

I. Defining Christian Nationalism

Etymological Breakdown

The term "Christian Nationalism" is derived from three distinct components:

- **Christian:** A follower of Jesus Christ.
- **National:** Pertaining to a nation or country regarded as a whole.
- **-ism:** A comprehensive set of beliefs or a worldview.

Synthetically, Christian Nationalism is a worldview that establishes, supports, and promotes Christian values on a national scale, specifically observed in national ordinances, laws, and institutions.

The Three Nuances of Christian Nationalism

The movement is not monolithic but is driven by three distinct frameworks of justification:

Nuance	Core Tenet	Foundational Concept
Historical Pedigree	America has a divinely ordained national identity.	John Winthrop's 1630 "City upon a Hill"; the American Covenant.
Ethnic Pedigree	America was founded by European Christians with a distinct lineage.	Preservation of ethnic and cultural identity as a matter of "biblical stewardship."
Theological Pedigree	Christ's Kingdom is advancing and victorious in the present.	"Eschatology of victory"; conquering every sphere of life for God's glory.

II. The Pillars of the Christian Nationalist Worldview

The Dominion Mandate

Central to CN is the interpretation of Genesis 1:26-28. Proponents argue that the command to "take dominion" was a divine mandate that was never rescinded. This is interpreted as a call to exercise godly authority over all areas of life, including:

- Business and Art
- Science and Law
- Civil Government and Policy

Rejection of "Defeatism and Escapism"

CN explicitly rejects what it terms "modern evangelicalism's" focus on the rapture or withdrawal from politics. It labels the following mindsets as "cowardice dressed up as piety":

- The belief that the world is irredeemably getting worse.
- The focus on saving souls to the exclusion of culture and politics.
- The view that Christians are "just passing through" this world.

The Societal Great Commission

Proponents of CN argue that the Great Commission (Matthew 28:19-20) to "make disciples of all nations" is not limited to individual souls. Instead, they believe it encompasses public life, civil government, and law, requiring that entire societies be taught to observe Christ's commands.

Patriarchy and the Household

CN advocates for a hierarchical model of authority known as Biblical Patriarchy.

- **The Father as King:** The husband is viewed not as an equal partner but as the head, king, and priest of the family.
- **Reclaiming Authority:** Fathers are urged to lead, protect, and provide without apology, rejecting "emasculated" modern cultural norms.
- **Societal Link:** Strong fathers are viewed as the necessary foundation for strong families, which in turn build strong nations.

III. Biblical and Philosophical Critique

The provided analysis examines the philosophical underpinnings of Christian Nationalism and identifies several points of divergence from a biblical worldview.

1. Eschatological Expectations vs. "Kingdom Now"

While CN promotes a "Kingdom Now" eschatology, the Greek scriptures emphasize an intense expectation of Christ's return.

- ***Prosdexomai & apekdexomai:*** These Greek words (found in Titus 2 and 1 Thessalonians 4) describe a high motivation of "waiting for" or "awaiting eagerly" the revelation of Jesus Christ.
- **Perspective:** This suggests that the biblical focus is on the appearing of Christ rather than the man-made establishment of a mystical hierarchical kingdom in the present age.

2. Nature of Authority: Lording vs. Serving

A significant critique is applied to the CN model of hierarchical authority.

- **Gentile vs. Christian Models:** In Matthew 20:25-28, Jesus explicitly contrasts the "Gentile" way of lording authority over others with the Christian model of being a servant or a slave.
- **The "King" Misnomer:** The analysis notes that while Scripture uses the word *kaphale* (head) for husbands, it never uses the word *basileus* (king). There is no scriptural instance where the word "king" is associated with "husband."

3. The Great Commission Context

The analysis points out that the Great Commission was specifically given to the eleven disciples to lay the foundation of a new administration. Notably, this instruction is not repeated in the later epistles of the apostles as a general mandate for the church to take over civil governments.

4. Supersessionism and the Status of Israel

CN often employs "Supersessionism," the idea that the church has replaced Israel, to claim Israel's national promises for the church or the nation.

- **Physical Lineage:** Biblical texts (Jeremiah 31 and 33) use the Hebrew phrase *zera yisrāēl* (offspring of Israel), which refers to the natural, physical lineage of Jacob.
- **Distinction:** The analysis suggests that the fixed order of the sun, moon, and stars guarantees that Israel remains a distinct nation before God, contradicting the CN attempt to superimpose Israel's national identity onto the modern church or the American nation.

IV. Final Verdict and Conclusions

The analysis concludes that Christian Nationalism receives "one cheer... but not three."

Strengths and Points of Agreement

CN is recognized for its "righteous anger" against societal issues, including:

- Abortion and the destruction of the family unit.
- Sexual corruption and transgenderism.
- Marxist and communist worldviews.

Critical Deficiencies

Ultimately, the document identifies five primary errors in the Christian Nationalist approach:

1. **Improper Superimposition:** It takes eschatological promises meant for the future and seeks to force them into the present.
2. **Theological Confusion:** It takes the functional aspects of Israel as a national people and imposes them on the church.
3. **Economy Displacement:** It takes the "economy of the law" and imposes it on the current "economy of grace."
4. **Hierarchical Imposition:** It forces an imperialistic/monarchist model onto the church and family unit that contradicts the servant-leadership model of Christ.
5. **Interpretive Error:** It takes "indicative" passages (statements of fact for a specific people/time) and turns them into "imperative" passages (universal commands) for others.

The Verdict: Christian Nationalism replaces a "Theocratic Biblical Worldview" with an "Imperialistic/Monarchist-Theological" worldview. It seeks to fight societal rot but does so by establishing a mystical hierarchical kingdom that lacks direct scriptural authorization for the present age.