

Gambling: Innocuous, Indifferent or Immoral?



- 1A. THE CONCERN FOR GAMBLING
- 2A. THE CONCEPT OF GAMBLING
- 3A. THE CHANCE IN GAMBLING
- 4A. THE COMMENDATION OF GAMBLING
- 5A. THE CONCERN OVER GAMBLING
- 6A. THE COURSE OF GAMBLING
- 7A. THE CONCLUSIONS REGARDING GAMBLING

1A. THE CONCERN FOR GAMBLING

**At least 88 million Americans--61% of the adult population--participate in some form of gambling.

**15.5 million Americans gamble illegally.

**Legal bets total \$17.7 billion a year. An educated guess puts the volume of illegal gambling between \$10 billion and \$39 billion.

** A 1976 survey for the Commission on the Review on the National Policy toward gambling estimates that there are 1.1 million compulsive gamblers in the U.S. Other authorities place the figure between 6 and 8 million.

2A. THE CONCEPT OF GAMBLING

1b. Definition:

gam·ble \ 'gam-bəl\ *vb* *gam·bling* \ -b(ə-)lɪŋ\ [prob. back-formation fr. *gambler*, prob. alter. of obs. *gammer*, fr. obs. *gamen* (to play)] *vi* 1 *a*: to play a game for money or other stakes *b*: to bet on an uncertain outcome 2: to stake something on a contingency : SPECULATE ~ *vi* 1: to risk by gambling : WAGER 2: VENTURE, HAZARD — *gam·bler* \ -blər\ *n*
gam·ble *n* 1: the playing of a game of chance for stakes 2 *a*: an act having an element of risk *b*: something chancy.

(Webster's Seventh New Collegiate Dictionary, p. 343)

2b. Description:

Gambling involves the transfer of something of value from one person to another on the basis of mere chance.

3b. The Factors in Gambling:

- 1c. The pay-off
- 2c. The element of pure chance
- 3c. The agreement to pay by the bettor

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WIZARD OF ID

By PARKER and HART



"The gains of the winners are paid at the expense of the losers and the gain is secured without rendering in service or in value an equivalent of the gains obtained." (Macquarrie, Dictionary of Christian Ethics, p. 135)

3A. THE CHANCE IN GAMBLING

1b. What Gambling Is:

1c. The variety:

1d. Gaming:

Playing for money in a game of chance, such as slot machines, or pay-off pin-ball machines.

2d. Betting:

Staking money on an event which the outcome is doubtful: horse and dog races.

3d. Lotteries:

The distribution of prizes by lot or chance.

4d. Pools:

A combination of lotteries and betting.

"It would appear that gambling is an attempt to get something for nothing, something at someone else's expense. Commencing with the innocent marble game of junior boys to playing the big games of Las Vegas, it is gambling." (Brong, Vital Issues of the Hour, p. 21)



2c. The types of gambling:

1d. Social gambling:

Social gambling includes private games of chance (for example, poker played in someone's living room). The players remain on equal terms. This form of gambling is looked upon as an individual's privilege and has been extended, usually for religious and charitable purposes, including bingo and raffles.

2d. Professional gambling:

Professional gambling, whether in Las Vegas or Timbuktu, usually is conducted in a licensed gaming parlor. It is big business and goes from slot machines to card games to dice to roulette, etc. In professional gambling there is always a "house cut." For example, slot machines are regulated so that for every dollar spent the house keeps some 20 to 40 cents. The person who plays it once and hits the jackpot will win if he plays no more. But whoever plays the slot machines consistently will end up poorer.

GAMBLING

WHY THE ODDS ARE STACKED AGAINST YOU

3d. Government gambling:

Government gambling is the third form, consisting generally in state lotteries or pari-mutuels. The rationale for lotteries, which seems to be increasingly popular is that they produce tax revenues in a more painless fashion at a time when people are psychologically set for a "tax rebellion." But when lotteries peter out, the states must then adopt the market mentality in order to encourage people to buy the lottery tickets.

(from Lindsell, pp. 123-124, who condenses McKenna, "Gambling: Parasite on Public Morals," Christianity Today, June 8, 1973, pp. 4-6)

3c. Pseudo-Gambling:

Many practices in American life maybe termed pseudo-gambling. The multiplicity of give-away gimmicks to lure the consumer into the market place have contributed to the thirst for easy money gained without regard to service performed (Starkey, Money, Mania and Morals, pp. 21-23).

Sweepstakes, such as those offered by Reader's Digest, are not strictly gambling because they do not involve the deposit of money for the winning of the prize. Stores generally avoid gambling litigation by allowing shoppers to participate whether or not they pay anything. These money games while not strictly gambling, nevertheless foster a spirit of gambling and must be approached with the greatest caution. Many people have become professional contest participants. These contests are not strictly gambling if the winner is determined on the basis of skill and not chance. But many people are hooked on such gimmicks and again, the danger is that a false philosophy of financial gain is developed, which is not based on honest work for honest pay.

In gambling, the willingness to take a risk is twisted by the desire to get something for nothing. Gambling is, then, a sin of perverted stewardship. It is parasitic, producing no personal growth, achieving no social good. Even the strongest advocates of gambling will agree that gambling is a non-productive human activity. It must be justified by either its payment value or its use of revenues for worthy purposes. (McKenna, p. 4)

2b. What Gambling Is Not:

\$650,000.00 ALL-CASH SWEEPSTAKES

1c. The acceptance of a gift.

Though it is literally "money for nothing," it is not gambling because there is no appeal to chance.



2c. Insurance:

Insurance is not gambling. The purpose of insurance is to spread the risk of death or illness or injury. The insurance does not create this risk; it is universally existent and constitutes a problem for every family and individual. Insurance is the most effective possible means of distributing and lessening these inevitable risks of illness, injury, or death. (Athens Clay Pullias, What Is Gambling? Church of Christ, Nashville, TN, p. 3)

3c. The giving of prizes:

The giving of prizes for unusual accomplishment, or purely a means of advertisement does not constitute gambling. The reward is given for achievement. No risk is created, and no risk is taken. A firm giving away goods for advertising receives a just return in advertising value. This differs basically, for example, from a bingo game, where you pay so much to play in the hope of winning a great deal more, yet nothing is produced, and a risk that does not exist has been created. In one case industry and commerce are promoted. In the other, the seeds of sinful and dangerous gambling are sown. (Ibid.)

4c. The stock market:

Most people who own stocks are not gamblers. Sure, there's risk in buying stock, but it's a different kind of risk from that which you run into at the racetrack.

If you put \$100 (or \$2.00) on a horse on a win, place or show bet and that horse runs out of the money, you have lost everything you put up.

However, if you put \$100 to buy some stock and that stock doesn't become a world-beater, that doesn't mean you lose the entire \$100. Except in unusual circumstances, you could always sell and get some of your money back (William A. Doyle, "The Daily Investor," The Springfield Union, Springfield, MA, Monday, May 25, 1964).

Arnold E. Barrett, associate professor of Economics at the University of Alabama draws a legitimate distinction between gambling and speculation. The one is illegitimate because gambling creates risks purely for purpose of taking the risk; these risks are not inherent in any economic or business situation. Horse are run, wheels are spun, cards are dealt, coins are flipped, dice are rolled, specifically to flirt with the loss of probability in the hope that the smile of fortune will beam upon the lucky suitor.

The professional speculator, such as the investor in the stock market, does not gamble in any sense of the word. To be sure, he pits his skill and knowledge against the inexorable forces of the market as he tries to guess which way the market will move. And he must be right more often than he is wrong in order to succeed in his calling. But in every case of his buying and selling he is undertaking risks that someone else would have to take if he did not do so.

Barrett goes on to say that not just the life of the business man but the personal life is filled with risk taking; "We take risks as we go to work or school, play games, marry, beget children, and so on. But we do not take the risks of going to work, marrying, or begetting children for the

Low Jones
up and down



sake of taking risks. We are not gambling; we must take these risks, in order to get on with our jobs. These jobs must be done if we are to survive and if we are to do the world's work, pursue our goals, and fulfill our mission as best as we know how." ("Gambling, Economics, and Morality," Christianity Today, June 21, 1963, pp. 38-39)

4A. THE COMMENDATION OF GAMBLING

1b. The Concept of Parimutuel Betting:

1c. The explanation:

Parimutuel gambling is a system in which all the money bet on an event is placed in a parimutuel pool. A set percentage is skimmed off the top to pay for expenses of the event, taxes, and so forth. The remainder is divided among the winners according to the odds estimated on the chances of the bettor's choice to win, come in second or finish third.

The parimutuel system is handled through a machine called a "Totalizer." This electronic machine instantly totals up all the money bet in a given race, whether to win, place or show. The amount of this bet determines the odds. The calculations are continuous, changing constantly until betting is closed. Proponents of parimutuel betting contend that the use of this system assures honest handling of the money.

(Parimutuel Gambling, The Christian Life Commission of the Baptist General Convention of Texas, 1966, p. 1)

2c. The practice:

Parimutuel gambling in the United States has grown to gigantic proportions. The major parimutuel gambling activity in the United States is thoroughbred horse racing. States permitting parimutuel betting at racetracks have approximately fifty million paid admissions annually. More than three and a half billion dollars is bet at racetracks each year in the United States. This averages a daily amount during the racing season of seventy-five dollars per person in attendance.¹ It is no wonder it is called the "Sport of Kings."

In addition to the legal betting of three and a half billion dollars, it is estimated that from twelve to fifteen billion dollars is bet illegally with bookies each year.² Thus the running of the horses accounts for between fifteen and eighteen billion dollars gambled each year.

(Ibid.)

2b. The Case for Parimutuel Betting:

1c. Recreation:

The increase leisure time and the affluence which Americans currently enjoy has made the tourist industry boom. States eyeing the tourist dollar are being told that racetrack gambling should be made legal in order to attract tourists to their borders. Many people like to spend their recreation money betting on horses or playing the slots, just as others prefer to spend theirs for a round of golf or a movie. Gambling may be fun, but if it is recreation, it is of the most dangerous kind. Gambling obviously provides a kind of recreational excitement for some, but the cost to individuals, families, the economy and society is too high to justify (Issues and Answers: Gambling, The Christian Life Commission of the Southern Baptist Convention, 1981, pp. 3-4)

2nd - 22,000, mdn 2YO, 1 1-16mi. H	
110 Heartlight	117 Cassowary
115 Instinctly Mv	117 Ivy
115 Coup DeReeg	112 Stunning Prince
110 Courages Krm	117 All My Stars
110 Beaudratic	112 Fast Stage
115 3rd - 24,500, alc, 3YO up, 4.	
107 Quadratics Prd	113 Comic Flare
Guy Pebe	113 Loughrea
Chris Word	112 Chaffering
111 Lynson	118 Major Leader
115 Wright Skippr	112
4th - 22,000, mdn 3YO up, 1mi.	
115 That SailnDel	113 c-Happy Land
106 Keketka	118 c-Sweetest Nt
111 Shawnee Crk	118 Miss Frilchie
Tender Bid	118 So Proud
Last Wordsvs	118 b-Vandys Joy
a-Acquiesce	118 a-Down Gal
112 b-Counselor	118
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117 5th - 40,000, alc, 3YO up, 1 1-16mi. H	
117 Santos Joe	115 Clarent King
Wootley	111 Karkali
Pair OfDeacs	115 Mid Yell
111 Reimbrsmnt	115 Algardi
117 Millies	110
106 5th - 40,000, alc, 3YO up, 11mi. H	
115 Wicked Will	115 Lark Oscilltn
Freen	115 Madasdy
Intesity	111 Kentucky Rvr
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7th - 75,000 addd, 2YO, 7f.	
114 The Marbore Cup	
114 s-Lcky Lchlc	119 a-Miss Ocean
119 Tempesti Men	119 s-Sur TExpid
Banquet Scen	119 s-Masked Brb
s-Buzz MyBel	119 s-Sunstyle
115 a-My LadyLy	119
113 6th - 40,000, alc, 3YO up, 11mi. H	
112 Bold Style	116 Dpid Tshmy
113 Slow OGold	119 a-My DyEight
117 a-Highlnd BM	117 Hyperborean
Sing Sing	113 Gate DelSol
Bates Metel	114
115 7th - 24,000, alc, 3YO up, 1 1-16mi. H	
122 Hall Columbs	113 Regues Walk
115 s-Gainmmed	113 Sater Rock
Makarias	117 b-Glen Ncha
113 Expident By	117 Mulsanne
115 b-Branch Lin	113 Steady Naskr
113 Mes Vhracious	118 Val DeLaMes
106 Herth Glade	113 The Ghost
113 No MansLand	113 a-Midamex
115 Menkey Brd	113 On TheTurn
a-Coupled, b-Coupled, c-Coupled.	
s-Supplemental	



2c. Revenue:

Proponents of legalized gambling argue that people are going to gamble anyway and the state needs revenue from this source. They point to the three largest states in racetrack gambling tax revenue: New York, approximately \$127 million; California, approximately \$43 million; and Florida, approximately \$43 million. This sounds like an easy source of tax revenue.

Melvin Munn gives interesting statistics, showing that legalized gambling results actually in very minimal tax revenue:

For example, in 1964, ten of our states had varying forms of legal gambling. For that year New York received tax revenues from gambling operations totaling \$123 million, or 4.5 per cent of its total tax take. California received \$43 million-1.5 per cent of tax revenue. Ohio received \$10 million, or 1 per cent of its total tax income. (Life Line Freedom Talk, Dallas, Texas, August 8, 1973, p. 2)

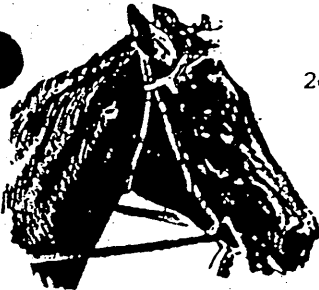
3c. Respectability:

1d. In our culture:

Proponents of legalized racetrack gambling often try to prove its acceptability by pointing out the number of highly reputable persons who attend the races. By quoting endorsement of public figures who go to the racetrack, they seek to answer the accusation that undesirable persons are attracted by the gambling activity. They often picture opponents to legalization as narrow-minded persons who object to others having a good time. (Parimutuel Gambling, p. 2)

2d. In history:

Proponents of legalized gambling point to other nations which apparently benefited from legalized gambling and suggest that since in these countries very little criminal involvement is demonstrated in gambling, in our nation legalized gambling would help the financial picture of the nation and serve as an outlet for those who would speculate financially. Rather than doing it illegally, legal gambling would benefit the state as well as the individual.

5A. THE CONCERN OVER GAMBLING

1b. Gambling Counters Biblical Principles:

1c. The biblical position:

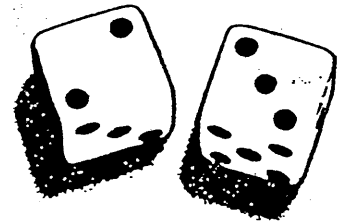
Biblical religion, with its stress on fidelity toward God and its call to a life of trust, tolerates no cultic worship of luck, no deification of chance. Such idolatrous practices introduce irreligious and unethical factors into man's life and outlook. This seems to be the thrust of the (Prophet Isaiah's) words as he inveighs against those "who forsake the Lord, who forget my holy mountain, who set a table for Fortune and fill cups of mixed wine for Destiny" (Isa. 65:11, RSV). The deities mentioned here, Fortune and Destiny (Gad and Meni), were the gods of fate, and were symbols of good and ill luck. The prophet's protest was against those Israelites who trusted to chance rather than God. It also involved those who sought a syncretized religion that included both the God of Israel and

the gods of luck. The prophet's disclaimer contains an abiding insight: Faith magnifies the providential care of God; the cult of luck menaces such faith. Forms of activity that tip the hat to chance or preserve the worship of luck must therefore be seriously questioned by the religiously motivated individual. (Ross Coggins, The Gambling Menace, pp. 20-21)

2c. The biblical practice:

Apparently the use of the lot to determine God's will is not considered immoral by God. It is true that the Roman soldiers "cast lots" or threw dice for the garment of Jesus (Matt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:23-24), this was an apparent misuse.

According to the biblical accounts, a similar device was used by God's own people to decide significant issues or courses of action. Lands were assigned "by lot" (Num. 26:52-56). Leaders were sometimes selected by the same procedure as in the case of Israel's first king, Saul (cf. 1 Sam. 10:20-21), or Judas' successor, Matthias (cf. Acts 1:26). The rotation of priests in office was determined by the lot (cf. 1 Chron. 24:5; Luke 1:9). The priest found the lot helpful in choosing the proper goats for sacrifice (cf. Lev. 16:7-10). The turn of the stone or the sacred dice often fixed the fact of guilt and bared a culprit (cf. Josh. 7:26; 1 Sam. 14:42; Jonah 1:7). It is possible that the Urim and Thummin carried in Israel's ark of the covenant were similar to dice (stones marked "yes" and "no") and were employed to ascertain the will of Yahweh.



Two facts must be kept in mind in the analysis of "lots." First, when this method was used the purpose was to determine God's will in a matter. Israel's religion, with its disdain for witchcraft, necromancy and related magical arts, allowed little room for a worship of fate or a dependence upon chance. Second, the settlement of issues through recourse to lots was eventually discarded by Israel. True, Matthias was chosen by lot (cf. Acts 1:26), but the Christian church probably never employed this method again. Matters thereafter were referred more directly to the Spirit of truth who guided the affairs of the churches. (Coggins, p. 20)

3c. The biblical principles:

While the Bible contains no specific prohibition of gambling, it does contain insights and principles which indicate that gambling is wrong.

- 1d. The Bible stresses the sovereignty of God in the direction of human affairs (Matt. 10:25-30).

Gambling stresses chance and luck.

- 2d. The Bible emphasizes that man is to work creatively and use his possessions for the good of others (2 Thess. 3:10; 1 Tim. 5:8).

Gambling engenders a something-for-nothing attitude.

- 3d. The Bible calls for careful stewardship of that which God entrusted to man (1 Cor. 4:1-2).

Gambling condones reckless abandon.

- 4d. The Bible condemns covetousness and materialism (Matt. 6:24-34).

Gambling commends both.

- 5d. The Bible pleads for the love for God and neighbor (Matt. 22: 37-40).

Gambling promotes gain and pleasure at another person's loss and pain. (Issues and Answers, p. 1)

- 6d. The Bible rejects stealing as a way of life (Eph. 4:28).

Gambling regresses inexorably into stealing.

Gambling is a sophisticated form of legalized stealing. In winning, one receives the wages that another person has earned without giving anything in exchange. The larger the winnings, the more someone has had to lose. ("The Case Against Legalized Gambling," Christian Crusader, March-April 1967, p. 11)

In the words of the late Dr. DeHaan

Gambling is morally wrong, for its expressed purpose is to obtain material gain apart from honest, productive toil, and at the expense of one's neighbor! It is sheer covetousness-which is so highly condemned in the Scriptures (1 Cor. 5:11; Rom. 1:29; 1 Tim. 6:10-11). In fact, it is little more than "refined stealing"! One cannot truly love his neighbor "as himself" and still seek to practice such "robbery by consent"! . . . To risk money haphazardly in gambling is to completely disregard the Biblical truth that our possessions are a trust for which we must someday give full account to God! If one is to be "of good report" he must abstain from every form of evil. Certainly then, gambling-involving as it does such grave sin and danger-must be avoided by all Spirit-led Christians!

THE
GOLDEN
GOOSE:



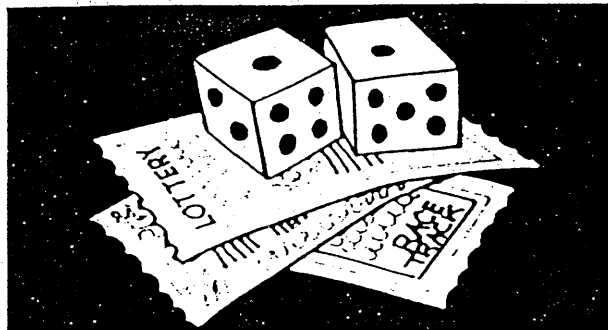
Gambling increases crime. Gambling always attracts racketeers, . . . underworld hoodlums, and strongarmed gangsters. Gambling increases the number of murders, assaults, crimes of violence, etc. The underworld thrives on gambling. Police costs increase.

Gambling corrupts government. Gamblers always seek to increase their odds and to buy protection. Gamblers are soul-less in attempting to corrupt police, judges, and legislators. Instead of the state controlling legalized gambling, the gambling usually ends up in control of the state. ("The Case Against Legalized Gambling," p. 11)

3b. Gambling Courts Economic Decay:

Most successful efforts to eliminate gambling from communities have been led by business and labor leaders. They realize that gambling is bad for the economy and especially bad for relatively low-income laborers. Along with an increase in gambling go increases in unpaid bills, embezzlement, bankruptcy, and absenteeism from jobs. Gambling centers often have difficulty attracting large industries.

Gambling does not help a state's economy in any appreciable way. A two-year study by Cornell University under the auspices of the Law Enforcement Assistance Administration concluded that a lottery returns to the state an average of about 40 cents of every dollar taken in, with 40 cents to 45 cents going to prizes and 15 cents consumed for overhead and administration. In no place except Nevada does the income from gambling operations contribute more than 4 percent to a state's budget. In most states with legalized gambling, revenues from lotteries, off-track betting, and all other forms of gambling amount to less than 2 percent.⁶ Gambling produces nothing and gambling adds nothing to the economy or to society. On the contrary, it is uniformly and consistently disruptive. (Issues and Answers, pp. 2-3)



4b. Gambling Compounds Family Problems:

Americans today gamble at least \$50 billion a year. This is a clear indication of widespread acceptance of gambling. But there are two other attitudes discernable in relation to gambling, that of toleration and rejection.

Family relationships are especially strained by compulsive gamblers. Gambling creates financial problems and social tensions in the home. One member of Gamblers Anonymous stated:

"It is difficult to say whether the gambler or his wife is the more physically, mentally, and emotionally damaged by the ravages of a gambling binge." Innocent persons-sometimes children-suffer maiming and death when criminal elements collide in gambling disputes. Furthermore, communities and society at large suffer from gambling's presence which provides the lifeblood for organized crime. (Issues and Answers: Gambling, p. 3)

5b. Gambling Corrupts National Morals:

Starkey correctly observes that legalized gambling immoralizes the government (the built-in winner) as well as the poor people (the built-in losers) it victimizes:

By concentrating on bleeding its citizenry's weakness, it does not assume obligations of fiscal responsibility. Latin America's heavy dependence on lotteries, says the Los Angeles Times, "has mischievously delayed the day of effective and equitable finance." Harlan E. Atherton, superintendent of schools in Concord, New Hampshire, troubled by his state's new lottery for education, said, "I take a dim view of subjecting education to the vagaries of voluntary contributions." Police Chief William H. Parker of Los Angeles said, "Any society that bases its financial structure on the weaknesses of its people doesn't deserve to survive." (Starkey, Money, Mania, and Morals, pp. 84-85)

George F. Will shows how detrimental gambling is to the Christian work ethic so important to America's economic well being:

Gambling is debased speculation, a lust for sudden wealth that is no connected with the process of making society more productive of goods and services. Government support of gambling gives a legitimating imprimatur to the pursuit of wealth without work. (George F. Will, The Des Moines Tribune, Saturday, October 21, 1978, p. 20)

6b. Gambling Conditions Human Character:

Gambling corrupts and hurts people in many ways. The something-for-nothing craving which gambling stimulates undermines character. The hope of winning a fortune causes some to embezzle and steal for a gambling stake. Professional gamblers bribe public officials, athletes, and referees. Gambling appeals to the weakness of a person's character and develops recklessness, callousness, and covetousness. Some gamblers become psychologically addicted to gambling so that they cannot stop wagering and find themselves in a headlong plunge into personal catastrophe.

(Issues and Answers: Gambling, p. 3)

7b. Gambling Compels Psychological Addiction:

Some six million of the 50 million Americans who engage in gambling are compulsive gamblers. Hence, about as many people are addicted to gambling as are to alcohol.

The National Council on Compulsive Gambling gives this definition:

Compulsive gambling is a progressive behavior disorder in which an individual has a psychologically uncontrollable preoccupation and urge to gamble. This results in excessive gambling, the outcome of which is the loss of time and money. The gambling reaches the point at which it compromises, disrupts or destroys the gambler's personal life, family relationships or vocational pursuits. These problems, in turn, lead to the intensification of the gambling behavior. The cardinal features are emotional dependence on gambling, loss of control and interference with normal functioning. (cited by Sylvia Porter, "Compulsive Gambling," The Des Moines Tribune, Monday, August 18, 1980, p. 18)

Studies show that the compulsive gambler has certain clear characteristics:

- He habitually takes chances
 - Gambling absorbs all of his interests
 - He is optimistic and never learns from losing
 - He never stops while winning
 - He risks too much
 - He enjoys a strange tension between pleasure and pain
- (cited in Baker's Dictionary of Christian Ethics, p. 258)

TIME Magazine, in an essay on gambling, observes that the compulsive gambler is by definition an extreme case, but many of his motivations are shared in milder form by all gamblers. There seems to be a progression in gambling from

The case against
legalized gambling

casual gambling, which is private to promoted gambling, which is public to compulsive gambling which is enslaving.

Addicted to their habit, the compulsives are caught in a wheel of misfortune whose payoffs are broken families, lost jobs and bankruptcy-or, often, embezzlement. G.A. is making only limited headway. The "cure" which requires total abstinence and regular attendance at G.A. meetings, works in about only once case out of 30. (Time Magazine, July 21, 1967, p. 27)

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*JUDGE TO WOMAN: "Why do you want to divorce*
*your husband?                                *
*WOMAN: "Because my husband is a compulsive *
*gambler."                                     *
*HUSBAND: "Two-to-one you can't prove it!"  *
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6A. THE COURSE OF GAMBLING

1b. Gambling in the Acienc World:

The greed that gambles goes back a long way in the history of man and is found in most every country. Ur of the Chaldees, excavated by Sir Leonard Woolley, has revealed a gaming board from about 2,000 B.C. The Chinese, inveterate gamblers to this day, have records of gambling games from about 2,300 B.C. The six-sided marking of dice was introduced, probably from Arabia. (Starkey, p. 33)

2b. Gambling in Biblical Times:

In the Bible, particularly in the OT, the casting of lots was common (Num. 26:52-56; 1 Sam. 10:20-21; 1 Chron. 24:5). Judas' successor was chosen by lot (Acts 1:26). The casting of lots was a means of ascertaining the will of God. It should be noted that after Judas' successor was chosen by lot, this method was not employed again by the church. Decisions thereafter were made in relation to the guidance of the Holy Spirit. (Baker's Dictionary of Christian Ethics, p. 258)

Always in Israel a distinct difference was made between divining the will of God and gambling. Gambling for private gain does not seem to have appeared in Israel until late.

3b. Gambling in Patristic Days:

The early Church Fathers and the Councils clearly condemned gambling among all Christians. Clement of Alexandria, Tertullian, and others spoke strongly against gaming. "If you say that you are a Christian when you are a dice-player," said Tertullian, "You say you are what you are not, because you are a partner with the world." (Starkey, p. 35)

4b. Gambling in the Middle Ages:

Gambling was one of the prominent medieval vices. Laws were passed, but little was done to stamp out the practice. Gambling was popular with the clergy. Pope Leo X was addicted to card playing for stakes as many of his subjects were in late 15th century.

Calvin's Geneva was vicious in its gambling, prostitution and drunkenness. Calvin sought to erradicate these vices. He wrote: "No one are to play at games that are dissolute, or games played for gold or silver or at excessive expense, on pain of five sous and loss of the sum stake." (Starkey, p. 37)

5b. Gambling in the Colonies:

The New England Puritans censored gambling because it denied the sovereignty of God in all matters. The Southern Colonies witnessed gambling on every conceivable game, principally on the most brutal imports from England, bear-baiting and cockfighting. In several of the colonies lotteries were legal and widespread. In the early 1700's Columbia, Harvard, Yale, Dartmouth and Williams colleges were financed in part in this way.

6b. Gambling in the Twentieth Century:

The 19th century saw a gambling fever sweep our land. By 1832 the citizens in the Eastern states were spending \$66.4 million on lotteries or four times the national expenditure. U.S. Protestantism was especially hostile to gambling, which it saw as luring people into extravagance and away from work. By 1910, most states has passed anti-gambling laws, and gradually gambling went underground. (TIME, July 21, 1967, p. 26)

The gambling population climbed especially during the war years. In 1931, Nevada had made gambling legal. Since then gambling has blossomed to a national epidemic. It is a problem not just here but in other countries as well, such as England which, for example has been called a floating casino. Britons now gamble to the tune of nearly \$8 billion a year.

7A. THE CONCLUSIONS REGARDING GAMBLING

1b. The Concept of Work:

The Biblical injunction is to be industrious and enjoy the results of your work. The easy come, the easy go principle is wrong: "Wealth hastily gotten will dwindle, but he who gathers little by little will increase it" (Prov. 13:11, RSV). The Living Bible paraphrases this verse in an interesting way: "Wealth from gambling quickly disappears; wealth from hard work grows." The Scriptures admonish believers to work at an honest profession so as to be able to help those in need. It is time to reject the "something-for-nothing" philosophy and accomplish honest work for honest pay.

2b. The Commitment to Wealth:

The late Archbishop of Canterbury, William Temple put things in perspective:

Gambling challenges that view of life which the Christian Church exists to uphold and extend. Its glorification of mere chance is a denial of the Divine order of nature. To risk money haphazardly is to disregard the insistence of the Church in every age of living faith that possessions are a trust, and that men must account to God for their use. The persistent appeal to covetousness is fundamentally opposed to the unselfishness which was taught by Jesus Christ and by the New Testament as a whole. The attempt (inseparable from gambling) to make profit out of the inevitable loss and possible suffering of others is the antithesis of that love of one's neighbor on which our Lord insisted. (Starkey, pp. 103-104)

3b. The Context of Wickedness:

The Christian rejects the idea of gambling even in the smallest amount because it counters the Biblical work ethic, it counters the Biblical mandate for stewardship of one's wealth and because gambling has wicked connotations. Every activity should be measured by what it produces. Gambling has led to broken homes, drunkenness, theft and even murder. Gambling synonymous with crime, craft and corruption. It is not enough for Christians to be concerned. They need to have convictions and commitment to those principles that they know to be right.

Legal gambling's high stakes

By George F. Will

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HARTFORD, CONN. — On the outskirts of this city of insurance companies, there is another, less useful, business based on an understanding of probabilities. It is a jal alai fronton, a cavernous court where athletes play a fast game for the entertainment of gamblers and the benefit of, among others, the state treasury.

Half the states have legal betting in casinos, at horse or dog tracks, off-track betting parlors, jal alai frontons or in state-run lotteries. Only Connecticut has four (the last four) kinds of gambling, and there is talk of promoting the other two.

Not coincidentally, Connecticut is one of just seven states still fiercely determined not to have an income tax. Gambling taxes yielded \$76.4 million last year, which is not a large slice of Connecticut's \$2.1 billion budget, but it would be missed and is growing.

Last year Americans legally wagered \$15 billion, up 8 percent over 1976. Lotteries took in 24 percent more. Stiffening resistance to taxes is encouraging states to seek revenues from gambling, and thus to encourage gambling.

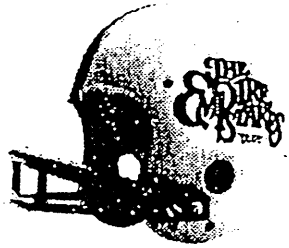
There are three rationalizations for this:

- State-run gambling controls illegal gambling.
- Gambling is a painless way to raise revenues.
- Gambling is a "victimless" recreation, and thus is a matter of moral indifference.

Actually, there is evidence that legal gambling increases the respectability of gambling, and increases public interest in gambling. This creates new gamblers, some of whom move on to illegal gambling, which generally offers better odds. And as a revenue-raising device, gambling is severely regressive.

Gamblers are drawn disproportion-

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Advertisement for a New York state-run lottery

tionately from minority and poor populations that can ill-afford to gamble, that are especially susceptible to the lure of gambling and that especially need a government that will not collaborate with gambling entrepreneurs, as in jal alai, and not become a gambling entrepreneur through a state lottery.

A depressing number of gamblers have no margin for economic losses and little understanding of the probability of losses. Between 1975 and 1977 there was a 140 percent increase in spending to advertise lotteries

— lotteries in which more than 99.9 percent of all players are losers. Such advertising is apt to be especially effective, and cruel, among people whose tribulations make them susceptible to dreams of sudden relief.

Grocery money is risked for such relief. Some grocers in Hartford's poorer neighborhoods report that receipts decline during jal alai season.

Aside from the injury gamblers do to their dependents, there is a more subtle but more comprehensive injury done by gambling. It is the injury done to society's sense

of elemental equities. Gambling blurs the distinction between well-earned and "ill-gotten" gains.

Gambling is debased speculation, a lust for sudden wealth that is not connected with the process of making society more productive of goods and services. Government support of gambling gives a legitimating imprimatur to the pursuit of wealth without work.

"It is," said Jefferson, "the manners and spirit of a people which preserves a republic in vigor." Jefferson believed in the virtue-instilling effects of agricultural labor. Andrew Jackson denounced the Bank of the United States as a "monster" because increased credit creation meant increased speculation.

The early 19th century belief was that citizens could be distinguished by the moral worth of the way they acquired wealth, and physical labor was considered the most ennobling labor.

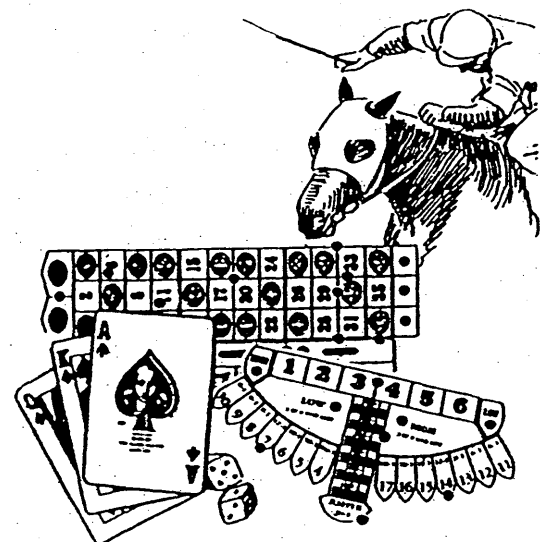
It is perhaps a bit late to worry about all this. The United States is a developed capitalist society of a sort Jefferson would have feared if he had been able to imagine it. But those who cherish capitalism should note that the moral weakness of capitalism derives, in part, from the belief that too much wealth is allocated in "speculative" ways, capriciously, to people who earn their bread neither by the sweat of their brows nor by wrinkling their brows for socially useful purposes.

Of course, any economy produces windfalls. As a town grows, some land values soar. Some investors (like many non-investors) regard stock trading as a form of roulette.

But state-sanctioned gambling institutionalizes windfalls, whets the public appetite for them and encourages the delusion that they are more frequent than they really are. Thus do states simultaneously cheat and corrupt their citizens.

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Ranked by number of forms of gambling permitted in state—

	Horse Racing	Lotteries	Dog Racing	Jai Alai	Off-Track Betting	Casinos	Sports Betting
Nevada	*	*	*	*	*	*	*
Connecticut	*	*	*	*	*	*	*
Rhode Island	*	*	*	*	*	*	*
Arizona	*	*	*	*	*	*	*
Colorado	*	*	*	*	*	*	*
Florida	*	*	*	*	*	*	*
Delaware	*	*	*	*	*	*	*
Massachusetts	*	*	*	*	*	*	*
New Hampshire	*	*	*	*	*	*	*
New Jersey	*	*	*	*	*	*	*
New York	*	*	*	*	*	*	*
Vermont	*	*	*	*	*	*	*
Washington	*	*	*	*	*	*	*
Illinois	*	*	*	*	*	*	*
Maine	*	*	*	*	*	*	*
Maryland	*	*	*	*	*	*	*
Michigan	*	*	*	*	*	*	*
Montana	*	*	*	*	*	*	*
Ohio	*	*	*	*	*	*	*
Oregon	*	*	*	*	*	*	*
Pennsylvania	*	*	*	*	*	*	*
South Dakota	*	*	*	*	*	*	*
West Virginia	*	*	*	*	*	*	*
Arkansas	*	*	*	*	*	*	*
California	*	*	*	*	*	*	*
District of Columbia	*	*	*	*	*	*	*
Louisiana	*	*	*	*	*	*	*
Nebraska	*	*	*	*	*	*	*
New Mexico	*	*	*	*	*	*	*
Oklahoma	*	*	*	*	*	*	*
Wyoming	*	*	*	*	*	*	*
Alabama	*	*	*	*	*	*	*
Alaska	*	*	*	*	*	*	*
Georgia	*	*	*	*	*	*	*
Idaho	*	*	*	*	*	*	*
Iowa	*	*	*	*	*	*	*
Kansas	*	*	*	*	*	*	*
Kentucky	*	*	*	*	*	*	*
Minnesota	*	*	*	*	*	*	*
Missouri	*	*	*	*	*	*	*
North Carolina	*	*	*	*	*	*	*
North Dakota	*	*	*	*	*	*	*
South Carolina	*	*	*	*	*	*	*
Tennessee	*	*	*	*	*	*	*
Texas	*	*	*	*	*	*	*
Virginia	*	*	*	*	*	*	*
Wisconsin	*	*	*	*	*	*	*
Hawaii	*	*	*	*	*	*	*
Indiana	*	*	*	*	*	*	*
Mississippi	*	*	*	*	*	*	*
Utah	*	*	*	*	*	*	*

("Gambling Rage Out of Control?" U.S. News & World Report, May 30, 1983, p. 28)

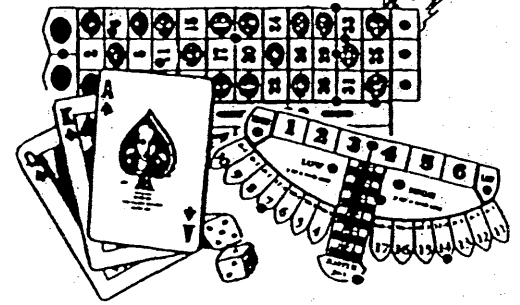
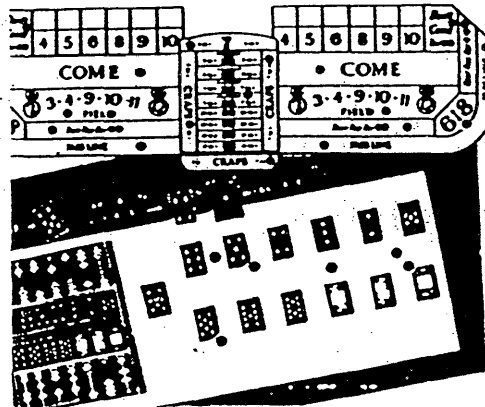
The case against legalized gambling

I. Gambling creates no new wealth. It redistributes wealth on an inequitable basis. It enriches the few and impoverishes the many. Gambling is non-productive. It performs no useful service. Gambling is parasitic.

II. Gambling depresses legitimate business, siphoning off money from the regular business community. It dislocates the purchasing dollar. Businessmen are reluctant to invest money in areas that sustain large gambling enterprises because of the ensuing bad debts, delinquent time payments, and bankruptcy. Gambling disrupts the normal checks and balances of a well-ordered community. Legalized gambling has retarded the industrial development of Nevada. Gambling restricts business.

III. Gambling increases welfare costs. Gambling weakens the stability of family life. Gambling lowers the standard of living and necessitates a larger welfare burden; thus rising taxes. Increased revenue from gambling is offset by larger claims for welfare.

IV. Gambling increases crime. Gambling always attracts racketeers, underworld hoodlums, and strong-armed gangsters. Gambling increases the number of murders, assaults, crimes of violence, etc.



The underworld thrives on gambling. Police costs increase.

V. Gambling corrupts government. Gamblers always seek to increase their odds and to buy protection. Gamblers are soul-less in attempting to corrupt police, judges, and legislators. Instead of the state controlling legalized gambling, the gambling usually ends up in control of the state.

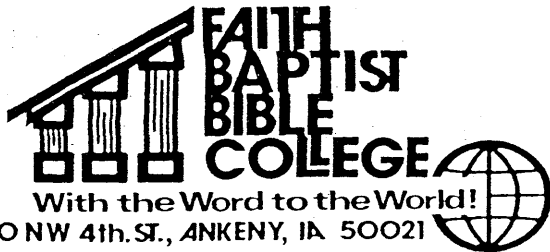
VI. Gambling produces human desperation. Gambling victimizes the poor. Gambling leads to embezzlement, bribes, extortion, treason, suicide, and corruption of college and professional athletes. Crime often results from victims trying to recoup gambling losses. Those who can afford it the least, usually gamble the most.

VII. Gambling is a sophisticated form of legalized stealing. In winning, one receives the wages that another person has earned without giving anything in exchange. The larger the winnings, the more someone else has had to lose.

VIII. Gambling produces the wrong attitudes toward work. It promotes the idea that a person can live by his wits and luck without making any contribution to society. Gambling is socially disintegrating, politically corrupt and morally dangerous. Gambling is bad business, bad politics, and bad morals.

("The Case Against Legalized Gambling," Christian Crusader, March-April, 1967, p. 11)





With the Word to the World!
1900 NW 4th. St., ANKENY, IA 50021 Ph. 515-964-0601

September 12, 1984

AN OPEN LETTER TO MAYOR DON DAVIDSON, THE TOWN COUNCIL AND MR. KENNETH GRANDQUIST

Dear Sirs:

As a resident of 15 years of the town of Bondurant, I am very concerned. I know that my concern is shared by the majority of the people of Bondurant. We are being forced to accept a race course in our town that most of the people do not want.

My concern is first of all over the fact that the people of Bondurant have never been asked to express their feelings in a democratic way. The desire of the majority has never been seriously considered. Furthermore, you, Mr. Davidson, evidently do not know what the feeling of the people of the town is. You are quoted in the Des Moines Register, Wednesday, August 29, on page one as saying, that "The majority of Bondurant residents support construction of the racetrack, but that some rural residents 'have some concerns.'"

I checked with the writer of the article yesterday, Mr. Dick Brown, and he assured me these are your sentiments voiced repeatedly. Exactly the opposite is true! While there may be some who favor the racetrack, perhaps those with whom you have been talking and associating, most of us do not. What happened to the numerous signatures collected, showing our opposition to the racetrack? How can you say there is no opposition? Either you are unaware of it, in which case you are not concerned for the feelings of the people who elected you; or you are aware of it but for whatever personal reasons care to ignore the majority will. It seems the case of history repeating itself. When the Bondurant Elevator went ahead and put up its monstrosity of a building that would cause flooding, as many feared it would, the Bondurant Buzzins paper reported that there had been no opposition to the project. Of course, that statement was patently false. Many of us knew what it would mean for the flooding of our homes. We voiced that openly and yet City Hall reported that there was no opposition.

"I guess down in my heart I feel [the loss of] prime farmland is an issue," she said. "We feel there are plenty of incorporated places" where the track could be built instead, she said.

Bondurant Mayor Don Davidson said the majority of Bondurant residents support construction of the track, but that some rural residents "have some concerns."

And now the Des Moines Register reports about the racetrack issue as if most of the residents of Bondurant favored it. I challenge you, the Mayor, and the Town Council, to take a poll of your constituents. We voted you into office, thus as our representatives your first concern should be the desire of those whom you solemnly pledged to represent. What became of that promise? Are you only listening to yourselves or are you listening to the wish of those whom you promised to serve? The people of Bondurant will know what conclusion to draw at the next election.



September 12, 1984

By then, however, it may be too late. Once a racecourse is built, it cannot be removed. Are you as our Mayor and Town Council concerned about the quality of life for our town? Do you realize that the whole structure of the town will be changed? Why don't you listen to the governor of Idaho who was recently quoted in our newspaper. He regretted that his state had introduced horseracing. He insisted that it was just as bad as gambling to have, and lamented the fact that with the racetrack moved in a group of unsavory characters. What kind of people are associated with the racetracks? Not the kind who live in Bondurant now, hardworking individuals who believe in the work ethic. We do not believe that we should get something for nothing. As one commentator on gambling well put it: (see the last page of the appendix, VIII)

Gambling produces the wrong attitudes toward work. It promotes the idea that a person can live by his wits and luck without making any contribution to society. Gambling is socially disintegrating, politically corrupt and morally dangerous. Gambling is bad business, bad politics, and bad morals.

The majority of us find the spirit of parimutuel betting not a blessing or boon to the community but a blight and blemish to our town.

I started by asking what your responsibility as a Mayor and Town Council is. I have another question that needs to be asked: What kind of town do we want Bondurant to be or, better, why did most of us choose to live in Bondurant rather than, say, Ankeny or Des Moines, though for the majority, our place of employment is obviously elsewhere? We selected Bondurant because of the quality of life we found here. We wanted to rear our children in a friendly community where we could trust our neighbors and find relief from the hectic life elsewhere. Bondurant proved an ideal place for us to settle. Now all this is supposed to change.

Mr. Mayor, members of the Council, and Mr. Grandquist, you have no right to destroy that atmosphere and therefore force us who have lived here for decades to either put up with a kind of specter of disquieting activity and spirit of greed that are sure to come in with the racecourse. Have you men ever lived next to a racecourse? Do you realize what that will mean for your peace of mind and that of your children?

You can have your racecourse, if you like, though I have personal moral reservations about it, as do many others. Iowa has many open places where one could be built, but don't put it here where it will destroy the community spirit and fabric of society that we so carefully cultivated and cherish. We do not want the destruction of our peace nor the depreciation of our property value.

What a macabre centennial gift from the city government to the residents. Our town as we know it is about to be destroyed. You are destroying that which rightfully belongs to us. Who gave you a right to do that?! What is there in this for you, Mr. Davidson, and you gentlemen on the Town Council to favor such a move? Will the additional "industry" and "commerce" be worth the price we pay as a town?

September 12, 1984

One final question: Why is it a foregone conclusion, judging from all the news accounts that the racecourse will be built here? The land has not even been rezoned, as I understand it, and yet everyone is talking about a racecourse. Mr. Grandquist can get a \$40 million loan when legally the matter is not settled at all. Has the rezoning secretly been agreed on? Are we now simply now going through the formalities? What are the ethical implications of the decisions made so far? The people of Bondurant would like to know. They have a right to know. They elected you to represent their common interests. They have been sadly disappointed. Since when does one man or group of men have the right to alter the make-up of a town so drastically, to force a people to forego the quality of life they deserve and they enjoyed? Some of us have escaped from our homelands in Eastern Europe for these reasons and settled in the United States. Did we make a mistake by settling in Bondurant?

Sincerely,

Manfred E. Kober

Manfred E. Kober, Th.D.
Professor of Theology
Chairman of Theology Department

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