

Sermon Template on Abolishing the Civil Government School System

I. Introduction

A. Prayer

B. **Topic**: Abolishing the Civil Government School System. (Note: Civil Government Schools are also known as “Public Schools” or “Government Schools”. As explained below, they should be referred to as “Civil Government Schools”.)

C. **This sermon’s purpose is to glorify God**; education’s purpose is to glorify God:

1. Matthew 19:14: Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”
2. From the late Christopher Klicka, who was an attorney with Home School Legal Defense Association ([The Heart of Homeschooling](#)): “Children are never-dying souls whom God has entrusted to us.”

D. **Other sermon purposes**:

1. *Let iron sharpen iron.*
2. To encourage you to perform, as parents, your duty owed to God to raise your children in the Lord’s nurture and admonition.
3. To show you that this church will give you support in helping you perform, as parents, your duty owed to God to raise your children in the Lord’s nurture and admonition.
4. To show how education belongs to the family government and the church government, but not the civil government.
5. To illustrate how when a government goes outside their jurisdiction, they are outside God’s will.
6. To teach how the question is **NOT** whether you send your child to a civil government school, but rather whether there should even be civil government schools in the first place.
7. **These are NOT sermon purposes**:
 - a. To condemn you.
 - b. To encourage you to “take back” public schools. (It is impossible to take them back anyway.)
 - c. To shut down debate about what the Bible says about advancing Christianity using force and coercion. This debate will continue until the Christian perspective wins. The Christian perspective is that the Bible does not justify the use of force and coercion to advance thought.

II. Jurisdiction and government

A. Jurisdiction:

1. Juris means *law*.
2. Diction means *to speak*.
3. Thus, jurisdiction literally means *to speak law*.
4. More generally, it means *lawful authority*.
5. Example: Before a Court hears a case, it is first asked, “Does this Court have jurisdiction over the defendant and the subject matter?”

B. Government:

1. Definition: God-ordained covenantal structure that facilitates duties owed to God.

C. Each government has their own jurisdiction (lawful authority):

1. Self-government’s jurisdiction (lawful authority):
 - a. Mainly Psalms, Proverbs – anything dealing with self-regulation.
2. Family government’s jurisdiction (lawful authority):
 - a. Within the context of education, the family government (**the rod**) has the right of raising children in the nurture and admonition of the Lord. Deuteronomy 6 and 11; Ephesians 6:4.
 - b. Note: “The Christian Church Fathers did not sharply distinguish between an academic education and a Christian discipleship.” From Kevin Swanson’s book *Keep the Faith, Vol. 1 On Education*, page 51.
 - c. Note: on the connection between education and culture and politics, education is not a plank within a platform – it is the *entire* platform. That is, education cannot be divorced from any topic of man, and therefore education touches everything in society. Education drives culture, which drives politics.
3. Church government’s jurisdiction (lawful authority):
 - a. Within the context of education, the church government (**the keys**) has the right of teaching and preaching that Jesus is the Savior and Lord. (This is the Great Commission.)
4. Civil government’s jurisdiction (lawful authority):
 - a. Romans 13 and 1 Peter 2:14: to promote good (duties owed to God) and punish evildoers (an evildoer is someone who interferes with another’s duty owed to God).

D. Observations about the governments:

1. The governments are zero sum. When one gets larger the others get smaller. So practically speaking, the civil government has gotten larger in unlawfully taking on the education duty; the family government and church government have gotten smaller in abdicating that duty.

2. The church government and family government work together. That is, through family government Christian discipleship a physical child of man becomes a spiritual child of God (and into church government).
3. The preacher is supposed to preach what each government is supposed to do, and what each government's limits are. The father is supposed to teach what each government is supposed to do, and what each government's limits are.

III. Civil government jurisdiction (**the sword**)

A. **Romans 13:1-6** Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. ³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ⁴ For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. ⁵ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. ⁶ For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. ⁷ Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

B. See the following resources on Romans 13:

1. *Theonomy in Christian Ethics*, by Greg L. Bahnsen. This contains treasured analysis on the meaning of Romans 13, and how the civil government actor is a "minister" of God.
2. *Romans 13: The True Meaning of Submission*, by Timothy Baldwin and Chuck Baldwin. The authors elaborate on how submission is not absolute.

C. **THE PURPOSE OF CIVIL GOVERNMENT IS TO GLORIFY GOD.**

D. A word about why the civil government should be called *the civil government* and not *the government*:

1. All of the governments – family, church, and civil – are on the same level, subject to Jesus as *the government* (Isaiah 9:6b). Jesus is *the government*, and civil government is subject to him. As citizens, we owe our allegiance to Jesus, not the civil government. If we call the civil government *the government*, we are saying the civil government is the ultimate authority.
2. Most people view the civil government as somehow more special than other governments, because they are thinking like humanists. Exalting

the civil government (above the other governments) is exalting man, because the civil government is comprised of humans. If we call the civil government *the government*, we are saying the civil government is the ultimate authority.

E. The civil government is not *the government*, and therefore they have limits:

1. Romans 13 winning syllogism:
 - a. **Premise 1**: Man is not the ultimate authority.
 - b. **Premise 2**: Civil government is comprised of man.
 - c. **Conclusion**: Civil government is not the ultimate authority.
Therefore, the civil government has limits.
2. Romans 13:4: A “minister” is not someone human-certified as an ultimate authority, but rather someone who operates on God’s behalf. In other words, if the civil government leader is not operating on God’s behalf, he ceases to be a minister. (Greg L. Bahnsen’s *Theonomy in Christian Ethics*, page 369.) Romans 13:3-4 qualifies the minister to be obeyed: he is acting on God’s behalf, not Satan’s.
3. Once a “minister” – whether father, preacher, or civil government leader – steps outside of God’s limits, he is no longer a minister.
4. The Greek word **Hoopatasso** (G5293) connotes this: to subordinate; reflexively to obey: - be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.
 - In other words: The word utilized in Romans 13 does connote submitting one’s self to an authority (not *the* authority, but *an* authority). The same Greek Word (G5293) is used in the following verses, illustrating how there are different authorities that God has designated, but they are all ultimately subject to God – *the government*:
 - a. **1 Corinthians 16:16**: congregants submit to pastors.
 - b. **1 Peter 5:5**: young to old.
 - c. **1 Peter 2:18**: servants to masters.
 - d. **Luke 2:51**: children to parents.
 - e. **James 4:7** and **Romans 10:3**: man to God.
 - f. **Ephesians 5:21**: submit one to another (out of reverence for Christ).
 - g. **Ephesians 5:22**: wives submit to husbands (as to the Lord).
 - **The point here is that none of the authorities in these verses are absolute.** That is, where there is not the verbiage used in Ephesians 5:21 (“out of reverence for Christ”), it is implied that each of the authorities that we are to subject ourselves to is likewise supposed to subject himself to the ultimate authority of Jesus. Otherwise (even excepting the second clause in Ephesians 5:21 above), you get the

absurd hypothetical where a preacher is going outside his jurisdiction and stealing from the congregation, yet the preacher asserts that we as congregants are to be subject to him.

F. The civil government's jurisdiction is limited to external actions.

1. The civil government has no jurisdiction over the heart and mind.

Oftentimes there is a failure to distinguish between external actions and internal thoughts. An attorney deals with this distinction in criminal law:

a. *Mens rea* (Latin): a culpable mental state; involving intent or knowledge of a criminal offense (for example, murder). (Merriam-Webster's Dictionary of Law.)

b. *Actus reus* (Latin): the wrongful act that makes up the physical action of a crime. (Merriam-Webster's Dictionary of Law.)

c. Generally, to be convicted of a crime, one must be found guilty of an act (*actus reus*) and intent (*mens rea*) to have committed that act. But in judging the *mens rea*, the external actions (showing intent or lack thereof) are judged, not one's mind.

d. It is for this reason that punishing for a hate crime is unbiblical. Crimes are already being punished – because of the person's actions against man (who is made in God's image) or against property (which is to be stewarded to God, lawfully). Disobedience to God's Law and therefore hate are already built into criminal law.

2. What is often imported into Romans 13 is the presupposition that man has jurisdiction over a person's heart and mind. He does not. Romans 13 deals with the *evildoer* – not the evil *thinker*.

3. The civil government has no jurisdiction over the heart and mind; therefore, the civil government has no right to use the physical sword to discipline our children.

4. God has retained for Himself jurisdiction over man's thought processes. Only the invisible, transcendent anchor to reality knows our invisible thoughts and only the invisible transcendent anchor to reality has jurisdiction over them.

a. **Psalm 44:20-21**: 20 If we have forgotten the name of our God, or stretched out our hands to a strange god; 21 Shall not God search this out? for he knoweth the secrets of the heart.

b. **Jeremiah 17:10**: I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

c. **Matthew 5:28**: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

- d. Even man's own confession of what he thinks is in his mind/heart cannot be (entirely) known by him, but only God.

G. **SUMMARY:**

1. **God** delegated the education duty to family government (fathers).
 2. God wants your child to be "taught" to so that he can be "preached" to. (God wants the physical child of man to become a spiritual child of God. John 1:12-13.)
 3. There is express delegation of the education duty to fathers; however, the civil government is also expressly limited to promoting good (not *providing* good) and punishing evildoers.
 4. Thus, the civil government is out of their jurisdiction in taking on the education duty. They are against God's will.
 5. Now they are impeding the church government and family government.
 6. Two transitions:
 - a. When a government goes outside their jurisdiction, it is unlawful. For example, Is it legal for you as a father to execute your child, under the guise of criminal law?
 - b. What happens when a government – here, civil government – goes outside their jurisdiction is it goes against God's paradigm, and therefore outside His will. The civil government is supposed to facilitate duties owed to God, not interfere with duties owed to God.
- EXAMPLE:** The Sixteenth Amendment (at 100%) infringes our right to pay preachers. (1 Corinthians 9.)

IV. Analogizing

- A. THE MAIN REASON GOD DOES NOT WANT THE CIVIL GOVERNMENT TO BE IN CHARGE OF EDUCATION: Would it be proper for this church to use the physical sword to advance the spiritual sword?
- B. In all of the original thirteen colonies there were state-sanctioned, "established" churches.
 1. [COMMONWEALTH OF VIRGINIA AS AN EXAMPLE] "*Prior to 1786, Virginians lived with an established or official church. The Commonwealth also sanctioned an official 'textbook' of common prayers. The people were compelled to attend the official church or else pay a fine. They were compelled to support its ministers financially. Their ministers were required to be licensed by the civil government. Taxes also went to construct and maintain church buildings. The people were compelled to attend a [civil] government approved church and be exposed to the [civil] government's approved version of the Gospel and Protestant theology by a [civil] government licensed minister. It made no*

difference whether the people agreed with those religious ideas or not.”

Real Choice, Real Freedom in American Education, by Kerry L. Morgan
(Page 97).

2. So, in Virginia, prior to 1786 – via the power of the sword – there were
 - a. State approved preachers;
 - b. State approved doctrine;
 - c. State compelled attendance; and
 - d. State compelled tithing.
 3. Eventually, in all thirteen colonies, churches were disestablished. In Virginia it was through the Virginia Statute for Religious Freedom (in 1786).
- C. Today, civil government schools rely on the physical sword:
- a. There are state approved teachers (via state licensing);
 - b. There is state approved doctrine (via state-approved textbooks);
 - c. There is state compelled attendance (via compulsory education and attendance); and
 - d. There is state compelled tithing (via taxation – mainly property).
- D. The use of the physical sword to compel people to be exposed to ideas is not a Christian endeavor, it is a humanist endeavor. That is why civil government schools can never be reformed – because they do not fit God’s evangelistic ways.

V. Conclusion

- A. What is education? At its core, it is passing on Christianity to the next generation.
- B. Matthew 28 (The Great Commission) is not about the physical sword – force and coercion – but the spiritual sword, being Christian leadership, stewardship (via economics and finance), and influence.
- C. The Great Commission *to children* belongs to families and churches – via the Holy Spirit, not the physical sword.
- D. The Great Commission starts with the family, and is not to be abdicated for some romantic, distant, foreign missionary work. Be a missionary to your children first.
- E. The civil government is prohibited from advancing Christianity via the physical sword.
- F. **THUS, civil government schools must be abolished.**

VI. What to do next.

- A. Pray that you are convicted of the sin of preventing your child from knowing Jesus and his entire teachings. Pray for this church that we can support you.

- B. Remove your child from the civil government school system. Do your duty and disciple your child. You can delegate, just not to the civil government.
- C. Understand that the education duty is about *your* duty – not saving your child. Your child's response to your teachings is his/her duty to God.
- D. If you need help with how to perform your education duty, tell the church and we will help you.
- E. If you need help with how to save money so that you can perform your education duty, tell the church and we will help you.

Attachments:

- 1. Scriptures
- 2. Roger Bern jurisdiction chart.