

The Statement on **CHRISTIAN** NATIONALISM & the **G O S P E L**

THIS IS A DRAFT VERSION

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The final version will take shape in mid-July at the Council on Christian Nationalism
with a single-day conference to follow.*

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DEFINITION

CHRISTIAN NATIONALISM is a set of governing principles rooted in Scripture's teaching that Christ rules as supreme Lord and King of all creation, who has ordained civil magistrates with delegated authority to be under Him, over the people, to order their ordained jurisdiction by punishing evil and promoting good for His own glory and the common good of the nation (Isaiah 9:6-7; John 1:1-3; 3:35; 17:2; Ephesians 1:20-21; Philippians 2:9-11; Colossians 1:15-18; Romans 13:1-4; 1 Peter 2:14; Deuteronomy 6:5, Matthew 22:37-39).

INTRODUCTION

Christian Nationalism is primarily concerned with the righteous rule of civil authorities, not spiritual matters pertaining to salvation. The desire for a Christian nation is not a distraction from the Gospel but rather an effort to faithfully apply all of Scripture to all of life, including the public square. As such, Christian Nationalism is not just for civil authorities, just as submitting to Christ's Lordship is not just for civil authorities but for all people. After the Lord Jesus declared His sovereign authority (Matthew 28:18), He gave the Great Commission and commanded His followers, empowered by His everlasting presence, to make disciples of "all nations" and to baptize them and "teach them to obey all that I have commanded" (Matthew 28:19-20). Our Lord did not exclude all civil authorities from the command to submit to His authority and display allegiance to Him.

We recognize the existence of other definitions of Christian Nationalism. We certainly do not endorse every iteration of Christian Nationalism and explicitly repudiate some such forms, as will be evident in our affirmations and denials.

You may sign this document and delineate if you affirm civil authorities legislating both tables of the law or only the second table after the article.

We are honored to receive signatures now if you affirm the statement as it stands. We do not accept anonymous signatures. In July, we will host an editorial summit to discuss any necessary amendments, followed the next day by a conference (details forthcoming).

We affirm and deny the following propositions:

AFFIRMATIONS AND DENIALS

Article I: The Source of Truth

WE AFFIRM that the Bible is God's Word, breathed out by Him as the only sufficient, certain, inerrant, infallible, necessary, and final authority for all saving knowledge, faith (what we must believe), and obedience (how we must live). We affirm that the light of nature in man and God's works in creation and providence reveal God's power and nature, leaving civil authorities without excuse for failing to govern justly as His servants, yet this knowledge is insufficient for repentance unto life in salvation. All truth claims and ethical standards must be tested by God's final Word, which is Scripture alone. We affirm that the Bible is clear in all essential matters.

WE DENY that true beliefs, good character, or good conduct can be dictated by any authority other than God's revelation.

Scripture: 2 Timothy 3:15-17; Psalm 19:7-10; Isaiah 8:20; Romans 1:18-21; 2:14-15; Hebrews 4:12; 13:4; 2 Peter 1:19-21.

Article II: Orthodox Christian Faith

WE AFFIRM that nations are commanded to honor God by officially affirming the orthodox Christian faith as historically and universally defined and affirmed in the creeds (e.g., Apostle's Creed, Nicene Creed, Athanasian Creed). We affirm that many denominational confessions articulate the orthodox Christian faith. We affirm that salvation is by grace alone, through faith alone, in Christ alone, revealed in Scripture alone, to the glory of God alone.

WE DENY that a Christian nation must require or preclude membership in any particular confessional tradition or denomination.

Scripture: Acts 20:27; 1 Corinthians 15:1-5; 1 Timothy 3:2, 9; 4:1, 6; 5:8; 6:3, 10, 21; Titus 2:1; Jude 3.

Article III: The Standard of Justice

WE AFFIRM that God's Word is authoritative on everything to which it speaks, and we affirm that God's Word speaks abundantly regarding the nature and importance of civil government and justice. We affirm that God's moral law is enduring and binding on all people throughout all time, including civil authorities and nations, and that it is summarily comprehended in the Ten Commandments. We further affirm that every political thought must be taken captive to the obedience of Christ. We affirm that Christ will judge every civil authority according to their conformity to His command.

WE DENY that there is any objective standard by which to discern justice from injustice outside of God's revelation, written on the heart and most perfectly revealed in Scripture. We deny that faithful civil authorities may rule autonomously from the rule of Christ. We deny that God approves of Christians embracing any political ideology or position prohibited by Scripture.

Scripture: 2 Timothy 3:16-17; Isaiah 42:4; Matthew 5:17; Luke 12:42-48; Isaiah 1:10-17; Amos 5:10-24; 2 Corinthians 10:4-6; Exodus 20:1-17; Romans 2:14-15; 13:1-4.

Article IV: The Definition of a Nation

WE AFFIRM that a nation is not merely an idea, abstract principle, or ideology but tangibly defined by a particular body of people in a particular place. We affirm that a particular people are necessarily bound together by a shared culture, customs, history, and lineage while sharing common interests, virtues, languages, and worship. We affirm, in regards to "place" that a nation is definitively set by both its borders and times physically defined by God (Acts 17:26). Thus, we affirm that nations should rightly maintain autonomous government of their people and place, with the necessary rights and duties to (1) prioritize the security of its people by maintaining its borders, providing for its common defense, and repelling invasions from without and insurrections from within; (2) promote the prosperity of its citizens; and, (3) enforce justice.

WE DENY that a nation should cede its sovereignty to international bodies that may subvert the will of the national interest for a global order. We deny any efforts to establish a "one world" governmental system before the return of Christ, as such efforts are a reenactment of the Tower of Babel. We further deny that sovereign nations must only be composed of mono-ethnic populations to be united under God. Therefore, as Christian Nationalists, we utterly repudiate sinful ethnic partiality in all its various forms.

Scripture: Genesis 11:1-9; Deuteronomy 1:17; 16:19-20; Psalm 2:8; 22:27; 82:2-4; Isaiah 2:2-3; 49:6-8; John 7:24; Matthew 28:18-20; Acts 17:25-26; 20:21; Colossians 3:11; 1 Timothy 5:21; James 2:1-6, 9; 3:17; 1 Peter 1:17; Revelation 7:9.

Article V: The Nature of Christ's Lordship and Kingdom

WE AFFIRM that in addition to possessing the titles of Savior, Messiah, and many others, Jesus, the Son of God, Who is truly God, is also the King of all earthly kings, the Lord of all earthly lords, and the Lawmaker for all earthly lawmakers. He is the possessor of all authority in heaven and on earth. We affirm that as God, Jesus Christ is preeminent over all creation, sovereignly rules over all things visible and invisible in heaven, earth, and hell, and ordains all things according to the counsel of His perfect will for the good of those in Him. We affirm that in His mediatorial rule, Christ rules by His Spirit and Word through the saints in their earthly authority. We also affirm that as sovereign King of kings, Christ has commanded all civil authorities, Christian and non-Christian alike, to execute His will on the earth to orient humankind toward Himself through the moral law. We affirm that Christ alone, through the blood of His cross, grants repentance and forgiveness of sins to reconcile sinners to His Father.

WE DENY any theology which would seek to segregate sacred aspects of life, where God's Word is authoritative, and supposedly secular aspects of life, where the Christian must operate by a standard other than God's Word. We deny any theology which claims that bringing God's Word into the civil sphere is unwise, unfruitful, sinful, or anything other than fitting and required. We deny that Jesus' kingship and lordship are merely heavenly or that His Word is only authoritative over confessing Christians. We deny that, solely by virtue of their claims to authority or the claims of those who support them, any human or group of humans who claim to be civil authorities are, in actuality, recognized by God to be civil authorities.

Scripture: Hosea 8:4; Isaiah 9:6-7; Matthew 28:16-20; Acts 2:36; Romans 2:5; 13:1-5; 16:20; Ephesians 1:19-23; Philippians 2:9-11; Colossians 1:16-17; 2:9-10; Jude 6; Revelation 1:4-5; 17:14; 19:11-16.

Article VI: The Identity of Civil Authorities and the Source of Their Authority

WE AFFIRM that civil authorities are God's servants of justice who must know who their Master is and what He requires of them. We affirm that all human authorities, including civil, possess authority only as it has been delegated to them by God and, accordingly, are accountable to Him to serve the people as revealed in His Word.

WE DENY the authority of civil officials and documents to contradict what God has said in His Word or to govern beyond the bounds God's Word has established for them.

Scripture: Romans 13:1-4; Acts 5:29; Exodus 1:15-22; Daniel 3; John 19:11; Psalm 2:10-12; 1 Timothy 6:13-16.

Article VII: The Duty of Civil Authorities

WE AFFIRM that God has armed civil authorities with the sword of justice to promote citizens' welfare without partiality by (1) writing and enforcing just laws that are a terror to those who do evil, (2) defending and approving those who do good, and (3) avenging victims of crimes with speedy justice and proportional punishments for evildoers.

We affirm that civil authorities must ensure that the church shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger. We affirm that civil authorities must discharge this duty without showing favoritism to, or bias against, any Christian denomination for their historic beliefs and teachings. We affirm that the government has the duty to intervene to prevent or stop any ceremonial practices that violate the moral law.

We affirm that civil magistrates have lawful authority to punish civil crimes like assault, murder, rape, theft, fraud, man-stealing, and false witness, and to ensure proper due process through the civil courts, payment of liability for verifiably proven harm, and proportionality of punishment.

WE DENY that civil authorities are tasked with being the caretakers of citizens or educators of children, as these duties belong primarily to the Church and to families, respectively. We deny that the civil government should endeavor to take on these responsibilities, and we deny that they do so to the benefit of society. Rather, such "charity" displaces families by creating a culture of dependence upon the state whose education tends to debauch children with godless philosophies and perverse instruction. We deny that, in Scripture, God ever approves of tolerance toward depravity like child sacrifice and mutilation and promotion of open, sexual perversion. We would follow our King, and He does no such thing.

Scripture: Genesis 1:27; 2:24-25; 9:5, 6-8; Exodus 21:12, 16, 18-19; 22-25, 33; 22:1; Leviticus 19:15, 35-36; Deuteronomy 1:16-17; 16:18-20; 17:6; 19:15-21; 22:25; 25:13-16; Ecclesiastes 8:11; Matthew 19:4-6; Romans 13:1-4; 1 Timothy 2:2.

Article VIII: The Purpose of Civil Government

WE AFFIRM that God's purpose for civil government is to establish justice for His glory and the good of all people. We affirm that unjust laws harm people and that just laws reflect the character of God and point people toward their need for a Savior.

WE DENY that the purpose of civil government is to establish a secular, neutral, or godless order. We deny that any government is capable of neutrality as every individual and system has moral preferences and functional gods (i.e., ultimate allegiances and ultimate standards by which they judge reality). We further deny that natural law is a different standard from God's moral and universal law summarily comprehended in the Ten Commandments.

Scripture: Matthew 12:30; 1 Corinthians 10:31; Galatians 3:24; Colossians 3:17, 23; 1 Peter 4:10-11; 2 Peter 3:18; Exodus 20:1-17.

Article IX: Spheres of Authority

WE AFFIRM that God has established spheres of authority such as the home, the Church, and the civil government. We affirm that God has given unique responsibilities and instructions to authorities within each sphere. We affirm that authorities in each sphere are subject to the rule of Christ, each retaining authority over its own sphere while being checked and balanced by the others. We affirm that parents, as the authority in the home, have been given the "rod" for instruction, training, and discipline in wisdom and righteousness. We affirm that only the Church has been given the "keys of the kingdom" for the binding and loosing of gospel professions (i.e., the practice of church membership and discipline) as well as God's Word for the preaching of the law and gospel with the aims of conversion, sanctification, and discipline. The civil government has been given the "sword" as God's servants to maintain justice and civil order by punishing evildoers, avenging the innocent, commending the good, and, thereby, promoting citizens' general well-being.

We affirm that Jesus Christ has appointed over His Church both government and discipline, and no law of any government should interfere or hinder the due exercise thereof among the voluntary members of any assembly of Christians, according to their own profession and belief.

WE DENY that human authority in any sphere possesses absolute or unchecked authority, even within their sphere, as Christ delegates all human authority; therefore, all are accountable to Christ and His moral law whether they acknowledge it or not.

We deny that civil authorities may assume to themselves the administration of the Word and sacraments or the power of the keys of the kingdom of heaven for church discipline but must be uniquely protective of the free exercise of the Christian faith according to the dictates of conscience under the orthodox Christian faith.

Scripture: Proverbs 13:24; 22:15; Deuteronomy 6:7-9; Ephesians 6:1-4; 1 Samuel 2:8; Psalm 62:11; Proverbs 8:15-16; Jeremiah 27:5; Daniel 2:21; 4:32; 5:21; John 19:11; Romans 13:1; 1 Peter 2:13-17; Revelation 1:5; 17:14; 19:16; 2 Chronicles 26:18; Matthew 16:19; 18:17; 1 Corinthians 12:28-29; Ephesians 4:11-12; 1 Corinthians 4:1-2; Romans 10:15; Hebrews 5:4; John 18:36; Acts 5:29; Psalm 104:15; Acts 18:14-15.

Article X: On Nationalism and Policy Priorities

WE AFFIRM that nations possess an inviolable right to establish justice and safeguard the peace and prosperity of their own citizens. We affirm that implementing Christian Nationalism in each nation will pursue punishment of each nation's great evils and promote each nation's thriving. We affirm that the specific, short-term priorities of Christian Nationalism in the context of the United States are to call our nation, in her laws, formally to acknowledge the Lordship of Christ, to declare solemn days of humility and repentance, to abolish abortion, to define marriage as the covenant union of a biological male a biological female, to de-weaponize the federal and state bureaucracies which target Christians for censorship and persecution, to secure our borders and defend against foreign invaders, to recapture our national sovereignty from godless, global entities who present a grave threat to civilization like the United Nations, the World Health Organization, the World Economic Forum, etc., and, to exercise restraint in international military intervention and adventurism in overseas "democracy building."

We affirm that different forms of just government can achieve just laws, and we do not seek to coerce nations into one particular form of government.

WE DENY that seeking to maintain and assert national sovereignty has anything to do with prejudice against any particular ethnicity or nation. We deny that sinful ethnic partiality has any place in the Church of Jesus Christ or in a nation that seeks to honor Him; on the contrary, a Christian nation would be impartial in judgment.

Scripture: Jonah 3:6-10; Exodus 20:12; 2 Chronicles 7:14; Exodus 20:13, Genesis 1:27, 5:2; Deuteronomy 6:7-9; 16:18-20; Ephesians 6:1-4; Romans 13:1-4.

Article XI: Big Picture Agenda

WE AFFIRM that the Christian Nationalist project entails national recognition of essential Christian Orthodoxy (Article II) as a Christian consensus under Jesus Christ, the supreme Lord and King of all creation, and the establishment of the general equity of the Ten Commandments as the foundational law of the nation. We affirm the responsibility of civil authorities to protect the soul, not to convert the soul.

ALTERNATIVE OPTION FOR THOSE WHO AFFIRM LEGISLATING ONLY THE SECOND TABLE

WE AFFIRM that the Christian Nationalist project entails national recognition of essential Christian Orthodoxy (Article II) as a Christian consensus under Jesus Christ, the supreme Lord and King of all creation, and the establishment of the general equity of the second table of the Ten Commandments (laws 5-10) as the foundational law of the nation, with warnings informing citizens of the consequences of blaspheming the One, True, and Living God often resulting in second table violations, namely, the harming of our neighbors' lives and property.

WE DENY that laws against public blasphemy coerce conversion or hinder religious liberty in private.

Scripture: Exodus 20:1-17; Deuteronomy 5:1-22; Matthew 22:36-40; Romans 3:20-21; 13:8-10; James 2:8-10.

Article XII: On the Vocation and Calling of Christian Officials and Legislators

WE AFFIRM that God extends the rule of Christ in the world by calling to and gifting Christians as His servants on vocation as civil authorities. We affirm that citizens are to submit to our civil authorities, as unto Christ, for His glory and our good. We affirm the need for more theologically sound Christians to enter the political realm to proclaim the excellencies of Christ and His Law.

WE DENY any theology which holds that Christian participation in the civil realm is necessarily unwise, unfruitful, sinful, or anything other than a fitting and necessary vocation and calling for Christians.

Scripture: Exodus 18:13-26; 20:12; Deuteronomy 1:17; 16:18-20; 17:1-20; Isaiah 1:17; Romans 13:1-4, 6; 1 Corinthians 7:7, 17; 2 Corinthians 9:8; 1 Timothy 6:18; 2 Timothy 3:16-17.

Article XIII: The Great Commission

WE AFFIRM that Christ's commissioning of His Church to make disciples of all nations, baptizing them, and teaching them to obey all that He has commanded includes civil authorities who are to be called to repentance, faith, and obedience to Christ. We affirm that the Church is to instruct civil authorities regarding their

identity and duties as servants before the throne of Christ. We affirm that this duty is a Great Commission issue.

WE DENY that there is any sphere of life in which the command “teach them to obey all that I have commanded” does not apply, including politics and government.

Scripture: Matthew 28:16-20; Luke 18:1-8; Philippians 2:9-11; 1 Corinthians 10:31.

Article XIV: The Uses of the Law

WE AFFIRM that applying the core moral principle of each of the Ten Commandments to a nation’s laws, also known as “general equity” (1) reflects to citizens both the perfect righteousness of God and our own sinfulness and shortcomings; (2) secures civil order by restraining evil through protecting the righteous from the wicked; and (3), guides Christians into the good works that God has planned for them, and thus are an essential aspect of keeping the Great Commission in teaching all nations to obey everything Christ commanded.

We affirm that God is the Creator of all and gives grace to the world. We affirm that God is the Savior of many, calling them through the gospel.

We affirm that no man will be saved by works done under the law. Yet we affirm that the law is a tutor, and when laws are just, they accurately reflect the character of God, and in this way alone, just Christian governments serve the Church in its mission of evangelism. We affirm the inescapable reality that civil authorities possess a moral and spiritual foundation and orient citizens toward truth and morality, whether good or evil.

WE DENY that God intended the Ten Commandments solely for Old Covenant Israel, but rather they represent the enduring righteousness of God that is to be loved and obeyed for the good of man and the glory of God.

Scripture: Romans 3:20; 4:15; 5:13; 7:7-11; Galatians 3:19-24; Deuteronomy 13:6-11; 19:16-21; Romans 13:3, 4; Ephesians 2:10; Titus 3:8; Ezekiel 36:27; Jeremiah 32:39-40.

Article XV: On the Distinction Between Law and Gospel

WE AFFIRM that the gospel is the royal announcement to the world about God acting in the person and work of Jesus Christ through the power of the Holy Spirit to abolish sin and death and reconcile sinners and the world to Himself through His sinless life, substitutionary death, resurrection, ascension, reign, and future return just as God graciously planned from eternity, promised throughout Scripture, and achieves within history. We affirm that salvation is by grace alone, through faith alone, in Christ alone, revealed in Scripture alone, and to the glory of God alone. We affirm that all sinners are commanded to repent and believe the gospel and, upon doing so, are justified before God, indwelt by the Holy Spirit, and caused to love God and His Law and to walk zealously in good works that God has prepared. We affirm that Christ’s kingdom is at hand and that He will continue to work until all His enemies are defeated, and the knowledge of His glory covers the earth as the waters cover the sea.

We affirm that God gave Adam a Law of universal obedience written on his heart, that this same Law continued to be the perfect rule of righteousness after the fall, and that God delivered it upon Mount Sinai in Ten Commandments. We affirm that the general equity of this Law is the essential moral principle embedded by God in each command which: all men are bound by God to obey, reflects God’s holy character, and applies in various circumstances in each sphere of life. We affirm that obedience to this moral Law is the delight of all who are born again in Christ, those empowered by the Holy Spirit to love God and their neighbors as themselves by doing the good works that God has planned for them.

We affirm that a Christian nation provides cultural conditions conducive to the perpetuation and thriving of the family, the preservation and advancement of the Christian church, the spread of the gospel for salvation by the Church, and the abundance of blessings to the nonbelieving.

WE DENY that the content of the gospel includes obedience to the Law and that any work of obedience merits salvation. We deny that law-keeping contributes in any way to justification before God or declaring the sinner righteous based on anything other than faith in Christ. We deny that the Law can be separated from the love of the personal God who gave the Law. We deny that citizenship in a God-glorifying, Christian nation or anything outside of the above affirmation has any saving power.

Scripture: Isaiah 42:4; Ezekiel 36:27; Habbakuk 2:14; Matthew 5:16; John 3:16, 14:6; Romans 1:16; 5:8-19; 8:16; 1 Corinthians 10:31; 15:24-25; Ephesians 2:8-10; Colossians 1:10; 2 Timothy 3:16-17; Titus 2:7, 14; 3:1, 8, 14; Hebrews 4:15; 10:24; 1 Peter 2:12; 2 Peter 1:8.

Article XVI: On Civil Disobedience

WE AFFIRM that categorical opposition to civil disobedience is idolatry of the State. We affirm that civil disobedience is a proper Christian response to civil dictates which: (1) command what God forbids; (2) forbid what God commands; (3) overstep their jurisdiction; (4) bind the conscience where God alone has jurisdiction; or, (5) have no basis in rationality (a just law is always a rational law). We affirm that lesser magistrates may and sometimes must disobey a lawless higher magistrate to obey God. For example, lesser magistrates—such as State governments, counties, and municipalities—must disregard any order, statute, or ruling from a higher magistrate—such as the Federal government—instructing them to allow abortion. We affirm that civil disobedience, although sometimes necessary, is rarely the normative relationship between a citizen and their civil government.

WE DENY that men’s consciences, homes, churches, or states are bound by legal or moral inventions of men apart from the Word of God. We further deny that civil authorities have the right to coerce or command obedience to the dictates of men apart from God’s Word. Moreover, we deny the authority of rulers to squelch civil disobedience if the free and necessary worship of and obedience to the Triune God is being hindered.

Scripture: Daniel 3; Exodus 1:15-22; Acts 5:29; Exodus 20:2-3; Deuteronomy 24:6; Romans 13:1-4; 1 Peter 2:13-14.

Article XVII: Methodology

WE AFFIRM that the Kingdom of God does not advance by carnal means but by the working of the Spirit in bringing men to repentance and faith in Jesus Christ. We affirm that culture affects law and that law also affects culture. We affirm that while political maneuvering and cultural expertise can be good and helpful, God works most powerfully through bold proclamation of His truth by His people. We affirm that God uses means yet is free to work without, above, and against them at His pleasure.

WE DENY that pragmatism should be the driving force behind the decision-making of a Christian movement.

Scripture: Psalm 20:7; 1 John 5:1-5; Acts 27:31, 44; Isa 55:10–11; Hosea 1:7; Romans 4:19–21; Daniel 3:27.

Article XVIII: Just War

WE AFFIRM that war is only to be waged: (1) for a just cause, by a just magistrate, involving the protection of human life from persecution; (2) as a last resort when peaceful methods of conflict resolution have been diligently pursued and exhausted; (3) in pursuit of achievable goals; (4) with the pure motive and intention of establishing peace and justice as quickly as possible; and, (5) by moral means that scrupulously avoid civilian casualties and only inflicts as much violence as is necessary for the achievement of the objective. We affirm that even when a war is just according to the above criteria, nations should be extremely cautious in discerning whether a proposed war is wise, taking every contingency into account. We affirm that many wars throughout history have been waged for sinful purposes, such as greed, revenge, and lust for power and fortune.

WE DENY that war is ever a means by which the gospel, or simply good ideas about government and society, are to be spread. We deny that holy wars are ever morally permissible. We deny that governments may coerce civilian participation in unjust wars.

Scripture: Genesis 1:27; Exodus 22:2; Deuteronomy 20:10; Psalm 144:1; Ecclesiastes 3:8; John 18:3-11, 36; Romans 12:18-21; 13:4; 2 Corinthians 10:4; 1 Peter 2:14.

Article XIX: Imago Dei and Equal Protection

WE AFFIRM that all civil authorities have a duty before God to uphold justice by establishing equal protection under the law for all image-bearers of God from the moment of fertilization, which is conception. We affirm that civil authorities must reject all partiality in judgment by asserting the same legal prohibitions and available sanctions against homicide that exist to protect persons after birth and persons before birth.

WE DENY that any law which classifies abortion as a lesser crime than homicide or which allows any class of humans to murder preborn children with legal immunity is a just law.

Scripture: Exodus 20:13; 22:22-24; 23:2-3; Leviticus 19:15; Deuteronomy 1:16-17; 16:18-20; 24:17; 27:19; Psalm 82:1-4; 94:6; Proverbs 18:5; Isaiah 1:16-17, 23; 10:1-2; Jeremiah 5:28; 7:5-7; 21:12; 22:3; Ezekiel 45:9; Amos 5:15; Matthew 7:12; 22:39; 23:23; Romans 13:9; Galatians 5:14; James 2:8; 3:9.

Article XX: On “Neutrality” and the Separation of Church and State

WE AFFIRM that the Church and the state each possess their own sphere of influence. For example, church officials ought not to write or enforce civil laws in their capacity as church officials, and civil officials ought not to administer church ordinances or dictate doctrine in their capacity as civil officials, even while both spheres are under the absolute authority of Christ.

WE DENY that the separation of authority between the Church and the State means there must be a separation of God and the state. We further deny that there can ever be a separation between religion and state, as everyone possesses views about ultimate reality, purpose, and cause, which inform their morality and preferred policies. We deny the idea that a nation’s laws do not impose morality and religion.

Scripture: Matthew 12:30.

Contact

First Name

Last Name

Email *

I am interested in signing the statement

I am interested in the upcoming summit

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