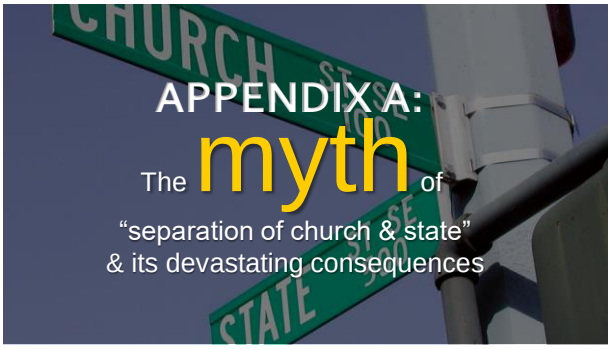
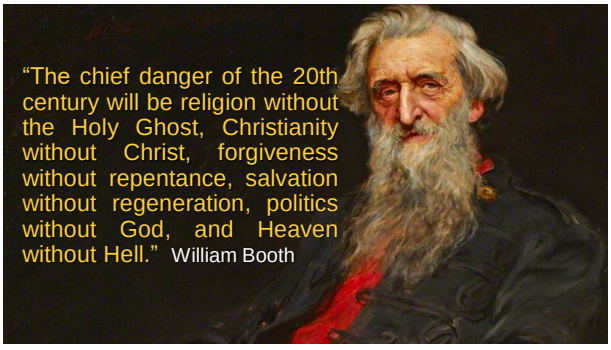
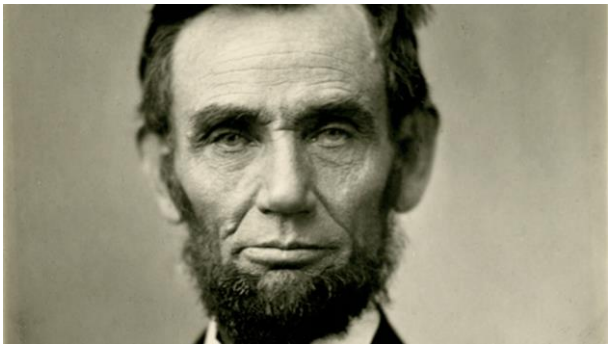

APPENDIX A:
The myth of
"separation of church & state"
& its devastating consequences

1


"The chief danger of the 20th century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and Heaven without Hell." William Booth

2



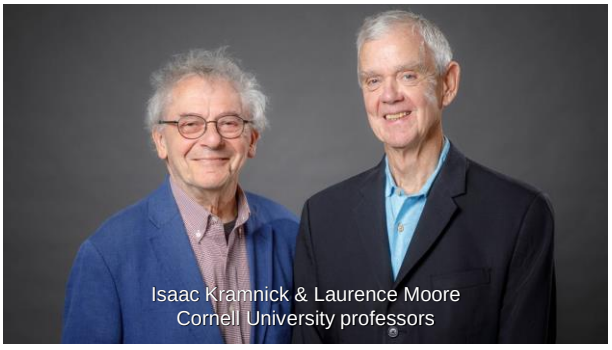
3

March 6, 1860 in New Haven, CT

"… we must not call it [slavery] wrong in politics because that is bringing morality into politics, and we must not call it wrong in the pulpit because that is bringing politics into religion; we must not bring it into the Tract Society or the other societies, because those are such unsuitable places, and there is no single place, according to you, where this wrong thing can properly be called wrong!"

The Collected Works Of Abraham Lincoln, Vol. IV, Roy P. Basler, editor, p. 20

4



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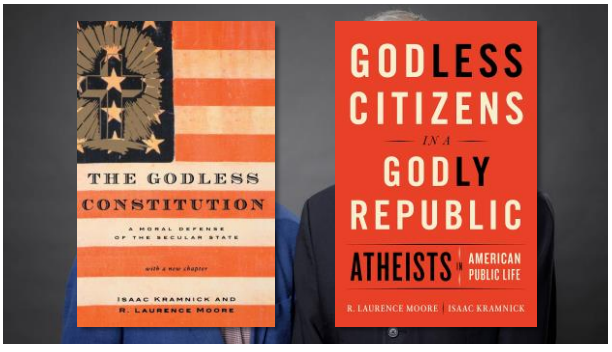

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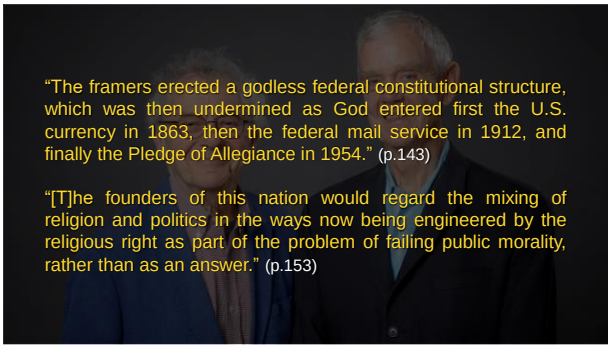
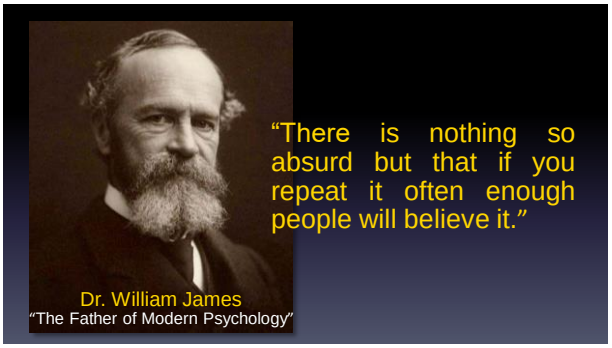

"The framers erected a godless federal constitutional structure, which was then undermined as God entered first the U.S. currency in 1863, then the federal mail service in 1912, and finally the Pledge of Allegiance in 1954." (p.143)
"[T]he founders of this nation would regard the mixing of religion and politics in the ways now being engineered by the religious right as part of the problem of failing public morality, rather than as an answer." (p.153)

7

"we have dispensed with the usual scholarly apparatus of footnotes."

8


"There is nothing so absurd but that if you repeat it often enough people will believe it."
Dr. William James
"The Father of Modern Psychology"

9

Prov 18:17 The first one to plead his cause seems right, until his neighbor comes and examines him.

10

11

12

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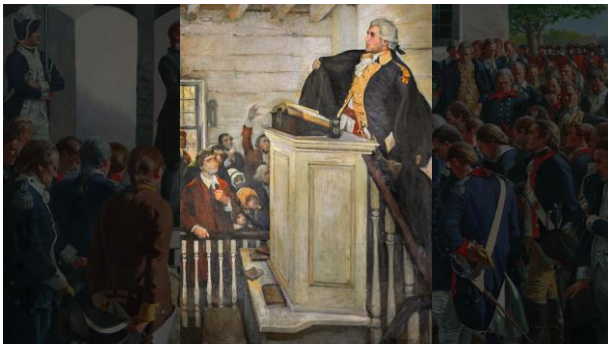

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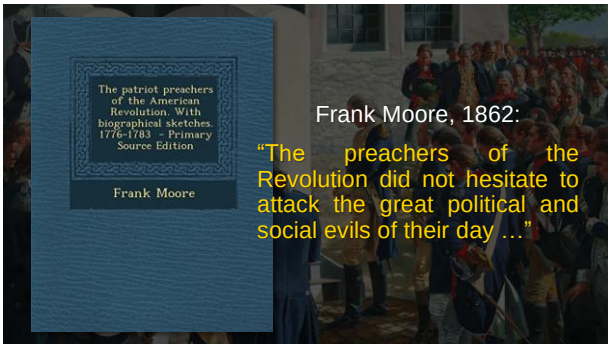
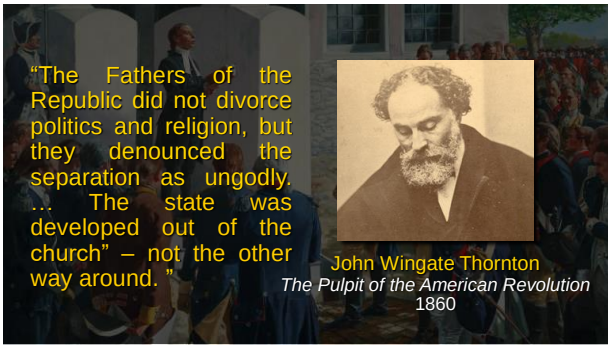


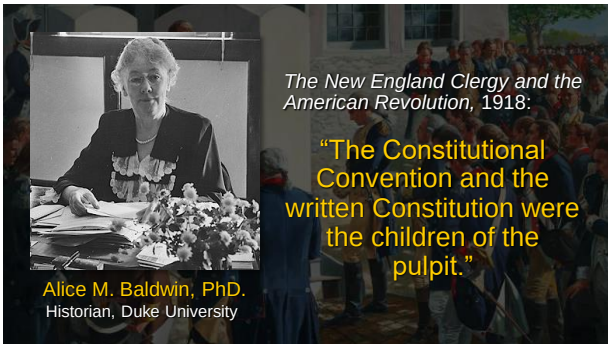
Frank Moore, 1862:

"The preachers of the Revolution did not hesitate to attack the great political and social evils of their day …"

15

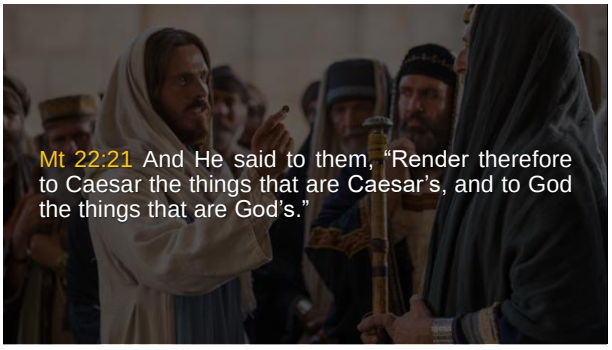

"The Fathers of the Republic did not divorce politics and religion, but they denounced the separation as ungodly. … The state was developed out of the church" – not the other way around. "
John Wingate Thornton
The Pulpit of the American Revolution
1860

16


The New England Clergy and the American Revolution, 1918:
"The Constitutional Convention and the written Constitution were the children of the pulpit."
Alice M. Baldwin, PhD.
Historian, Duke University

17

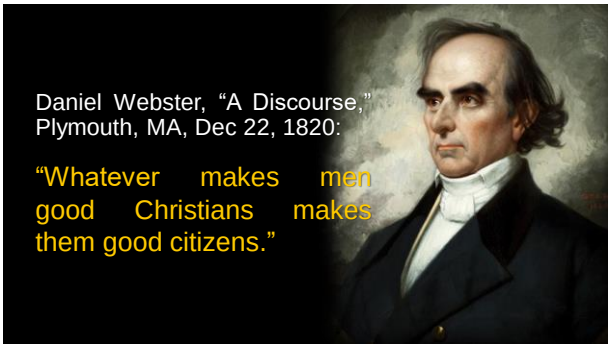
18


Mt 22:21 And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

19

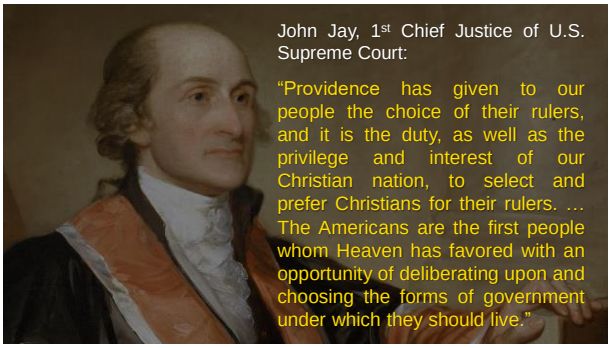
We The People

20


Daniel Webster, "A Discourse," Plymouth, MA, Dec 22, 1820:
"Whatever makes men good Christians makes them good citizens."

21

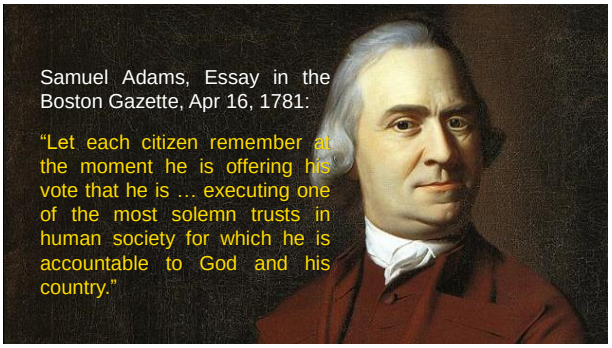
22



John Jay, 1st Chief Justice of U.S. Supreme Court:

"Providence has given to our people the choice of their rulers, and it is the duty, as well as the privilege and interest of our Christian nation, to select and prefer Christians for their rulers. … The Americans are the first people whom Heaven has favored with an opportunity of deliberating upon and choosing the forms of government under which they should live."

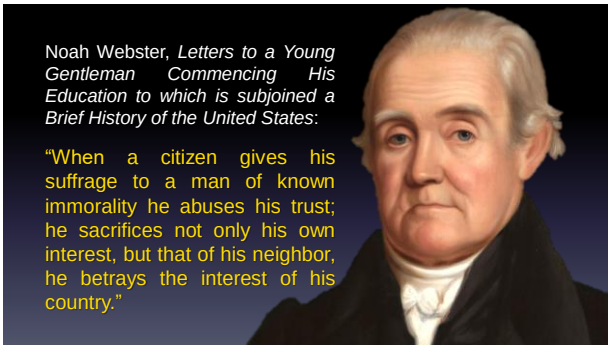
23



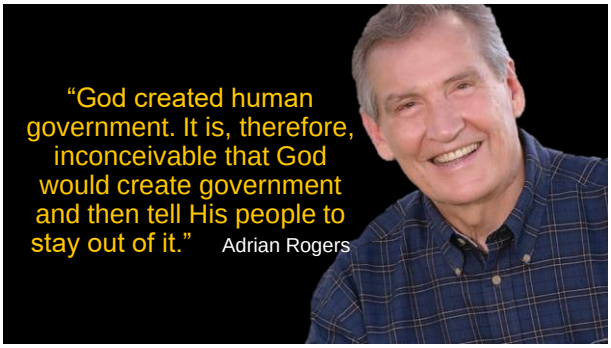
Samuel Adams, Essay in the Boston Gazette, Apr 16, 1781:

"Let each citizen remember at the moment he is offering his vote that he is … executing one of the most solemn trusts in human society for which he is accountable to God and his country."

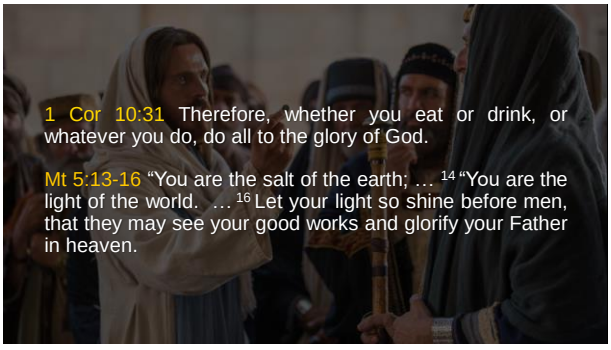
24


Noah Webster, *Letters to a Young Gentleman Commencing His Education to which is subjoined a Brief History of the United States*:
"When a citizen gives his suffrage to a man of known immorality he abuses his trust; he sacrifices not only his own interest, but that of his neighbor, he betrays the interest of his country."

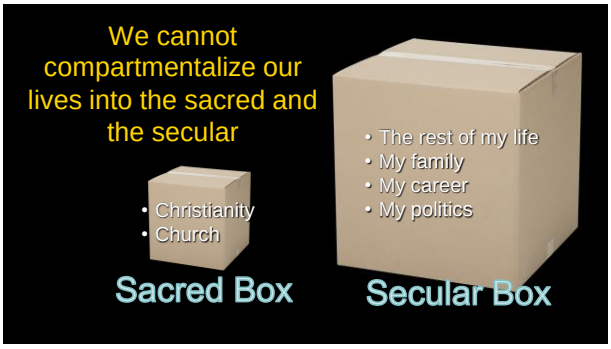
25


"God created human government. It is, therefore, inconceivable that God would create government and then tell His people to stay out of it." Adrian Rogers

26


1 Cor 10:31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.
Mt 5:13-16 "You are the salt of the earth; … 14 "You are the light of the world. … 16 Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

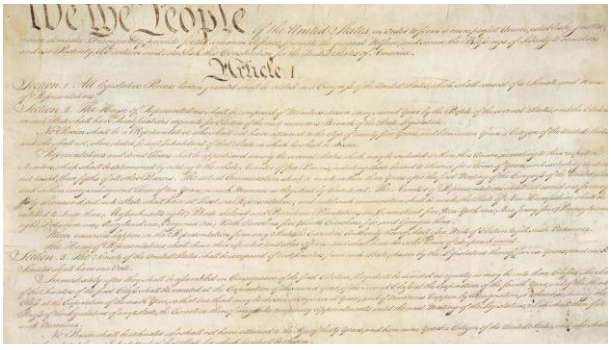
27


We cannot compartmentalize our lives into the sacred and the secular
• Christianity
• Church
Sacred Box
• The rest of my life
• My family
• My career
• My politics
Secular Box

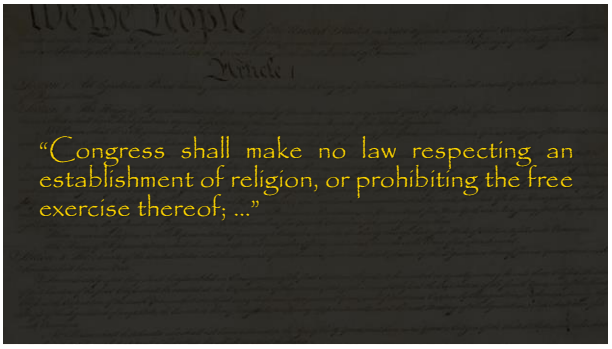
28

Politics
Religion
Home
Work/Career

29


We the People
Article 1

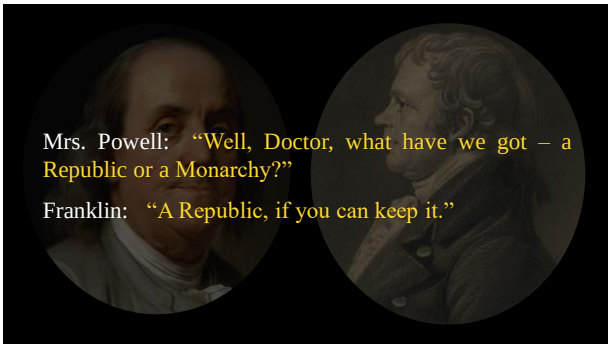
30


"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; ..."

31

Dr. James McHenry
Maryland delegate to the Constitutional Convention

32


Mrs. Powell: "Well, Doctor, what have we got – a Republic or a Monarchy?"
Franklin: "A Republic, if you can keep it."

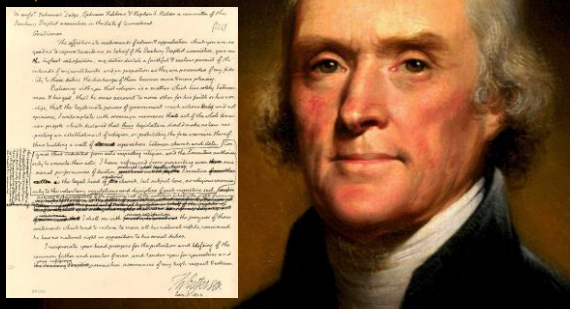
33

So, where did the idea of “separation of church and state” come from?

The Baptist Association of Danbury, Connecticut sent a letter to Thomas Jefferson on October 7, 1801

34

Jan 1, 1802:



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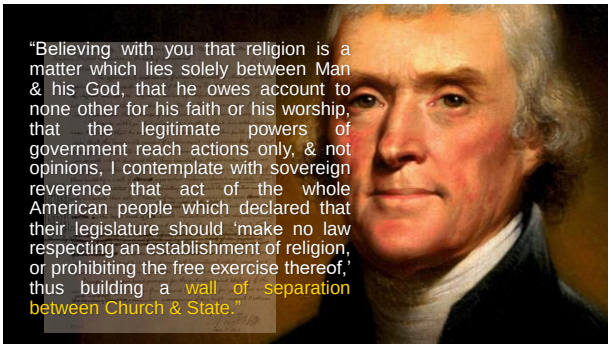
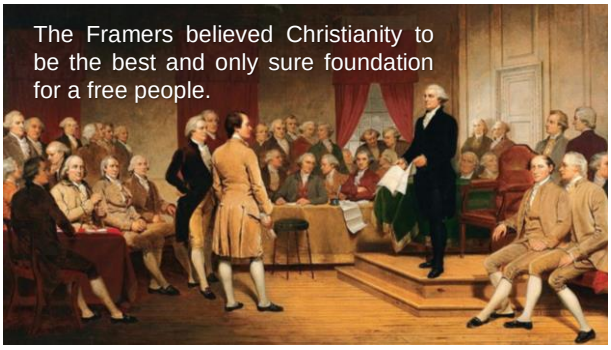
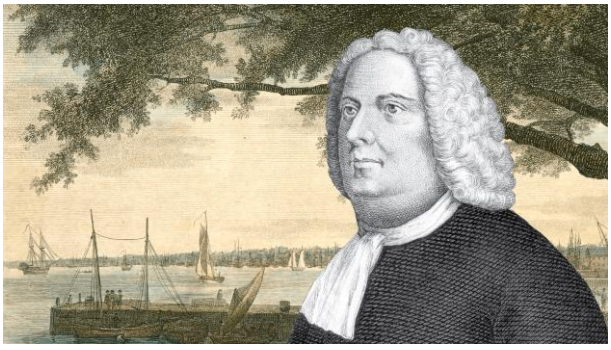


“Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ thus building a wall of separation between Church & State.”

36


The Framers believed Christianity to be the best and only sure foundation for a free people.

37



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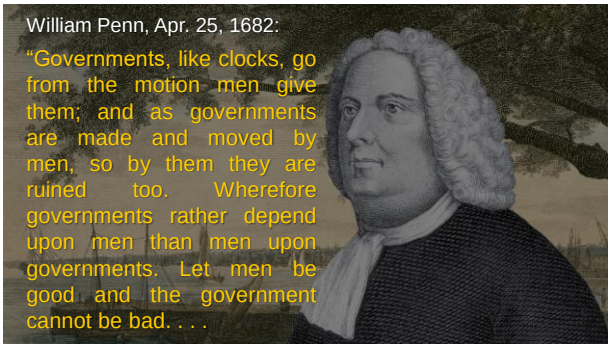
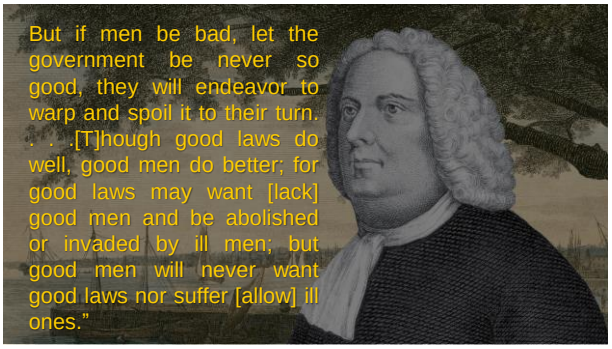
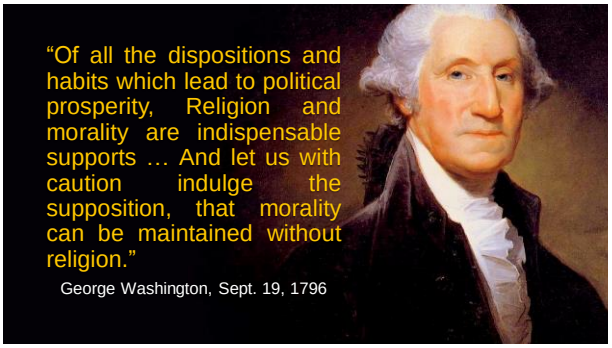

William Penn, Apr. 25, 1682:
"Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men than men upon governments. Let men be good and the government cannot be bad. . . .

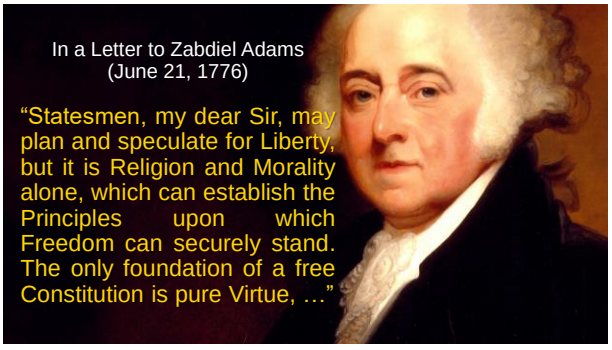
39


But if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn. . . .[T]hough good laws do well, good men do better; for good laws may want [lack] good men and be abolished or invaded by ill men; but good men will never want good laws nor suffer [allow] ill ones."

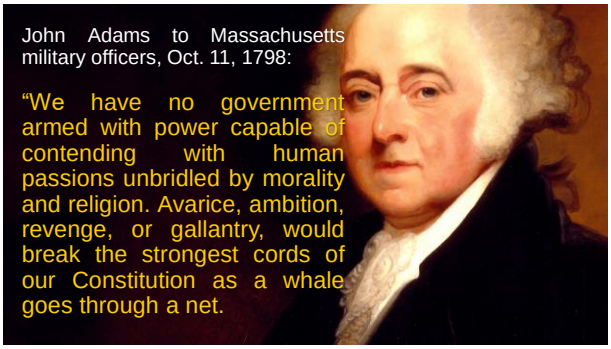
40


"Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports … And let us with caution indulge the supposition, that morality can be maintained without religion."
George Washington, Sept. 19, 1796

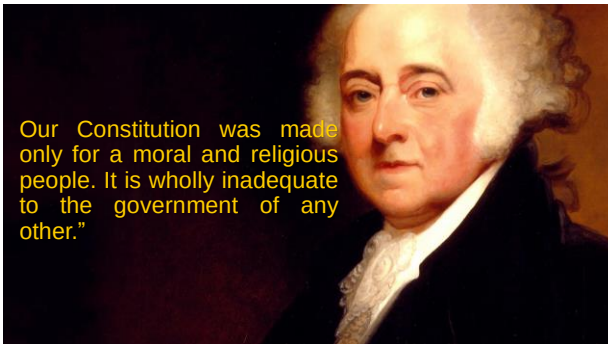
41


In a Letter to Zabdiel Adams
(June 21, 1776)
"Statesmen, my dear Sir, may plan and speculate for Liberty, but it is Religion and Morality alone, which can establish the Principles upon which Freedom can securely stand. The only foundation of a free Constitution is pure Virtue, …"

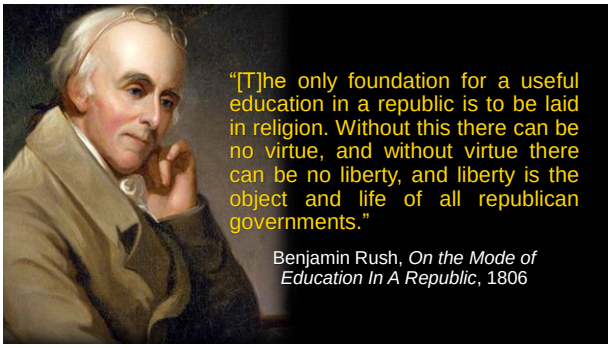
42


John Adams to Massachusetts military officers, Oct. 11, 1798:
"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.

43


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

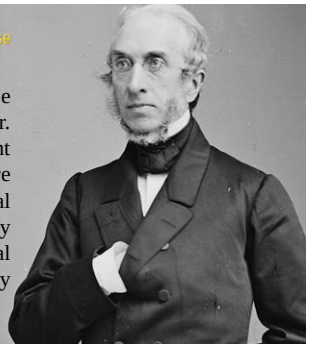
44


"[T]he only foundation for a useful education in a republic is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments."
Benjamin Rush, *On the Mode of Education In A Republic*, 1806

45

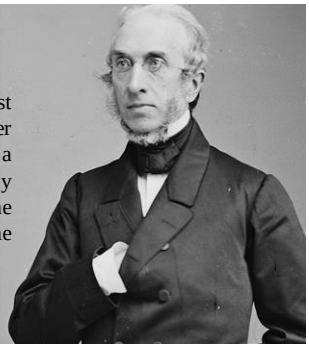
Robert Winthrop, Speaker, U.S. House of Representatives, May 28, 1849:

"All societies of men must be governed in some way or other. The less they have of stringent State Government, the more they must have of individual self-government. The less they rely on public law or physical force, the more they must rely on private moral restraint.



46

Men, in a word, must necessarily be controlled either by a power within them or by a power without them; either by the Word of God or by the strong arm of man; either by the Bible or by the bayonet."

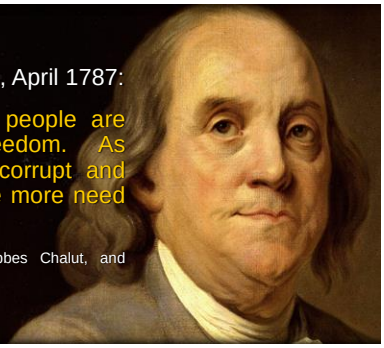


47

Benjamin Franklin, April 1787:

"Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters."

Letter to Messrs, the Abbes Chalut, and Arnaud, Apr 17, 1787



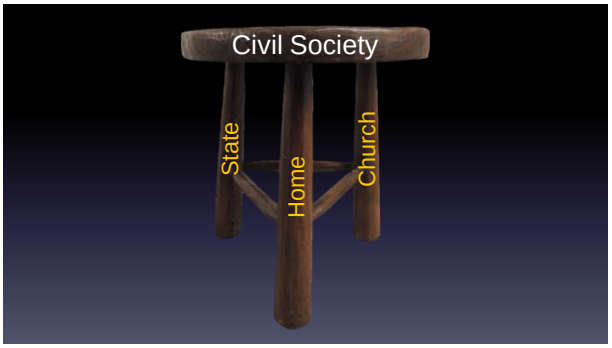
48

James N. Anderson, Professor of Theology & Philosophy, Reformed Theological Seminary, Charlotte, NC:

"Those who wrote and signed it [Constitution] understood their political arguments to have theological foundations. They appealed to the idea of natural laws, in the sense of natural rights, but they understood that such laws need a lawmaker or lawgiver."

49

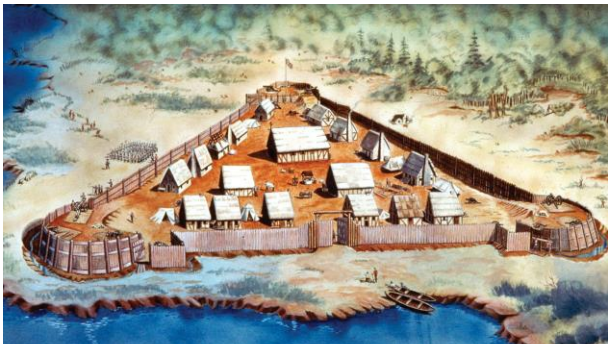
50



51

Where is the “separation of church and state” in the following?

52



53

The First Charter of Virginia, April 10, 1606

“… for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government:”

54

55

Mayflower Compact, Nov. 11, 1620

"In the name of God, Amen. … Having undertaken, for the glory of God, and the advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the Northern parts of Virginia, …"

56

"Lastly, (and which was not least,) a great hope & inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating & advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performing of so great a work."

History of Plymouth Plantation, William Bradford, Charles Deane, ed., 1856, p. 24

William Bradford

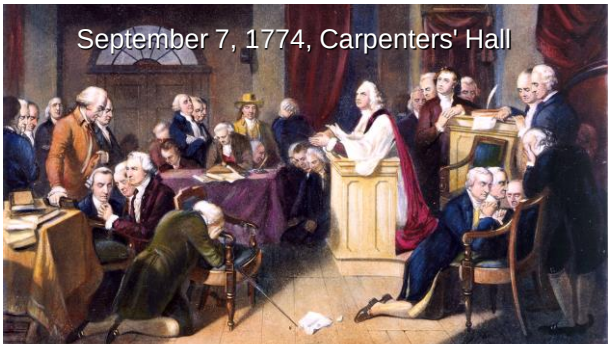
57

58

Rules & Precepts, Sept 26, 1642

"Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, John 17:3, and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and Learning. And seeing the Lord only giveth wisedome, Let every one seriously set himself by prayer in secret to seeke it of him Prov. 2,3."

59



60

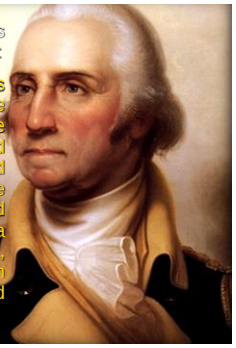
John Adams to Abigail, nine days later on Sept 16, 1774:

"You must remember 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. After this Mr. Duche, unexpected to every Body 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 every Body here. I must beg you to read that Psalm."

61

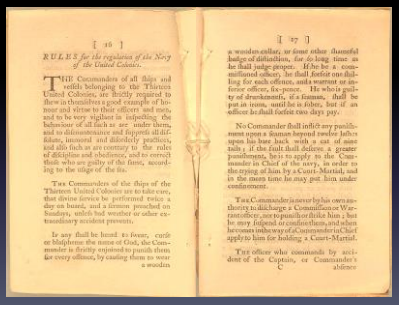
One of Washington's first commands as the Commander of the Continental Army:

"The General most earnestly requires and expects a due observance of those articles of war established for the government of the army, which forbid profane cursing, swearing, and drunkenness. And in like manner he requires and expects of all officers and soldiers, not engaging in actual duty, a punctual attendance on Divine service, to implore the blessing of Heaven upon the means used for our safety and defense."



62

Navy regulations of the United Colonies, Nov. 28, 1775



[16]

RULES for the regulation of the Navy of the United Colonies.

THE Commanders of all ships and vessels belonging to the Thirteen United Colonies, are strictly required to shew in themselves a good example of honour and virtue to their officers and men, and to be very vigilant in inspecting the behaviour of all such as are under them, and to discountenance and suppress all dissolute, immoral and disorderly practices, and also such as are contrary to the rules of discipline and obedience, and to correct those who are guilty of the same, according to the usage of the sea.

THE Commanders of the ships of the Thirteen 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.

If any shall be heard to swear, curse or blaspheme the name of God, the Commander is strictly enjoined to punish them for every offence, by causing them to wear a wooden

[17]

a wooden collar, or some other shameful badge of distinction, for so long time as he shall judge proper. If he be a commissioned officer, he shall forfeit one shilling for each offence, and a warrant or inferior officer, six-pence. He who is guilty of drunkenness, or a fourth, shall be put in irons, until he is sober, but if an officer he shall forfeit two days pay.

No Commander shall inflict any punishment upon a human beyond twelve lashes upon his bare back with a cat of nine tails; if the fault shall deserve a greater punishment, he is to apply to the Commander in Chief of the navy, in order to the trying of him by a Court-Martial, and in the mean time he may put him under confinement.

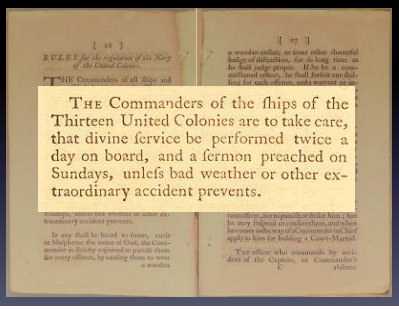
THE Commander is never by his own authority to discharge a Commission or Warrant officer, nor to punish or strike him; but he may suspend or confine them, and when he comes in the way of a Commander in Chief apply to him for holding a Court-Martial.

THE officer who commands by accident of the Captain, or Commander's absence

C

63

Navy regulations of the United Colonies, Nov. 28, 1775



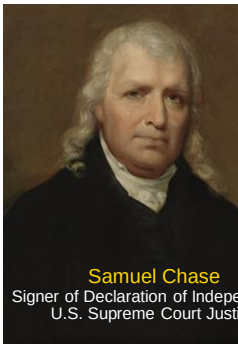
THE Commanders of the ſhips of the Thirteen United Colonies are to take care, that divine ſervice be performed twice a day on board, and a ſermon preached on Sundays, unleſs bad weather or other extraordinary accident prevents.

64

Letter to Thomas Jefferson on June 28, 1813:

"The general principles on which the fathers achieved independence were. . . . the general principles of Christianity. . . ."

65

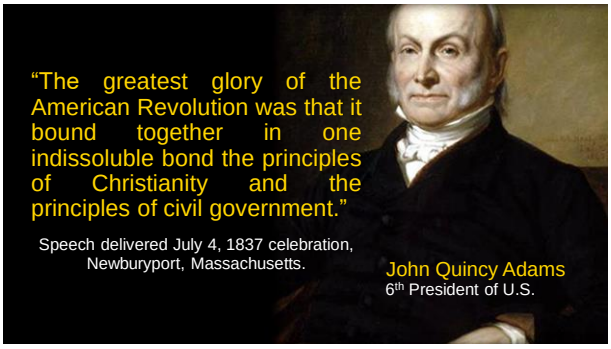


"By our form of government, the Christian religion is the established religion; and all sects and denominations of Christians are placed upon the same equal footing, and are equally entitled to protection in their religious liberty."

Runkel v. Winemiller, 1799

Samuel Chase
Signer of Declaration of Independence
U.S. Supreme Court Justice

66



67

Constitution of Delaware (1776):

"Every person … before taking his seat or entering upon the execution of his office, shall…make and subscribe the following declaration, to wit: 'I, ____, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, Blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine inspiration.'"

68

Constitution of Pennsylvania (1776):

"Each member before he takes his seat shall make and subscribe the following: 'I do believe in one God, the Creator and Governor of the Universe, the Rewarder of the good and Punisher of the wicked. And I do acknowledge the Scriptures of the Old and New Testament to be given by Divine Inspiration.'"

69

National seal proposed to Congress on August 20, 1776 by Thomas Jefferson, Benjamin Franklin, & John Adams

Drawing by Benson Lossing, for *Harper's New Monthly Magazine*, July 1856, General Collections, Library of Congress (106)

70

71

The ORDINANCE of 1787

AN ORDINANCE for the GOVERNMENT of the TERRITORY of the UNITED STATES, North-West of the RIVER

In 1789, Congress, in the midst of framing the Bill of Rights and the First Amendment, passed the Northwest Ordinance which declared that, for a territory to become a state:

"Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

72

73

House Judiciary Comm.:

"Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have 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 any one sect [denomination]."

74

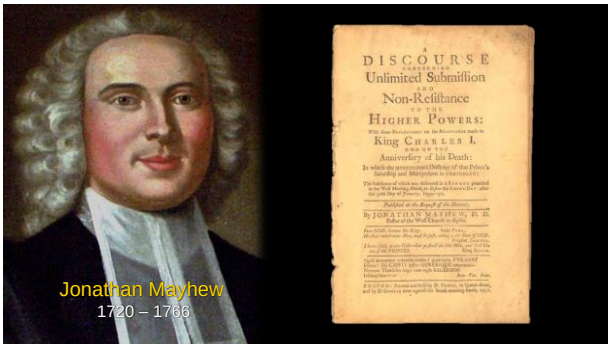
Senate Judiciary Comm.:

"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?"

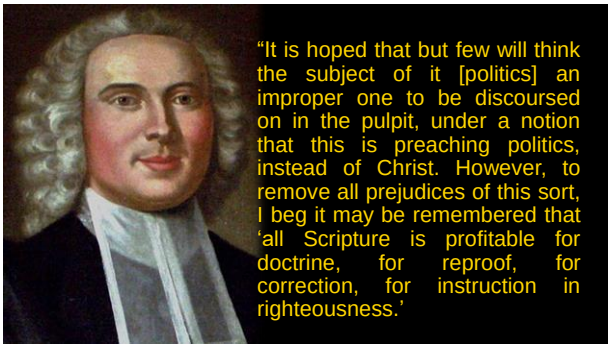
Reports of Committees of the House of Representatives Made During the First Session of the Thirty-Third Congress (Washington: A. O. P. Nicholson, 1854), pp. 6, 8.

The Reports of Committees of the Senate of the United States for the Second Session of the Thirty-Second Congress, 1852-53 (Washington: Robert Armstrong, 1853), p. 3.

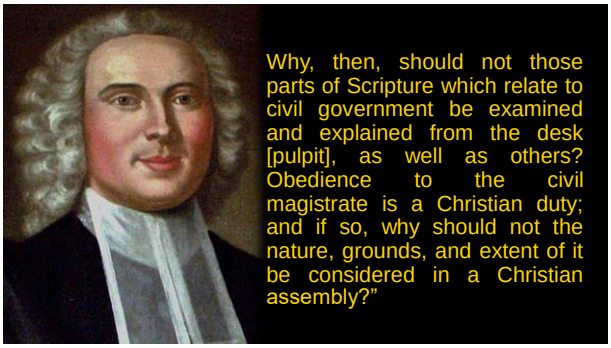
75


Jonathan Mayhew
1720 – 1766
DISCOURSE
Unlimited Submission
AND
Non-Resistance
TO THE
HIGHER POWERS:
King CHARLES I.
Anniversary of his Death:
By JONATHAN MAYHEW, B. D.

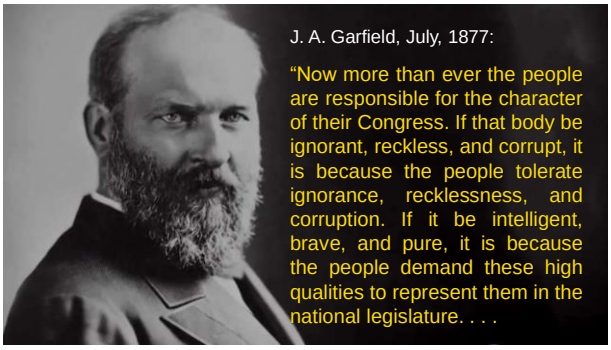
76


"It is hoped that but few will think the subject of it [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 may be remembered that 'all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

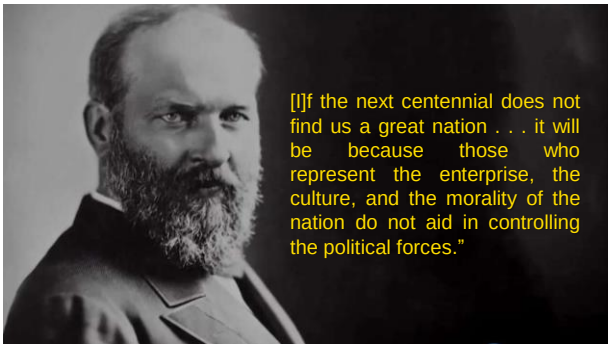
77


Why, then, should not those parts of Scripture which relate to civil government be examined and explained from the desk [pulpit], as well as others? Obedience to the 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?"

78


J. A. Garfield, July, 1877:
"Now more than ever the people are responsible for the character of their Congress. If that body be ignorant, reckless, and corrupt, it is because the people tolerate ignorance, recklessness, and corruption. If it be intelligent, brave, and pure, it is because the people demand these high qualities to represent them in the national legislature. . . .

79


[I]f the next centennial does not find us a great nation . . . it will be because those who represent the enterprise, the culture, and the morality of the nation do not aid in controlling the political forces."

80

"Separation of Church and State" is a …
myth
www.danfisherbrr.com

81

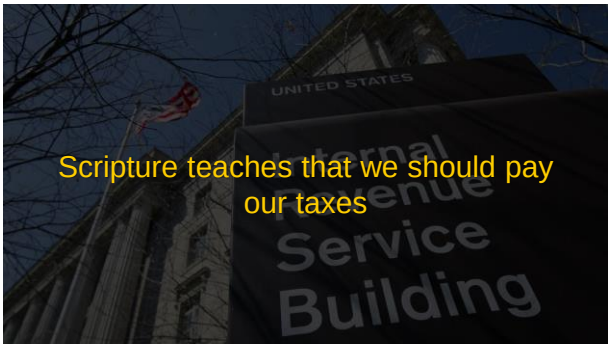
82

83

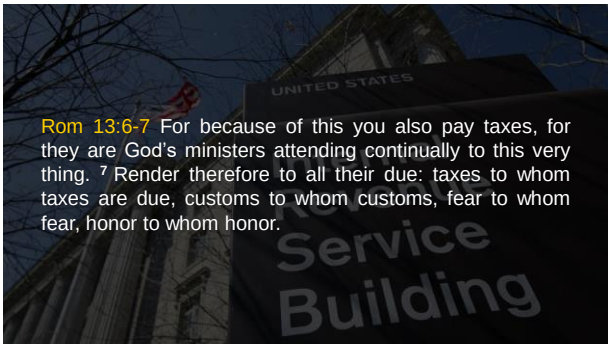
84

APPENDIX B:
The church, the IRS, &
the Johnson Amendment
Internal
Revenue
Service
Building

85


Scripture teaches that we should pay
our taxes
UNITED STATES
Service
Building

86


Rom 13:6-7 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. 7 Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.
UNITED STATES
Service
Building

87

- Jesus' birth in Bethlehem was caused by taxation (Lk 2:1)
- Jesus fellowshipped with tax collectors (Mt 9:11)
- Jesus chose a tax collector as one of His disciples (Mk 2:14)
- Jesus paid His taxes (Mt 17:24-27)
- Jesus told others to pay their taxes (Mt 22:17-21)

88

- Jesus taught others to pay their taxes

Mt 22:17-21 Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?" 18 But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites? 19 Show Me the tax money." So they brought Him a denarius. 20 And He said to them, "Whose image and inscription is this?" 21 They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

89

The church's tax exempt/immune status is not a "gift" bestowed by a benevolent government – the church has been tax exempt since America's founding.

90

ALLIANCE DEFENDING
FREEDOM
Erick Stanley
"Churches receive a tax exemption as a matter of constitutional right, not legislative grace."

91

UNITED STATES
So, why is the church tax exempt/immune?
Internal
Revenue
Service
Building

92

1. The Framers saw the church as a sovereign entity, and therefore beyond government's right to tax.

93

- They believed that a sovereign entity (such as the federal government) had no authority to tax another sovereign entity (such as an individual state or another country)
- *McCulloch v. Maryland* (1819) dealt with this issue in determining that states could not tax the federal government
- So, since they considered the church a sovereign entity, they saw it outside the reach of governmental authority and taxation

94

- VA exempted churches from property taxes in 1777
- NY did so in 1799
- Washington D.C. followed suit in 1802
- The Seventh Congress exempted all churches in America from property taxes in 1802

Coffman, Elesha, "Of Church, State, and Taxes," 2008, Christian History, Christianhistory.net

95

For example, even today, parsonages remain exempt from property taxes in all 50 states. The minister's housing exemption, a principle first recognized in America in 1921, was modified in section 107(2) of the IRS tax code on Aug 11, 1953 by Rep Peter Mack allowing ministers of the gospel to designate a portion of compensation as a housing allowance and to exclude that amount from income to the extent that it is actually used to provide a home.

96

Rep. Peter Mack (IL) declared:

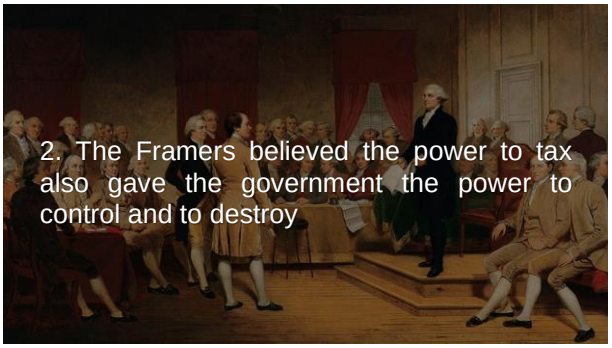
"Certainly, in these times when we are being threatened by a godless and antireligious world movement, we should correct this discrimination against certain ministers of the gospel who are carrying on such a courageous fight against this foe. Certainly this is not too much to do for these people who are caring for our spiritual welfare."

H.R. Committee on Ways and Means, *Hearings on Forty Topics Pertaining to the General Revision of the Internal Revenue Code*, 83d Congress 1576 (August 11, 1953).

97

As recently as 2000, the court upheld, in principle, that parsonages should be considered tax-exempt. The parsonage exemption was challenged when the IRS questioned the amount Pastor Rick Warren claimed for his parsonage allowance on his tax returns. Due to concerns generated by this challenge, two years later Congress passed the Clergy Housing Allowance Clarification Act of 2002 and was signed into law by Pres George Bush on May 20, 2002. Even though this act capped the parsonage exemption at the amount of a home's fair rental value, including furnishings and appurtenances such as a garage, plus the cost of utilities, it reaffirmed the principle of the church's tax-exempt status.

98



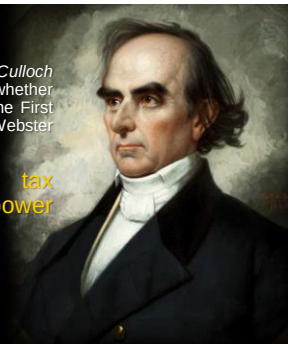
2. The Framers believed the power to tax also gave the government the power to control and to destroy

99

In 1819, while arguing the case of *McCulloch v. Maryland*, a case that determined whether or not an individual state could tax the First Bank of the United States, Daniel Webster said:

"An unlimited power to tax involves, necessarily, a power to destroy."

McCulloch v. Maryland, 17 U.S. 327 (1819).



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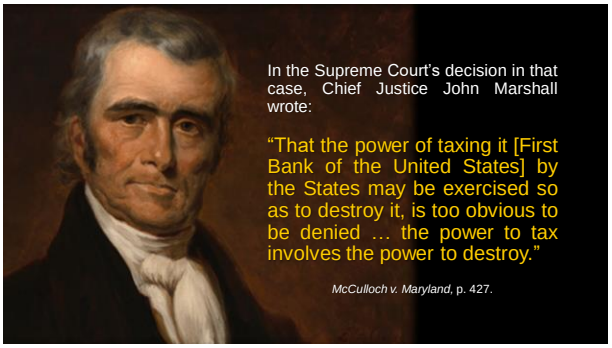


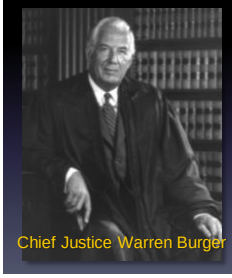
In the Supreme Court's decision in that case, Chief Justice John Marshall wrote:

"That the power of taxing it [First Bank of the United States] by the States may be exercised so as to destroy it, is too obvious to be denied … the power to tax involves the power to destroy."

McCulloch v. Maryland, p. 427.

101

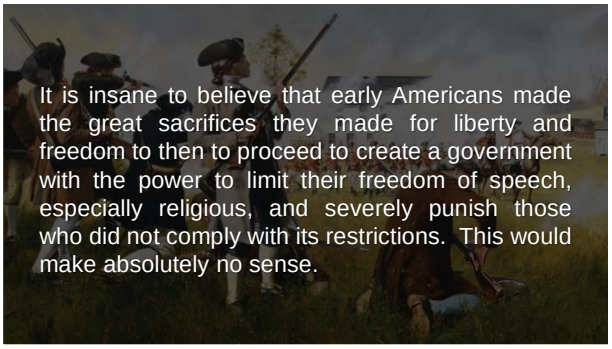
As recently as 1971, the U.S. Supreme Court affirmed this principle in *Lemon v. Kurtzman:*



Chief Justice Warren Burger

"In [*Waltz v. Tax Commission*, 1970] it was argued that a tax exemption for places of religious worship would prove to be the first step in an inevitable progression leading to the establishment of state churches and state religion. That claim could not stand up against more than 200 years of virtually universal practice imbedded in our colonial experience and continuing into the present."

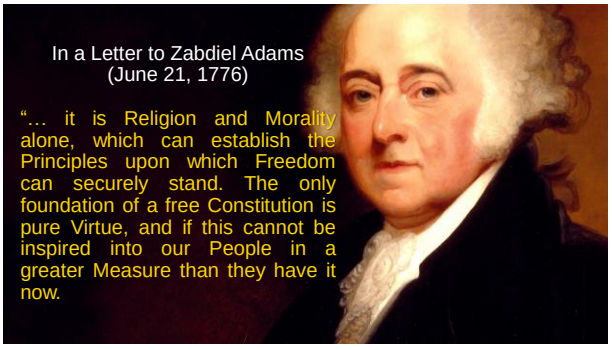
102


It is insane to believe that early Americans made the great sacrifices they made for liberty and freedom to then to proceed to create a government with the power to limit their freedom of speech, especially religious, and severely punish those who did not comply with its restrictions. This would make absolutely no sense.

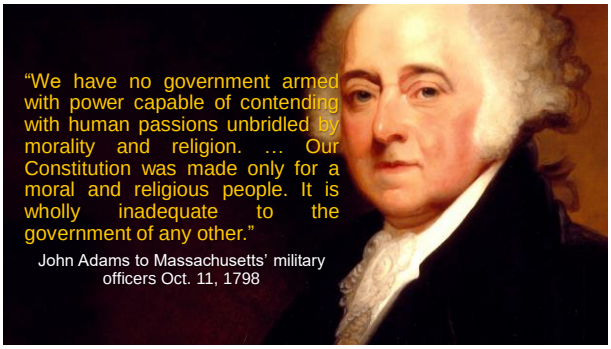
103

3. The Framers believed the church's influence was essential for a people to be moral enough to self-govern.

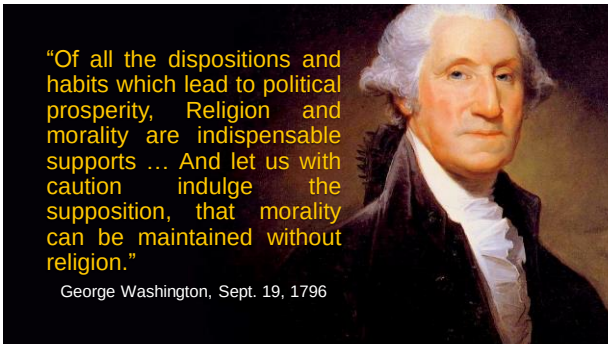
104


In a Letter to Zabdiel Adams
(June 21, 1776)
"… it is Religion and Morality alone, which can establish the Principles upon which 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.

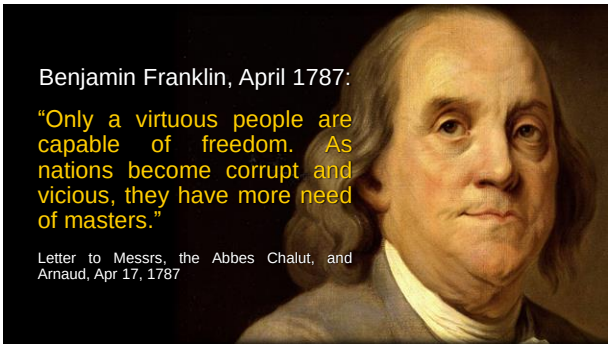
105


"We have no government armed with power capable of contending with human passions unbridled by morality and religion. … Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."
John Adams to Massachusetts' military officers Oct. 11, 1798

106


"Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports … And let us with caution indulge the supposition, that morality can be maintained without religion."
George Washington, Sept. 19, 1796

107


Benjamin Franklin, April 1787:
"Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters."
Letter to Messrs, the Abbes Chalut, and Arnaud, Apr 17, 1787

108

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

109

Congress shall <u>make no law</u> respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

110

Congress shall make no law respecting an <u>establishment of religion, or prohibiting the free exercise thereof</u>; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

111

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

112

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

113

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

114

But doesn't political content from the pulpit place the church in danger of losing its tax-exempt status?

115

During the entire history of the Internal Revenue Service, not one church has ever lost its tax-exempt status because of political speech!

116

The closest any church has ever come was when the Church at Pierce Creek, Binghamton, New York placed full-page advertisements in the October 30, 1992 issues of *USA Today* and the *Washington Times* encouraging Christians not to vote for Bill Clinton for President.

117

Going further, Pierce Creek even solicited donations within those ads – a step that even the most politically engaged churches would probably not have taken. But even then, Pierce Creek did not lose its tax-exempt status.

118

The IRS did successfully prosecute the church, but the most they did was revoke the advance tax-exempt letter the church received when it filed as a 501(c)(3) organization.

Even though this advance letter was revoked, Pierce Creek never lost its tax-exempt status.

119

Important Note: an advance letter of tax-exempt status is not required for a church to be tax-exempt. In fact, a church does not even have to officially file as a 501(c)(3) organization to be tax-exempt – churches are automatically tax-exempt. Whether a church officially files as a 501(c)(3) organization or not, the IRS treats them as such.

120

121

"… because of the unique treatment churches receive under the Internal Revenue Code, the impact of the revocation is likely to be more symbolic than substantial. … All that will have been lost is the advance assurance of deductibility in the event a donor should be audited."

Branch Ministries v. Rossotti, 211 F.3d 137 (D.C. Cir. 2000), accessed from "Church's Loss Of Tax Exempt Status Letter Turns Out To Be A Victory For Churches," Mathew D. Staver, 2000.

122

The Court went on to state that it knew of no authority …

"to prevent the Church from reapplying for a prospective determination of its tax-exempt status and regaining the advance assurance of deductibility …"

123

124

"Understand that the only thing the Church lost in this case was its advance tax-exempt letter ruling. Contributions given prior to the revocation of the IRS letter were still deductible and were not taxable to the Church. After the letter ruling was revoked, the Church could continue as a church, continue receiving donations, and donors could continue to claim deductions on their income tax return, provided that the Church did not continue to endorse or oppose candidates. If the Church wanted an advance letter ruling at some point in the future, it would be free to ask for another one. Obviously in the case of the presidential election, the Church could easily cease endorsing or opposing a candidate since the election had transpired."

Mat Staver

Staver, Matthew, "Church's Loss Of Tax Exempt Status Letter Turns Out To Be A Victory For Churches," 2000, www.lc.org.

125

But doesn't the "Johnson Amendment" forbid pastors to speak on political issues from the pulpit?

126

127

In 1948 Johnson's senatorial victory was so razor thin, with a margin of only 87 votes, that Coke Stevenson, his challenger, was able to present credible evidence that Johnson had probably stolen the election through fraud. But with some "creative" judicial wrangling, Johnson was able to use court injunctions to retain his victory.

128

In 1954, when Johnson was running for re-election against TX State Rep., Dudley Dougherty, he had good reason to fear defeat. Due to the efforts of two conservative non-profit organizations: Facts Forum and the Committee for Constitutional Government, Johnson was in trouble. These groups were making a convincing claim that Johnson was, at the very least, soft on Communism.

129

On July 2, 1954, with the assistance of a complicit U.S. Senate, successfully inserted language into the IRS tax code that silenced these groups and swept him into the senate once more. Known since as the "Johnson Amendment,"

130

Paragraph (3) of subsection (c) within section 501 of Title 26 (Internal Revenue Code) of the U.S. Code

… no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation (except as otherwise provided in subsection (h)), and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of *or in opposition to* any candidate for public office.

131

Mr. Johnson of Texas: "Mr. President, I have an amendment at the desk, which I should like to have stated."

"The Presiding Officer: "The Secretary will state the amendment."

The Chief Clerk: "On page 117 of the House bill, in section 501(c)(3), it is proposed to strike out 'individuals, and' and insert 'individual,' and strike out 'influence legislation.' And insert 'influence legislation, and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office.'"

Mr. Johnson of Texas: "Mr. President, this amendment seeks to extend the provisions of section 501 of the House bill, denying tax-exempt status to not only those people who influence legislation but also to those who intervene in any political campaign on behalf of any candidate for any public office. I have discussed the matter with the chairman of the committee, the minority ranking member of the committee, and several other members of the committee, and I understand that the amendment is acceptable to them. I hope the chairman will take it to conference, and that it will be included in the final bill which Congress passes."

100 Cong. Rec. 9604 (1954).

132

1. Political speech should have nothing to do with non-profit status

2. The amendment limits churches – not individual pastors

3. It forbids churches from endorsing or "opposing" particular candidates – it says nothing about the church addressing political issues

4. Many legal experts believe that the Johnson Amendment is unconstitutional

133

Some churches have been violating the Johnson Amendment for years without any negative repercussions from the government

134

The Pew Research Center conducted a study in 2016 finding that black Protestant pastors have been more likely to speak out clearly on the merits or faults of a particular candidate. The study found:

135

- 28% of black Protestants heard their clergy speak in support of Hillary Clinton during the 2016 campaign
- 20% of black Protestants said they had heard their ministers denounce Donald Trump.
- 4% of white evangelicals reported having heard their clergy speak in favor of a presidential candidate (2% each for Trump and Clinton), while 7% heard their clergy speak against a candidate (mostly Clinton).

https://www.npr.org/2017/02/03/513187940/the-johnson-amendment-in-five-questions-and-answers

136

Since the church has been tax-exempt since America's founding and therefore does not need to have 501(c)(3) status to be tax-exempt, the Johnson Amendment ultimately violates the First Amendment by limiting freedom of speech and religion.

137

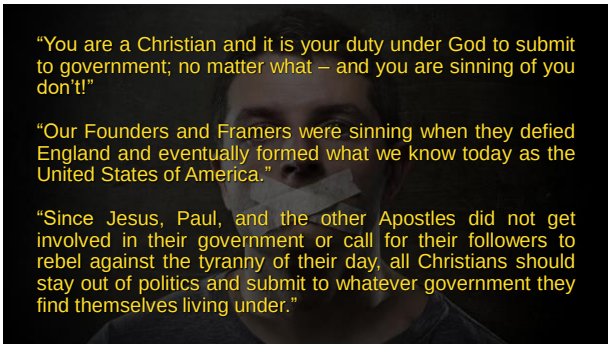
In the end, pastors/churches must preach the truth on every subject – regardless of the cost

Preserving our tax-exempt status should not be our number one goal – preserving truth and liberty should be

138

APPENDIX C:
Unlimited Submission?
How Rom 13:1-5 has been incorrectly used to silence Christians and the Church

139


"You are a Christian and it is your duty under God to submit to government; no matter what – and you are sinning of you don't!"
"Our Founders and Framers were sinning when they defied England and eventually formed what we know today as the United States of America."
"Since Jesus, Paul, and the other Apostles did not get involved in their government or call for their followers to rebel against the tyranny of their day, all Christians should stay out of politics and submit to whatever government they find themselves living under."

140

141

"To some people, evangelical Christianity was a proper justification for the American Revolution. They believe we had every right to load up our guns and kill Englishmen for the sake of our religious freedom. … So the United States was actually born out of a violation of New Testament principles, and any blessings that God has bestowed on America have come in spite of that disobedience by the Founding Fathers."

John MacArthur, "The Christian's Responsibility to Government," Part 1
https://www.gty.org/library/study-guides/127/the-christian-and-government

John MacArthur, *Why Government Can't Save You*, p. 6

142

"Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men." Titus 3:1-2

"Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, 14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. 15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men"

1 Pet 2:13-15

143

"Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 3 For this is good and acceptable in the sight of God our Savior," 1 Tim. 2:2-3

144

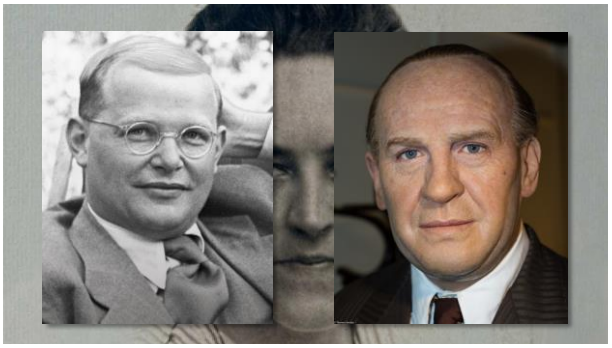
145

- The Hebrew midwives defying the command of Pharaoh
- Moses refusing Pharaoh
- Queen Esther approaching the king uninvited
- Shadrach, Meshach, and Abed-Nego refusing to bow
- Daniel defying the king by refusing to stop praying
- Jesus refusing to abide by the Jewish Sabbath laws
- Apostles and early Christians refusing to stop preaching
- Believers through the ages defying ungodly authorities

146

147

148



149

150

What did Paul *actually* say about submission to government in Rom 13?

151

Rom 13:1-5 Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. [2] Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. [3] For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. [4] For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. [5] Therefore you must be subject, not only because of wrath but also for conscience' sake.

152

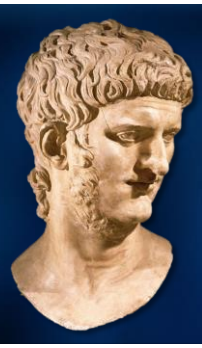
Preachers have traditionally told people in the pews that Rom 13 teaches:

1. Believers must submit to *all* governmental authority – even to that of tyrants
2. Believers must offer *unlimited* submission to all governmental authority
3. Believers are sinning if they resist governmental authority
4. Believers hurt their Christian witness if they resist governmental authority

153

1. Does Rom 13 teach that believers must submit to *all* governmental authority – even that of tyrants?

154



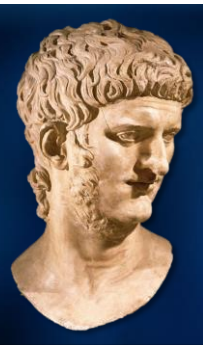
"Paul wrote his letter to the Roman believers while Nero was Caesar and since Nero was a tyrant, Paul was teaching that believers must submit to tyrants."

155

When reading Scripture, context is everything!

Hermeneutics: the art and science of Bible interpretation

156

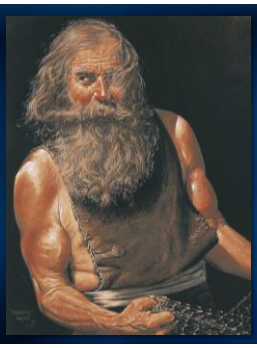


- Paul wrote Romans in 56-57 A.D. while he was in Corinth during his third missionary journey.
- Since the Emperor Claudius had deported Christians and Jews from Rome around 49-52 A.D., Paul probably felt compelled to instruct the believers in Rome how to co-exist with Roman rule in order to facilitate the health of the fledgling church there.

157

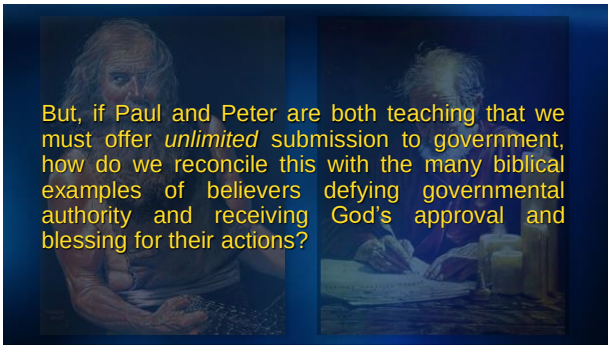
- It is important to note that Paul wrote his letter to the Roman believers 7-8 years before Nero became the tyrant we remember him to be – after Seneca, his close adviser, had retired (around 64 A.D.)

158

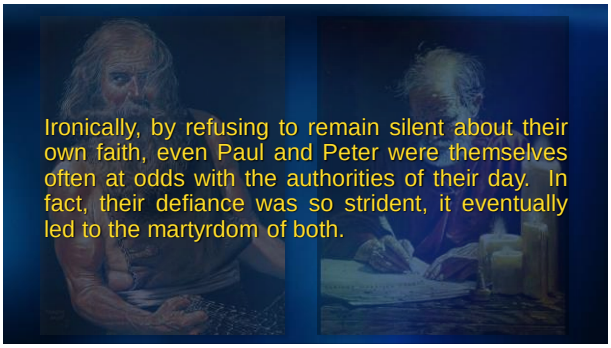


1 Pet 2:13-15 "Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, 14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. 15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men"

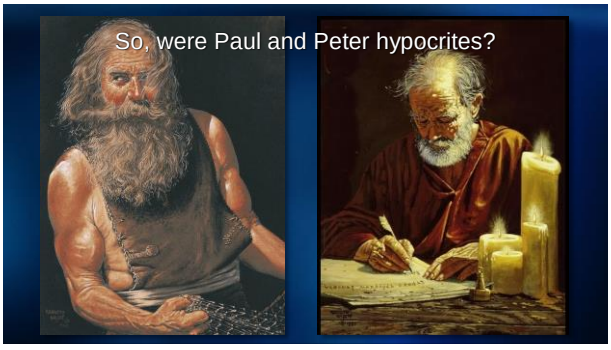
159


But, if Paul and Peter are both teaching that we must offer *unlimited* submission to government, how do we reconcile this with the many biblical examples of believers defying governmental authority and receiving God's approval and blessing for their actions?

160


Ironically, by refusing to remain silent about their own faith, even Paul and Peter were themselves often at odds with the authorities of their day. In fact, their defiance was so strident, it eventually led to the martyrdom of both.

161


So, were Paul and Peter hypocrites?

162

2. Does Paul differentiate between a tyranny and a proper government?

163

Rom 13:3-4 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. [4] For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.

164

Rom 13 teaches that *proper* government, one worthy of a Christian's submission …

- Acts as God's minister for good. (13:4)
- Avenges evil by executing wrath on evil doers. (13:3-4)
- Awards and protects those who do good. (13:3)

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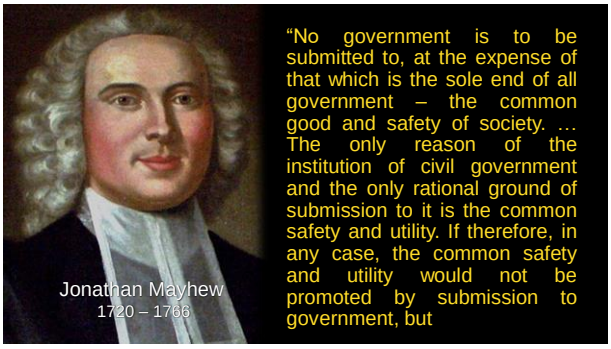

"No government is to be submitted to, at the expense of that which is the sole end of all government – the common good and safety of society. … The only reason of the institution of civil government and the only rational ground of submission to it is the common safety and utility. If therefore, in any case, the common safety and utility would not be promoted by submission to government, but

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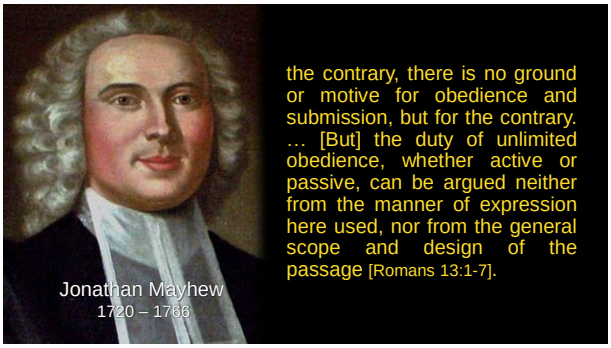
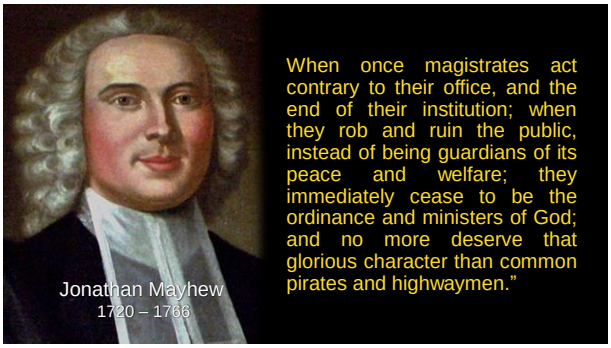


the contrary, there is no ground or motive for obedience and submission, but for the contrary. … [But] the duty of unlimited obedience, whether active or passive, can be argued neither from the manner of expression here used, nor from the general scope and design of the passage [Romans 13:1-7].

167



When once magistrates act contrary to their office, and the end of their institution; when they rob and ruin the public, instead of being guardians of its peace and welfare; they immediately cease to be the ordinance and ministers of God; and no more deserve that glorious character than common pirates and highwaymen."

168

3. Must a believer offer unlimited submission to those in authority?

169

Submission and cooperation is not always the godly option

Rom 12:18 “If it is possible, as much as depends on you, live peaceably with all men.”

170

Other Scriptures besides Rom 13 that call for submission :

Eph 5:22 Paul teaches that wives are to submit to the authority of their husbands

Eph 6:1 Paul teaches that children should submit to the authority of their parents,

1 Tim 3:5, 5:17 Paul teaches that the congregation must submit to its pastor(s).

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Fugitive Slaves
ATTENTION.
The Slave-hunter is among us!
BE ON YOUR GUARD!
AN ARREST IS PLANNED FOR TO-NIGHT.
BE READY TO RECEIVE THEM,
WHENEVER THEY COME!

175

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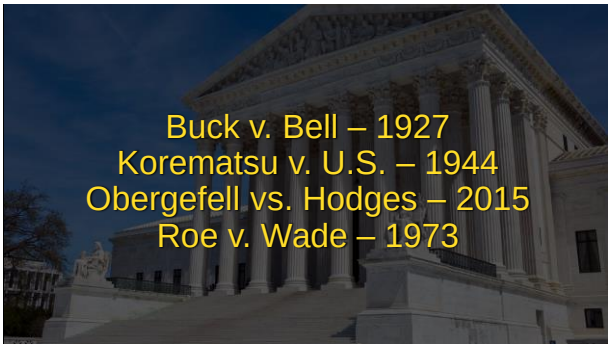
20
WEEKS
Since 1973 – 62 million+ (and counting)
15-20 babies murdered every business day in OK
Over 200,000 murdered in OK since 1973
3D Ultrasound

178

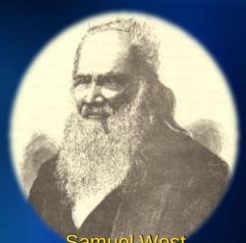

Buck v. Bell – 1927
Korematsu v. U.S. – 1944
Obergefell vs. Hodges – 2015
Roe v. Wade – 1973

179

American preachers did not always preach
unlimited submission to government

180

"A slavish submission to tyranny is a proof of a very sordid and base mind. … all good magistrates, while they faithfully discharge the trust reposed in them, ought to be religiously and conscientiously obeyed. … The reason why the magistrate is called the minister of God is because he is to protect, encourage, and honor them that do well, and to punish them that do evil; therefore it is our duty to submit to them, not merely for



Samuel West
Pastor, Hollis Street Church in Boston, MA

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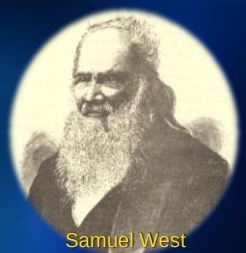
fear of being punished by them, but out of regard to the divine authority, under which they are deputed to execute judgment and to do justice. … if magistrates are no farther ministers of God than they promote the good of the community, then obedience to them neither is nor can be unlimited; for it would imply a gross absurdity to assert that, when magistrates are ordained by the people solely for the purpose



Samuel West
Pastor, Hollis Street Church in Boston, MA

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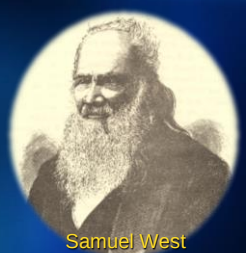
of being beneficial to the state, they must be obeyed when they are seeking to ruin and destroy it. … Unlimited submission and obedience is due to none but God alone. … Whenever, then, the ruler encourages them that do evil, and is a terror to those that do well, i.e., as soon as he becomes a tyrant, he forfeits his authority to govern, and becomes the minister of Satan, and, as such, ought to be opposed."



Samuel West
Pastor, Hollis Street Church in Boston, MA

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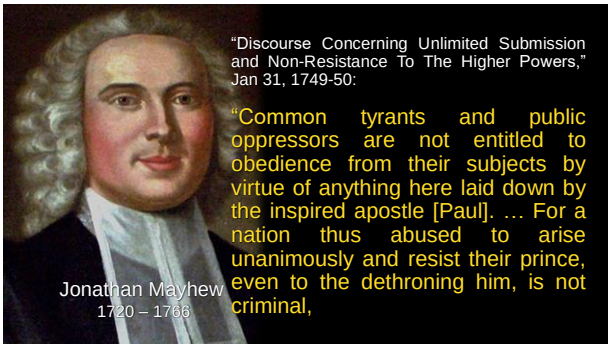
4. So, is a believer sinning when they resist a tyrant?

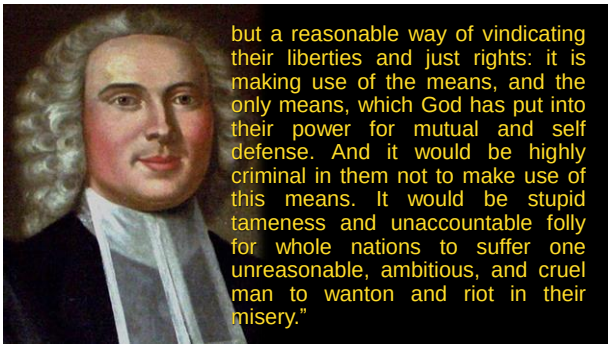
184



"Discourse Concerning Unlimited Submission and Non-Resistance To The Higher Powers," Jan 31, 1749-50:

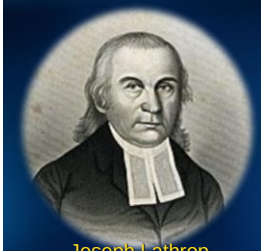
"Common tyrants and public oppressors are not entitled to obedience from their subjects by virtue of anything here laid down by the inspired apostle [Paul]. … For a nation thus abused to arise unanimously and resist their prince, even to the dethroning him, is not criminal,

185



but a reasonable way of vindicating their liberties and just rights: it is making use of the means, and the only means, which God has put into their power for mutual and self defense. And it would be highly criminal in them not to make use of this means. It would be stupid tameness and unaccountable folly for whole nations to suffer one unreasonable, ambitious, and cruel man to wanton and riot in their misery."

186



Joseph Lathrop
Pastor, 1st Congregational Church, West Springfield, MA

"A Sermon On A Day Appointed For Public Thanksgiving," Dec 14, 1787

"Perhaps it will be asked, 'Is there no case in which a people may resist government?' Yes, there is one such case; and that is, when rulers usurp a power oppressive to the people, and continue to support it by military force in contempt of every respectful remonstrance. In this case the body of the people have a natural right to unite their strength for the restoration of their own constitutional government."

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Our government is very different from the one Paul and the other apostles lived under.

Our form of government is based on very specific and unique representative principles generally known as *federalism*.

188

189

IN CONGRESS. JULY 4. 1776.

"That whenever any Form of Government becomes destructive of these ends, it is the Right (and duty) of the People to alter or to abolish it (or throw it off), and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

190

IN CONGRESS. JULY 4. 1776.

The unanimous Declaration of the thirteen United States of America.

But if we stand against the government, doesn't that make us rebels?

Were our Founders/Framers sinning when they defied the English government?

191

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Alice M. Baldwin, PhD.
Historian, Duke University

"Probably the most fundamental principle of the American constitutional system is the principle that no one is bound to obey an unconstitutional act. … No single idea was more fully stressed, no principle more often repeated, through the first sixty years of the eighteenth century, than that governments must obey law and that he who resisted one in authority who was violating that law was not himself a rebel but a protector of law."

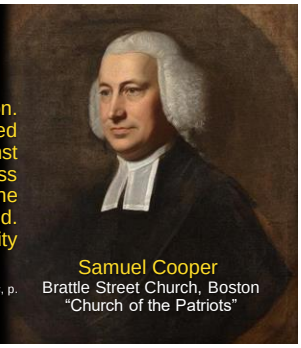
Baldwin, Alice M. *The New England Clergy and the American Revolution*, p. 169.

193

February 20, 1775:

"We are not exciting rebellion. Opposition, nay, open, avowed resistance by arms against usurpation and lawless violence, is not rebellion by the law of God or the land. Resistance to lawful authority makes rebellion."

Adams, John, *Novanglus and Massachusettensis*, p. 45



Samuel Cooper
Brattle Street Church, Boston
"Church of the Patriots"

194

Elizur Goodrich, Pastor, Congregational Church, Durham, CT
"The Principles of Civil Union and Happiness Considered and Recommended," 1787:

"When a constitutional government is converted into tyranny, and the laws, rights and properties of a free people are openly invaded, there ought not to be the least doubt but that a remedy is provided in the laws of God and reason, for their preservation; nor ought resistance in such case to be called rebellion."

195

National seal proposed to Congress on August 20, 1776 by Thomas Jefferson, Benjamin Franklin, & John Adams

Drawing by Benson Lossing, for *Harper's New Monthly Magazine*, July 1856, General Collections, Library of Congress (106)

196

"The brutal outrage at Lexington transformed this peaceful scholar and meek divine into the fiery, intrepid soldier, and seizing a musket he put himself at the head of a party, and led them forward to the attack. The gentle voice that had so long spoken only words of peace suddenly rung like that of a prophet of old. A body of British soldiers advancing along the road [from Concord back to Boston], he poured into them such a destructive volley that the whole were slain or taken prisoners. He was a man of peace and conciliation, but the first citizen's blood that crimsoned the green grass made a clean sweep of all his arguments and objections, and he entered with his whole soul into the struggle."

Joel Headley, *The Chaplains and Clergy of the Revolution*, Chapter 5, p. 60.

Samuel Phillips Payson
Congregationalist pastor
Chelsea, Massachusetts

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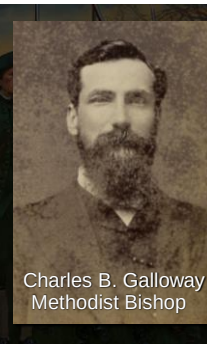
"Mighty men they were, of iron nerve and strong hand and unblanched cheek and heart of flame. God needed not reeds shaken by the wind, not men clothed in soft raiment; but heroes of hardihood and lofty courage to be the voice of a new kingdom crying in this Western wilderness.

March 1898 speech at Emory College in Oxford, GA



Charles B. Galloway
Methodist Bishop

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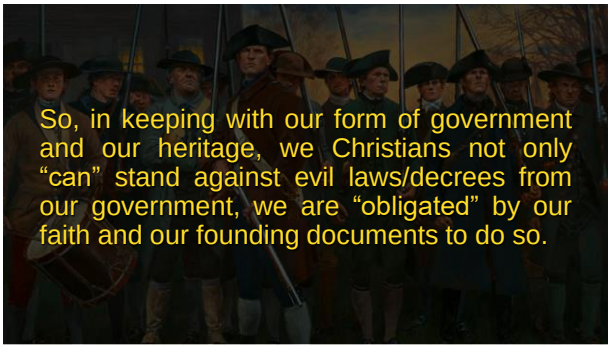
So, in keeping with our form of government and our heritage, we Christians not only "can" stand against evil laws/decrees from our government, we are "obligated" by our faith and our founding documents to do so.

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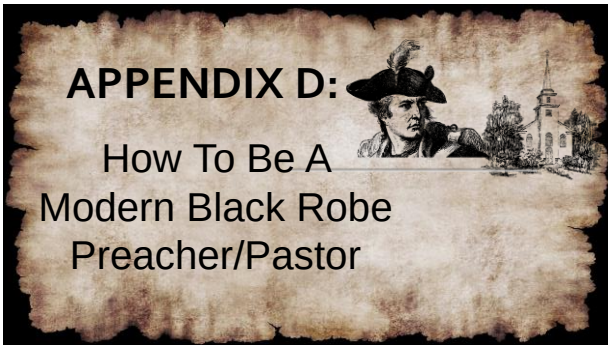

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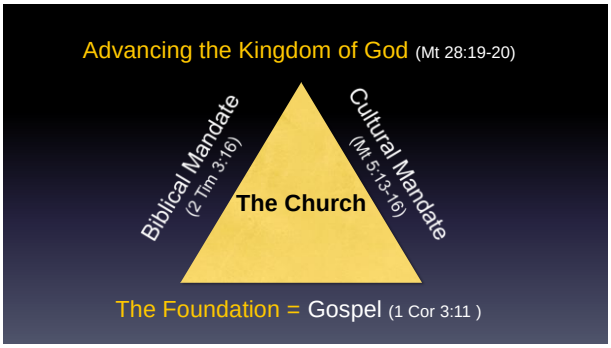

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Must reading (both sermons can be found online):

- Jonathan Mayhew's three-part discourse, "Discourse Concerning Unlimited Submission And Non-Resistance To The Higher Powers"

https://lc.org/PDFs/A%20Discourse%20Concerning%20Unlimited%20Submission%20and%20Non-Resistance%20to%20the%20Higher%20Powers%20-%20Jonathan%20Mayhew%20-%201750.pdf

- Samuel West's sermon, "Discourse VI, Election Sermon"

http://belcherfoundation.org/natural_law.htm

207

Ellis Sandoz's Political Sermons of the American Founding Era: 1730-1805, Vols I & II

https://oll.libertyfund.org/title/sandoz-political-sermons-of-the-american-founding-era-1730-1805-2-vols

208

Alice M. Baldwin, PhD.
Historian, Duke University

The New England Clergy and the American Revolution

209

1. You must be committed to preaching the "whole" Gospel – not just the parts the people want to hear.

2. You must stop censoring the message – you must agree that government is an institution of God rather than of men.

3. You must stop preaching a form of "biblical psychology."

4. "Biblical correctness" must trump "political correctness."

5. Truth and liberty must be more important to you than comfort and approval.

210

6. The depth of your church must matter more than its breadth – your church is not a religious corporation and you are not the "spiritual CEO."

7. You cannot go from 0 to 60 in one week.

8. Begin to work points of the history of the Black Regiment/Founders/Framers into your speech, lessons, and messages.

9. You must be open to running for office and/or encourage your people to do the same.

10. You cannot take your people where you have not been or are not willing to go.

211

11. You must accept that you will be a member of a select minority – at least for some time.

12. You must be willing to make whatever sacrifice it may require of you.

13. You can take comfort that you are following in the footsteps of the "true" patriots of our heritage.

212

Remember, this is ultimately the Lord's battle:

1 Sam 17:47 "And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."

Ps 56:11 we should say, "In God have I put my trust: I will not be afraid what man can do unto me."

Matt 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Rom 8:31 "What shall we then say to these things? If God be for us, who can be against us?"

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