

The Church Is Essential To Save Our Country

God is giving America a chance. Evangelical and Catholic churches are full - not empty as in Europe. Now is the time they must act and make a difference.

When abortion became legal in 1973 the mainline Protestant churches had a choice: speak out against abortion or accept it - most refused to stand for life and many even took a pro-abortion position as a denomination. Hundreds have left these churches.

Evangelicals like Billy Graham thought saving souls was the only answer to the world's problems as Christians won't participate in evil. (Unfortunately as many Christians as non-Christians get abortions!) Finally in the mid-70's Jerry Falwell and a few others began speaking out. Others have followed.

Probably 90% of evangelical and/or fundamental churches are against abortion. They support a local Crisis Pregnancy Center, speak out against abortion once a year and support their pro-life laity and legal abortion goes on and on.

The Catholic church took a stand from the beginning, formed Respect for Life Committees in each church, supports local Crisis Pregnancy Centers, a pro-life sermon is given once a year and legal abortion goes on and on.

At this time over 50,000,000+ innocent babies have been killed legally by fellow Americans. No one denomination can do it alone. We must unite to stop the killing and make abortion illegal in our country.

Why have the churches not spoken out more?

A Christian Manifesto by Dr. Francis A. Schaeffer is literally a call for Christians to change the course of history--by returning to biblical Truth and by allowing Christ to be Lord of all of life.

Dr. Schaeffer goes on to explain that a movement called pietism which made a sharp division between the "spiritual" and the "material" world-- giving no importance to the "material" world, has taken over the church. He writes, "It (evangelical leadership) has shown the mark of a platonic, overly spiritualized Christianity all too often. Spirituality to the evangelical leadership often has not included the Lordship of Christ over the **whole spectrum of life.**"

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"Ralph and Danielle Drollinger have pioneered a biblically based ministry here on the Hill this past year. Their substantive work for Christ is intent on expositing God's Word and making disciples amongst the Members of both Houses. We are excited about all that the Lord is doing in our Nation! There have not been this many Evangelicals voted into office in modern American political history!" Congresswoman Michele Bachmann.

Ralph Drollinger has a weekly Bible study. During the month of April the topic was: Five Wrong Views About Christians and Government.

(Below are excerpts from these Bible studies.)

EXCLUDING RELIGION CHANGES FREEDOM OF RELIGION INTO FREEDOM FROM RELIGION

When Thomas Jefferson penned his famous separation of Church and State letter in 1802, he did so in the context and response to a query from the Baptists in Connecticut. They were concerned that their Congregationalist brothers were attempting to impose their brand of Protestantism on the whole of the State. The Congregationalist you see wanted to become the official religion of the State. Jefferson adroitly pointed out that the First Amendment was intended to keep that from happening: The State is not to officially sanction a religion he said. Clearly Jefferson's letter evidences his belief that the First Amendment was intended to keep the State from endorsing a particular religion. It had nothing to do with excluding the Church from the State. The constitutional idea of freedom of religion means the State is to neither compel nor exclude it. Here are three major hurdles one faces when attempting to change freedom of religion into freedom from religion:

1. One must twist the First Amendment. When attempting to exclude religion from the State one must interpret it contrary to how Jefferson did.

2. One must rewrite the Declaration of Independence. Therein exists not a freedom from religion viewpoint. To the contrary the document speaks about

God: God granting unalienable rights, God creating man equally, etc. (as aligns with Gen. 1:26; Psa. 8:5-8). These God-granted attributes, are the very things that government should seek to defend in its citizenry—not exclude! Accordingly, to exclude religion from government is to unravel the main reason America fought for and established its independence in the first place.

3. One must ignore the fact that our government is to not prohibit the free exercise of religion. Such an edict is in contradiction to proponents of exclusion. Perhaps exclusionists should attempt to rewrite the Constitution versus twisting its perspicuity.

Freedom from religion—exclusion—is an untenable position biblically, historically and constitutionally.

Should Believers Be Involved In Politics? **JESUS DISTINGUISHED THE REALMS OF GOD AND OF CAESAR**

The crux passage of Scripture that prescribes present-day differentiation between Church and State is Luke 20:25: And He said to them, “Then render to Caesar the things that are Caesar’s and render to God the things that are God’s.”

Contextually this passage appears in the midst of Jesus avoiding the trickery of His persecutors. For Him to have answered their question, “Is it lawful for us to pay taxes to Caesar or not?” (Luke 20:22) in the affirmative would suggest support for the hated Roman occupiers of Palestine. To say “no” would render Him a political revolutionary worthy of death. In answering, Jesus henceforth separates the Church Age from the theocratic Israel of the Old Covenant. Romans 13:1-7 and 1 Peter 2:13-14 are classic NT passages that further elaborate the distinct differentiation and separate purposes of the State from the Church. In addition, In the OT, all members of theocratic Israel were called “A kingdom of priests and a holy nation” (Exo. 19:6-7), a designation reserved for members of the Church only in 1 Pe. 2:9. Summarily, when Jesus said “render unto Caesar” He was “signal[ing] the endorsement of a different system...” The “things that are Caesar’s” are not to be under the control of the Church—nor are the things that are the responsibility of the Church to be under the control of the State.

Make no mistake: America has this right! And, counter to intuition, the Church flourishes when it is separate—institutionally (but I am not implying influentially)—from the State. This fact is historically illustrated by America.

CAN ANY EVANGELIST BE EFFECTIVE WHO SHUNS CONNECTING TO ANOTHER’S WORLD?

Should believers only be involved in evangelism

and not politics? Actually, if every believer adhered to this popular Evangelical teaching, there would be no believers in office. There would be no salt and light influence represented in our representative form of government. Believers are to be involved in transforming culture versus being against it, or isolated from it.

The fact that believers should affect the world in which they live (versus isolating themselves from it) is evident from the Sermon on the Mount. Note Matthew 5:13-16: “You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men. 14 “You are the light of the world. A city set on a hill cannot be hidden; 15 nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. 16 “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

SHOULD NOT PASTORS VIEW THEMSELVES IN PARTNERSHIP WITH CHRISTIAN LEGISLATORS?

Should the Church raise up young men and women to run for office with the same enthusiasm that it places on raising-up godly pastors, wives, husbands, children and businessmen? Absolutely yes!

THE MISSION OF JESUS INCLUDES A TRANSFORMATION OF SOCIETY

If teaching them to observe all that I commanded you is the overall purpose for Christ coming to earth, (the Gospel ministry being a vital part of that [cf. 1 Cor. 15:3-6] and the starting point to making disciples) then the mission of Jesus has an eye toward and includes the transformation of marriages, families, businesses and governments. In sum total the mission of Jesus has a sum total intent on transforming societies, or as they are called in the Great Commission passage, nations ethnos. The Great Commission passage is plain: Believers are to effect nations! Those who advocate too narrow a view of Jesus’ mission are forced to interpret ethnos to mean “people groups” so as to comport the passage to their viewpoint of non-government involvement.

But, for those who hold a bigger view of Jesus’ mission, individual evangelism is inescapable, but so is affecting nations for good. (5/11)

Condolences to the Wilkerson family upon the death of David Wilkerson - a great man of God and author of “The Sword and the Switchblade”. He wrote: “We have come to the Laodicean era...compare the lukewarm Laodicean church with what today is called the Church of Jesus Christ.”