

CHRISTIAN NATIONALISM?

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IF GODLY PEOPLE WILL NOT SEEK POLITICAL POWER AND USE IT FOR GODLY MEANS, GODLESS PEOPLE WILL. YOUR CHOICE.

Our nation has reached a crossroads. The question before us is not whether power should be exercised, but by whom and toward what end. Every law written, every policy passed, every vote cast reflects a moral vision of the good, the true, and the just. The only question is whose morality will govern the land – the Word of God or the will of man. Scripture warns us plainly: “When the righteous increase, the people rejoice, but when the wicked rule, the people groan” (Proverbs 29:2). If believers retreat from the public square in the name of false humility or misguided “neutrality,” we abandon our neighbors to groaning under the rule of the wicked.

There comes a time when silence becomes sin. When men of faith sit idle while godless people shape the culture, legislate morality, and redefine righteousness, the absence of light becomes an invitation for darkness to rule. If godly men will not seek political power and use it for godly means, godless men certainly will. That’s not a threat – it’s a law of nature and Scripture alike. Power is never neutral; it will always bend toward the worldview of those who wield it.

There are those who crave the approval of godless people more than they desire the approval of God. They want a form of Christianity that fits comfortably in a culture that despises Christ – a soft, apologetic religion that asks permission to exist. But a neutered faith is no faith at all. Jesus said, “You are the light of the world... a city set on a hill cannot be hidden” (Matthew 5:14). Light does not ask permission to shine. It drives back darkness by its very nature.

If you want to do the most good for the most people, you must ensure that your government – the structure of authority God has ordained for the flourishing of man – is happily and humbly submitted to the moral law of God. Scripture makes no room for moral relativism in leadership: “He who rules over men must be just, ruling in the fear of God” (2 Samuel 23:3). Government was never meant to be autonomous; it was designed to be accountable to divine authority. The farther it drifts from that foundation, the more it becomes a beast rather than a blessing.

The danger of secularism is not merely that it leads to tyranny – though history proves it often does – but that it leads to emptiness. A people without God may gain the world and still lose their soul (Mark 8:36). The fruit of secular governance is always the same: moral confusion, cultural decay, and spiritual famine. Only a nation under God’s moral authority can truly flourish. That is not Christian arrogance; it is biblical reality.

Before we can move forward, we must define our terms with precision. Confusion is the favorite weapon of the enemy. If he can blur the lines between truth and caricature, he can make godly conviction look like extremism. The words “Christian nationalism” have been twisted, mocked, and misrepresented – often by people who neither fear God nor understand the Church. So before we talk about what Christian nationalism is, we need to expose what it is not.

DEFINING CHRISTIAN NATIONALISM

Whoever controls the definitions controls the debate. That's one of the oldest lessons in rhetoric – and one of the most ignored truths in modern discourse. When the term Christian nationalism is thrown around, it often evokes a straw man: a wild-eyed zealot waving a flag in one hand and a Bible in the other, conflating the Kingdom of God with the government of man. But that image is a distortion, not a doctrine.

Christian nationalism, rightly defined, is the conviction that the Christian faith should inform and shape the moral, cultural, and political life of a nation.

It is not about baptizing America's past or pretending our country has been perfect. It is about proclaiming that Christ is Lord over all – including government (Colossians 1:16-17).

When we say we want Christianity to influence America, we are not saying America is Christianity. We are simply affirming that Jesus Christ is King over kings (Revelation 19:16), and His moral law remains the highest standard for human flourishing. Every nation must decide what moral foundation it will build upon. Ours was, from its earliest days, built upon a distinctly biblical one. The evidence stands in stone and history alike – from the Ten Commandments etched in our courthouses to Moses carved above the Speaker's chair in Congress.

Our Founders, though diverse in their personal theology, understood something that modern secularists have forgotten: that morality cannot survive without religion, and liberty cannot survive without morality. As George Washington warned in his farewell address, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." Even Thomas Jefferson, often called a deist, studied the Scriptures in Hebrew, Greek, Latin,

and English. He knew that law divorced from divine authority eventually becomes lawless tyranny.

So let's say it plainly: Christian nationalism, correctly understood, is not about forcing conversion through legislation or demanding citizenship tests of faith. Nations cannot be born again – only men can. But nations can be reformed, shaped, and guided by the moral influence of the Church.

When Christians engage in the public square, they are not imposing faith; they are applying truth. The same gospel that transforms hearts should also inform policies. The same Christ who saves the sinner should also shape the society. As Proverbs 14:34 declares, "Righteousness exalts a nation, but sin is a reproach to any people."

Christian influence in civic life is not a new idea. It ended slavery. It birthed the civil rights movement. It established hospitals, universities, and systems of justice rooted in equality before God. The abolitionist and civil rights movements were not secular revolutions – they were Christian revivals, born from pulpits that refused to bow to cultural idols.

So when critics scoff and say, "You just want a Christian America," we answer unapologetically: yes, we want an America where Christ's righteousness informs the conscience of the nation. We want a land where justice is measured by God's standard, not by the shifting winds of ideology. We want a society where men rule in the fear of the Lord and lead with courage, conviction, and humility.

That is not idolatry – it is obedience. It is not a confusion of Church and State, but the fulfillment of the Great Commission, carried out in every realm of human influence.

WHAT CHRISTIAN NATIONALISM IS NOT

We also must clear away the fog of accusation and distortion. Words like Christian nationalism have been so abused that most people react to the caricature rather than the concept. So let's be direct, as men of God ought to be. Here's what we are not saying.

First, we are *not* saying that America equals Christianity. We do not believe that being born in America makes a man right with God, any more than being born in a garage makes him a car. Citizenship in heaven comes only through the blood of Jesus Christ and personal faith in Him (Philippians 3:20). America is not the new Israel, and Washington, D.C. is not the new Jerusalem. But just as individuals are called to live under the authority of Christ, so too are nations called to govern according to His moral law. "The earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Psalm 24:1). There is not one square inch of this world that Christ does not claim as His own.

Second, we are not advocating for a state church. God established three distinct spheres of authority: the family, the church, and the civil government (Romans 13:1-7). Each is meant to function in harmony under His rule, not in competition for it. The Church's task is not to control the State, but to confront it with truth – to be the prophetic voice calling kings to righteousness, as Elijah did with King Ahab (1 Kings 18), Nathan did with David (2 Samuel 12:7) and John the Baptist did with Herod (Mark 6:14-29). We do not want government preaching sermons or pastors passing laws. We want both institutions to honor their Creator and submit to His moral order.

Third, we are not seeking to overturn the Constitution. In fact, we uphold it – not as a sacred text, but as a covenant that

reflects the moral clarity of Scripture. The Constitution was born from the soil of biblical conviction, from men who understood that liberty without virtue collapses into license.

When you stand in the U.S. Capitol and look above the Speaker's chair, you'll find Moses carved in stone, holding the tablets of the Law. That's not accidental artistry – it's theology in marble. Our founders understood that a just society must rest upon the law of God. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us" (Isaiah 33:22). That verse could hang over every seat of government in the land.

Fourth, we are not worshiping America, nor are we blind to her sins. Patriotism is not idolatry when it flows from gratitude rather than pride. Love of country should never replace love of God, but it should reflect it. A man who loves his home works to make it holy. Likewise, a man who loves his nation works to make it righteous. Scripture calls us to seek the welfare of the city where God has placed us (Jeremiah 29:7). We love America not because she is perfect, but because we long to see her purified by the truth of Christ.

Fifth, we are not trying to legislate salvation. You cannot write a law that regenerates a heart. Faith is a work of grace, not government. But while the law cannot save, it can restrain evil and promote justice (1 Timothy 1:8-9). A righteous government does not convert men, but it can create the conditions where the gospel flourishes freely. As the Church preaches salvation, the State should preserve order – both under the same King.

And finally, we are not calling for a theocracy. We are calling for a nation that honors God in its laws and leaders. Theocracy means God rules directly; what we are talking about is men who rule under God, accountable to Him and to the people

they serve. The alternative is not neutrality – it is rebellion. There is no such thing as a morally neutral government. Every law rests upon a moral foundation, and that foundation will either be the Word of God or the will of man.

So, when critics accuse Christians of wanting to “impose their beliefs,” remember: every law imposes someone’s beliefs. The question is never whether morality will be legislated, but whose morality will prevail. Will it be the shifting winds of secular progressivism, or the eternal truth of God’s Word? One leads to confusion and bondage; the other to freedom and blessing. “Blessed is the nation whose God is the Lord” (Psalm 33:12).

WHY CHRISTIAN INFLUENCE IN GOVERNMENT MATTERS

It has always been the way of God to send His people into the world – not to hide from it. Jesus prayed, “I do not ask that You take them out of the world, but that You keep them from the evil one” (John 17:15). The Christian life is not an escape mission; it’s an invasion of light into darkness. When righteous men withdraw from leadership, unrighteous men will always fill the vacuum. This is why Christian influence in government matters – not because we crave power, but because we serve the One who already holds it.

Government is not man’s invention. It is God’s idea, instituted for the restraint of evil and the promotion of good (Romans 13:1-4). But when government divorces itself from the moral law of God, it becomes a tyrant rather than a servant. Power detached from righteousness always corrupts, and corruption always enslaves. The task of Christian men, therefore, is to bring every sphere of life – including politics – under the lordship of Jesus Christ. “For from Him and through Him and to Him are all things. To Him be glory forever” (Romans 11:36).

Look back at history. The greatest movements of justice in this nation were not born in the halls of Congress but in the pulpits of conviction. The abolition of slavery began not with politicians but with preachers who declared that every man bears the image of God (Genesis 1:27). The civil rights movement was ignited by a minister – Dr. Martin Luther King Jr. – who stood on the truth that “righteousness and justice are the foundation of God’s throne” (Psalm 89:14). These were not secular revolutions. They were gospel awakenings, born from men whose theology shaped their politics.

Christian influence has never been the enemy of liberty – it is its greatest defender. The cross of Christ breaks every chain,

and the moral law of God guards every freedom. When Christ reigns in the conscience of a people, tyranny loses its footing. That is why Satan works tirelessly to convince the Church to stay silent, to “keep religion out of politics.” He knows that once the voice of the righteous is removed, the wicked speak without resistance.

Let’s be plain: neutrality is a myth. There is no such thing as a government that is morally neutral. Every policy, every law, every court ruling flows from a worldview – a moral vision of what is right and wrong. If Christians will not declare God’s standard, someone else will define one. And history shows that man’s morality, unmoored from Scripture, always bends toward destruction. “There is a way that seems right to a man, but its end is the way to death” (Proverbs 14:12).

When godly men step into the public square, they do not desecrate it – they sanctify it. They remind the nation that freedom comes with moral boundaries and that blessing follows obedience. “If you are willing and obedient, you shall eat the good of the land” (Isaiah 1:19). The purpose of Christian political engagement is not domination but restoration – to bring the principles of heaven to bear upon the earth. This is what Jesus taught us to pray: “Your kingdom come, Your will be done, on earth as it is in heaven” (Matthew 6:10).

We are not calling for forced conversion. We are calling for faithful conviction. We are not demanding that every citizen bow their knee to Christ by law, but that every leader rule with the fear of God in his heart. Because a nation governed by men who fear the Lord will be a nation where the innocent are protected, justice is impartial, and freedom is secure. Christian men, you are called to be salt and light in a culture that is rotting and darkening by the day. Salt preserves; light exposes. Both require contact. You cannot preserve what you

will not touch, and you cannot expose what you refuse to face. So step into the arena. Run for office. Speak truth to power. Pray for kings and governors, but also challenge them when they rebel against the Word of God (1 Timothy 2:1-2).

If the Church retreats from government, it leaves Caesar unchallenged. And when Caesar is unchallenged, he begins to believe he is god. The early Church understood this, which is why they declared boldly, "Jesus is Lord" – not Caesar. That confession was not just spiritual; it was political. It was an act of defiance against tyranny and idolatry alike. The same courage is needed today.

Christian nationalism, rightly understood, is not a movement of pride but of repentance. It is not a call for supremacy, but for submission – submission of the nation to the authority of Christ. And when the hearts of men bow to Christ, their laws and leadership will follow.

The future of this nation will not be determined by those who mock God, but by those who fear Him. And make no mistake – if the righteous do not rule, the wicked will. The Word of God has spoken clearly: "When the righteous increase, the people rejoice, but when the wicked rule, the people groan" (Proverbs 29:2).

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THE COST OF COWARDICE — WHY MANY PASTORS STAY SILENT

Cowardice in the pulpit always leads to corruption in the nation. When shepherds grow silent, wolves grow bold. When pastors stop preaching truth, politicians start defining it. The decay of any civilization begins not with the world's rebellion but with the Church's retreat. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark" (Isaiah 56:10). That is God's rebuke to silent shepherds – men called to bark at danger who instead wag their tails for approval.

Let's be honest. Many pastors in America today have chosen comfort over conviction. They fear being called "divisive" more than they fear being called "disobedient." They want the applause of men more than the approval of God. And so they avoid controversy, stay "neutral," and hide behind the false virtue of tolerance. But silence in the face of evil is not wisdom – it's betrayal. "Whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed" (Mark 8:38).

The reason so many pulpits have gone soft is because too many pastors are owned by the fear of man. They have built ministries on popularity, not holiness. They preach what is safe, not what is true. They believe that if they just stay quiet on cultural issues – sexuality, life, justice, governance – they can "keep the peace." But peace that comes from silence in the face of sin is a false peace. It is the peace of the graveyard, not the kingdom. "They have healed the wound of My people lightly, saying, 'Peace, peace,' when there is no peace" (Jeremiah 6:14).

This cowardice has a cost. It costs the nation its moral compass. It costs the Church its credibility. It costs the next

generation its clarity. When pulpits go dark, the culture loses its light. Jesus did not call His followers to blend in – He called them to stand out. “You are the salt of the earth... but if salt has lost its taste, how shall its saltiness be restored?” (Matthew 5:13). Salt that refuses to confront rot is useless. Light that hides under a basket is worthless.

Why do pastors stay silent? Because speaking truth has a price. It can cost friendships, followers, and financial security. It can get you labeled, canceled, or slandered. But the price of silence is far higher – it costs souls. Every generation faces a moment when it must decide whether to fear God or fear man. Ours is that moment. And pastors, above all men, must lead the charge.

The apostle Paul faced that same pressure in his day. He could have softened his message to win favor, but he refused. “For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ” (Galatians 1:10). Servants of Christ cannot serve the approval of man. The two are mutually exclusive. Every preacher must choose his master.

Here’s the hard truth: the Church’s silence is the devil’s symphony. Every time a pastor avoids the truth to protect his brand, hell applauds. Every time a sermon dodges sin to preserve attendance, Satan smiles. The devil does not fear a large church – he fears a holy one. He fears men who will preach the Word without compromise and call sin by its name.

But there is hope. God is raising up a remnant of courageous pastors who would rather be faithful than fashionable. They are rejecting the cowardice of cultural Christianity and embracing the call to biblical masculinity – shepherds who fight lions and bears, not hide from them. These men are

willing to lose everything except their integrity. And through them, God will revive His Church.

We need pulpits that roar again. We need men who preach like Elijah on Mount Carmel, who call kings and nations to repentance. We need leaders who understand that truth is not unloving – it is the most loving thing we can speak. It's not compassion to withhold warning from a generation speeding toward destruction. It's cowardice.

When pastors trade truth for relevance, they make the gospel irrelevant. When they trade courage for comfort, they make the Church impotent. And when they trade holiness for popularity, they make disciples of cowards instead of soldiers of Christ.

So let this be said plainly: the next reformation will not come from celebrity pastors in skinny jeans – it will come from broken men on their knees, unafraid to preach the whole counsel of God. "Be watchful, stand firm in the faith, act like men, be strong" (1 Corinthians 16:13). That is the call. That is the cost. And that is the cure for our cowardice.

THE MORAL FOUNDATION OF LAW AND THE SOURCE OF RIGHTS

When we talk about the relationship between God's law and man's law, it's crucial to remember that civil law flows downstream from moral law. A nation's legal framework is never neutral – it's built upon someone's idea of right and wrong. And the question that every society must answer is this: whose standard defines righteousness?

Now, of course, we don't believe every sin should be a crime. It shouldn't be illegal to covet your neighbor's possessions, because only God can judge the motives of the heart (1 Samuel 16:7). But it should be illegal to steal your neighbor's possessions, because theft destroys trust, order, and justice – things government is commanded to preserve (Exodus 20:15; Romans 13:3-4). Likewise, lust is a sin of the heart, but adultery devastates families and communities; that's why for much of our nation's history, it was recognized as a civil offense.

Our forefathers understood that the law must mirror moral reality. For generations, adultery, theft, perjury, and sodomy were legally prohibited – not because America was trying to create a theocracy, but because our founders believed, rightly, that law must align with virtue. The founders' jurisprudence was shaped by Scripture and the moral order of creation, not by libertarian moral chaos. To call those laws oppressive today is not enlightenment – it's historical ignorance.

As one of the men in our conversation said, "Human nature, unredeemed, always trends toward destruction." Left to ourselves, we drift toward sin, not righteousness. So the founders didn't build a secular vacuum; they built a moral framework anchored in divine law. They understood that

liberty without virtue is suicide. "Righteousness exalts a nation, but sin is a reproach to any people" (Proverbs 14:34).

That's why the secular critics of Christian influence in government not only misunderstand theology – they misunderstand history. They measure life by the last five years of cultural fashion rather than by the last 250 years of moral foundation. America did not become the freest, most prosperous nation on earth because it rejected God's law – but because it honored it.

Our founders declared in the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal, endowed by their Creator with certain unalienable Rights." Those rights – life, liberty, and the pursuit of happiness – are not government gifts; they are divine endowments. That truth separates freedom from tyranny. Because if the government gives rights, the government can take them away. But if God gives rights, no man can remove them.

And that brings us to a vital question: if rights come from God, which God?

Because not all gods are the same. The "rights" bestowed by false gods are often barbaric – the right to kill in jihad, the right to burn widows on pyres, the right to destroy the innocent in the name of ritual or power. Rights detached from the true and living God lead to ruin. Only the God of the Bible, the Father of our Lord Jesus Christ, grants rights that protect life, liberty, and human dignity.

This is why we say our rights come from the God who made us in His image (Genesis 1:27). And because that God is holy, just, and merciful, His moral law – reflected in Scripture – is the only sure foundation for a just society.

NATIONALISM, PATRIOTISM, AND ORDERED LOVE

When we use the term nationalism, the media loses its mind. But let's set emotion aside and deal with truth. In Scripture, God Himself established nations and their boundaries (Acts 17:26). He designed governance to operate at the national level – not in tribal chaos, and not in global tyranny. There are only three options: tribalism, nationalism, or globalism.

Tribalism produces endless war – chaos without cohesion. Globalism produces tyranny – man's attempt to unite the world in rebellion against God, just like at the Tower of Babel (Genesis 11:1-9) and the Antichrist's rule in Revelation 13. Nationalism – rightly understood – acknowledges the sovereignty of nations under God's authority. God ordains nations; Satan promotes globalism. So the question is not whether nationalism is good or bad – it's what kind of nationalism will we pursue?

Do we want Islamic nationalism that enforces Sharia Law?
Do we want progressive nationalism that enforces moral relativism?

Or do we want Christian nationalism that aligns with truth and righteousness?

Christian nationalism simply means that we legislate and govern in accordance with God's revealed moral law – not man's fallen wisdom. It's not about worshiping the nation; it's about honoring God through the nation's laws.

Critics say, "But that's just patriotism on steroids." No – patriotism is affection for your country. Nationalism, rightly ordered, is conviction about how that country should be

governed. Loving your country does not mean hating others, just as loving your wife does not mean despising someone else's. "Let love be genuine. Abhor what is evil; hold fast to what is good" (Romans 12:9).

It's perfectly right to say America has been, by God's grace, the greatest nation on earth – not because she is flawless, but because she was founded on biblical truth. The people who hate America most are often those who understand her least. They've never lived under tyranny, never seen nations where speech is criminalized, where corruption reigns unchecked, where the Church is crushed beneath the State. Millions risk everything to come here. Nobody's breaking out of America; they're breaking into it.

So when we love our nation, we're not idolizing it – we're stewarding it. We lock our front door not because we hate outsiders, but because we love those inside. A man who refuses to defend his home under the pretense of humility is not humble; he's negligent. The same is true of nations.

The progressive spirit of the age tells us that to be compassionate, we must despise our heritage. That to be moral, we must be ashamed of our forefathers. That to love America is somehow unchristian. But this is a lie – a cheap counterfeit of humility. Scripture teaches the concept of rightly ordered loves, as St. Augustine wrote. Christians are called to love the right things in the right order: first God, then family, then neighbor, then nation. Loving one does not diminish another. It's possible to honor God supremely while loving your country sincerely.

If we're commanded to pray for kings and all who are in authority (1 Timothy 2:1-2), how much more should we love and care for the nation under their rule? Gratitude is not idolatry. It's worship. To despise the blessings of freedom,

prosperity, and opportunity that God has given us is not holiness – it's ingratitude.

So let us reject the soft shame that masquerades as piety. The truth is simple: the problem in the American Church is not that Christians love their nation too much – it's that we love it too little. We have withdrawn from leadership, abandoned the public square, and then wondered why wickedness fills the void.

C.S. Lewis warned that Satan distracts every generation with "the fashionable errors of the day." We have been duped into fighting the wrong battle – bringing a fire extinguisher to a flood. We warn against loving our nation too much when the real crisis is that believers no longer love it enough to defend it.

The Christian call is clear: love your nation in the right order – under the lordship of Christ – and work for her good. "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jeremiah 29:7).

When we love rightly, we legislate rightly. When we love God first, our nation flourishes next.

“EXILES IN BABYLON”: THE MISUSED ANALOGY

Some Christians, uncomfortable with the idea of cultural or political engagement, like to say, “We’re just exiles in Babylon. We shouldn’t try to reform the world we live in.” It sounds humble, but it’s bad theology – and worse history.

In Scripture, Babylon represents idolatry, arrogance, and divine judgment. America, by contrast, was founded on Judeo-Christian moral law. As Jewish scholar Dennis Prager once observed, “No nation since ancient Israel has been so clearly founded upon the pillars of liberty and morality as America.”

To equate the United States with Babylon is intellectually dishonest. Our mission as Christians is precisely the opposite – to keep America from becoming Babylon.

But even if, for the sake of argument, someone insists that America is a modern Babylon, the objection still collapses under the weight of Scripture. Because what did the faithful exiles actually do in Babylon? They engaged. They served. They influenced.

Daniel, Shadrach, Meshach, and Abednego held positions of civil authority (Daniel 1–6). Daniel served as an administrator directly under the king, advising and correcting him according to God’s wisdom. These men didn’t retreat into spiritual caves; they stood in the halls of power and bore witness to the living God – even at the risk of their lives.

When modern Christians claim we should avoid civic responsibility because we are “exiles,” they reveal, as one pastor put it, “a failure of basic biblical literacy.” The true exiles

were not passive spectators; they were reformers in exile, prophetic voices within a pagan empire.

And Jeremiah's command to them was crystal clear:

"Seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare."

– Jeremiah 29:7

The very word politics comes from polis – meaning "city." To seek the welfare of the city is to be political. Jeremiah was literally telling the exiles to engage the civic life of Babylon for its good. The "exile argument" is not an excuse for apathy; it's a divine mandate for engagement.

JESUS, POLITICS, AND THE GREAT COMMISSION

Another common objection is: “Yes, but Jesus didn’t get involved in politics.” Let’s be clear – that’s a misreading of both history and Scripture. Jesus did lay out a plan for societal transformation. It’s called the Great Commission:

“Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you.”

– Matthew 28:19-20

He didn’t say, “Make disciples of scattered individuals.” He said, “Make disciples of nations.” And when a nation’s people are discipled, its laws, culture, and governance will inevitably reflect that discipleship. To teach nations “to obey everything I have commanded” includes applying Christ’s commands in every sphere – the church house, the courthouse, the schoolhouse, and the home.

When Jesus called believers “the salt of the earth” and “the light of the world” (Matthew 5:13-16), He wasn’t talking about hiding the truth within the walls of the church. Salt in the shaker does no good. Light that’s covered helps no one. Salt and light must touch the world to preserve and illuminate it – including politics and law.

Yes, Jesus said, “My kingdom is not of this world” (John 18:36). But that wasn’t an abdication of authority – it was a declaration of supremacy. He wasn’t saying His Kingdom had nothing to do with this world, but that His rule originates above it and therefore reigns over it. His disciples, filled with His Spirit, were commissioned to carry His authority into every earthly realm (Matthew 28:18).

We also have to remember the context. Jesus lived under an imperial dictatorship. There were no elections, no legislatures, no constitutional rights to petition. His followers now live in a constitutional republic – a government of the people, by the people, and for the people. To abstain from governing in such a system is not neutrality; it's negligence.

And make no mistake: Jesus regularly confronted the political powers of His day. The Pharisees and Sadducees were both religious and political authorities. They controlled civic life under Roman occupation, and Jesus rebuked them publicly for their corruption and hypocrisy (Matthew 23). His ministry was a direct challenge to their system of moral and political control.

To say that Jesus avoided politics is to ignore His constant confrontation with the ruling elite – calling them to repentance, dismantling their oppressive laws, and revealing a kingdom that governs in righteousness.

The church must never forget: a religion that will not speak to the social order will soon find the social order speaking over it.

PAUL, GOVERNMENT, AND THE TRIANGLE OF FREEDOM

If Jesus modeled prophetic confrontation, Paul modeled faithful engagement. The Apostle didn't simply write about submission to authority in Romans 13 – he demonstrated what godly citizenship looks like in practice.

Paul repeatedly appealed to his Roman citizenship (Acts 22:25-29). He used legal rights to challenge injustice and insisted on standing before Caesar to testify of Christ (Acts 25:10-12). His entire ministry was both evangelistic and civic – turning cities upside down with truth (Acts 17:6).

Romans 13 teaches that governing authorities are God's servants:

"For rulers are not a terror to good conduct, but to bad... for he is God's servant for your good."

– Romans 13:3-4

Servants obey their Master. If government is God's servant, it must obey His moral will. Christians, therefore, must hold rulers accountable to their divine calling.

And in a constitutional republic, this takes on even greater weight. The people themselves are the highest civil authority under the Constitution. As Os Guinness writes, "In America, the ultimate authority rests with the citizens. We are the rulers under God." Every Christian voter, then, is a steward of delegated power – a fractional king, accountable to the King of kings for how that authority is used.

To retreat from that responsibility is to abandon one's post.

Guinness describes what he calls the Triangle of Freedom – faith, virtue, and freedom. Faith produces virtue. Virtue sustains freedom. Freedom allows faith to flourish. Remove one side, and the structure collapses. Secularism tries to preserve freedom while cutting off faith and virtue – and the result isn't tyranny first, but emptiness. The soul of the nation withers long before its body falls.

Even Paul's critics recognized that his preaching disrupted the public order. In Ephesus, the silversmiths raged because Paul's gospel undermined their corrupt economy (Acts 19:23-27). The apostles were accused of "turning the world upside down" (Acts 17:6). In truth, they were turning it right-side up.

The gospel is not apolitical – it is supra-political, the highest authority over every earthly system. The church that refuses to speak truth to power will find itself ruled by lies.

So let's settle it: God ordains government. He commands nations to serve Him. And He calls His people to act as faithful stewards within those nations – to apply His Word to every realm of life, including politics.

Because the real danger of secularism isn't that it ends in tyranny – it's that it ends in emptiness.

THE LIE OF SECULAR NEUTRALITY

Every time someone advocates for secularization or political neutrality – saying, “Let’s just preach the gospel and stay out of politics” – what they’re actually promoting is abject emptiness. That is the inevitable end of secularism.

The idea sounds reasonable at first: “Keep God out of the public square, out of government, out of law.” But there’s a fatal flaw – demons don’t play by our rules.

When you push God out of the public square, Baal and Molech are happy to move right in. You never get a “neutral” society – you get a demonically-influenced one. The vacuum doesn’t stay empty. The false gods of bloodshed, lust, and self-worship always rush in to occupy the throne abandoned by the people of God.

Jesus made it plain:

“Whoever is not with Me is against Me, and whoever does not gather with Me scatters.”

– Matthew 12:30

There is no spiritual Switzerland. There’s no neutral zone. Every culture will either bow to Christ or to idols. So when Christians retreat into “neutrality,” they are not preserving peace – they are surrendering the field.

THE POWER OF THE CROSS AND THE CALL TO STEWARDSHIP

One of the most common objections goes like this:

“But Christians should follow the way of love, not power. Jesus won by giving up His power at the cross.”

That argument misses the story halfway through.

Yes, Christ humbled Himself unto death (Philippians 2:8). But then He rose in power, declaring “All authority in heaven and on earth has been given to Me.” (Matthew 28:18)

Then, in that very next breath, He delegated that power to His followers – commissioning them to “go and make disciples of all nations” (Matthew 28:19). Power, then, isn’t the problem. It’s the purpose of power that matters. Every citizen of a republic has been entrusted with political power – the power to vote, to speak, to influence law and culture. Like the parable of the talents (Matthew 25:14-30), the question is not whether you have power, but how you will use it. Bury it in the sand? Abuse it for selfish ends? Or steward it for the glory of God and the good of others?

To refuse to use your God-given influence is to reject a divine trust. Power itself is amoral – it takes on the morality of the one who wields it. Scripture affirms:

“When the righteous increase, the people rejoice, but when the wicked rule, the people groan.”

– Proverbs 29:2

The question isn’t whether someone will rule. The question is who will rule – and under whose moral authority. And that means this: If godly people refuse to seek and steward power for godly ends, ungodly people will use it for evil ones. It’s that simple. Your choice.

THE CHRISTIAN FOUNDATIONS OF AMERICA

The next objection follows naturally:

“But Christian nationalism is unconstitutional. America was founded as a secular nation, with separation of church and state!”

That’s one of the most pervasive – and least historically accurate – myths in modern discourse.

The Founders themselves said otherwise. Consider these direct quotations:

“Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

– John Adams

“It cannot be emphasized too strongly or too often that this great nation was founded not by religionists, but by Christians; not on religions, but on the gospel of Jesus Christ.”

– Patrick Henry

“Religion and morality are the essential pillars of civil society.”

– George Washington

“The Christian religion, in its purity, is the basis, or rather the source, of all genuine freedom in government.”

– Noah Webster

The Founders weren’t “generic theists.” They were distinctly Christian in worldview and moral conviction. Their writings, their institutions, their laws – all were shaped by the biblical conception of God, man, and moral order.

Twelve of the thirteen original colonies had explicitly Christian requirements for public office. Their state constitutions acknowledged divine providence and recognized the lordship of Christ.

Even Thomas Jefferson – often misrepresented as a skeptic – approved the use of the Capitol Building for weekly Christian worship services and personally attended them throughout his presidency. He authored a public-school curriculum in Washington, D.C., requiring the Bible and the Isaac Watts Hymnal as foundational texts.

Jefferson also signed federal funding for Christian missionaries to Native American tribes. These are not the actions of a man bent on removing religion from public life.

Early America's civic laws reflected moral conviction, not moral confusion. Adultery, sodomy, fornication, witchcraft, idolatry, gambling, and drunkenness were all criminal offenses. "Blue laws" protected the Lord's Day. Even suicide was considered a moral crime against God's image-bearers.

Were they perfect men? No. But they understood a principle we've forgotten:

Freedom without virtue is self-destruction.

The fruit of Protestant Christianity has been verifiable across history. Where the Reformation's influence spread, nations flourished – education rose, poverty fell, and liberty took root. The map of nations most influenced by biblical Protestantism is the same map of the freest and most prosperous nations on earth.

That is not coincidence. That is fruit.

SEPARATION OF CHURCH AND STATE: THE GREAT MISUNDERSTANDING

The modern notion of “separation of church and state” has been weaponized against the very faith that birthed the concept of freedom.

That phrase appears nowhere in the Constitution. It comes from an 1802 letter written by Thomas Jefferson to the Danbury Baptists – not to exclude Christianity from government, but to assure Christians that the government would not intrude upon the church.

The First Amendment’s Establishment Clause reads: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

Notice the word Congress. The Founders were preventing a nationally imposed state church like England’s, not prohibiting religious influence in public life. They wanted to guard freedom of conscience, not sterilize faith from governance.

Jefferson’s own actions prove this interpretation. As president, he attended Christian services held in the Capitol, endorsed missionary work, and insisted on Bible-based education.

Even the first act of the Continental Congress was prayer – explicitly in the name of Jesus Christ. Their prayer began:

“O Lord our Heavenly Father, high and mighty, King of kings and Lord of lords, who dost from Thy throne behold all the dwellers on earth...”

and concluded:

“All this we ask in the name and through the merits of Jesus Christ, Thy Son and our Savior. Amen.”

That’s not neutrality. That’s confession.

To claim that America was founded as a secular nation is not merely ignorance – it’s revisionism. The Founders would be shocked by such a claim. If they could see our modern discomfort with public faith, they would look at us and ask, “Where has your courage gone?”

As one modern pastor put it: What we are advocating for today – moral clarity, civic engagement, biblical ethics in law – would have been the bare minimum of sanity to the Founders.

We are not calling for theocracy. We are calling for faithfulness.

Because everyone is religious. The only question is: Which religion will shape the nation?

THE DUAL REVIVALS: LIGHT AND DARKNESS BEFORE THE RETURN OF CHRIST

When critics say, “Well, you’re just postmillennial – you think the whole world gets better until Jesus returns,” they expose not only poor theology but also a lack of basic understanding of eschatology itself.

The reality is this: whether you are dispensational premillennial, historic premillennial, or postmillennial – the great majority of Bible-believing Christians throughout church history have affirmed the same reality: revival and rebellion grow together until the end.

Jesus taught this plainly:

“The kingdom of heaven may be compared to a man who sowed good seed in his field... but while his men were sleeping, his enemy came and sowed weeds among the wheat.”

– Matthew 13:24-25

The wheat and the tares grow together until the harvest. That means the light will grow brighter even as the darkness grows darker – both reaching their climax until Christ returns. To use eschatology as an excuse for cultural apathy is not faithfulness; it’s fatalism.

The Apostle Paul rebuked the same passivity in Thessalonica: *“We command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is idle... For even when we were with you, we gave you this command: If anyone is not willing to work, let him not eat.”*

– 2 Thessalonians 3:6-10

They had stopped working because they thought Christ's return was imminent. Paul corrected them – not to dampen their hope, but to refocus their obedience. The command was simple: occupy until He comes (Luke 19:13).

Our expectation for the future should not change our assignment in the present.

Even if governments grow godless, the church's responsibility remains: advance the Kingdom of God, disciple nations, and bring glory to Christ until He returns.

THE MYTH OF MORAL EQUIVALENCE

One of the most common modern objections goes like this: “You’re hurting your witness by aligning Christianity with a political party. Both parties are equally corrupt.”

That sounds noble – but it’s intellectually dishonest. Yes, all men are sinners (Romans 3:23). Yes, every political party has flaws. But moral asymmetry is a biblical and observable fact. Some policies are objectively wicked; others, though imperfect, align more closely with God’s design for life and liberty.

“When the righteous rule, the people rejoice; when the wicked rule, the people groan.”

– Proverbs 29:2

To pretend both produce the same moral fruit is deceitful. The official platform of the modern Democratic Party explicitly promotes abortion, sexual immorality, and the suppression of biblical conviction in public life. This isn’t speculation – it’s written policy.

The Republican Party, while far from spotless, at least acknowledges moral law, the sanctity of life, and religious liberty as foundational.

That difference matters.

This isn’t about personality – it’s about principle.

The moral asymmetry is real, and to ignore it is to surrender discernment. Choosing between two imperfect options doesn’t mean you approve of evil; it means you’re stewarding influence responsibly in a fallen world.

"Do not be overcome by evil, but overcome evil with good."
– Romans 12:21

Voting is not a love letter. It's a strategic decision about the moral trajectory of a nation. If one patient has terminal cancer and another has a common cold, both may be "sick" – but only one is dying.

To pretend otherwise isn't humility. It's delusion. Christians must stop hiding behind false equivalence and start standing for truth, even when it has political consequences.

AMERICA'S MORAL FOUNDATIONS AND THE CALL TO PATRIOTIC STEWARDSHIP

Those who claim the United States was meant to be secular ignore both our founding documents and the official records of Congress itself.

In 1854, a secularist society petitioned Congress to "secularize" American government. The response from the House Judiciary Committee was unequivocal:

"Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, the Revolution would have been strangled in its cradle... At the time of the adoption of the Constitution, the universal sentiment was that Christianity should be encouraged – not any one denomination. In this age, there can be no substitute for Christianity; that, in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions."

– U.S. House Judiciary Committee, 1854

The Senate Judiciary Committee, one year earlier, declared:

"We are Christians not because the law demands it, not to gain exclusive benefits or to avoid legal disabilities, but from choice and education. And in a land thus universally Christian, what is to be expected but that we shall pay a due regard to Christianity?"

– U.S. Senate Judiciary Committee, 1853

And two years later, the U.S. House of Representatives (1856) stated:

“The great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of Jesus Christ.”

These aren't quotes from preachers – they're official statements from the highest legislative bodies in America.

Even the architecture of our Capitol bears witness. Behind the Speaker's chair in the U.S. House Chamber stands a marble relief of Moses holding the Ten Commandments, his gaze fixed upon the lawmakers of the nation. The Founders weren't hiding their convictions. They enshrined them in stone.

“Blessed is the nation whose God is the LORD.”

– Psalm 33:12

The call is not for a state church, but for a nation guided by biblical morality. The state should not command belief – but it must be governed by the moral law of God, for He alone defines justice.

Patriotism, rightly ordered, is not idolatry; it's stewardship. We love our nation not because it is perfect, but because love compels us to seek its good.

“Seek the peace and prosperity of the city to which I have carried you into exile... for in its peace you will find your peace.”

– Jeremiah 29:7

To hate your nation is to abandon your mission. To love it under God's authority is to seek its redemption. Even Thomas Jefferson – often cited as the “secular founder” – owned four shelves of Bibles, commentaries, and lexicons. He read Scripture in Greek, Hebrew, Latin, and English. Whatever his

theological ambiguities, Jefferson understood that biblical truth is the foundation of moral law.

The Founders did not create a neutral nation; they created a moral one – and that morality was undeniably Christian.

WHEN LIGHT RETREATS: A TESTIMONY FROM THE FRONT LINES

It's easy for pastors and believers in red or purple states to romanticize neutrality – to preach detachment from politics as a kind of higher holiness. But those who live and labor under blue-state tyranny know better.

As my friend and Pastor described it, pastoring a church in downtown Seattle means I don't have the convenient option to pretend that politics, politicians, and policies don't have a downstream impact on the gospel, on families, and on whether the church can even function in public.

This isn't theory. It's not academic. It's war – spiritual and cultural. Every week, his congregation faces hostility unthinkable to most Christians elsewhere in America:

Worshippers harassed or assaulted in the streets.

Church property vandalized.

Congregants doxxed and threatened online.

Pastors warned by law enforcement to relocate their families because of verified death threats.

This is what happens when a region decides to drive God from its public square.

"For rulers hold no terror for those who do right, but for those who do wrong... They are God's servants for your good."

– Romans 13:3-4

When government ceases to be God's servant for good, it becomes the servant of evil. The "culture wars" are not a distraction from the gospel – they are the visible front lines of the spiritual war raging beneath every society.

"For our struggle is not against flesh and blood, but against rulers, authorities, powers of this dark world, and the spiritual forces of evil in the heavenly realms."

– Ephesians 6:12

Politics is simply theology applied downstream.

When the church retreats from the spiritual battle, demons legislate unopposed. That is not melodrama – that is observable reality in places like Seattle, Portland, and Los Angeles. Pastoring in these cities feels like "an alley knife fight every day just to survive as a local church."

Preaching biblical sexuality can cost you your bank account, your lease, your safety.

Defending life in the womb can get you fired, censored, or labeled a threat.

And yet, the light shines in the darkness – and the darkness has not overcome it (John 1:5).

When Christians in comfortable regions dismiss political engagement as "hurtful to our witness," they speak from the safety bought by others' courage. They do not realize how fragile that safety is – how one election, one policy, or one silence too many can collapse a city into chaos.

The lesson from the blue states is simple:
If the church retreats, the darkness advances.

Neutrality is not mercy. It's betrayal.

THE MORAL WITNESS OF A CHRISTIAN NATION

There's a lie that says, "If Christians speak boldly in politics, we'll hurt our witness."

But Scripture teaches the opposite.

"See, I have taught you decrees and laws... Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, 'Surely this great nation is a wise and understanding people.'"

– Deuteronomy 4:5-6

When a nation obeys God's moral law, its obedience becomes its testimony. The strength of Christian witness is not in how quietly we believe, but in how boldly we obey.

Moses didn't whisper the law – he carved it in stone.

Daniel didn't hide in Babylon – he prayed in public.

Paul didn't avoid the courts – he appealed to Caesar.

And Jesus Himself stood before Pilate and declared, "You would have no authority over Me at all unless it had been given you from above." (John 19:11)

That is the model for public faith.

Bold, gracious, unflinching.

Our witness is not compromised by clarity – it's compromised by cowardice.

LOVING OUR NATION, REDEEMING ITS SOUL

Patriotism has been slandered as idolatry, but love of country – rightly ordered under God – is an act of worship.

“Blessed is the nation whose God is the LORD, the people He has chosen as His inheritance.”

– Psalm 33:12

To love your nation is not to deify it, but to desire its repentance and restoration. We love our families so they flourish. We love our wives so they grow. We love our nation so that, through our faithfulness, it may be healed.

No family, friendship, or nation ever improved because it was despised. To hate your country is to abandon it to its enemies. To love it under the lordship of Christ is to stand guard at its soul.

It’s confusing to see pushback against wanting to have a nation influenced by explicit Christian doctrine. “Blessed is the nation whose God is the Lord.” Why are we arguing about whether that’s a good thing?

Even Thomas Jefferson, often paraded as the secular hero of the Enlightenment, filled four shelves with Bibles, commentaries, and lexicons – and read the Scriptures in Greek, Hebrew, Latin, and English.

Whatever his theology, he knew the truth: a just society cannot be built apart from divine revelation.

THE CALL TO REBUILD

What the modern church needs is not a new gospel, but new courage. We are not called to escape our culture – we are called to redeem it. We are not commanded to predict the end – but to proclaim the kingdom until the end.

Occupy. Build. Reform.

Not in our own strength, but in obedience to the One who already declared: “All authority in heaven and on earth has been given to Me.” (Matthew 28:18)

The Great Commission is not just about souls – it’s about nations.

It’s not about retreat – it’s about reign, under Christ’s lordship. So we end this section with a simple charge to every believer: Stop apologizing for righteousness. Stop hiding your light. Stand. Speak. Steward. Rebuild. Because when the righteous are silent, the wicked legislate. But when the righteous rule, the people rejoice.

The hour is late, but the mission is clear. The foundations are shaking, but the throne of God is not. Every empire that defied heaven has crumbled into dust, but the Kingdom of Christ still advances – one heart, one household, one nation at a time. We were not saved to sit. We were not redeemed to retreat. We were not commissioned to cower in the shadows of neutrality. We were called to occupy until He comes. “Do business until I come.”
– Luke 19:13

That means we build while the world burns.
We plant while others panic.
We preach while the mob mocks.
We raise our children in truth while the culture catechizes
them in lies.

We do not wait for better times. We are the people God
appointed for this time. The same Spirit that raised Jesus from
the dead lives in us (Romans 8:11).

That is not a spirit of fear, but of power, love, and a sound
mind (2 Timothy 1:7).

So we rise – not in anger, but in holy resolve. Not waving a
partisan banner, but lifting the cross of Christ over every
sphere of life. Because every knee will bow – not only in
church, but in congresses and courts, classrooms and
corporations.

*“The earth will be filled with the knowledge of the glory of the
Lord as the waters cover the sea.”*

– Habakkuk 2:14

That is not fantasy – that is prophecy.
And until that day, our mandate is not to predict His return,
but to prepare His world.
To work while it is day.
To disciple nations.
To resist evil.
To love boldly.
To fight for what is right, even when it costs us comfort,
applause, or safety. Because the King is coming – not for a
silent bride, but for a faithful one. Not for a hidden church, but
for a radiant one, clothed in righteousness and courage.

So take heart, brothers and sisters. You were born for this hour. You are not outnumbered – you are out-positioned for victory. The gates of hell will not prevail against the Church (Matthew 16:18).

And when the King returns, may He find us standing – torches lit, armor on, truth proclaimed. Let us be the generation that feared God more than man, that loved truth more than comfort, and that built altars, not idols, in the ruins of a fallen culture.

“Righteousness exalts a nation, but sin is a reproach to any people.”

– Proverbs 14:34

So let righteousness rise again – in pulpits, in homes, in schools, in courtrooms, and in the halls of power. Let us take up the cry of the psalmist:

“Who will rise up for me against the wicked? Who will stand for me against evildoers?”

– Psalm 94:16

By the grace of God, let the answer be us. Because we do not fight for victory – We fight from it. The tomb is empty. The throne is occupied. And the King is coming. Until then, we occupy. Until then, we build. Until then, we proclaim: Jesus Christ is Lord – over all.

FINAL EXHORTATION

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