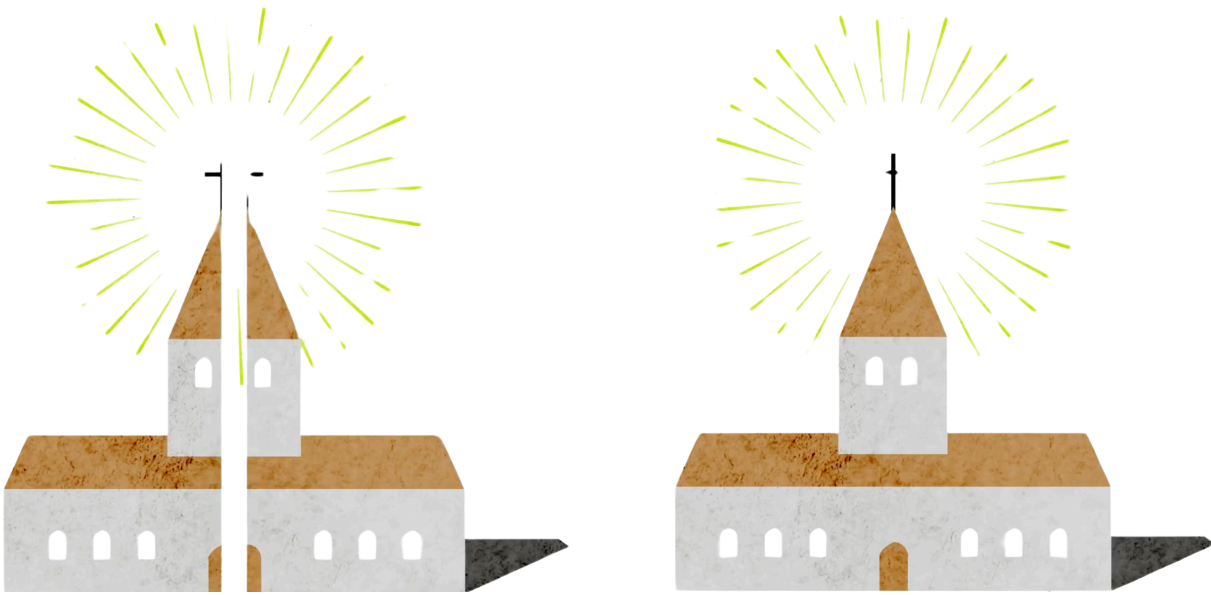




THE AFTER PARTY



A Better Way in a Divided America

The Beatitudes in 2025

Almost one year after the election, are we more united or more divided?

The obvious answer is: more divided. Families still sit on opposite sides of the table without speaking. Congregations split. Friendships fade after one too many social media posts. As Tim Keller often reminded us, politics has become the new religion of our age, demanding loyalty, promising salvation, and punishing heresy.

But Jesus' most famous sermon began with a startlingly different vision. He didn't say, "Blessed are those who win." He didn't say, "Blessed are the powerful." Instead, He described the very opposite of what our political climate rewards.

In 2025, the beatitudes are as radical as they were when Jesus walked the earth. In fact, they outline a radical guide to how Christians are called to be in the world. Together, they call us to a posture that resists the corrosive habits of political idolatry – a temptation many of us know all too well.

At a time when headlines can leave us all feeling deeply disoriented, consider shifting more of your time and attention to what is true. To what is lasting. To what endures, so many centuries later. And consider what Jesus, through his Gospel, might be calling you to this fall.

The beatitudes may be Jesus inviting us into something better in 2025.

Blessed are the poor in spirit.

FOR THEIRS IS THE KINGDOM OF HEAVEN.

In politics, confidence is currency. Candidates project certainty. Commentators insist they have the data, the strategy, the inside scoop. To admit weakness — or worse, ignorance — can be fatal.

But Jesus begins by blessing the exact opposite posture: poverty of spirit. This isn't self-loathing. It's spiritual realism. Tim Keller wrote that to be poor in spirit is to recognize our utter dependence on grace: "The prerequisite for receiving the kingdom of God is to admit that we cannot save ourselves," he said.

David French often describes our political climate as one of exhausted arrogance as people yell from positions of false certainty. But what if Christians modeled a different way? Imagine showing up in political conversation not to dominate but to confess, "I don't have it all figured out." That act of humility might do more to heal our culture than a thousand clever arguments.

Blessed are those who mourn.

FOR THEY SHALL BE COMFORTED.

We live in a culture addicted to outrage. Outrage mobilizes. It raises money. It fills cable news time slots. But outrage often covers up what's underneath: grief.

Jesus blesses those who mourn. Keller called this “the sadness of the Kingdom.” It’s the willingness to look squarely at the brokenness in ourselves and in our world without numbing, without denial, without weaponizing it against others.

Russell Moore has said that until the American church learns to lament its compromises with political idolatry, it will never find renewal. To mourn is not to surrender. It’s to say: I will not anesthetize myself with rage. I will feel the sorrow, and in that space, God will meet me with comfort.

Imagine if Christians were known less for venting online and more for gathering in prayer, tears, and repentance. What if instead of fighting those who disagree with us, we grieved the pain behind their convictions? Mourning makes us tender again—and tenderness is a political posture we desperately need.

Blessed are the meek.

FOR THEY SHALL INHERIT THE EARTH.

Our politics celebrates aggression. The loudest voices dominate the conversation. The most ruthless tactics are rewarded. Meekness, by contrast, looks like irrelevance in such a system.

But Keller was fond of saying: “Meekness is not weakness. It’s strength under control.” It is the refusal to use power for domination. It’s a kind of self-possession rooted in knowing who you are in Christ.

Pete Wehner, writing in *The Atlantic*, has noted that the real danger for Christians in politics is not persecution but seduction, namely the temptation to mirror the rage and cynicism of the age. Meekness resists that pull. It doesn’t mean silence. It means speaking with restraint, listening before responding, refusing to match insult for insult.

In 2025, the meek may not trend on X. But Jesus insists: they will inherit the earth. The superpower possessed by believers does not consist of outshouting the other side but in trusting that God, not us, writes our history.

Blessed are those who hunger and thirst for righteousness.

FOR THEY SHALL BE FILLED.

We hunger for victory. We thirst for recognition. Elections feed that hunger with promises of triumph. But Jesus redirects our appetites. The blessed are those whose longing is not for political dominance but for righteousness. For justice, holiness, and right relationship with God and others.

Tim Keller once observed that many Christians approach politics as a way to secure cultural power. But the beatitudes shift our hunger. They teach us to desire not control but integrity; not dominance but holiness.

At this point, it's well known that politics has become a substitute for meaning, especially among the young. But what if Christians modeled a different hunger – and a different way to quench that hunger? Not by scrolling endlessly for partisan wins but by cultivating deep spiritual formation through prayer, Scripture, acts of justice, and genuine mercy.

To hunger and thirst is to be restless until things are made right. The promise of Jesus is that such longing will not go unmet. It is a hunger that heaven itself guarantees to satisfy.

Blessed are the merciful.

FOR THEY SHALL OBTAIN MERCY.

Mercy does not go viral. It does not raise campaign funds. Yet mercy is the lifeblood of a society where forgiveness is possible.

Without mercy, politics collapses into permanent enmity. Keller would remind us: the gospel makes us merciful because we are debtors forgiven at infinite cost. To receive God's mercy is to be compelled to show it, even when it feels impossible.

Russell Moore has lamented how American politics often cultivates mercilessness, rewarding cruelty as strength. And yet, Jesus' words invert the equation: the merciful, not the merciless, will find God's mercy flowing back to them.

What if Christians practiced mercy in everyday political conversations? This might look like choosing not to trash an opponent online. Or reaching out to an estranged family member with a genuine "how are you doing?". Or offering kindness to a neighbor whose yard overflows with campaign signs from "the other side." Mercy breaks the cycle of endless retaliation and it often begins with small, daily, local acts.

Blessed are the pure in heart.

FOR THEY SHALL SEE GOD.

Purity here does not mean moral perfection. It means undivided loyalty. To be “pure in heart” is to resist being pulled in two directions at once, especially when the choice is between Jesus and political power.

Keller often pointed out that idols are not just bad things but good things elevated to an ultimate position. Politics becomes an idol when it demands our ultimate trust, our ultimate fear, our ultimate hope. To be pure in heart is to resist that idolatry.

David French has written that political tribalism often tempts Christians to compromise on honesty, decency, even basic compassion. But divided hearts cannot see God clearly. When we blend our allegiance to Christ with allegiance to party, our vision becomes clouded.

The promise is that purity of heart clears the fog. It makes God visible again. In 2025, purity means asking hard questions: Am I more disciplined by Jesus or by my political tribe? Whose kingdom do I truly serve?

Blessed are the peacemakers.

FOR THEY SHALL BE CALLED CHILDREN OF GOD.

Blessed are those who are persecuted for righteousness' sake.

FOR THEIRS IS THE KINGDOM OF HEAVEN.

If you truly live this way in humility, grief, meekness, mercy it will not make you universally admired. It may make you odd, suspect, even persecuted. You might feel like you're zigging when everyone else is zagging deeper into outrage.

Keller warned against confusing persecution with mere disagreement. To be persecuted for righteousness is not the same as being criticized for belligerence. True persecution comes when living like Jesus threatens the idols of the age.

Pete Wehner has written that the American church often confuses losing cultural influence with persecution. But Jesus is clear: the blessing is not for those who cling to power but for those willing to lose it for His sake.

The promise is breathtaking: the kingdom of heaven belongs to such people. In 2025, this may mean losing influence, invitations, or platforms. But it also means gaining something infinitely greater—the assurance that our lives are aligned with the true King.



WHERE DO WE GO FROM HERE?

The beatitudes don't tell us how to vote. They tell us how to live. And if we took them seriously, our political climate might look very different.

At Redeeming Babel, we've created The After Party for this exact purpose. It's a free resource for anyone weary of outrage and longing to be shaped more by Jesus than by cable news.

Sign Up for the Free Course Here
redeemingbabel.org/the-after-party

Have Questions?

Email info@redeemingbabel.org

