

The questions remaining are:

- 1) Should Christians be pacifists?
- 2) Should Christians support gun control?
- 3) What is a Biblical worldview of education: Public School, Christian school, or home-school? At its root, who is responsible to educate a child?
- 4) Is the United States a Christian Nation, should we be a Christian nation?
- 5) Should we support the Separation of Church and State? Is it wrong for a church to endorse candidates?

For these next two Sundays I thought I would deal with them in a quicker way:

- 1) Should Christians be pacifists?
 - a. What do you think?
 - b. *The belief that war is unacceptable, either because war is inherently immoral or because Christians are called to a higher standard of conduct. Some pacifists extend their opposition to war to any killing or violence. For Christian theologians the chief alternative to pacifism has been the just war theory. Pacifism was the dominant view in the early church and is the historic position of such churches as the Mennonites and the Quakers.*¹
 - c. Just War Theory:
 - d. Augustine wrote up the just war theory. To an extent, we can apply the principles. 1) A war needed to be waged by a legitimate authority. This means that first we should try to contact the police. 2) The War needed to be a just cause. 3) The war needed to have the right intentions.
 - e. I believe we need to exhaust as many peaceful things before we resort to violence.
 - f. Romans 12:14-20 says: *Bless those who persecute you; bless and do not curse.* ¹⁵ *Rejoice with those who rejoice; mourn with those who mourn.* ¹⁶ *Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.*

¹ C. Stephen Evans, [*Pocket Dictionary of Apologetics & Philosophy of Religion*](#) (Downers Grove, IL: InterVarsity Press, 2002), 87.

¹⁷ Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. ¹⁸ If it is possible, as far as it depends on you, live at peace with everyone. ¹⁹ Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. ²⁰ On the contrary:

*"If your enemy is hungry, feed him;
if he is thirsty, give him something to drink.*

In doing this, you will heap burning coals on his head."

²¹ Do not be overcome by evil, but overcome evil with good.

- g. Some Christians claim that the Bible commands pacifism. They believe that the sum total of Jesus' teachings requires His followers to lay down their arms and promote peace. They cite passages such as the Sermon on the Mount as evidence that the New Covenant has rendered irrelevant any Old Testament examples of righteous war. Christian pacifists believe that following Jesus means doing only as He did, and He never promoted killing enemies (Matthew 5:44). They claim that the power of love should be strong enough to disarm the staunchest enemy and that we are called to be peacemakers, not soldiers (Matthew 5:9).*

Pacifism is an admirable goal, but is it realistic? Does pacifist thinking work against terrorist groups or fascist dictators? What happens to pacifists and their families when terrorists threaten? The no-war crowd seems to forget that their freedom to exercise pacifism was bought with the blood of non-pacifists. Those soldiers did not die because they loved war. They died, in part, so that future pacifists could expound freely about their sincerely held beliefs without fear of death, torture, or imprisonment by those who refuse to consider peace. Without non-pacifists, there would be no pacifists.²

- h. Got Questions continues- I don't know if I agree w this part:*
- i. Despite what Christian pacifists would have us believe, God is not a pacifist. The Bible is filled with examples of God taking bloody vengeance on His enemies (Isaiah 63:3-6; [65:12](#); Deuteronomy 20:16-*

² Got Questions "What Does the Bible Say About Pacifism." Accessed on 11.18.2025
<https://www.gotquestions.org/Bible-pacifism.html>

18). And those examples are not limited to the Old Testament. It is impossible to read the book of Revelation without seeing the Lamb of God in His role as the Lion of Judah (Revelation 5:5; 19:11–15). The imagery is clear that Jesus will overcome His enemies with war (Revelation 19:19–21). This is the same Jesus who is quoted by pacifists to support their cause.

- j. This part is good:
- k. In short, personal pacifism should be the goal, to a large degree, of every follower of Christ. **We are called to live in peace, as much as we are able to do so (Romans 12:18; Hebrews 12:14).** We should be willing to turn the other cheek (Matthew 5:39), lend freely (Luke 6:30), and even be cheated if it means not dishonoring the name of Christ (1 Corinthians 6:7). When peace is an option, we should pursue it as far as it will go. But when the lives and liberties of others are threatened, a higher law draws us to their defense (Proverbs 24:11–12; John 15:13). When a nation needs to defend itself from those who would destroy its peace, true peacemakers join forces to protect it.³
- l. A few years ago, Dr. Ben Witherington III interviewed an author who wrote on pacifism. People always bring up Hitler and how we would respond, etc. This author shared that maybe if Christians were pacifists, we would never have gotten to the violence of the twentieth century.

2) Should Christians support gun control?

- a. John Piper wrote a really good article in 2014 call *God, Guns, and Biblical Manhood*.⁴
- b. He gave four discouragements against owning firearms:
 - 1. The human heart is quick to anger: James 1:19–20 (ESV)
¹⁹ Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; ²⁰ for the anger of man does not produce the righteousness of God.
 - 2. The surrounding culture commends dangerous arrogance.

³ Got Questions “What Does the Bible Say About Pacifism.” Accessed on 11.18.2025
<https://www.gotquestions.org/Bible-pacifism.html>

⁴ Piper, John. *God, Guns, and Biblical Manhood*; March 26, 2014
<https://www.desiringgod.org/interviews/god-guns-and-biblical-manhood>

3. God's Word discourages repaying evil for evil. Matthew 5:39–42 (ESV) ³⁹ *But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.* ⁴⁰ *And if anyone would sue you and take your tunic, let him have your cloak as well.* ⁴¹ *And if anyone forces you to go one mile, go with him two miles.* ⁴² *Give to the one who begs from you, and do not refuse the one who would borrow from you.* Matthew 10:16 (ESV) ¹⁶ *“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.* Romans 12:17 (ESV) ¹⁷ *Repay no one evil for evil, but give thought to do what is honorable in the sight of all.* 1 Thessalonians 5:15–17 (ESV) ¹⁵ *See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone.* 1 Peter 3:9 (ESV) ⁹ *Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.*
4. To save a life by killing does not invite the protection of God: Piper shares: *When Peter pulled his gun on the high priest in the garden of Gethsemane and shot off the ear of the high priest's servant, Jesus picked up the ear and put it back on. What did Jesus say at that point? Because I think what he says really matters. He didn't say, “Hey, Peter, we have been through this before. I am here to die, and you are missing the whole point. Get behind me, Satan.” He didn't say that. He said that earlier (see Matthew 16:23; Mark 8:33). What he said was a proverb — a maxim that he applies in this situation. He said, “Put your sword back into its place. For all who take the sword will perish by the sword.” That is a little proverb. And proverbs have a general truth. They are not absolute. Not everybody to the last man, but it is a general truth: “All who take the sword will perish by the sword.” So, what does he mean? I think he means something like this: The mindset that plans to save its*

life by killing is not inviting the protection of God, but the violence of man. I will say that again. I think that is what Jesus means when he says, "All who take the sword will perish by the sword." The mindset that plans to save its life by killing is not inviting the protection of God, but the violence of man.

So, my response — for what it is worth, and this is testimony, not prescription — has been to live in the inner city in Minneapolis for 33 years, raise five children there, surrounded by petty crimes and some gunshots and a little bit of a break in, and never to possess a firearm, nor do I ever intend to. God has protected us, and I believe he will. But as I see it now, I would rather be killed than to kill. For me, that would mean instant joy, but if I killed him, it might be instant hell. I am ready, and he may not be.

- c. I do own guns, but overall I value the words of Piper.
 - d. I think too often we think of our guns and it is not something we ought to think so much about.
 - e. As far as gun control goes:
 - f. We have the constable or the conscious.
 - g. If the conscience is good, we do not need as many constables. If the conscience is bad, we need more constables. Our community conscious is not very good.
 - h. Therefore, I think we should support gun control.
 - i. We still do have the problem that the criminals will not follow the laws, but we have to at least try.
 - j. On the Christian side, I have to wonder why Christians are meditating on guns so much.
- 3) What is a Biblical worldview of education: Public School, Christian school, or home-school? At its root, who is responsible to educate a child?
- a. I believe education begins in the home.
 - b. I believe the family is responsible for educating the child.
 - c. If we think in concentric circles- the first institution is mom, dad, and kids, then it expands to extended family, and then to government.

- d. Ephesians 6:4 (ESV) ⁴ *Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.*
- e. Proverbs 22:6 (ESV) ⁶ *Train up a child in the way he should go; even when he is old he will not depart from it.*
- f. Deuteronomy 6:4–9 (ESV)
- g. ⁴ *“Hear, O Israel: The LORD our God, the LORD is one. ⁵ You shall love the LORD your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates.*
- h. Parents partner with the schools to educate their children, but the responsibility is with the parents.
- i. Education begins at home.
- j. We must educate our children in the Word of God and everything else.
- k. In the past few years teacher/principals, and others have said that it is their responsibility to educate the children.
- l. We must be very careful.
- m. We have had issues in which a child has a different name at school than at home. Schools are not only teaching core subjects but also very liberal things, such as transgender ideas, etc. See the book “Bad Therapy.”
- n. *Sheryl, a high school English teacher in the Wisconsin public school system, told me that she is no longer permitted to lower a student’s grade for handing in an assignment late. Her principal requires her to accept any homework from students, as long as it’s submitted by the end of the semester—and sometimes, by the end of the year. “I had a multitude of kids trying to turn in 18 weeks’ worth of work right before the semester ended,” she said. But doesn’t that create an unconscionable pileup of work for a teacher to grade? Yes, it does. She once dreamed of becoming a teacher. Now, at thirty-one, she’s already making plans to quit.*
- o. *The psychological justifications for requesting these accommodations are often vague. “ ‘I was having a rough day and dealing with my gender identity’—this happens all the time,” said David, a public high school orchestra teacher, explaining how accommodations have been abused. A quick meeting with a counselor is sufficient to purchase two extra weeks to hand in an assignment or obtain any other academic dispensation. David is a handsome thirtysomething, earnest and excitable as a youth pastor. His hair is high-and-tight auburn, with a neatly trimmed beard to*

match. He speaks openly of his own closeted confusion as a gay high school student. But he's very grateful that his teachers never allowed his emotional turmoil to become an excuse for failing to master the violin.

- p. *Lowering expectations for perfectly able kids who claim vague mental distress, he says, is doing them harm. "One of my seniors, she'll come in, like, 'I just can't play today. I'm having a really tough, tough Mental Health Day.' And I mean, if I had said that to any of my orchestra directors, it would have been like, 'I'm sorry, get your instrument. We're having rehearsal. I'm sorry that you're having an issue right now. The violin, or viola, or whatever you play will help you.'"*⁵

4) Is the United States a Christian Nation, should we be a Christian nation?

- a. I believe that the United States was founded on Judeo-Christian values.
- b. However, I do not believe a country can be Christian.
- c. Our founders were not all Christians, but I think most would have had a Christian worldview.
- d. The government has never sanctioned one church. Though one could argue we grew into a nation of mostly Christians in the second Great Awakening.
- e. Freedom of religion is a good thing, though Christians must vote and vote Christian values.
- f. I do NOT like Christians being targeted for votes. In other words, I do not like politicians thinking they can say just the right thing to get the Christian vote.
- g. It is good for Christians to be patriotic.
- h. Christianity is not tied to one nation or culture (see Matthew 28:19-20; Acts 1:8; Rev. 7:9-11).
- i. Historically, most people in the United States have claimed to be Christians or to hold Christian values.
- j. One could argue that our constitution is a Christian document.
- k. See below from Gotquestions.org

*The third way to examine the question "Is the United States a Christian nation?" is to ask if the United States has a Christian government. **In other words, are the structure and form of the U.S. government uniquely Christian, dependent on Christianity, or inseparable from Christian principles?** Ironically, this particular angle is rarely controversial, only as it is seldom considered. **The answer, with***

⁵ Shrier, Abigail. *Bad Therapy: Why the Kids Aren't Growing Up* (pp. 92- 93). (Function). Kindle Edition.

careful qualification, is absolutely “yes.” In fact, the Founding Fathers were explicit about the relationship between the structure of the U.S. government and the Judeo-Christian worldview.

*It's crucial to establish that not all religions are the same. ***It is both ignorant and bigoted to assume all faiths approach ethics and civil discourse the same way or that all religious views lead to the same conclusions. Not every religion is equally compatible with all forms of government.****

Gasoline engines are designed to run on gasoline. Diesel engines are designed to run on diesel fuel. These two liquids have many similarities, but are not identical. Where they differ, they do so drastically. Gasoline engines and diesel engines, likewise, are similar but diverge in critical ways. Putting diesel fuel in a gasoline engine renders it inoperative. Running gasoline through a diesel engine can destroy it. There is nothing prejudiced about pointing out the obvious: the design of these engines presumes certain fuels. When fed with something else, they no longer function as intended.

*In much the same way, governments are designed with certain assumptions about the worldview of the population. ***Attempting to manage a nation using a government incompatible with a particular culture is like putting gasoline in the diesel engine or diesel fuel in the gas engine. Not all combinations of government and religion will work.****

*The point is not that the Constitution of the United States requires citizens or elected officials to be Christian. Nor is it that the government must be an extension of the church. Logic and common sense, however, say the United States was structured to govern a particular worldview. ***One of the Founding Fathers, John Adams, explained this in 1798 (emphasis added):****

“We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge, or gallantry, would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

As a parallel, college classrooms often allow students to choose their own seats and to enter and leave as they wish. Given that such students are appropriately self-controlled, that structure enhances education. Applying the same structure to a classroom of kindergarteners, however, would be a disaster; there are other

systems of classroom seating and control better suited to young students. Vice versa, classroom rules that allow kindergartners to thrive would be toxic for college students.

In other words, governments “contend” with differing worldviews through different methods and divergent designs. As compared to the U.S., most governments impose drastically stricter control over the people. The constitutional republic of the United States, with an overt emphasis on personal freedom, is simply not “adequate” to govern a people who are “unbridled,” as Adams would say, by the ethics and morality of Judeo-Christianity.

In the same vein, George Washington wrote this prayer in a letter from 1783:

“That [God] would most graciously be pleased to dispose us all, to do Justice, to love mercy, and to demean ourselves with that Charity, humility and pacific temper of mind, which were the Characteristics of the Divine Author of our blessed Religion, and without an humble imitation of whose example in these things, we can never hope to be a happy Nation.”

Even the Declaration of Independence speaks of this reliance on a Judeo-Christian worldview. *Though not a formal part of the Constitution, Jefferson’s epic work explicitly grounds rights such as “life, liberty, and the pursuit of happiness” in the reality of a Creator. This same worldview is reflected in other concepts fundamental to the U.S. Constitution. Ideas such as personal responsibility, rule of law, protection of the innocent, personal property, and so forth are deeply ingrained in the Judeo-Christian worldview.* **At the very least, the U.S. Constitution reflects a heavy influence of biblical thinking, whether or not any part of that system is explicitly drawn from Scripture.**

The term happiness itself is more closely tied to religion than many people realize. *The word happiness is derived from the idea of outcomes and occurrences. The same idea is present in words such as perhaps, mayhap, happening, happenstance, and so forth. In Jefferson’s era, the term happiness carried a sense of divine blessing; the pursuit of happiness, then, was understood at that time to mean something more like “the pursuit of blessedness” than “the pursuit of good feelings.” The freedom being sought was very much the right to pursue a godly and moral life as each person saw fit.*

In contrast, religious worldviews such as Islam, Hinduism, and atheism reject, directly or indirectly, principles that the U.S. Constitution takes for granted. *The*

fundamental ideas on which the U.S. Constitution operates are either contradictory to or absent from the central ideas of other faith systems. For instance, Islam patently rejects individual rights with respect to religion; there are mandatory consequences for Muslims who apostatize from Islam and for Christians and Jews who do not “submit.” Hinduism is rooted in the idea of karma and linked to the caste system, both of which reject the idea of persons being “created equal.” Atheism, of course, provides no basis for universal human rights, equality, or fair treatment at all.

That in no way implies that Muslims, Hindus, and atheists cannot be productive and integrated citizens in the U.S. Yet the fact remains that their worldview inherently conflicts with some of the Constitution’s ideals.

There is no question that the government of the United States is structured to allow great personal freedom in matters of ethics, morality, and religion. It is especially designed to prevent government from interfering with individual rights to participate—or not to participate—according to personal religious faith. At the same time, there is no question that the entire function of the U.S. Constitution presumes a citizenry guided, as Adams noted, by morality and religion. History, once again, is unequivocal: the dominant worldview of the nascent United States and its founders was Judeo-Christianity.

From a “design” standpoint, the United States is not explicitly Christian in that it does not require any person or politician to be a believer. Nor does it insist that the government always be run in accordance with overtly biblical ideas. The Christian religion is not the formal basis of the U.S. Constitution. However, just as a gasoline engine is designed to process gasoline, not diesel fuel, the United States Constitution was designed to govern a predominantly Judeo-Christian people. The more the USA drifts away from this worldview, the less capable the government will be to properly function—a symptom that current events prove is the case.⁶

1. Previously I shared:

- i. John Adams: “Statesmen, my dear Sir, may plan and speculate for liberty, but it is Religion and Morality alone, which can

⁶ Gotquestions.org. Is the United States a Christian Nation. Accessed on 11.18.2025
<https://www.gotquestions.org/Christian-nation.html>

establish the Principles upon which Freedom can securely stand.”⁷

- ii. Washington’s Farewell address, Sept. 17, 1796: “...And let us with caution indulge the supposition that morality can be maintained without religion... reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.”⁸
- iii. Benjamin Rush: “The only foundation for... a republic is to be lain in religion.” “...Christianity is the only true and perfect religion; and that in proportion as mankind adopt its principles and obey its precepts they will be wise and happy.” (Benjamin Rush, “A Defense of the Use of the Bible as a School Book,” 1796.)⁹
- iv. The problem is that today the State has replaced God. The State is supposed to surrender to God’s authority. Our founders recognized the importance of a Biblical Worldview.
- v. We were founded on Judeo-Christian values, but yet still freedom of religion. People in the United States did not have to be Catholic or protestant or one national religion.
- vi. We have always supported the Jewish people and later Israel (Genesis 12). Not perfectly, but our pattern has been supporting the Jewish people and Israel.
- vii. Could it be that God was providentially acting in our history so that we could be available to help Europe in World War I and World War II?
- viii. What would have happened if we were not available to save Europe in World War II?
- ix. Could God have providentially acted in our past in order that we could help Israel in 1948?
- x. Remember these are just thoughts: we aren’t like other superpowers, we annihilate a country and help them rebuild. We have seen this in Germany, Japan, Iraq, and other places. This is not to excuse the way we conquered the Native American land. In that way we were like other nations.

⁷ Letter of June 2, 1776, quoted in the Wall Builder Report, Summer 1993. John Adams, “Letter to Zabdiel Adams, Philadelphia, 21 June 1776,” in *The Works of John Adams---Second President of the United States*, ed. Charles Francis Adams (Boston: Little, Brown & Co., 1854), 9:401. Truth Project Lesson 10

⁸ *The Will of the People: Readings in American Democracy* (Chicago: Great Books Foundation, 2001), 38.

⁹ Benjamin Rush, *Essays, Literary, Moral & Philosophical* (Philadelphia: Thomas and Samuel F. Bradford, 1798), 93.

- xi. Lastly, do you know that most of the mission money comes from the United States? I was looking for the total, but I think I once heard around 90%.
- 5) Should we support the Separation of Church and State? Is it wrong for a church to endorse candidates?
- a. I think Christians should support the separation of church and state.
 - b. However, remember that this idea did not come from the Constitution.
 - c. Again from gotquestions.org
 - d. *It may come as a surprise to learn that nowhere in the Constitution do the words separation of church and state appear. The idea of church/state separation came from a letter penned by Thomas Jefferson. Again, contrary to the propaganda from the revisionists, Jefferson's cause was to protect religious liberties from an intrusive government! In no way did Jefferson or any of the other framers of the U.S. Constitution seek to restrict Americans' religious activities.*¹⁰
 - e. So, in that way, we do not want the government interfering with the church.
 - f. Remember:
 - g. John 18:36 (ESV) ³⁶ *Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."*
 - h.

¹⁰ Gotquestions.org. How should a Christian view the separation of church and state; accessed on 11.18.2025; <https://www.gotquestions.org/separation-church-state.html>