

The Myth of Separation of Church and State

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I want to share something that I have found to be somewhat helpful to folks. Some are asking, what is the difference in the declaration of the constitution. I see the Declaration of Independence as our political Bible. I see the U.S. constitution as your church constitution. Now I guarantee you, you guys don't get up on Sunday mornings and say, "Hey folks, pull out your church constitutions, turn to section two, paragraph three, and that's where I'm going to be preaching from this morning." You don't do that. You give them a book chapter and verse out of the scriptures. Now, it is your hope that your church constitution is congruent with the principles laid down in the Bible, or you would change your church constitution. But you don't preach out of the constitution. The principles are all found in the scriptures. Our Declaration of Independence ought to be our political Bibles; the constitution is just a way to govern, to ensure those principles are enacted in the law.

In fact, if you had a choice, you should always choose the declaration. If all of the U.S. constitutions disappeared miraculously, but we have the Declaration of Independence, we could recreate a form of government that protects our rights using the declaration. That's what the framers did. Stop so much quoting from the constitution. In fact, I believe people say, "Dan, don't you think we just need to go back to the constitution?" I always ask them, "Which one? Is it the one originally written? Or is it the one that's been amended so many times, and it's almost nullified?"

Take, for instance, the Seventeenth Amendment. You know that the Senate was originally designed to protect the sovereignty of each state. Today, senators are elected by the public. They used to be appointed by the state legislature. Now the Senate is nothing more than a glorified House of Representatives. Now we have two houses of representatives. Who's protecting the sovereignty of Oklahoma in Washington, D.C. now? No one, because those senators are beholden to their voters. Do you see what the Seventeenth Amendment did to destroy the functionality of Congress? Now the Congress is dysfunctional. See, that's why we don't govern by the constitution; ultimately, it's by the declaration. I think that is very, very important.

One other thing, and Mark Huffer and I were just talking about this. He's our friend from Indiana. He was talking about how we've mentioned it at other conferences and all. Even he's had in these own prayer and meditation with the Lord, this conflict that we have between many modern Christians, you say, "Well, the Lord's coming back pretty soon, why do I need to give myself to this and concern myself with this?" Friends, we don't know when the Lord's coming back. What if He doesn't come back for a hundred years, or what if it's not for 200 years? Now, that's not a long time for God because God doesn't have a stopwatch in heaven, so He doesn't have any problem. He's not taking time, but we do, and that's a long time for us.

Friends, we cannot live our lives and preach and teach based upon the fact that the Lord might come back in a few years. We don't know that. We better fight for our children and our grandchildren. What if our ancestors had thought, well, the Lord's just coming back in their day, and they hadn't provided for us? This is very important that we get this right. We will be talking now about some of the problems and how to actually decipher and begin to put the nuts and bolts together based upon our form of governance and what we found in scripture.

How many times have you heard somebody say, "Well, we just need to pray? We just need to pray." Paul was given that response when he asked, "What do we do with an out-of-control federal government?" Supposed leaders in our Christian world said, "Well, I guess we just pray." Guys, we all believe in prayer, but don't we believe in putting feet to our prayers? Typically, we just need to pray, is code talk in the church for, we are really not going to do anything. We'll just couch it in super-spiritual language, make everybody think we're going to do something.

I believe the separation of church and state is one of the problems that has paralyzed the American church, and we need to learn the biblical perspective. I have a copy of an election sermon preached by William Gordon, who was a continental soldier and obviously a preacher. He preached this on July the fourth, 1777, and on the first anniversary of the signing of the Declaration of Independence. Mr. Greenleaf and William Gordman preached additional election sermons.

When you look back at these sermons, you don't just look at the Flint laws, there's a lot of really cool stuff back, and they used to preach these things. They did not believe in the separation of church and state. You say, "Well, Dan, I don't know, this all happened in Canada and other places, not here in America." Well, this is Pastor Tony Spell. He pastors in Baton Rouge, Louisiana. I was in his church just a few months ago. He was arrested 33 times. Do you know what his crime was? He wouldn't close his church. He was facing 18 years in prison for not closing his church. He worked his way all the way through the Louisiana court system and unfortunately, he had to eventually go to the U.S. 5th Circuit, Court of Appeals. Thankfully, in that court, they vacated the state courts' rulings, remanded it back to the lower court, and said that you have to pay damages.

We actually won a major victory, and he was arguing on the basis that government doesn't have the right to interfere with religious expression. Thank God for that. When was the last time you heard his story on Family Research Council, American Family Radio? Oh, you didn't hear it? Where was the Christian media when this was going on? They were nowhere to be found. We don't necessarily have all the answers in our Christian organizations. When I served in the legislature of Oklahoma, I was the pastor of a church of over a thousand people. I had no regrets, or I have no regrets, and I had no misgivings about serving as a pastor while serving in the legislature because I don't believe in the separation of church and state. Because if you do that, what you guarantee is the oligarchy that we were just watching in the film, and ultimately, we'll be ruled by tyranny. If you separate church and state, that's exactly what the leftists want you to do.

And then, when I ran for governor, it wasn't even on my to-do list; it wasn't in the bucket list. I didn't want to run for governor, but it ended up being something many thought I should do and ultimately felt like I should do. No conflict in my heart or mind about that. Why? Because I'm not hung up on the separation of church and state. In a republic where the people are the government, not the government that we typically think of. See, we think the government's in Washington, D.C. We think the government is in Oklahoma City at the capital. No, the government is sitting right here. The government is the people. Those folks are our hired workers. Really. This is the way it is.

Now, I'm not a huge fan of Abraham Lincoln, and he's a schizophrenic personality when it comes to principle and politics and the Bible. But when somebody says something right, it's worth repeating. He said something right in a speech on March 6, 1860, talking about slavery. "You say we must not call it slavery, it means slavery is wrong in politics because that is bringing morality into politics, and we must not call it wrong in the pulpit because that's bringing politics into religion. We must not bring it into the Tract Society," that would be what we would call today, evangelistic associations, "Or the other societies, because those are such unsuitable places. And there is no single place, according to you, where this wrong thing can be properly called wrong."

Now they have us in a catch 22. You can't talk politics in the pulpit because that's bringing politics into religion, and you can't talk religion in the legislature because that's bringing religion into politics. Well then, pray tell, where can we talk about these things? Where are your people going to learn these principles? I can tell you, from you, if they learn them. By the way, let me tell you something that you may or may not know. Your people really want to know what you think about these things. 1) You're their spiritual leader, 2) You're their shepherd, 3) They want to hear from you. Now that doesn't mean that you're dictating who they vote for; they have a brain and can pull the lever in whatever direction they want. But I'll tell you this; they want to know who you're voting for. When was the last time you told your congregation who you're voting for and why, and then preached a message around that and giving the biblical principles?

Churches I've pastored- I've had candidates in that I believe represent what they should represent. I've had them come into my church, speak to the congregation, and put their campaign materials in the entry area to the church and told folks as they left, "Pick them up and put them in your yard and hand them out." You say, "What? You've violated the separation of church and state." Well, where is that law? Can anybody show me where that law is? Well, a lot of people say, "Well, it's in the First Amendment." Well, you show them the First Amendment. "Well, it's not in." They say, "Well, I guess it's in there somewhere." Or they'll say, "Well, it's in the Bible." "Well, could you tell me where that is?" "Well, I don't know. It's just in there somewhere." No, it's nowhere. The law of separation of church and state is really found in the communist manifesto, is where it's found.

Now, Dr. William James, who is considered the father of modern psychology, said, "There is nothing so absurd that if you repeat it off enough, people will believe it." Supreme Court Justice Oliver Wendell Holmes said this. "It is one of the misfortunes of the law that ideas become insisted in phrases and therefore for a long time cease to provoke further analysis." What he's saying is, once somebody's

repeated something long enough, or somebody's passed some law somewhere, we just stop questioning. We say, "Well, that's the way it is." Well, Proverbs actually deals with that. Proverbs 18:17 says, "The first one to plead his case seems right until his neighbor comes and examines him." Well, today we need to do some examination. We need to ask the question, have the things we've been taught, are they correct? Are they biblically correct first? And then secondly, are they politically correct in the sense of the Declaration of Independence and our history, not political correctness, as we understand it in this modern era?

The authors and historians before the war between the states knew all of this. "The preachers didn't hesitate to attack the great political and social evils of their day," Frank Moore said in 1862. John Wingate Thornton. I gave you this quote last night; he said, "The Fathers of the Republic did not divorce politics and religion, and they considered that divorce as ungodly." But see, today, most preachers believe the exact opposite, and they won't touch anything that smacks of politics because they think they're sinning. And then, of course, the other problem is that they're afraid it will cause controversy, hurt the attendance, and hurt the offerings.

Now, I don't know if you've heard of Dr. Alice Baldwin. She was a historian at Duke University in the early part of the 20th century. But she said something that I think we need to take to heart in her great book, *The New England Clergy And The American Revolution*. By the way, you can buy a reprint of that book online today. You need to get your copy. That book, it's not a really thick book, but wow, is it a great book. She said, "The constitutional convention and the written constitution were the children of the pulpit." The children of the pulpit. When was the last time you preached that? When was the last time your people heard that from you or other leaders in your church? I bet your deacons don't even know that. Yet historians at the turn of the 20th century knew that. They understood that.

But see, the problem is today we're operating with cultural schizophrenia. Mark Steyn, most of you know who he is, a radio and television personality, said this, "When a society loses its memory, it descends inevitably into dementia." We've all watched someone we know and love begin to suffer from some type of dementia or Alzheimer's, and we just watch them disappear. It's heartbreaking to watch, isn't it? You're watching the American culture experience Alzheimer's today. Our culture is dying from dementia, and we must rectify that. When we think about our founding documents, we think about the constitution derived from the Declaration of Independence, not the other way around. Listen to this. Congress shall make no law. By the way, who does that limit? Well, who's Congress? Federal government. The Bill of Rights, if you read the preamble, by the way, most people don't even know that the Bill of Rights has a preamble. Please take the time to read the preamble to the Bill of Rights.

Because the preamble to the Bill of Rights says explicitly in their terminology in that era, these are written to limit the federal government. They were never written to control state governments. Congress shall make no law respecting the establishment of religion. Up until the 1830s, many states still had state-sponsored churches. Whether you think that's a good idea or not, the original framing generation believed that a state like Oklahoma could have a state church; they just didn't want the federal government to establish a national denomination or a national church. I have no problem with the states because that was the state's right. So, where did the idea of separation of church and state come from? Because you don't find it in our framing generation. In fact, they believe the exact opposite.

Well, many of you know this, but in case you don't, understand that it came from a controversy that the Baptist Association of Danbury, Connecticut, had heard about. They had heard that Thomas Jefferson

was going to lead this new federal government administration to establish a national denomination. Now that's the very thing, one of the very things, they fought the War of Independence over. They didn't want the church of England shoved down their throats. The king was not only the king of England; he was king of the church. He could force the church of England on you, tell you what you can preach, tell you what you can believe, and they were concerned. They wrote a letter to Thomas Jefferson on October 7th, 1801, asking him, "Is this really what you're going to do?" Well, Jefferson actually wrote this very letter. This is a rough draft of that letter right there, back to them on January 1st 1802. Here is a sample of this letter:

"Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion, thus building a wall of separation between church and state."

Now, here's what he meant. You are protected from the federal government by the Bill of Rights to not intrude into religion. Today they've taken that letter, flipped it upside down, and said it was written to protect the government from religion. Actually, he's saying that the government's job is to stay out of religion, and that the First Amendment protects religion from government. It's the opposite. Yet we have dumbed down our school so much, we have at least three generations of people that think Jefferson meant the opposite, and that's where the actual phrase, separation of church and state, came from. A lie about a letter that Thomas Jefferson wrote.

When the framers came together, you saw in the film a while ago; they could have created basically any kind of government they wanted, that the people would've accepted. The problem is they have that pesky Declaration of Independence that they had to abide by. Now, they didn't have to abide by it because they believed in it. They did not want a theocracy. When we think about church and state and mixing them, they didn't want a theocracy. That's what the church of England was. They did not want that, and they went to great pains so we wouldn't have that. They didn't want a federally established church. However, all of the colonies at that time had state-sponsored churches—every colony, which was now a brand new state, head of state church. Paul just gave you the requirements for being sworn into office in Delaware. Well, how do you think they got away with that? They had a state church. They had just fought a costly war, an eight-year war. If you start counting from 1775 at Lexington, it's eight years until the War of Independence is over.

Now, do you think they would have fought that kind of costly war to get out from under the tyranny of England to turn right around and place themselves under a brand new tyranny? Of course not. It stretches credulity to think that. They did not want a Christian version of Sharia law. That is not what they were after. But they did believe in legislating morality. Now there's something that blows a lot of people's minds. Because how often do you hear somebody say, "Well, you can't legislate morality." Well, my question is, what do you legislate? The weather? Do you legislate gravity? I mean, what is it that you legislate? Guys, all legislation is legislative morality. The only question is, whose standard of morality are you going to use?

Blow these myths up. When somebody in your church says, "Well, you can't legislate morality and religion anyway." Say, "Really, that's not true." Be kind, but be honest and blunt with these people.

"Well, pastor, we're not supposed to mix up church and state, separation church and state." Say, "That's a myth, that's a lie." Now see, we've got to confront our people in a loving way. Wouldn't you do that if they misquoted some scripture and were teaching them incorrect biblical doctrine? Of course, you would. Why in the world don't we do it with these issues? All legislation is legislative morality; the only question is, whose morality is going to be used? That's very, very important. They believe that Christianity was the best and only sure foundation for a free people. If you're going to self-govern, you have to be moral.

This, of course, what John Adams meant when he said, "Statesmen may plan and speculate for Liberty, but it is religion and morality alone, which can establish the principles upon what freedom can securely stand. The only foundation of a free constitution is pure virtue, and if this cannot be inspired into our people in a greater measure than they have it now," and he goes on to say, "We'll lose it." You remember when Franklin said, "A republic if you can keep it?" They knew how fragile a republic was, but they knew it was the only way to have freedom. But a republic cannot exist, a self-governing people cannot self-govern if they're corrupt. He goes on to say, "They may change their rulers and the forms of government, but they will not obtain a lasting liberty; they will only exchange tyrants for tyrannies." It's just the way it is.

And then, of course, he wrote in another letter, June 28th, 1813, "The general principles on which the Father's achieved independence was the general principal's Christianity." Here's Samuel Adams, "The right of freedom," or right to freedom, "Being the gift of God almighty, the rights of the Colonists as Christians may best be understood by reading and carefully studying the institutions of the great Law Giver," that's, of course, Moses, "And the Head of the Christian Church," that would be Jesus, "Which are to be found clearly written and promulgated the New Testament." Where's the separation of church and state there? What about when Jamestown was founded, early in the 1600s? 1606, April 10th, why was it founded? "For the furtherance of so noble a work, which may be the providence of Almighty God hereafter tend to the glory of His divine majesty in propagating of Christian religion to such people as live in..." And then they go on. Well, where's the separation of church and state there?

How about these people here that we incorrectly call Puritans. They were not Puritans. Puritans believed that you could purify the Church of England. These were separatists. They said it's a lost cause we're separating. We call them pilgrims. Start calling them separatists. That's who they were. By the way, stop saying they left England for religious freedom. They had been in Holland for 12 years, experiencing religious freedom. They sailed from Holland 12 years later; this is a painting in the national rotunda of that embarkation where they're leaving Holland. They left Holland because the Netherlands was so morally corrupt. They didn't want their children growing up there, hearing that and watching that. But they were already free. Now, did they want freedom in the new world? Of course, they did. I'm not suggesting they didn't want religious freedom.

Did they want to escape all religious persecution? Of course, they did, but they'd already broken laws to leave England. See, we need more of our history. Now listen to what they said in their Mayflower Compact. Why did they come here? Well, notice they said, "Having undertaken for the glory of God and the advancement of the Christian faith." What does that make the separatist? Missionaries. These people are missionaries. This is a church that came over. It's half of the church from Scrooby, England, who then went over to Holland and then came on over. Guys, we must understand that these people were missionaries. The idea of separation of church and state was so incredibly foreign to them.

William Bradford, who was one of their great leaders, said, "Lastly," and which was not least, "A great hope, an inward zeal, they," meaning the separatist, "The original generation had of laying some good foundation or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world. Yea, though they should be even as stepping stones unto others for the performing of so great a work." Do your people know that? Have you preached a sermon on that? Have you led a group of your people to Plymouth, Boston? I mean, to Plymouth, Massachusetts, and then later to Boston and told them these stories? I had the incredible opportunity, the first time of going to Plymouth to going with Christian Heritage Academy, and Ralph Bullard, who is now with the Lord, was one of the teachers on that. Man, he immersed me in a lot of this history. He forgot more than I know, but the beauty of it is, now I've taken groups myself.

Are you doing that? Have you ever stood before the Forefathers Monument and understood the symbolism there and then taught it to your people? No wonder that our people don't understand their history. No wonder our people are sucked into the separation of church and state; you can't legislate morality because we don't teach these things. I'm not rebuking you; just understand this is where the church is today. If we're going to turn the tide, we've got to stop this. How about Harvard University? Today Harvard is a joke, but listen to this from their own rules and precepts to the students from 1642, "Let every student be plainly instructed and earnestly pressed to consider well, the main end of his life and studies, is to know God and Jesus Christ, which is eternal life. And therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning, and seeing the Lord only giveth wisdom..." They're quoting from Proverbs 2.

You think they're teaching that to students at Harvard today? Do you know what the very first thing the Continental Congress did when they met together? They prayed. The First Prayer in Congress, a famous painting, took place on September 17th, 1774. They called in a local pastor named Jacob Duche, and he read the daily prayer reading out of the prayer book; it was a perfect passage of scripture and then went into this incredible prayer. If we had time, we could go through and name all the famous framers that are standing right there in that painting.

But listen to what John Adams said about that prayer meeting to his wife Abigail just a few days later, on September 16th. "You must remember," he says, meaning right before this prayer meeting, "This was the next morning after we heard the horrible rumor of the Cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if heaven had ordained that Psalm to be read on that morning." Psalm 35. "After this, Mr. Duche, unexpected to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess I never heard a better prayer or one so well pronounced. It has had an excellent effect upon everybody here. I must beg you to read that Psalm." That's John Adams talking about the prayer meeting that they had. Where's the separation of church and state there? It isn't there.

Once he was appointed to that position, George Washington, commander of the Continental Army, the first order that he gave them was that if they're not on duty, they need to be in church on Sundays. Where's the separation of church and state there? That's a command from their supreme commander, "Go to church. If you're not on duty, go to church." He even tells them they can't cuss and swear. Here is the Navy regulation book of the United Colonies, November 28th, 1775. I was hoping you could notice this section right here. That section says this, "The commanders of the ships of the 13 United Colonies are to take care that divine service be performed twice a day on board, and a sermon preached on

Sundays unless bad weather or other extraordinary accident prevents." Now here's the deal, in 1775, if you were a sailor, you had to go to church twice a day. And then they had to bring a preacher onboard or get a chaplain there, and he'd preached on Sundays in an official organized service.

They're going to church. If it's twice a day, six days a week, that's 12 times to church, and then the official service on Sunday, that's 13 times a week. That was a regulation. Where's the separation of church and state there? How about Samuel Chase, signer of the Declaration of Independence, a justice on the Supreme Court. "By our form of government," he says, "The Christian religion is the established religion and all sects and denominations of Christians are placed upon the same equal footing and are equally entitled to protection in their religious rights," and so on. This is James Wilson. However, he says, "All laws may be arranged into two different classes, divine and human." He says, "The human laws cannot contradict the divine." Where's the separation of church and state there?

Here's John Quincy Adams, son of John Adams, six presidents of the United States. "The greatest gore of the American Revolution was that it bound together in one into soluble bond, the principles of Christian and the principles of civil government." That's contrary to the separation of church and state. He said they were bound together. Have you preached that to your people? Have you taught that to them? Have you shown them slides like this and given them the flip notes and the quotes? By the way, always provide them with the reference, as you're looking at original documents, so that they'll know where it came from. Paul told you about the proposed national seal. By the way, do you know the three men who proposed it? Thomas Jefferson, John Adams, and Benjamin Franklin. We're told today that Thomas Jefferson and Benjamin Franklin were the most irreligious of all the framers. How is it that their proposed national symbol would have been a rebellion against tyrants, obedience to God, and the Egyptian army drowning in the Red Sea would be in the center?

I thought Benjamin Franklin and Thomas Jefferson were heathens. Now, I don't know whether they knew Jesus or not, but this idea of separation of church and state is ludicrous, and it's not historically correct. Don't you wish that was our national seal? Congress rejected it, but I wish it hadn't been.

All right. As the war is finished, the states are now the 13 original states. People are beginning to migrate westward. You have the great settling of the Ohio River valley and up around the Great Lakes. They believed that they needed to write some instructions and laws, we call it the Northwest Ordinance, to begin to govern in these new territories and listen to what it said. Many of you have read this but look at it—religion, morality, and knowledge being necessary to good government and the happiness of mankind schools. Notice schools will teach religion. By the way, when they said religion, what do you think they meant? Hinduism, Buddhism, Islam? They mean Christianity. Schools in the means of education shall forever be encouraged. It's the whole idea of the opposite of separation of church and state.

Now, as we move forward into our history in the 1850s, the leftists began to show up, and they were complaining that we were using public dollars, tax dollars, to pay for chaplains for Congress, for the House, and for the Senate. And so, both the House and the Senate judiciary committees launched a study, independent, to find out whether or not paying chaplains was a proper thing to do and whether or not our declaration and constitution demanded a strict separation of church and state. Well, these judiciary committees came back with almost identical reports. I just want you to look at a couple of excerpts from each report. The House, "Had the people during the revolution had a suspicion of any attempt to war against Christianity that a revolution would've been strangled in its cradle. At the time of

the adoption of the constitution and the amendments, the universal sentiment was that Christianity should be encouraged, not anyone set," they said, "But Christianity."

The Senate judiciary committee is almost the same. "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, what desired, but that we shall pay a due regard to Christianity." Of course, they continued to pay the chaplains. Paul gave you a Delaware requirement. There was a requirement if you were to be sworn into office in Pennsylvania; this is 1776. Each member, before he takes his seat, is going to swear to this. "I believe in one God, the creator, governor of the universe, the rewarder of good, punisher of the wicked. I do acknowledge the scriptures of the Old and New Testament to be given by divine inspiration." You had to swear to that, or you couldn't be sworn in.

Here's George Washington. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indisputable supports." Excuse me, "Indispensable supports." Here's how he saw it. If you imagine a republic at the top, he saw these two columns holding it up. You take one of those columns off, and what happens to the republic? It falls. This is exactly what these men understood. This is why, John Adams, you heard the quote a while ago. "We have no government armed with power capable of contending with human passions, unbridled by morality and religion." Meaning if you don't have morality and religion, the people go nuts. He said, "Adverse ambition, revenge, or gallantry would break the strongest cords of our constitution. As a well 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."

By the way, why is it our founding documents don't seem to be working today? Because we're not moral and religious. That's why. Now I just want to ask you again, have you taught that to your people? Have they heard you give that quote? See, if they haven't, they're going to assume that you either don't know that or that you don't believe that or that it doesn't matter. Remember you are the spiritual shepherd of your people, and they believe that they follow you blindly, not that they can't read the scriptures on their own because we ought to teach them to do that. Still, ultimately they believe that the important things you're going to address. If you don't, it must not be all that important. See, they assume that. You don't say that. They don't say that, but it's assumed. That's why all these preachers are censoring their messages today and won't condemn deviant lifestyles and all.

We're just about one generation, maybe not even that far away from people believing it's okay. Why is it? Because the preacher has said, it's okay? No, but because he didn't demand that it was wrong according to scripture. And so they assume it's either not important or doesn't matter. Do you see what happens here? This is why this is so important. That's why a Bootcamp like this and creating a literal black regimen in Oklahoma is so critical. Here's how we have a civil society. You have a three-leg stool. You have these legs, state, home, and church. Well, these are all ordained by God. Why is it that we won't preach on that left leg? We'll only preach on two of them. Well, a two-leg stool falls over. And so we just won't preach and teach these things because we're so afraid.

Friends, who are you serving, those people or God? Ultimately does it matter what they think based upon the truth? You have declared the truth to them and then let the chips fall where they may. Benjamin Rush, who was a born-again Christian, one of our framers, said, "The only foundation for a useful education in a republic is to be laid in religion. Without this there can be no virtue. Without virtue, there can be no liberty. Liberty is the object in life of all Republican governments." He's saying, look, you cannot be self-governing if you're immoral, and you're going to be immoral if you don't have

Christianity talk to you. How can we miss this? He says that "Christianity is the only true and perfect religion, the perfect morality of the gospel rest upon a doctrine which though often controverted has never been refuted. I mean the vicarious life and death of the Son of God."

These are framers talking here. This is why Adrian Rogers said, "God created human governments." It's inconceivable that God would create a government and tell his people to stay out of it. But that's exactly what we're doing by our silence. You see, it's a difficult thing to engage. I didn't want to run for the legislature. It's scary. I'd never served in a public office. I didn't want to run for governor, and I'd already served in the legislature. Unless I felt very compelled, I wouldn't do it. I mean, we all are like water; we follow the path of least resistance. You have to hold before your people the need to do this. They're not going to do it typically on their own. You've got to preach these things, and you've got to tell them that biblically speaking, you cannot have a self-governing people if it's not Christian and Christianity is not infused into the process.

Well, you're not going to infuse it if you believe in the separation of church and state. Now, a lot of people say, "Well, now wait a minute, Jesus, He didn't talk to anything about government. He didn't go after the government of His day." Well, we're going to deal with that in Romans 13. But when He was asked about government, remember what He said? "Render therefore to Caesar the things that are Caesar's," not or, "To God the things that are God's," and, it's not, or it's and. By the way, notice He said there's only some things that are Caesar's. But some things are Caesar's, and you need to know what those are and render them to Caesar. Now, who is Caesar here? Is it Joe Biden, Lord, God, I hope not. Who is Caesar in America? You are.

If you're going to render to Caesar the things that are Caesar's, what must you do? Get engaged. You have to be engaged in the process. You can't obey Jesus' command rendering to Caesar the things that are Caesar's if you're practicing separation of church and state in a republic. You are the republic. You are Caesar, but they are now ruling us like tyrants because we've delegated that to the Caesars. You know what Jesus said in Matthew 5:13-16, "You're salt and light." We talked about it last night. What happens when you remove salt and light from any area of the culture? It decays and goes dark. We all talk about where politics is such a dirty business. Of course, it is because Christians have abandoned it. I served in the legislature. In my third term, I was unopposed. Even I could win that race; I walked away. I walked away because it was such a joke.

Do you know who our greatest enemies are in Oklahoma, as far as governance is concerned? Republicans. Ask me about it later. I can tell you privately. I don't have that teaching in this boot camp, but I'm telling you it's Republicans who claim to be Christians, and they're rhinos, and they're fakes. I served with them. I've seen behind the curtain. I've been in the closed-door meetings, friends. I'm telling you, they're selling you down the river. It's very important.

I want to begin to wrap this up because I obviously don't have all day to do what I'm doing here, but it's so important that we deprogram ourselves. See, we all tend to think this separation. We've been fed it for so long. I grew up hearing it. Well, if it's repeated to you enough, you begin to believe it's true. Here's Jonathan Mayhew. Jonathan Mayhew was one of the great preachers of the first awakening. You can see that he went to be with the Lord 10 years before signing the Declaration of Independence. By the way, he was 46. But he preached a series of sermons that went from January into the new year, went from the end of the year into the new year. That's why it's from 1749, 1750. It's a series of messages. I just want to give you this little excerpt that I think you would appreciate.

He says, "It is hoped that but few will think the subject of it" He's talking about politics, "An improper one to be discoursed on in the pulpit under a notion that this is preaching politics instead of Christ. However, to remove all prejudices of this sort, I beg it must be remembered that all scripture is profitable for doctrine, reproof, correction, instruction, and righteousness. Why then should not those parts of scripture that relate to civil government be examined and explained from the desks and others. Obedience to this civil magistrate is a Christian duty, and if so, why should not the nature grounds and extent of it be considered in a Christian assembly?"

Now, this is one of the preachers of the first great awakening that we revere. He's saying you need to be preaching this stuff from your pulpit. Now, I'm not talking about getting up there and preaching Republican Party. I'm not saying you ought to be getting up there and just running your stump speech, although I have done that. I'm saying that take these principles that matter, but don't code them so that people can't know what you're talking about. Just be honest with them. They want to see where you stand on these things. It would help if you led them. If you do not, someone else will. Who's going to lead them? Well, I think it best be you, best be me. Separation of church and state, what is it? It's a myth. It's a total myth. It's the exact opposite of what our framers, I call the framers, the Declaration of Independence generation. The founders, for me, are the separatists, the pilgrims, and all of those who came before them.

Founders and framers, it's the exact opposite of what our founders and framers believed. You say, "Well, times are different." Yes, they are. And are they better? No. I don't want to dictate to Massachusetts how to live, Rhode Island, Vermont, but I don't want Massachusetts to dictate how I live in Oklahoma either. How are we going to turn that around? We're going to teach our people. They don't understand these things. But what Paul was saying about state sovereignty is key here. But our people think that Washington rules them, and as long as they do, they're going to ignore their state. Whatever Washington says, that's the way it is. Friends, they're the ones killing us. But see if people don't know that they don't understand these... You can reach this.

Did you know that there were days back in the early 1800s when pastors would preach sermons based upon things like the railroad, the biblical significance of railroads, and transportation? If there was a meteorite shower... I know of an election sermon or a sermon from the pastor, he preached on the meteorite shower and then went into biblical content. They took the issues that were happening in their day and then took the Bible and used it as a searchlight to shine on these things. These things touch your people's lives; why wouldn't they want to know the biblical perspective on these things. We must. If we do not, then we're just going to get more of the same, and we don't have much rope left. We're pretty much at the end of the rope. We're just a hair's breadth.

Tony Spell, that pastor I started with, was just one court appearance from doing 18 years in prison for not closing his church. Baton Rouge, Louisiana, that's not Canada. That's part of the United States of America. That's how close we are. It's how close we really are.

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