual conquests and exploits threaten families.

Let's be honest. None of these things have anything to do with sexual orientation.

Be humble. Humility involves more **than not thinking** too highly of oneself. Humility also involves **not thinking** less of **others** who disagree with us. Those who disagree with us **may not** be wrong. Even **if** they are wrong that doesn't automatically **make** us right.

Be **hopeful**. Humanity is **complicated living**. We get it wrong a **lot**. **But** our **hope** is **based** on God's **love** and **truth**, **not** our record of being right **or** wrong. Jesus prayed for us. The Holy Spirit will **lead** and **correct** us. God's **love** trumps our record. Hallelujah!

Last month Patricia and I were among hundreds of Baptists who gathered in Atlanta for two days of honest, humble, and **hopeful** conversation about human **sexuality**. We listened and talked together. The [Baptist] Conference on **Sexuality** and Covenant featured speakers from a cross-section of Baptist **thought** and **life**. We **didn't** vote **or** debate on a **resolution**, doctrinal **statement**, **or any other** such thing. We simply gathered as honest, humble, and **hopeful** followers of Jesus.

I was a speaker at that conference and was happy to share **how** our congregation has been blessed to move from fear to joy surrounding the issue of human **sexuality**. Patricia was recruited to serve as a facilitator **because** so many more people attended the Conference **than** the planners **expected**. They **weren't trying** to escape the realities surrounding **sexuality**.

At New Millennium Church we affirm **every** Sunday that we "welcome **all** persons in God's **love**." God's **love** is the **truth** we strive to **live** out in **every breath** and heartbeat. God's **love** does **not** ration justice **based** on privilege of **any** kind.

In God's **love**, poor people have as much right to marry as do wealthy people.

In God's **love**, people have the right to marry people who **want** to marry them **regardless** to race, religion, nationality, and **sexual** orientation.

As a pastor, I don't **need** permission from the government to celebrate God's **love** for people who **want** to be married. Arkansas, North Carolina, California, and **other** states **may** refuse to legally **recognize** **gay marriage**. **But** no law can prohibit me from pronouncing God's blessing on a marriage ceremony for consenting adults who are **committed** to travel the journey of **life** together.

Dr. James Forbes has **wisely** observed that each person is engaged in a lifelong course in **sex** education. Jesus **didn't** ask God to exempt us from that course **or** its challenges. Let it **not** be said of us that we tried to escape **or** hide from the realities of being human.

Instead, let it be said that we are **living** and loving our way toward what Dr. Forbes calls a PhD Praising and Honoring the Divine. Let's be honest, humble, and **hopeful** in this area of **living**, as **any thing else**, trusting the Holy Spirit to **lead** us higher up and farther along in God's **love** and **truth**. Amen.

Wendell Griffen, 2012

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*This document produced a mind-body score of 1.144374; 4.02% of the words in the document are Biological Process words; 11.97% of the words in the document are Cognitive Process words (See Figure 24, 5.20.12).

Figure 24. Sermon Analysis Raw Data

Sermon	church	mindbody	z_cogproc	z_bio	cogproc	bio	GayMarriage
12.30.12.doc	MBC	3.035149	1.502862	-1.53229	12.45	0	0
12.30.12b.doc	MBC	1.03695	0.134042	-0.90291	9.35	0.56	0
1.13.13.doc	MBC	-0.38726	-1.1553	-0.76804	6.43	0.68	0
1.13.13b.doc	MBC	-2.38775	-0.53712	1.850627	7.83	3.01	0
1.20.13.doc	MBC	-0.15084	-1.17737	-1.02654	6.38	0.45	0
1.20.13b.doc	MBC	-0.12914	-0.76231	-0.63317	7.32	0.8	0
1.27.13.doc	MBC	-0.73566	-1.1553	-0.41963	6.43	0.99	0
1.27.13b.doc	MBC	0.403484	-1.1288	-1.53229	6.49	0	0
1.6.13.doc	MBC	0.542023	-0.09115	-0.63317	8.84	0.8	0
10.13.13.doc	MBC	-0.71439	-1.08906	-0.37468	6.58	1.03	0
10.13.13b.doc	MBC	-0.87694	-0.92569	-0.04875	6.95	1.32	0
10.20.13.doc	MBC	0.810964	0.07664	-0.73432	9.22	0.71	0
10.20.13b.doc	MBC	-1.14986	-0.5018	0.648063	7.91	1.94	0
10.27.13.doc	MBC	-0.30415	-0.90361	-0.59946	7	0.83	0
11.10.13.doc	MBC	-0.6076	-0.90361	-0.29601	7	1.1	0
11.17.13.doc	MBC	-0.19131	-0.06024	0.131073	8.91	1.48	0
11.24.13.doc	MBC	0.051927	-0.08673	-0.13866	8.85	1.24	0
11.24.13b.doc	MBC	-0.2684	-0.39582	-0.12742	8.15	1.25	0
11.3.13.doc	MBC	-0.60918	-0.44439	0.164789	8.04	1.51	0
12.1.13.doc	MBC	-1.26712	-1.47322	-0.2061	5.71	1.18	0
12.15.13.doc	MBC	-2.03863	-2.0649	-0.02627	4.37	1.34	0
12.8.13.doc	MBC	-0.51328	-1.02283	-0.50955	6.73	0.91	0
2.10.13.doc	MBC	-2.96257	-1.06699	1.895583	6.63	3.05	0
2.10.13b.doc	MBC	-2.05176	-0.09998	1.951777	8.82	3.1	0
2.17.13.doc	MBC	-0.67137	0.010407	0.68178	9.07	1.97	0
2.17.13b.doc	MBC	-2.01726	-0.51504	1.502221	7.88	2.7	0
2.24.13.doc	MBC	-1.17314	-0.45764	0.715496	8.01	2	0
2.24.13b.doc	MBC	-0.5084	0.19586	0.704257	9.49	1.99	0
2.3.13.doc	MBC	-1.40476	-0.82413	0.580629	7.18	1.88	0
3.10.13.doc	MBC	-0.44983	-0.43115	0.018683	8.07	1.38	0
3.10.13b.doc	MBC	-0.92107	-0.59894	0.322134	7.69	1.65	0
3.17.13.doc	MBC	-1.5681	-0.36933	1.19877	8.21	2.43	0
3.17.13b.doc	MBC	-0.39767	-0.70491	-0.30725	7.45	1.09	0
3.24.13.doc	MBC	-0.2222	0.279755	0.501957	9.68	1.81	0
3.24.13b.doc	MBC	-0.43212	0.451962	0.88408	10.07	2.15	0
3.3.13.doc	MBC	-0.79059	-0.10881	0.68178	8.8	1.97	0
4.14.13.doc	MBC	-0.86007	-0.74024	0.119834	7.37	1.47	0

4.21.13.doc	MBC	-0.23869	-0.29868	-0.05999	8.37	1.31	0
4.21.13b.doc	MBC	1.337593	0.164951	-1.17264	9.42	0.32	0
4.28.13.doc	MBC	-0.63083	0.005992	0.636824	9.06	1.93	0
4.28.13b.doc	MBC	3.264757	1.73247	-1.53229	12.97	0	0
5.19.13.doc	MBC	1.049454	1.180527	0.131073	11.72	1.48	0
5.26.13.doc	MBC	0.458899	-0.71374	-1.17264	7.43	0.32	0
5.26.13b.doc	MBC	0.731049	-0.59894	-1.32999	7.69	0.18	0
5.5.13.doc	MBC	1.423582	1.745717	0.322134	13	1.65	0
5.5.13b.doc	MBC	-0.24106	0.451962	0.693018	10.07	1.98	0
6.16.13.doc	MBC	-1.14585	-0.59894	0.546912	7.69	1.85	0
6.2.13.doc	MBC	-0.22587	-0.7579	-0.53202	7.33	0.89	0
6.23.13.doc	MBC	0.059936	-0.40465	-0.46459	8.13	0.95	0
6.30.13.doc	MBC	-0.05209	-1.04491	-0.99282	6.68	0.48	0
6.9.13.doc	MBC	1.181899	0.942087	-0.23981	11.18	1.15	0
7.14.13.doc	MBC	-0.53574	-0.65192	-0.11618	7.57	1.26	0
7.21.13.doc	MBC	0.41035	-0.39141	-0.80176	8.16	0.65	0
7.21.13b.doc	MBC	0.757985	0.147289	-0.6107	9.38	0.82	0
7.28.13.doc	MBC	-0.98413	-1.33633	-0.3522	6.02	1.05	0
7.28.13b.doc	MBC	-1.02344	-0.90361	0.119834	7	1.47	0
7.7.13.doc	MBC	0.057935	-0.29427	-0.3522	8.38	1.05	0
8.11.13.doc	MBC	-0.88058	-1.4688	-0.58822	5.72	0.84	0
8.18.13.doc	MBC	-0.4615	-0.90361	-0.44211	7	0.97	0
8.25.13.doc	MBC	-1.41766	-1.7249	-0.30725	5.14	1.09	0
8.25.13b.doc	MBC	-2.55957	-0.97868	1.580893	6.83	2.77	0
8.4.13.doc	MBC	0.994431	0.619752	-0.37468	10.45	1.03	0
9.1.13.doc	MBC	1.699268	0.549104	-1.15016	10.29	0.34	0
9.15.13.doc	MBC	-1.09249	-0.93894	0.15355	6.92	1.5	0
9.15.13b.doc	MBC	1.521431	0.191444	-1.32999	9.48	0.18	0
9.22.13.doc	MBC	1.036936	-0.11323	-1.15016	8.79	0.34	0
9.22.13b.doc	MBC	0.414344	-0.73582	-1.15016	7.38	0.34	0
9.29.13.doc	MBC	0.232092	-1.09789	-1.32999	6.56	0.18	0
9.8.13.doc	MBC	1.829405	2.050389	0.220984	13.69	1.56	0
9.8.13b.doc	MBC	-0.09136	0.005992	0.097356	9.06	1.45	0
1.12.14.doc	MBC	-0.45505	-0.51504	-0.05999	7.88	1.31	0
1.19.14.doc	MBC	0.230549	-0.0205	-0.25105	9	1.14	0
1.26.14.doc	MBC	-3.19378	-1.33192	1.861866	6.03	3.02	0
1.5.14.doc	MBC	1.034964	0.491702	-0.54326	10.16	0.88	0
10.12.14.doc	MBC	0.061136	-0.47089	-0.53202	7.98	0.89	0
10.12.14b.doc	MBC	0.226519	-0.29427	-0.52078	8.38	0.9	1
10.19.14.doc	MBC	1.883127	0.946503	-0.93662	11.19	0.53	0
10.26.14.doc	MBC	0.844281	0.098718	-0.74556	9.27	0.7	0
10.5.14.doc	MBC	0.051927	-0.08673	-0.13866	8.85	1.24	0
11.16.14.doc	MBC	0.610236	-0.50621	-1.11645	7.9	0.37	0

11.2.14.doc	MBC	0.015759	-0.81972	-0.83547	7.19	0.62	0
11.23.14.doc	MBC	1.455998	0.081056	-1.37494	9.23	0.14	0
11.9.14.doc	MBC	1.722953	0.606506	-1.11645	10.42	0.37	0
12.14.14.doc	MBC	2.049696	0.809621	-1.24008	10.88	0.26	0
12.21.14.doc	MBC	0.980363	0.279755	-0.70061	9.68	0.74	0
12.7.14.doc	MBC	1.515073	1.2865	-0.22857	11.96	1.16	0
2.16.14.doc	MBC	0.233321	-0.66959	-0.90291	7.53	0.56	0
2.2.14.doc	MBC	-1.26474	-1.97659	-0.71185	4.57	0.73	0
2.23.14.doc	MBC	-0.27242	-0.54595	-0.27353	7.81	1.12	0
2.9.14.doc	MBC	-0.80948	-0.55478	0.254701	7.79	1.59	0
3.16.14.doc	MBC	-1.29283	-1.79114	-0.49831	4.99	0.92	0
3.2.14.doc	MBC	0.791366	1.282084	0.490718	11.95	1.8	0
3.23.14.doc	MBC	-2.19383	0.173782	2.367617	9.44	3.47	0
3.23.14b.doc	MBC	0.420024	0.31508	-0.10494	9.76	1.27	0
3.30.14.doc	MBC	-1.23658	-0.92569	0.310895	6.95	1.64	0
3.9.14.doc	MBC	1.358535	1.36598	0.007444	12.14	1.37	0
3.9.14b.doc	MBC	0.332871	-0.58128	-0.91415	7.73	0.55	0
4.13.14.doc	MBC	-1.43247	-1.03166	0.400807	6.71	1.72	0
4.13.14b.doc	MBC	-1.37064	-0.72257	0.648063	7.41	1.94	0
4.6.14.doc	MBC	-1.40282	-2.04724	-0.64441	4.41	0.79	0
5.18.14.doc	MBC	-0.97084	-0.45764	0.513196	8.01	1.82	0
5.25.14.doc	MBC	1.316359	0.84053	-0.47583	10.95	0.94	0
5.4.14.doc	MBC	-0.19134	-0.43115	-0.23981	8.07	1.15	0
6.1.14.doc	MBC	1.234871	0.747803	-0.48707	10.74	0.93	0
6.15.14.doc	MBC	0.260222	-0.54154	-0.80176	7.82	0.65	0
6.22.14.doc	MBC	-0.15276	0.293002	0.445762	9.71	1.76	0
6.29.14.doc	MBC	1.450783	0.120796	-1.32999	9.32	0.18	0
6.8.14.doc	MBC	0.841859	-0.13972	-0.98158	8.73	0.49	0
7.13.14.doc	MBC	-1.23573	0.019238	1.254964	9.09	2.48	0
7.20.14.doc	MBC	-0.49311	0.716894	1.210009	10.67	2.44	0
7.27.14.doc	MBC	-0.64011	-0.72257	-0.08247	7.41	1.29	0
7.6.14.doc	MBC	1.106792	0.125211	-0.98158	9.33	0.49	0
8.10.14.doc	MBC	-0.92837	-1.93243	-1.00406	4.67	0.47	0
8.17.14.doc	MBC	0.385865	-0.40465	-0.79052	8.13	0.66	0
8.24.14.doc	MBC	-0.30259	-1.6101	-1.30751	5.4	0.2	0
8.3.14.doc	MBC	0.010972	-0.30751	-0.31848	8.35	1.08	0
8.31.14.doc	MBC	0.18475	-0.71816	-0.90291	7.42	0.56	0
9.14.14.doc	MBC	1.527926	1.445459	-0.08247	12.32	1.29	0
9.21.14.doc	MBC	2.061364	1.282084	-0.77928	11.95	0.67	0
9.28.14.doc	MBC	-0.35264	0.531441	0.88408	10.25	2.15	0
9.7.14.doc	MBC	-2.7309	0.041316	2.772218	9.14	3.83	0
1.11.15.doc	MBC	4.308062	3.326482	-0.98158	16.58	0.49	0
1.11.15b.doc	MBC	2.780305	2.169609	-0.6107	13.96	0.82	0

1.18.15.doc	MBC	1.467287	0.946503	-0.52078	11.19	0.9	0
1.18.15b.doc	MBC	0.536422	0.217938	-0.31848	9.54	1.08	0
1.25.15.doc	MBC	0.849454	-0.68283	-1.53229	7.5	0	0
1.4.15.doc	MBC	2.742637	3.255833	0.513196	16.42	1.82	0
1.4.15b.doc	MBC	3.70877	3.03064	-0.67813	15.91	0.76	0
1.4.15c.doc	MBC	-0.66696	-0.10881	0.558151	8.8	1.86	0
10.11.15.doc	MBC	0.995624	0.429884	-0.56574	10.02	0.86	0
10.18.15.doc	MBC	-0.7123	0.284171	0.996469	9.69	2.25	0
10.25.15.doc	MBC	0.14949	0.359235	0.209745	9.86	1.55	0
10.4.15.doc	MBC	-0.9211	-1.09348	-0.17238	6.57	1.21	0
11.1.15.doc	MBC	0.9102	1.670652	0.760452	12.83	2.04	0
11.15.15.doc	MBC	-0.36756	-0.75348	-0.38592	7.34	1.02	0
11.22.15.doc	MBC	0.348954	-0.1044	-0.45335	8.81	0.96	0
11.29.15.doc	MBC	-0.4125	-0.38258	0.029922	8.18	1.39	0
11.8.15.doc	MBC	-0.53815	-0.64309	-0.10494	7.59	1.27	0
12.6.15.doc	MBC	0.670081	0.160536	-0.50955	9.41	0.91	0
2.1.15.doc	MBC	2.491272	1.622081	-0.86919	12.72	0.59	0
2.15.15.doc	MBC	2.048925	1.348317	-0.70061	12.1	0.74	0
2.15.15b.doc	MBC	0.400769	0.509364	0.108595	10.2	1.46	0
2.22.15.doc	MBC	2.579154	1.237929	-1.34123	11.85	0.17	0
2.8.15.doc	MBC	3.108263	2.553761	-0.5545	14.83	0.87	0
2.8.15b.doc	MBC	3.510456	2.562592	-0.94786	14.85	0.52	0
2.8.15c.doc	MBC	0.570946	0.297418	-0.27353	9.72	1.12	0
3.1.15.doc	MBC	2.991865	2.650903	-0.34096	15.05	1.06	0
3.1.15b.doc	MBC	-0.91144	-0.63426	0.277178	7.61	1.61	0
3.1.15c.doc	MBC	-1.24418	-0.38258	0.861602	8.18	2.13	0
3.15.15.doc	MBC	1.028526	0.226769	-0.80176	9.56	0.65	0
3.15.15b.doc	MBC	0.857556	0.606506	-0.25105	10.42	1.14	0
3.15.15c.doc	MBC	0.932192	0.209107	-0.72309	9.52	0.72	0
3.22.15.doc	MBC	1.031785	1.039229	0.007444	11.4	1.37	0
3.22.15b.doc	MBC	0.097325	0.632999	0.535674	10.48	1.84	0
3.22.15c.doc	MBC	1.507813	0.694817	-0.813	10.62	0.64	1
3.29.15.doc	MBC	-1.31321	-0.17063	1.142575	8.66	2.38	0
3.8.15.doc	MBC	1.216001	0.672739	-0.54326	10.57	0.88	0
3.8.15b.doc	MBC	-3.55578	-0.33401	3.221775	8.29	4.23	0
4.12.15.doc	MBC	2.250396	0.897932	-1.35246	11.08	0.16	0
4.12.15b.doc	MBC	1.171918	1.864936	0.693018	13.27	1.98	0
4.19.15.doc	MBC	-0.1588	-0.11764	0.041161	8.78	1.4	0
4.19.15b.doc	MBC	1.115201	-0.21479	-1.32999	8.56	0.18	0
4.26.15.doc	MBC	-3.18443	0.756634	3.941066	10.76	4.87	0
4.26.15b.doc	MBC	-0.63562	0.518195	1.153814	10.22	2.39	0
5.17.15.doc	MBC	-0.64772	-0.55037	0.097356	7.8	1.45	0
5.24.15.doc	MBC	-1.66358	0.434299	2.097883	10.03	3.23	1

5.3.15.doc	MBC	-4.38218	0.738972	5.121152	10.72	5.92	0
5.31.15.doc	MBC	0.052363	0.509364	0.457001	10.2	1.77	1
6.14.15.doc	MBC	1.584885	0.783128	-0.80176	10.82	0.65	0
6.21.15.doc	MBC	1.808535	2.085714	0.277178	13.77	1.61	0
6.28.15.doc	MBC	-1.37496	0.88027	2.255228	11.04	3.37	0
6.7.15.doc	MBC	-0.44899	0.266509	0.715496	9.65	2	0
7.12.15.doc	MBC	-0.05319	0.752219	0.805408	10.75	2.08	0
7.19.15.doc	MBC	1.731842	1.604419	-0.12742	12.68	1.25	0
7.19.15b.doc	MBC	-1.33852	-0.63426	0.704257	7.61	1.99	0
7.26.15.doc	MBC	-0.71107	0.712479	1.423548	10.66	2.63	0
7.26.15b.doc	MBC	-3.44941	-0.37375	3.075669	8.2	4.1	0
7.5.15.doc	MBC	-1.89123	-0.64751	1.243725	7.58	2.47	0
8.2.15.doc	MBC	0.221711	-0.15297	-0.37468	8.7	1.03	0
8.23.15.doc	MBC	0.090045	-0.32959	-0.41963	8.3	0.99	0
8.30.15.doc	MBC	-0.06165	0.226769	0.288417	9.56	1.62	0
8.9.15.doc	MBC	-1.45083	0.725725	2.176556	10.69	3.3	0
9.13.15.doc	MBC	-1.98881	-1.34075	0.648063	6.01	1.94	0
9.20.15.doc	MBC	-1.10576	-1.44672	-0.34096	5.77	1.06	0
9.27.15.doc	MBC	1.330391	0.56235	-0.76804	10.32	0.68	0
9.6.15.doc	MBC	-2.63424	-1.19945	1.434787	6.33	2.64	0
1.10.16.doc	MBC	-3.58425	0.120796	3.705048	9.32	4.66	0
1.17.16.doc	MBC	-0.98696	-1.5527	-0.56574	5.53	0.86	0
1.24.16.doc	MBC	-1.84591	-1.16413	0.68178	6.41	1.97	0
1.31.16.doc	MBC	-0.25762	-1.36283	-1.10521	5.96	0.38	0
10.16.16.doc	MBC	-0.15837	0.478455	0.636824	10.13	1.93	0
10.19.16.doc	MBC	0.236158	-0.20595	-0.44211	8.58	0.97	0
10.2.16.doc	MBC	-1.75431	0.231184	1.985494	9.57	3.13	0
10.23.16.doc	MBC	0.191173	-0.7005	-0.89167	7.46	0.57	0
10.30.16.doc	MBC	-1.66809	-1.17737	0.490718	6.38	1.8	0
10.9.16.doc	MBC	-1.16553	-0.75348	0.412045	7.34	1.73	0
11.13.16.doc	MBC	-0.20097	-0.39582	-0.19486	8.15	1.19	0
11.16.16.doc	MBC	-0.98768	-0.27219	0.715496	8.43	2	0
11.2.16.doc	MBC	0.287965	0.284171	-0.00379	9.69	1.36	0
11.20.16.doc	MBC	1.413886	0.668323	-0.74556	10.56	0.7	0
11.27.16.doc	MBC	1.368152	1.083385	-0.28477	11.5	1.11	0
11.30.16.doc	MBC	-0.7617	-0.21479	0.546912	8.56	1.85	0
11.9.16.doc	MBC	0.640423	0.928841	0.288417	11.15	1.62	0
12.14.16.doc	MBC	0.805813	1.229098	0.423284	11.83	1.74	0
12.4.16.doc	MBC	-2.43115	-1.49088	0.940275	5.67	2.2	0
12.7.16.doc	MBC	1.106056	1.282084	0.176028	11.95	1.52	0
2.14.16.doc	MBC	0.882828	0.328326	-0.5545	9.79	0.87	0
2.21.16.doc	MBC	0.795732	0.421053	-0.37468	10	1.03	0
2.28.16.doc	MBC	-0.02277	-0.80205	-0.77928	7.23	0.67	0

2.7.16.doc	MBC	1.651118	0.849361	-0.80176	10.97	0.65	0
3.13.16.doc	MBC	1.824096	0.48287	-1.34123	10.14	0.17	0
3.20.16.doc	MBC	1.553976	0.752219	-0.80176	10.75	0.65	0
3.6.16.doc	MBC	0.169881	-1.014	-1.18388	6.75	0.31	0
4.10.16.doc	MBC	3.567079	3.035056	-0.53202	15.92	0.89	0
4.17.16.doc	MBC	-1.26507	-0.71816	0.546912	7.42	1.85	0
4.24.16.doc	MBC	-2.29427	-1.354	0.940275	5.98	2.2	0
4.3.16.doc	MBC	-0.22505	-0.43115	-0.2061	8.07	1.18	0
5.1.16.doc	MBC	1.348082	1.074554	-0.27353	11.48	1.12	0
5.15.16.doc	MBC	2.34956	1.255591	-1.09397	11.89	0.39	0
5.22.16.doc	MBC	0.316888	0.672739	0.355851	10.57	1.68	0
5.29.16.doc	MBC	-0.23548	-0.22803	0.007444	8.53	1.37	0
6.12.16.doc	MBC	2.261235	0.920009	-1.34123	11.13	0.17	0
6.26.16.doc	MBC	1.463629	0.15612	-1.30751	9.4	0.2	0
6.5.16.doc	MBC	-0.74318	0.747803	1.490982	10.74	2.69	0
7.10.16.doc	MBC	1.489329	0.350404	-1.13893	9.84	0.35	0
7.17.16.doc	MBC	-0.15879	0.129627	0.288417	9.34	1.62	1
7.24.16.doc	MBC	0.644024	0.730141	0.086117	10.7	1.44	0
7.3.16.doc	MBC	0.632835	1.595588	0.962752	12.66	2.22	0
7.31.16.doc	MBC	1.508256	1.414551	-0.09371	12.25	1.28	0
8.14.16.doc	MBC	0.399504	-0.53712	-0.93662	7.83	0.53	0
8.21.16.doc	MBC	0.820174	-0.30751	-1.12769	8.35	0.36	0
8.28.16.doc	MBC	-0.39165	-0.78881	-0.39716	7.26	1.01	0
8.7.16.doc	MBC	1.811321	1.683899	-0.12742	12.86	1.25	0
9.11.16.doc	MBC	0.934214	0.469624	-0.46459	10.11	0.95	0
9.11.16b.doc	MBC	-0.57267	-0.72257	-0.1499	7.41	1.23	0
9.14.16.doc	MBC	-1.15557	-2.04724	-0.89167	4.41	0.57	0
9.18.16.doc	MBC	-3.83275	-0.43115	3.401598	8.07	4.39	0
9.21.16.doc	MBC	-0.3495	-0.63426	-0.28477	7.61	1.11	0
9.25.16.doc	MBC	-0.79384	-0.674	0.119834	7.52	1.47	0
9.4.16.doc	MBC	1.275026	1.012736	-0.26229	11.34	1.13	0
9.7.16.doc	MBC	-1.51396	-1.24802	0.26594	6.22	1.6	0
1.11.17.doc	MBC	-1.13057	-0.20154	0.929036	8.59	2.19	0
1.15.17.doc	MBC	0.056757	0.142873	0.086117	9.37	1.44	0
1.18.17.doc	MBC	1.238858	0.279755	-0.9591	9.68	0.51	0
1.22.17.doc	MBC	-1.94181	-0.58569	1.356115	7.72	2.57	0
1.25.17.doc	MBC	0.25622	-0.32076	-0.57698	8.32	0.85	0
1.29.17.doc	MBC	1.349282	1.00832	-0.34096	11.33	1.06	0
1.8.17.doc	MBC	-0.17691	-0.85504	-0.67813	7.11	0.76	0
10.11.17.doc	MBC	-0.76336	-1.23919	-0.47583	6.24	0.94	0
10.4.17.doc	MBC	0.382621	-0.96984	-1.35246	6.85	0.16	0
2.1.17.doc	MBC	0.133857	0.725725	0.591868	10.69	1.89	0
2.12.17.doc	MBC	0.680134	0.474039	-0.2061	10.12	1.18	0

2.15.17.doc	MBC	-1.33208	-0.36933	0.962752	8.21	2.22	0
2.19.17.doc	MBC	-1.9928	-0.8727	1.120097	7.07	2.36	0
2.22.17.doc	MBC	-0.64606	0.474039	1.120097	10.12	2.36	0
2.26.17.doc	MBC	-0.80668	-0.70933	0.097356	7.44	1.45	0
2.5.17.doc	MBC	0.299197	0.160536	-0.13866	9.41	1.24	0
2.8.17.doc	MBC	2.399761	1.710392	-0.68937	12.92	0.75	0
3.1.17.doc	MBC	0.083271	0.540273	0.457001	10.27	1.77	0
3.15.17.doc	MBC	-0.14317	-0.48413	-0.34096	7.95	1.06	0
3.22.17.doc	MBC	0.187244	0.756634	0.56939	10.76	1.87	0
3.26.17.doc	MBC	0.198833	-0.13089	-0.32972	8.75	1.07	0
3.29.17.doc	MBC	-0.16286	-0.88595	-0.72309	7.04	0.72	0
3.5.17.doc	MBC	0.774869	0.580012	-0.19486	10.36	1.19	0
3.8.17.doc	MBC	0.333022	2.015065	1.682043	13.61	2.86	0
4.12.17.doc	MBC	-0.88017	-1.24361	-0.36344	6.23	1.04	0
4.19.17.doc	MBC	-0.68511	-1.46439	-0.77928	5.73	0.67	0
4.2.17.doc	MBC	-0.47872	-0.20154	0.277178	8.59	1.61	0
4.23.17.doc	MBC	2.471188	1.36598	-1.10521	12.14	0.38	0
4.26.17.doc	MBC	0.669681	0.182613	-0.48707	9.46	0.93	0
4.30.17.doc	MBC	1.178655	0.376897	-0.80176	9.9	0.65	0
4.5.17.doc	MBC	-0.73198	0.129627	0.861602	9.34	2.13	0
4.9.17.doc	MBC	-0.11499	0.937672	1.052664	11.17	2.3	0
5.14.17.doc	MBC	-0.29885	0.540273	0.839124	10.27	2.11	0
5.17.17.doc	MBC	-0.50844	-0.54595	-0.03751	7.81	1.33	0
5.21.17.doc	MBC	0.547275	0.487286	-0.05999	10.15	1.31	0
5.24.17.doc	MBC	0.83182	-0.20595	-1.03777	8.58	0.44	0
5.28.17.doc	MBC	-0.55175	0.231184	0.78293	9.57	2.06	0
5.3.17.doc	MBC	1.253319	0.474039	-0.77928	10.12	0.67	0
5.31.17.doc	MBC	-0.51687	-0.57686	-0.05999	7.74	1.31	0
5.7.17.doc	MBC	-0.07444	1.056891	1.131336	11.44	2.37	0
6.11.17.doc	MBC	-1.95581	0.187029	2.142839	9.47	3.27	0
6.18.17.doc	MBC	-0.90462	-0.76231	0.142311	7.32	1.49	0
6.21.17.doc	MBC	0.369453	0.376897	0.007444	9.9	1.37	0
6.25.17.doc	MBC	-0.60077	-0.66076	-0.05999	7.55	1.31	0
6.28.17.doc	MBC	2.02401	0.862607	-1.1614	11	0.33	0
6.4.17.doc	MBC	0.864365	0.35482	-0.50955	9.85	0.91	0
6.7.17.doc	MBC	1.456034	0.699232	-0.7568	10.63	0.69	0
7.12.17.doc	MBC	-0.35435	-1.35841	-1.00406	5.97	0.47	0
7.16.17.doc	MBC	0.450212	1.750132	1.29992	13.01	2.52	0
7.19.17.doc	MBC	-0.2311	-0.84179	-0.6107	7.14	0.82	0
7.2.17.doc	MBC	0.110464	-1.20828	-1.31875	6.31	0.19	0
7.23.17.doc	MBC	-3.24996	-1.08465	2.165317	6.59	3.29	0
7.9.17.doc	MBC	-0.07252	-0.28985	-0.21733	8.39	1.17	0
8.13.17.doc	MBC	1.57211	1.984156	0.412045	13.54	1.73	0

8.16.17.doc	MBC	-1.15823	0.580012	1.738238	10.36	2.91	0
8.2.17.doc	MBC	1.168267	1.198189	0.029922	11.76	1.39	0
8.20.17.doc	MBC	-1.56293	-1.27452	0.288417	6.16	1.62	0
8.23.17.doc	MBC	-0.58994	-0.88595	-0.29601	7.04	1.1	0
8.27.17.doc	MBC	-2.56288	-2.65658	-0.09371	3.03	1.28	0
8.30.17.doc	MBC	-1.02021	-0.58569	0.434523	7.72	1.75	0
8.6.17.doc	MBC	-1.4549	-0.28985	1.165053	8.39	2.4	0
8.9.17.doc	MBC	-0.19698	-0.86387	-0.66689	7.09	0.77	0
9.10.17.doc	MBC	-1.95827	-0.66959	1.288681	7.53	2.51	0
9.13.17.doc	MBC	-1.03349	-1.09348	-0.05999	6.57	1.31	0
9.17.17.doc	MBC	1.225312	2.01948	0.794169	13.62	2.07	0
9.20.17.doc	MBC	2.110314	0.937672	-1.17264	11.17	0.32	0
9.24.17.doc	MBC	-2.67524	-2.16204	0.513196	4.15	1.82	0
9.27.17.doc	MBC	0.615073	-0.15297	-0.76804	8.7	0.68	0
9.3.17.doc	MBC	-1.97957	-1.23036	0.749213	6.26	2.03	0
9.6.17.doc	NMBC	1.167395	0.005992	-1.1614	9.06	0.33	0
1.10.10.docx	NMBC	-0.98715	0.815035	1.802184	11.34	1.29	0
1.17.10.docx	NMBC	-0.27664	-1.5074	-1.23076	6.82	2.2	0
1.24.10.docx	NMBC	-0.62018	3.18371	3.803894	15.95	1.76	0
10.10.10.docx	NMBC	0.238672	-0.4695	-0.70817	8.84	2.86	0
10.17.10.docx	NMBC	0.215248	-0.19718	-0.41242	9.37	2.83	0
10.24.10.docx	NMBC	0.308942	0.491333	0.182392	10.71	2.95	0
10.3.10.docx	NMBC	0.675907	1.59603	0.920123	12.86	3.42	0
11.14.10.docx	NMBC	0.160593	1.37509	1.214497	12.43	2.76	0
11.21.10.docx	NMBC	-1.50246	-0.38215	1.120315	9.01	0.63	0
11.28.10.docx	NMBC	-0.74511	0.547852	1.292961	10.82	1.6	0
11.7.10.docx	NMBC	-0.90126	-0.95762	-0.05635	7.89	1.4	0
12.19.10.docx	NMBC	-0.76072	0.588957	1.349681	10.9	1.58	0
12.24.10.docx	NMBC	-1.45562	0.177908	1.633523	10.1	0.69	0
12.26.10.docx	NMBC	-1.11988	0.095698	1.215579	9.94	1.12	0
12.5.10.docx	NMBC	0.105939	-0.71099	-0.81693	8.37	2.69	1
2.14.10.docx	NMBC	1.659687	2.741831	1.082144	15.09	4.68	0
2.21.10.docx	NMBC	0.363596	0.907521	0.543925	11.52	3.02	0
2.21.10b.docx	NMBC	-0.26103	-0.9011	-0.64007	8	2.22	0
2.28.10.docx	NMBC	-0.31568	0.003211	0.318892	9.76	2.15	0
2.7.10.docx	NMBC	-0.10487	0.804759	0.909629	11.32	2.42	0
3.14.10.docx	NMBC	-0.44841	4.308959	4.757372	18.14	1.98	0
3.28.10.docx	NMBC	0.472905	0.768792	0.295887	11.25	3.16	0
4.11.10.docx	NMBC	0.917948	-1.04497	-1.96291	7.72	3.73	0
4.18.10.docx	NMBC	1.175605	1.739897	0.564292	13.14	4.06	0
4.2.10.docx	NMBC	1.75338	0.496471	-1.25691	10.72	4.8	0
4.25.10.docx	NMBC	1.167797	0.624924	-0.54287	10.97	4.05	0
5.16.10.docx	NMBC	-0.15172	0.537576	0.689293	10.8	2.36	0

5.2.10.docx	NMBC	0.605637	0.779068	0.173431	11.27	3.33	0
5.23.10.docx	NMBC	-0.76853	0.558129	1.32666	10.84	1.57	1
5.30.10.docx	NMBC	0.394827	1.976251	1.581424	13.6	3.06	0
6.13.10.docx	NMBC	-0.41718	0.994869	1.412051	11.69	2.02	0
6.20.10.docx	NMBC	-0.49526	-0.59795	-0.10269	8.59	1.92	0
6.6.10.docx	NMBC	0.098132	0.748239	0.650108	11.21	2.68	1
7.11.10.docx	NMBC	0.707138	0.779068	0.07193	11.27	3.46	0
7.18.10.docx	NMBC	-0.62799	1.123322	1.751314	11.94	1.75	0
7.25.10.docx	NMBC	0.94918	-0.35132	-1.3005	9.07	3.77	0
7.4.10.docx	NMBC	0.027862	-0.52602	-0.55388	8.73	2.59	0
8.1.10.docx	NMBC	1.441069	0.085421	-1.35565	9.92	4.4	0
8.15.10.docx	NMBC	-0.31568	-0.39756	-0.08188	8.98	2.15	0
8.22.10.docx	NMBC	-1.01838	-0.00193	1.016454	9.75	1.25	0
8.8.10.docx	NMBC	1.01945	-0.4027	-1.42215	8.97	3.86	0
9.19.10.docx	NMBC	0.590022	1.159289	0.569268	12.01	3.31	0
9.26.10.docx	NMBC	-0.80757	1.914594	2.722164	13.48	1.52	0
9.5.10.docx	NMBC	-1.07304	1.43161	2.504645	12.54	1.18	0
1.2.11.docx	NMBC	0.753985	0.244703	-0.50928	10.23	3.52	0
1.23.11.docx	NMBC	0.98041	-1.36353	-2.34394	7.1	3.81	0
1.30.11.docx	NMBC	-0.11268	-0.48491	-0.37223	8.81	2.41	0
1.9.11.docx	NMBC	-0.70607	0.059731	0.7658	9.87	1.65	0
10.16.11.docx	NMBC	4.361178	0.28067	-4.08051	10.3	8.14	0
10.2.11.docx	NMBC	3.892712	1.005146	-2.88757	11.71	7.54	0
10.23.11.docx	NMBC	2.705929	1.426472	-1.27946	12.53	6.02	0
10.9.11.docx	NMBC	-0.34691	1.041112	1.388024	11.78	2.11	0
11.13.11.docx	NMBC	1.339568	-0.09441	-1.43398	9.57	4.27	1
11.15.11.docx	NMBC	-0.92469	0.686582	1.611269	11.09	1.37	0
11.20.11.docx	NMBC	0.605637	0.825311	0.219674	11.36	3.33	0
11.27.11.docx	NMBC	-0.32349	0.563267	0.886755	10.85	2.14	0
11.6.11.docx	NMBC	2.830854	1.02056	-1.81029	11.74	6.18	0
12.11.11.docx	NMBC	-0.9403	-1.70778	-0.76748	6.43	1.35	0
12.25.11.docx	NMBC	0.277711	-0.9422	-1.21991	7.92	2.91	0
12.31.11.docx	NMBC	-0.60457	0.126526	0.731095	10	1.78	0
12.4.11.docx	NMBC	-0.82319	-0.77265	0.050541	8.25	1.5	0
2.13.11.docx	NMBC	0.644676	0.373156	-0.27152	10.48	3.38	0
2.20.11.docx	NMBC	-0.32349	0.666029	0.989518	11.05	2.14	0
2.27.11.docx	NMBC	-0.2298	-0.53629	-0.3065	8.71	2.26	0
2.6.11.docx	NMBC	0.472905	0.049454	-0.42345	9.85	3.16	1
3.13.11.docx	NMBC	-0.30006	-0.71613	-0.41606	8.36	2.17	0
3.20.11.docx	NMBC	-0.71388	0.69172	1.405597	11.1	1.64	0
3.6.11.docx	NMBC	-0.16733	1.37509	1.542423	12.43	2.34	0
3.6.11b.docx	NMBC	-0.16733	-0.95762	-0.79029	7.89	2.34	0
4.10.11.docx	NMBC	1.776804	0.023764	-1.75304	9.8	4.83	0

4.17.11.docx	NMBC	-0.56553	1.745035	2.310565	13.15	1.83	0
4.24.11.docx	NMBC	0.636868	0.260118	-0.37675	10.26	3.37	0
4.3.11.docx	NMBC	0.184017	1.84266	1.658643	13.34	2.79	1
5.1.11.docx	NMBC	-0.70607	2.695588	3.401658	15	1.65	0
5.2.11.docx	NMBC	-1.47123	0.660891	2.132123	11.04	0.67	0
5.8.11.docx	NMBC	-1.40096	0.188184	1.589145	10.12	0.76	0
6.12.11.docx	NMBC	-0.31568	0.537576	0.853257	10.8	2.15	0
6.22.11.docx	NMBC	0.824255	-0.16635	-0.9906	9.43	3.61	0
6.26.11.docx	NMBC	-0.27664	1.236361	1.513003	12.16	2.2	1
7.10.11.docx	NMBC	-0.1361	1.765588	1.90169	13.19	2.38	0
7.17.11.docx	NMBC	0.597829	2.274262	1.676433	14.18	3.32	0
7.24.11.docx	NMBC	-0.0346	0.892107	0.926707	11.49	2.51	0
7.3.11.docx	NMBC	-0.79976	-0.24856	0.551206	9.27	1.53	0
8.14.11.docx	NMBC	-0.57334	2.330782	2.904119	14.29	1.82	0
8.21.11.docx	NMBC	-0.36253	-0.74695	-0.38443	8.3	2.09	0
8.7.11.docx	NMBC	-0.21418	1.082217	1.296397	11.86	2.28	0
9.11.11.docx	NMBC	-0.00337	0.131664	0.135034	10.01	2.55	0
9.18.11.docx	NMBC	0.488521	2.962771	2.47425	15.52	3.18	0
9.25.11.docx	NMBC	1.409838	0.450228	-0.95961	10.63	4.36	0
9.4.11.docx	NMBC	0.184017	0.167631	-0.01639	10.08	2.79	0
1.1.12.docx	NMBC	-0.47184	-0.079	0.392837	9.6	1.95	0
1.16.12.docx	NMBC	-1.034	-1.20939	-0.17539	7.4	1.23	0
1.22.12.docx	NMBC	-0.83099	0.933212	1.764206	11.57	1.49	1
1.29.12.docx	NMBC	-0.93249	-0.80861	0.123883	8.18	1.36	0
1.8.12.docx	NMBC	-0.2376	-1.64099	-1.40339	6.56	2.25	0
10.14.12.docx	NMBC	-0.09706	0.748239	0.845302	11.21	2.43	0
10.21.12.docx	NMBC	-0.82319	-1.67696	-0.85377	6.49	1.5	0
10.21.12b.docx	NMBC	-0.24541	0.594096	0.839506	10.91	2.24	0
10.28.12.docx	NMBC	-0.09706	0.419399	0.516462	10.57	2.43	0
10.7.12.docx	NMBC	1.26149	2.474649	1.213159	14.57	4.17	0
11.11.12.docx	NMBC	-0.29226	-0.09441	0.197844	9.57	2.18	0
11.18.12.docx	NMBC	0.45729	-1.09635	-1.55364	7.62	3.14	1
11.25.12.docx	NMBC	-0.69826	0.188184	0.886445	10.12	1.66	0
11.27.12.docx	NMBC	-0.40157	-1.46629	-1.06473	6.9	2.04	1
11.4.12.docx	NMBC	0.074708	0.902383	0.827675	11.51	2.65	0
12.16.12.docx	NMBC	0.660292	0.070007	-0.59028	9.89	3.4	0
12.2.12.docx	NMBC	0.184017	-0.04303	-0.22705	9.67	2.79	0
12.23.12.docx	NMBC	1.917344	-1.4406	-3.35795	6.95	5.01	0
2.19.12.docx	NMBC	-0.10487	1.113046	1.217917	11.92	2.42	1
2.26.12.docx	NMBC	-0.19856	-0.03276	0.165808	9.69	2.3	0
2.5.12.docx	NMBC	0.363596	1.164427	0.800831	12.02	3.02	0
3.25.12.docx	NMBC	0.746177	0.357742	-0.38844	10.45	3.51	0
4.1.12.docx	NMBC	-1.11988	-0.78806	0.331822	8.22	1.12	0

4.15.12.docx	NMBC	-0.68265	-0.65961	0.023039	8.47	1.68	0
4.22.12.docx	NMBC	-0.18295	0.851002	1.03395	11.41	2.32	0
4.29.12.docx	NMBC	1.862689	1.030836	-0.83185	11.76	4.94	0
4.8.12.docx	NMBC	0.941372	0.213874	-0.7275	10.17	3.76	0
5.13.12.docx	NMBC	3.744363	1.452162	-2.2922	12.58	7.35	0
5.20.12.docx	NMBC	1.144374	1.138737	-0.00564	11.97	4.02	1
5.27.12.docx	NMBC	-0.91688	-0.27425	0.642632	9.22	1.38	0
5.6.12.docx	NMBC	2.604428	-0.228	-2.83243	9.31	5.89	0
6.17.12.docx	NMBC	-0.29226	0.655753	0.94801	11.03	2.18	0
6.24.12.docx	NMBC	0.191825	0.650615	0.45879	11.02	2.8	0
6.3.12.docx	NMBC	0.184017	-0.47463	-0.65865	8.83	2.79	0
7.22.12.docx	NMBC	2.705929	1.693654	-1.01228	13.05	6.02	0
7.29.12.docx	NMBC	-0.87784	0.928074	1.805914	11.56	1.43	0
8.12.12.docx	NMBC	1.65188	-0.60823	-2.26011	8.57	4.67	0
8.19.12.docx	NMBC	4.673489	0.969179	-3.70431	11.64	8.54	0
8.26.12.docx	NMBC	1.565994	0.193322	-1.37267	10.13	4.56	0
8.5.12.docx	NMBC	1.800227	0.111112	-1.68912	9.97	4.86	0
9.16.12.docx	NMBC	0.402635	1.631997	1.229362	12.93	3.07	0
9.2.12.docx	NMBC	-0.89346	-0.72126	0.172192	8.35	1.41	0
9.23.12.docx	NMBC	-0.36253	1.965975	2.328502	13.58	2.09	0
9.9.12.docx	NMBC	0.324557	0.666029	0.341472	11.05	2.97	1
1.20.13.docx	NMBC	0.691523	-1.91845	-2.60997	6.02	3.44	0
1.21.13.docx	NMBC	-0.8388	-0.82916	0.009637	8.14	1.48	0
1.27.13.docx	NMBC	0.480713	-0.06872	-0.54944	9.62	3.17	0
10.13.13.docx	NMBC	-0.69045	-1.11176	-0.42131	7.59	1.67	0
10.27.13.docx	NMBC	-0.68265	0.666029	1.348675	11.05	1.68	0
10.6.13.docx	NMBC	-0.8388	-0.56712	0.271681	8.65	1.48	0
11.10.13.docx	NMBC	-0.94811	-0.10469	0.843421	9.55	1.34	0
11.17.13.docx	NMBC	0.668099	1.745035	1.076936	13.15	3.41	0
11.24.13.docx	NMBC	-0.38595	-0.39756	-0.01161	8.98	2.06	0
11.3.13.docx	NMBC	-0.5343	0.630062	1.164361	10.98	1.87	0
12.15.13.docx	NMBC	0.043478	-1.31215	-1.35563	7.2	2.61	0
12.22.13.docx	NMBC	-0.44841	-1.81568	-1.36727	6.22	1.98	0
12.24.13.docx	NMBC	0.418251	-0.15093	-0.56918	9.46	3.09	0
12.29.13.docx	NMBC	-0.69045	-0.34618	0.344273	9.08	1.67	0
2.10.13.docx	NMBC	0.238672	0.28067	0.041998	10.3	2.86	1
2.17.13.docx	NMBC	0.074708	0.244703	0.169995	10.23	2.65	0
2.24.13.docx	NMBC	-0.42499	-1.08093	-0.65594	7.65	2.01	0
3.24.13.docx	NMBC	-0.87003	-0.37701	0.493023	9.02	1.44	0
3.3.13.docx	NMBC	-0.04241	-0.34618	-0.30377	9.08	2.5	1
3.31.13.docx	NMBC	0.308942	0.013488	-0.29545	9.78	2.95	1
4.14.13.docx	NMBC	0.472905	-0.88568	-1.35859	8.03	3.16	0
4.21.13.docx	NMBC	1.152181	-0.07386	-1.22604	9.61	4.03	0

4.28.13.docx	NMBC	0.98041	-0.36673	-1.34714	9.04	3.81	1
4.7.13.docx	NMBC	2.073499	0.152217	-1.92128	10.05	5.21	0
5.12.13.docx	NMBC	0.379212	-0.96276	-1.34197	7.88	3.04	0
5.19.13.docx	NMBC	-0.00337	-1.58447	-1.5811	6.67	2.55	0
5.5.13.docx	NMBC	0.457289	0.660891	0.203602	11.04	3.14	0
6.16.13.docx	NMBC	-0.4328	-0.74182	-0.30902	8.31	2	0
6.23.13.docx	NMBC	1.448877	-0.75723	-2.20611	8.28	4.41	0
6.27.13.docx	NMBC	-0.30006	-0.85486	-0.55479	8.09	2.17	0
6.30.13.docx	NMBC	-0.01898	-0.56198	-0.543	8.66	2.53	0
6.9.13.docx	NMBC	0.113747	-1.20939	-1.32313	7.4	2.7	0
7.14.13.docx	NMBC	-0.02679	-0.4695	-0.4427	8.84	2.52	1
7.28.13.docx	NMBC	-0.01118	-0.82403	-0.81285	8.15	2.54	0
8.18.13.docx	NMBC	-1.09646	-1.38408	-0.28762	7.06	1.15	0
8.25.13.docx	NMBC	-0.5343	-0.69044	-0.15614	8.41	1.87	0
8.4.13.docx	NMBC	-0.07364	1.498405	1.572045	12.67	2.46	0
9.1.13.docx	NMBC	0.722754	-0.35132	-1.07407	9.07	3.48	0
9.15.13.docx	NMBC	0.144978	-0.2948	-0.43978	9.18	2.74	0
9.22.13.docx	NMBC	0.17621	-1.2248	-1.40101	7.37	2.78	0
9.29.13.docx	NMBC	0.191825	0.013488	-0.17834	9.78	2.8	0
9.8.13.docx	NMBC	-0.91688	0.732825	1.649704	11.18	1.38	0
1.12.14.docx	NMBC	1.058489	-0.44381	-1.50229	8.89	3.91	0
1.19.14.docx	NMBC	-0.97934	-1.55364	-0.5743	6.73	1.3	0
1.26.14.docx	NMBC	-0.62018	0.599234	1.219418	10.92	1.76	0
1.5.14.docx	NMBC	-0.25322	0.028902	0.28212	9.81	2.23	0
10.12.14.docx	NMBC	0.293326	-0.04303	-0.33636	9.67	2.93	0
10.26.14.docx	NMBC	-0.37814	0.599234	0.977377	10.92	2.07	0
11.16.14.docx	NMBC	-0.27664	-0.25369	0.022947	9.26	2.2	0
11.2.14.docx	NMBC	-0.22199	-0.45922	-0.23723	8.86	2.27	0
11.23.14.docx	NMBC	0.105939	1.241499	1.13556	12.17	2.69	1
11.30.14.docx	NMBC	-0.52649	0.357742	0.884232	10.45	1.88	0
12.14.14.docx	NMBC	1.152182	-0.80861	-1.96079	8.18	4.03	1
12.21.14.docx	NMBC	-1.08084	-1.009	0.071844	7.79	1.17	0
12.28.14.docx	NMBC	-1.22919	-0.16635	1.062844	9.43	0.98	0
2.2.14.docx	NMBC	-0.10487	-0.97303	-0.86816	7.86	2.42	0
2.9.14.docx	NMBC	3.096318	-0.72126	-3.81758	8.35	6.52	0
3.16.14.docx	NMBC	-0.32349	0.008349	0.331838	9.77	2.14	0
3.2.14.docx	NMBC	-0.80757	-1.61016	-0.80259	6.62	1.52	0
3.23.14.docx	NMBC	2.065691	-0.32563	-2.39132	9.12	5.2	0
3.30.14.docx	NMBC	-0.00337	-0.1201	-0.11673	9.52	2.55	0
4.13.14.docx	NMBC	-0.07364	-0.74695	-0.67332	8.3	2.46	0
4.20.14.docx	NMBC	0.020054	-0.1201	-0.14016	9.52	2.58	0
4.27.14.docx	NMBC	-0.3313	1.84266	2.173956	13.34	2.13	0
5.11.14.docx	NMBC	0.269903	1.981389	1.711486	13.61	2.9	0

5.18.14.docx	NMBC	0.012246	-0.70585	-0.7181	8.38	2.57	1
5.25.14.docx	NMBC	0.082516	-2.69944	-2.78196	4.5	2.66	0
5.4.14.docx	NMBC	0.051285	-0.00706	-0.05835	9.74	2.62	0
6.15.14.docx	NMBC	1.027257	-0.10469	-1.13195	9.55	3.87	0
6.22.14.docx	NMBC	-0.60457	-0.99358	-0.38902	7.82	1.78	0
6.29.14.docx	NMBC	1.011641	-1.73861	-2.75025	6.37	3.85	1
6.8.14.docx	NMBC	-0.10487	-1.75403	-1.64916	6.34	2.42	0
7.13.14.docx	NMBC	1.113143	-1.34298	-2.45612	7.14	3.98	0
7.27.14.docx	NMBC	-0.16733	1.107908	1.275241	11.91	2.34	0
8.17.14.docx	NMBC	-0.31568	-0.4027	-0.08702	8.97	2.15	1
9.28.14.docx	NMBC	-0.83099	0.748239	1.579233	11.21	1.49	0
9.7.14.docx	NMBC	-0.15172	-0.99872	-0.84701	7.81	2.36	0
1.11.15.docx	NMBC	-0.82319	-0.70585	0.117336	8.38	1.5	0
1.18.15.docx	NMBC	-0.0346	1.59603	1.63063	12.86	2.51	0
1.4.15.docx	NMBC	-1.26823	-0.75723	0.510998	8.28	0.93	0
10.11.15.docx	NMBC	-0.12829	0.486195	0.614489	10.7	2.39	0
10.18.15.docx	NMBC	-0.48745	-0.22287	0.264586	9.32	1.93	0
10.25.15.docx	NMBC	-0.07364	0.224151	0.29779	10.19	2.46	1
10.4.15.docx	NMBC	-0.18295	-0.03276	0.150193	9.69	2.32	0
11.1.15.docx	NMBC	-0.57334	-1.19911	-0.62577	7.42	1.82	0
11.12.15.docx	NMBC	-0.65141	-0.82403	-0.17261	8.15	1.72	1
11.13.15.docx	NMBC	-1.19796	-0.89596	0.301999	8.01	1.02	0
11.29.15.docx	NMBC	0.324557	-0.32049	-0.64505	9.13	2.97	0
11.8.15.docx	NMBC	-0.14391	-1.17856	-1.03465	7.46	2.37	0
12.24.15.docx	NMBC	-0.75292	-1.4406	-0.68769	6.95	1.59	0
12.27.15.docx	NMBC	-0.95592	-1.5485	-0.59258	6.74	1.33	0
2.1.15.docx	NMBC	-0.22979	-0.00706	0.22273	9.74	2.26	0
2.15.15.docx	NMBC	-0.19076	-0.3616	-0.17084	9.05	2.31	1
2.22.15.docx	NMBC	-0.5343	-1.22994	-0.69564	7.36	1.87	1
3.1.15.docx	NMBC	-1.08865	0.373156	1.461807	10.48	1.16	1
3.15.15.docx	NMBC	2.52635	0.902383	-1.62397	11.51	5.79	0
3.23.15.docx	NMBC	-0.59676	0.779068	1.375829	11.27	1.79	0
3.24.15.docx	NMBC	-0.66703	-0.54143	0.125601	8.7	1.7	1
3.29.15.docx	NMBC	-0.07364	-1.03983	-0.96619	7.73	2.46	1
3.8.15.docx	NMBC	-0.96373	-0.1869	0.776827	9.39	1.32	0
4.12.15.docx	NMBC	0.45729	-0.59795	-1.05524	8.59	3.14	0
4.19.15.docx	NMBC	1.222451	-1.65126	-2.87372	6.54	4.12	0
4.26.15.docx	NMBC	2.893315	-0.03276	-2.92607	9.69	6.26	1
4.5.15.docx	NMBC	1.292721	-0.25369	-1.54642	9.26	4.21	1
5.10.15.docx	NMBC	0.69933	-0.46436	-1.16369	8.85	3.45	0
5.17.15.docx	NMBC	-1.33069	-0.08414	1.246555	9.59	0.85	0
5.24.15.docx	NMBC	1.316145	-0.69557	-2.01172	8.4	4.24	1
5.3.15.docx	NMBC	3.018241	1.097632	-1.92061	11.89	6.42	0

5.31.15.docx	NMBC	-0.91688	0.573543	1.490422	10.87	1.38	0
6.14.15.docx	NMBC	0.059093	0.743101	0.684008	11.2	2.63	0
6.21.15.docx	NMBC	-0.07364	-1.24021	-1.16658	7.34	2.46	0
7.12.15.docx	NMBC	-1.26042	-1.13745	0.122969	7.54	0.94	0
7.19.15.docx	NMBC	-1.19796	-0.05845	1.139513	9.64	1.02	0
7.26.15.docx	NMBC	0.605638	2.125257	1.519619	13.89	3.33	0
7.5.15.docx	NMBC	-0.90126	0.059731	0.960995	9.87	1.4	0
8.30.15.docx	NMBC	2.120346	0.224151	-1.8962	10.19	5.27	0
8.9.15.docx	NMBC	-1.17454	-1.03469	0.139846	7.74	1.05	0
9.13.15.docx	NMBC	-1.05742	0.28067	1.338089	10.3	1.2	0
9.20.15.docx	NMBC	0.7696	0.070007	-0.69959	9.89	3.54	1
9.27.15.docx	NMBC	-1.04961	-1.26591	-0.21629	7.29	1.21	0
9.6.15.docx	NMBC	0.449482	-0.14579	-0.59528	9.47	3.13	0
1.10.16.docx	NMBC	-0.77634	-1.31729	-0.54095	7.19	1.56	0
1.17.16.docx	NMBC	0.199633	0.614648	0.415015	10.95	2.81	0
1.24.16.docx	NMBC	0.191825	-0.04303	-0.23486	9.67	2.8	1
1.3.16.docx	NMBC	-1.09646	-0.1869	0.909559	9.39	1.15	0
1.31.16.docx	NMBC	-0.7373	1.467577	2.204877	12.61	1.61	0
10.16.16.docx	NMBC	-1.11988	-0.54143	0.578452	8.7	1.12	0
10.2.16.docx	NMBC	-0.97934	-0.95248	0.026862	7.9	1.3	0
10.9.16.docx	NMBC	-0.26883	0.573543	0.842377	10.87	2.21	0
11.13.16.docx	NMBC	-0.70607	-0.31535	0.390717	9.14	1.65	1
11.20.16.docx	NMBC	-1.02619	-0.228	0.798184	9.31	1.24	0
11.27.16.docx	NMBC	-0.74511	-0.60309	0.142021	8.58	1.6	0
11.6.16.docx	NMBC	1.456685	-0.69044	-2.14712	8.41	4.42	0
12.11.16.docx	NMBC	-0.24541	-0.75723	-0.51182	8.28	2.24	0
12.18.16.docx	NMBC	-0.79195	-0.76237	0.029586	8.27	1.54	0
12.22.16.docx	NMBC	2.557582	0.342328	-2.21525	10.42	5.83	0
12.31.16.docx	NMBC	-1.40877	-0.62878	0.779991	8.53	0.75	0
12.4.16.docx	NMBC	-0.26883	0.213874	0.482708	10.17	2.21	0
2.7.16.docx	NMBC	-0.2298	-1.59475	-1.36495	6.65	2.26	0
3.13.16.docx	NMBC	-0.77634	0.403985	1.180324	10.54	1.56	0
3.20.16.docx	NMBC	-0.79195	-1.46629	-0.67434	6.9	1.54	0
3.27.16.docx	NMBC	-0.24541	-0.77778	-0.53237	8.24	2.24	0
3.6.16.docx	NMBC	0.035669	-0.58253	-0.6182	8.62	2.6	0
5.1.16.docx	NMBC	-0.24541	0.121388	0.366799	9.99	2.24	0
5.29.16.docx	NMBC	-0.84661	0.886969	1.733578	11.48	1.47	0
5.8.16.docx	NMBC	-0.98715	-0.62364	0.36351	8.54	1.29	0
6.12.16.docx	NMBC	-0.05022	-0.09441	-0.0442	9.57	2.49	1
6.19.16.docx	NMBC	0.722754	-0.9011	-1.62385	8	3.48	1
6.23.16.docx	NMBC	-1.21358	0.316637	1.530212	10.37	1	0
6.26.16.docx	NMBC	-0.30006	0.254979	0.555044	10.25	2.17	0
6.27.16.docx	NMBC	-0.19076	-1.08093	-0.89018	7.65	2.31	0

7.10.16.docx	NMBC	-0.97153	-0.83944	0.132093	8.12	1.31	0
7.17.16.docx	NMBC	0.675907	-0.40784	-1.08375	8.96	3.42	0
7.24.16.docx	NMBC	-0.79195	-0.56712	0.224835	8.65	1.54	0
7.3.16.docx	NMBC	0.269903	-1.51254	-1.78244	6.81	2.9	0
7.31.16.docx	NMBC	0.465097	-0.50546	-0.97056	8.77	3.15	0
8.14.16.docx	NMBC	-0.58114	-0.72126	-0.14012	8.35	1.81	1
8.28.16.docx	NMBC	-0.37814	-0.74182	-0.36367	8.31	2.07	0
9.11.16.docx	NMBC	-0.31568	-0.13552	0.180163	9.49	2.15	0
9.18.16.docx	NMBC	-1.034	-0.43867	0.595329	8.9	1.23	0
9.25.16.docx	NMBC	-0.55772	0.547852	1.105574	10.82	1.84	0
9.4.16.docx	NMBC	-0.96373	1.488129	2.451855	12.65	1.32	0
1.1.17.docx	NMBC	-0.90126	-0.33077	0.570497	9.11	1.4	0
1.22.17.docx	NMBC	-0.81538	-1.65126	-0.83589	6.54	1.51	0
1.29.17.docx	NMBC	-0.72168	-0.24856	0.473128	9.27	1.63	0
1.8.17.docx	NMBC	0.566598	-1.54336	-2.10996	6.75	3.28	0
10.1.17.docx	NMBC	-0.66703	-1.10662	-0.43959	7.6	1.7	0
10.15.17.docx	NMBC	-0.08925	0.028902	0.118157	9.81	2.44	0
10.21.17.docx	NMBC	-0.47964	-0.89082	-0.41118	8.02	1.94	0
10.22.17.docx	NMBC	-1.35412	0.5273	1.881415	10.78	0.82	0
10.22.17b.docx	NMBC	-0.54211	-0.25883	0.283273	9.25	1.86	0
10.29.17.docx	NMBC	-0.56553	1.580615	2.146145	12.83	1.83	0
10.29.17b.docx	NMBC	-0.01118	-0.47463	-0.46346	8.83	2.54	0
10.6.17.docx	NMBC	-1.034	1.714207	2.748203	13.09	1.23	0
10.8.17.docx	NMBC	-0.69826	-0.25369	0.444567	9.26	1.66	0
11.12.17.docx	NMBC	-0.95592	0.311499	1.267417	10.36	1.33	0
11.5.17.docx	NMBC	-0.10487	-0.01734	0.087529	9.72	2.42	0
2.5.17.docx	NMBC	-0.4328	-0.43867	-0.00587	8.9	2	0
3.12.17.docx	NMBC	-0.01118	0.028902	0.040079	9.81	2.54	0
3.26.17.docx	NMBC	0.878909	0.701996	-0.17691	11.12	3.68	0
4.11.17.docx	NMBC	0.496328	0.583819	0.087491	10.89	3.19	1
4.2.17.docx	NMBC	0.168401	-1.02955	-1.19795	7.75	2.77	0
4.23.17.docx	NMBC	-0.40937	0.193322	0.602696	10.13	2.03	0
4.9.17.docx	NMBC	-0.90126	-1.09121	-0.18995	7.63	1.4	0
5.14.17.docx	NMBC	1.605033	1.205532	-0.3995	12.1	4.61	0
5.21.17.docx	NMBC	1.644071	0.008349	-1.63572	9.77	4.66	0
5.28.17.docx	NMBC	-0.4328	0.393709	0.826506	10.52	2	0
5.7.17.docx	NMBC	-1.04961	-0.32563	0.723983	9.12	1.21	0
6.11.17.docx	NMBC	0.605637	-0.1201	-0.72574	9.52	3.33	0
6.18.17.docx	NMBC	-0.05022	-0.85486	-0.80464	8.09	2.49	0
6.25.17.docx	NMBC	-0.07364	0.455366	0.529006	10.64	2.46	0
6.4.17.docx	NMBC	-0.88565	-0.42325	0.462395	8.93	1.42	1
7.16.17.docx	NMBC	0.394827	1.236361	0.841534	12.16	3.06	0
7.2.17.docx	NMBC	0.199633	-0.39242	-0.59206	8.99	2.81	0

7.23.17.docx	NMBC	-1.31508	1.164427	2.479503	12.02	0.87	0
7.9.17.docx	NMBC	-0.47184	0.511886	0.983722	10.75	1.95	0
8.13.17.docx	NMBC	-0.8388	-1.59988	-0.76108	6.64	1.48	0
8.20.17.docx	NMBC	-0.90907	1.10277	2.011842	11.9	1.39	0
8.27.17.docx	NMBC	-1.02619	-0.41298	0.613212	8.95	1.24	0
9.10.17.docx	NMBC	-0.3391	-1.10662	-0.76752	7.6	2.12	0
9.17.17.docx	NMBC	-1.24481	-0.88568	0.359122	8.03	0.96	0
9.24.17.docx	NMBC	-0.70607	-0.9011	-0.19503	8	1.65	0

*Highlights indicate the sermon mentions homosexual marriage.

Figure 25. Mind-Body Indexes of All MBC and NMBC Sermons

CHURCH	MEAN	STANDARD DEVIATION	FREQUENCY
MBC	-1.061e-09	1.3925626	311
NMBC	-1.292e-08	.99999999	336
TOTAL	-7.218e-09	1.2038132	647

Figure 26. ANOVA: Mind-Body Indexes of All MBC and NMBC Sermons

SOURCE	SS	DF	MS	F	PROB > F
BETWEEN GROUPS	0	1	0	0.00	1.0000
WITHIN GROUPS	936.16144	645	1.45141309		
TOTAL	936.16144	646	1.44916632		

Bartlett's test for equal variances: $\chi^2(1) = 34.9222$ Prob> $\chi^2 = 0.000$

Figure 27. Mind-Body Indexes of All Sermons Referencing Homosexual Marriage

CHURCH	MEAN	STANDARD DEVIATION	FREQUENCY
MBC	-.00713588	1.1313735	5
NMBC	.17925631	.78533753	41
TOTAL	.15899629	.81574852	46

Figure 28. ANOVA: Mind-Body Indexes of All Sermons Referencing Homosexual Marriage

SOURCE	SS	DF	MS	F	PROB > F
BETWEEN GROUPS	.154828693	1	.154828693	0.23	0.6349
WITHIN GROUPS	29.7902254	44	.677050577		
TOTAL	29.9450541	45	.665445646		

Bartlett's test for equal variances: $\chi^2(1) = 1.0917$ Prob> $\chi^2 = 0.296$

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