

Christian Liberty Party Platform (Comprehensive)

Preamble

We, the Christian Liberty Party, to secure the future of our people and honor the Lordship of Jesus Christ over every sphere of human existence, do ordain this platform.

We acknowledge the Triune God as the Supreme Judge, Lawgiver, and King. Our politics are not a negotiation with the spirit of the age, but a submission to the revealed will of God. We recognize that nations are divinely ordained boundaries of habitation for distinct peoples, and we affirm that America was forged by a people who sought to build a nation under His banner.

We reject the fallacy of secular neutrality. A nation that ignores the Law of God is a nation that invites judgment. We recognize the current crisis of our national life—the displacement of our people, the corruption of our institutions, and the rebellion against the natural order—as the fruit of our departure from Him.

We look to Jesus Christ not only for the salvation of our souls, but as the only foundation for a righteous, free, and sovereign people. We dedicate this platform to the preservation of our kin, the defense of our heritage, and the restoration of a nation that bows the knee to Christ as King.

1 - Nationhood Under God

Jesus Christ is Lord over all of life, including civil government and civil society (Rom. 13:4; Col. 1:16–17; Rev. 1:5; Matt. 28:18-20). Nations are ordained of God who determines their “times and the boundaries of their habitation” (Acts 17:26). Therefore, all constitutions and civil laws must acknowledge His authority and conform to His Word (2 Tim. 3:16–17).

1.1 - Confession of Jesus Christ as Lord

All nations and rulers are bound to acknowledge Christ as supreme Lord, including over civil government, and to govern according to His Word, for denial of His rule invites judgment (Ps. 2:10–12; Phil. 2:9–11; Rev. 19:16).

The sovereignty of Jesus Christ is not a private matter confined to the conscience of the believer; it is an objective reality that encompasses the entirety of human existence. Because Christ is King of Kings and Lord of Lords, every civil authority, constitution, and legal system exists as a subordinate entity under His legislative authority. There is no such thing as a neutral civil order; every law is a reflection of a moral standard, and that standard must be derived from the revealed will of God in Scripture.

To deny the Lordship of Christ over the public square is to embrace the delusion of secular autonomy, a rebellion that inevitably results in social disintegration and divine judgment. When civil magistrates operate as if they are the ultimate source of law, they usurp the throne of God and invite the very chaos they pretend to suppress. Therefore, we affirm that the only pathway to national stability and true justice is the explicit, covenanted submission of our leaders and our laws to the absolute authority of the Word of God.

1.2 - Support of Christian Nationalism

We are unashamed Christian Nationalists, recognizing Christ as the supreme Lord over all creation, affirming that civil magistrates are ordained by God with delegated authority to obey his Word for the good of the nation and glory of God (Isa. 9:6-7; John 1:1-3; 3:35; 17:2; Eph. 1:20-21; Phil. 2:9-11; Col. 1:15-18; Rom. 13:1-4; 1 Pet. 2:14; Deut. 6:5; Matt. 22:37-39).

Christian Nationalism is the logical and necessary application of the Great Commission to the life of the nation. It asserts that because Christ has been given all authority in heaven and on earth, the nation is called to be a discipleship-oriented community that reflects His righteous character. We reject the modern, humanistic notion that a nation can flourish while ignoring its Creator. Instead, we uphold the conviction that a people's identity, laws, and culture must be intentionally ordered toward the worship of the Triune God, recognizing that our national existence is a gift held in stewardship for His glory.

The civil magistrate is not a lawless power, but a minister of God, tasked specifically with the restraint of evil and the protection of the righteous. This delegated authority must be exercised in strict accordance with the biblical standard, ensuring that public policy promotes the health of the family, the sanctity of life, and the defense of the faith. By embracing our identity as a Christian nation, we do not seek to coerce saving faith, but to provide an environment where the law of God is the foundation of public justice, ensuring that the fruits of our national life bring honor to our Sovereign, Jesus Christ.

1.3 - Purpose of Civil Government

The state is ordained as God's minister of justice, punishing evildoers and protecting the righteous (Rom. 13:1-6), managing relations with other nations (Deut. 20:10-12; 1 Kings 5:1-12; 2 Sam. 10:1-5), and providing for national defense (Deut. 20:1-9; 2 Sam. 10:6-12). It has no authority to act as parent, provider, teacher, or savior.

God has limited the sphere of civil government to the administration of justice. The state is a sword-bearing entity intended to punish the criminal element that threatens the peace of the commonwealth, ensuring that the righteous may live quiet and peaceable lives. Its mandate is strictly defined by the Decalogue and the broader moral law of God, focused on the protection of life, liberty, and property from those who would violate them.

When the state attempts to overstep these divinely ordained boundaries, it inevitably descends into tyranny. It has no biblical warrant to redistribute wealth, manage the education of children, or provide for the social welfare of its citizens. Such roles belong to the family and the church, the primary institutions ordained by God for nurture and provision. By restricting the state to its

proper function, we honor the autonomy of the covenantal household and prevent the state from becoming an idol that demands total allegiance from the populace.

1.4 - Rights of men

Man's unalienable rights can be defined and given by God alone. Government granted "rights" cannot be unalienable as they may be taken as quickly as given.

True rights are rooted in the nature of God and the order of His creation. Because man is created in the image of God, he possesses intrinsic dignity that no civil authority may violate. These rights—to life, property, and the exercise of conscience—are anchored in the Law of God and represent the boundaries within which the individual may function in lawful liberty. They are inherent, not granted by a political document or a legislative body.

Any right that is "granted" by the state is merely a privilege that remains subject to the state's discretion. When a government asserts the power to bestow rights, it logically retains the power to revoke them. This is the hallmark of slavery, where the subject is dependent upon the benevolence of the ruler. We reject this humanistic inversion, holding that the state is merely a servant of the Law of God, bound to protect the liberties that God has already bestowed upon His creatures.

1.5 - Local Civil Government and Federalism

Authority must be decentralized under God, flowing from family, church, and local magistrates, with each jurisdiction governing itself according to His law, for centralization breeds tyranny while local self-government fosters virtue and freedom (Ex. 18:21; Deut. 1:15–17).

Centralization of power is an affront to the divine order of jurisdiction. God has established distinct spheres of authority—the individual, the family, the church, and the civil state—each with its own unique responsibilities and boundaries. When authority is concentrated in a distant, bureaucratic national government, it inevitably leads to the suppression of local self-governance, which is the necessary bedrock of a virtuous and free society. Local magistrates, who are closer to the people and thus more accountable to the law of God, are better equipped to administer justice than a monolithic, distant ruling class.

We advocate for a federalism that respects the sovereignty of the local community and the autonomy of the family. By dispersing power, we ensure that the corrupting influence of unchecked authority is checked by competing jurisdictions. True freedom flourishes when the father governs his home, the elders govern the church, and local magistrates govern the city, all acting in obedience to the immutable standards of God's law. This structure helps to prevent the rise of a singular, oppressive tyrant, ideology, or bureaucracy and encourages the development of localized responsibility and social order.

1.6 - Citizenship and Voting

Citizenship and voting rights belong only to those who profess faith in the Triune God of Christianity as laid out in the Apostles' Creed, and are baptized into His covenant (Ex. 12:48–49; Ruth 1:16–17). Dual loyalties such as dual citizenship are unlawful, for no man can serve two

masters (Matt. 6:24). Voting should be conducted at the household level (Gen 17:1-14; 1 Cor 1:16; Acts 16:15; Josh 24:15).

A nation is a covenantal body, and the privilege of self-governance must be reserved for those who are members of that covenant. Only those who bow the knee to Jesus Christ and acknowledge the authority of His Word are fit to participate in the legislative life of a Christian nation. To grant the franchise to those who are in open rebellion against the God of the Bible is to invite the destruction of the nation's moral and legal foundations. Citizenship is not a universal entitlement for the ungodly, but a sacred trust for the faithful.

Furthermore, we reject the individualistic, atomized view of voting that has contributed to our current political decay. We recognize the biblical principle of headship and the household as the primary political unit. By conducting voting at the household level, we restore the family to its proper place of influence and accountability. We also demand that our citizens owe undivided loyalty to the nation; to hold dual citizenship is to maintain conflicting allegiances, which fundamentally undermines the security and cohesion of the covenantal body.

1.7 - Oath of Office

All public officers should affirm their covenantal responsibilities and their loyalty to Christ's absolute Kingship by an oath of office, i.e. affirmation, pledging faithfulness to His infallible, revealed, covenantal Word. (Deut 6:13; 10:20; 29:14 in context of chapters 29-31; 2 Kings 11:4; 25:24; Eccl 5:4-5; Jer 12:16; Ezek 17:13,16-19.)

The oath of office is not a mere formality; it is a solemn vow made before God, binding the magistrate to the requirements of the divine Law. By swearing to uphold the Word of God as the supreme standard, the official acknowledges that his power is not absolute, but is strictly limited by the covenant of the Almighty. This affirmation serves as a barrier against the prideful ambition of the ruler, reminding him that he will one day give an account to the ultimate Judge of all nations.

We reject secular, humanist oaths that place the constitution or the people above the sovereignty of God. An official who refuses to pledge faithfulness to the infallible Word of God is fundamentally unqualified to exercise the power of the sword. The oath provides the basis for holding magistrates accountable; when they depart from the biblical standard, they are in breach of their covenantal duties, and they must be removed from their position for their betrayal of the Law of God and the trust of the people.

1.8 - State Sovereignty and Secession

States retain the right of self-government under God's law. Secession is lawful when higher authorities break covenant and defy God's justice (Ps. 2:10-12; 1 Kings 12:16).

Sovereignty belongs to God alone, and He has ordained the state as a limited minister. When a centralized authority systematically breaks the covenant and violates the divine Law, it loses its moral legitimacy to govern. In such instances, lower magistrates and local states have not only the right, but the duty to interpose and, if necessary, withdraw from the corrupt confederation.

The right of secession is a safeguard against the unchecked expansion of tyrannical power that ignores the rights of local populations.

Secession is not an act of lawlessness, but a desperate and necessary measure to restore justice and adherence to the Law of God. If the national center becomes a vehicle for rebellion against the King of Kings, the lower jurisdictions must separate to protect their own people and preserve the integrity of their own covenantal life. This serves as a vital check, ensuring that those in power remember that their authority is conditional and limited, contingent upon their faithfulness to the Lordship of Christ and the requirements of His revealed Law.

1.9 - Public and Private False Worship

The state cannot compel saving faith, but it must preserve liberty of conscience before God (Rom. 14:12). Public idolatry and the promotion of false gods corrupt society and therefore warrant civil penalties (Ps. 33:12; Prov. 14:34).

The state lacks the authority to command the regeneration of the heart, which is the exclusive work of the Holy Spirit. However, the state has a responsibility to protect the public peace from the corrupting influence of idolatry. Public false worship and the promotion of false gods that directly undermine the foundations of a Christian society are not matters of private indifference; they act as a spiritual poison that invites divine wrath upon the nation. Therefore, the magistrate must restrain the public display of such corruptions to maintain the moral order of the land.

Preserving the liberty of conscience means protecting the freedom of the individual to worship according to the convictions of his heart, provided that such worship does not result in the subversion of the public moral law. While we do not seek to force hypocritical displays of faith, we cannot permit the state to become an arena for the public glorification of idols. A nation that tolerates and encourages the worship of false gods forfeits its claim to divine blessing, and it is the duty of the civil authorities to guard the public square against such destructive influences.

1.10 - Confronting the Synagogue of Satan

Christian government must recognize that Judaism is overtly anti-Christian and a “synagogue of Satan” (Rev. 2:9, 3:9). We oppose its disproportionate influence which corrupts our media and culture, manipulates our financial system through usury (Ex. 22:25), and subverts our foreign policy to serve the interests of Israel, a hostile foreign state, all while seeking to undermine our nation’s Christian foundations through demographic replacement.

We recognize the biblical reality that those who reject the Messiah and cling to the traditions of men are in direct opposition to the Kingdom of God. The modern political and cultural influence of this worldview has been a corrosive force, systematically dismantling the Christian civilization that was built by our ancestors. We refuse to accept the narrative that this influence is beyond reproach; it is our duty to identify and confront the mechanisms—whether in finance, media, or policy—by which this anti-Christian spirit seeks to destabilize our nation.

The disproportionate grip this ideology holds on our financial system, characterized by the sin of usury, enslaves our people and keeps our nation in perpetual debt. Furthermore, we reject the influence that dictates our foreign policy in favor of a foreign state, often at the expense of our

own citizens and our own national interests. This subversion, paired with the active promotion of policies that aim to dismantle our demographic and cultural homogeneity, is a deliberate assault on our Christian future. We call for the full restoration of a nation governed solely for the benefit of its Christian people.

1.11 - National Defense and Just War

The primary role of the military in a Christian nation is the protection of the people and the integrity of the land. Defensive war is a legitimate exercise of the magistrate's sword to restrain foreign aggression and preserve the lives of the citizenry. However, wars of conquest, ideological expansion, or imperial ambition are strictly forbidden, as they ignore the biblical boundaries of nations and waste the lives of the people (Deut. 20; Rom. 12:18).

A just war must be characterized by necessity, proportionality, and a clear goal of restoring a stable peace. We reject the modern practice of endless conflicts in support of foreign regimes and globalist agendas. Our defense policy must be oriented toward the defense of the home and the security of our covenantal household. By maintaining a limited, strictly defensive posture, we protect our nation from the moral and financial ruin that follows from becoming an empire that ignores the limits placed by God upon civil power.

1.12 - Immigration

Nations are covenantal households of shared language, lineage, land, religion, law, and culture (Deut. 4:5–8; Acts 17:26). Immigration laws should protect the Christian nation's citizens and cultural integrity, and immigrants must assimilate into the nation's beliefs and way of life (Ruth 1:16–17).

Nations are not merely collections of individuals living under a contract, but distinct peoples with a common history, faith, and culture. Immigration must be managed in a way that preserves the integrity of this covenantal household. The influx of populations that do not share our Christian faith, language, or culture threatens to fracture the national body. Therefore, we maintain that immigration must be highly selective, favoring those who are willing to completely assimilate into the historic Christian character of our nation.

Assimilation is not merely the adoption of a language; it is the integration into the religious and cultural life of the people. Those who come into our land must respect the Christian foundations upon which it stands. We reject the modern, multiculturalist view that insists on the fragmentation of our national identity. We demand that immigration laws prioritize the security, cultural continuity, and social unity of the existing citizens, treating the nation as a protected inheritance to be handed down to our posterity.

1.13 - Incentivized Mass Migration

Immigration must not be subsidized or incentivized by state-funded welfare, healthcare, transportation, or housing, but should come only through private sponsorship. Encouraging mass immigration for the purpose of demographic change, electoral advantage, and the destruction of national identity is Neo-Marxist warfare against the citizens and institutions of the United States. (Lev. 19:9–10; 2 Thess. 3:10; 1 Sam. 8:10–18).

The use of state resources to facilitate the arrival and settlement of migrants is a profound betrayal of the citizens who pay those taxes. Welfare and state services act as a magnet for those who do not possess the necessary commitment to the host nation. We demand an immediate end to all state-funded incentives for migration. Any entry into our nation must be facilitated by private sponsorship, ensuring that the burden of settlement falls on the sponsors, not the taxpayer.

Furthermore, the promotion of mass immigration as a tool for social engineering is a form of warfare. Those who seek to use migration to alter the demographic makeup of our nation, primarily to secure electoral dominance or to undermine the influence of our traditional heritage, are enemies of our national order. This is a deliberate effort to destroy the social cohesion that is necessary for a Christian society to flourish. We identify this agenda for what it is—a radical, Neo-Marxist strategy to displace the historic population and dismantle the foundations of our country.

1.14 - Borders and Border Security

God ordains distinct nations with defined boundaries; civil rulers must secure those borders against invasion, lawless migration, and trafficking (Num. 34:1–12; Deut. 19:14; Acts 17:26; Neh. 4:7–9).

The existence of distinct nations with defined territorial boundaries is a creation ordinance, not a human invention. Civil rulers are strictly tasked by God with the responsibility of securing these borders to protect the peace and safety of the people. A nation that fails to control who enters its borders ceases to be a nation in any meaningful sense. The state of our borders under the Biden administration was a direct violation of the magistrate's duty to serve as the protector of the public.

Securing the borders is necessary to prevent not only illegal migration but also the scourge of human trafficking and the invasion of organized crime. We advocate for the robust defense of our sovereignty through the enforcement of law and the construction of physical barriers where necessary. The safety of the citizens and the sanctity of the national home must take precedence over all internationalist pressures or sentimental appeals that ignore the biblical reality of national borders.

2 - Sanctity of Life

Human life, created in God's image, must be protected from conception to natural death (Gen. 1:27; Ex. 20:13). Civil law must forbid the shedding of innocent blood and punish all who commit it.

2.1 – Abortion

Abortion is murder and must be treated as such by civil law (Ex. 21:22–25). A godly society protects its most vulnerable, not destroys them.

Abortion is the intentional killing of a human person, an act that screams for justice from the throne of God. Under the standard of biblical law, the death of a pre-born child is a capital crime, and it must be treated as such by the civil magistrate. There is no legitimate legal or social justification for the termination of a pregnancy; to allow it is to become complicit in the shedding of innocent blood.

The state has a moral obligation to eradicate this evil from the land. A society that views the slaughter of its own children as a "right" or a "healthcare service" is a society that has surrendered its humanity. By criminalizing abortion and prosecuting those involved in it, we defend the most basic human right—the right to life—and turn our nation back toward the paths of righteousness.

2.2 – Euthanasia

The killing of the elderly, infirm, or suffering is rebellion against God's sovereignty over life (Job 1:21). Euthanasia is murder by another name.

Life belongs to God, who alone has the authority to give it and the prerogative to take it. The modern push for "mercy killing" is a fraudulent attempt to justify the sin of murder under the guise of compassion. Whether it is directed at the elderly, the sick, or those experiencing physical or mental suffering, euthanasia is a direct attack on the divine order and an admission that we have lost the will to care for our own.

A culture that embraces euthanasia has fundamentally rejected the meaning of suffering and the dignity of human existence. It treats human beings as disposable objects that lose their value when they become "inconvenient" or "unproductive." We must affirm that every stage of human life, even in the midst of decay and weakness, is purposeful. The law must stand as an absolute barrier against the culture of death, ensuring that no man is granted the power to play God over the lives of others.

2.3 - Infanticide

Infanticide, like child sacrifice, pollutes the land and calls down God's judgment (Lev. 18:21; Num. 35:33). It must be outlawed with the strongest penalties.

Infanticide is the most grotesque manifestation of human rebellion against the Creator. Just as the ancient cultures surrounding Israel sacrificed their children to appease idols, our modern, secularized culture is normalizing the destruction of life in ways that will inevitably bring the wrath of God upon our land. There is no distinction between the sacrifice of a child to a false god and the termination of a child to satisfy personal autonomy; both are acts of murder that pollute the soil on which we live.

We demand that the law treat infanticide with the utmost severity, recognizing that the blood of the children cries out for justice. A nation that tolerates the slaughter of its own offspring has no moral standing and no hope for survival. By outlawing this practice and imposing the strongest possible penalties, we demonstrate our repentance and our dedication to the preservation of God's creation.

2.4 - Eugenics & Fetal Tissue Research

Manipulating life through eugenics or experimenting on the unborn is wicked (Ps. 139:13–16). Man must not usurp God's prerogative over His creation.

The attempt to "improve" humanity or to utilize human life for scientific advancement through eugenics or fetal experimentation is a profound act of hubris. Man is not the author of life, and he possesses no authority to manipulate the genetic makeup of his fellow man or to treat the unborn as mere laboratory material. Such practices treat image-bearers as products to be optimized or consumed, a view that is fundamentally incompatible with the Christian understanding of human worth.

We condemn the scientific community and the state when they participate in these wicked experiments. The sanctity of life is not subject to the advancements of technology or the demands of research. God is the sovereign architect of every individual, and any effort to usurp His prerogative—be it through eugenics or the harvesting of fetal tissue—must be completely prohibited. We stand for the protection of the unborn as persons, not as biological resources for human gain.

2.5 - Capital Punishment

Murder and other capital crimes require the death penalty (Gen. 9:6). This upholds the sanctity of life by affirming God's justice.

Capital punishment is not a violation of the sanctity of life; it is the ultimate affirmation of it. By requiring the life of the murderer, the law demonstrates that human life is so precious that its unjust taking can only be balanced by the forfeiture of the offender's life. This is the command of God, given long before the Mosaic Law and binding on all nations, designed to restrain violence and maintain social order.

Refusal to execute murderers devalues the victim's life and denies the authority of God's Law. The justice system must be focused on restoration and retribution, not rehabilitation or soft leniency. The certain and swift application of the death penalty for capital crimes serves as a deterrent to evil and a sign that the society takes the Image of God with the seriousness He demands.

2.6 - Health and Food

God cares for the whole person, body and soul, and Christians must steward their health for His glory (3 John 2; Matt. 4:23). Civil government must not compel healthcare choices or collude with industries that poison the people through harmful foods, chemicals, and false medicine, but families and churches should promote godly health practices rooted in creation order and truth.

Stewardship of the body is a spiritual duty. We recognize that health is a blessing to be protected through natural, godly practices that honor the design of creation. The modern healthcare system has often become an engine of state-sponsored poisoning, colluding with powerful industrial interests to promote chemical-laden foods and harmful pharmaceuticals. We reject any attempt by the civil magistrate to mandate medical procedures, vaccines, or treatments, as these are gross violations of the individual's liberty and stewardship before God.

Instead, we call for a restoration of health practices based on truth and creation order. Families and local churches must take the lead in education and care, rejecting the bureaucratic, state-dependent models of medicine that have proven so destructive to the people's health. By encouraging self-reliance and the pursuit of clean, natural, and honest health practices, we ensure that our nation is robust, vibrant, and capable of fulfilling its calling to glorify God in every sphere of life.

3 - Family and Marriage

The family is the first and most basic government ordained by God (Gen. 1:28; 2:24). Marriage is a covenant union between one man and one woman under God's law (Matt. 19:4–6).

3.1 – Marriage

Marriage is a sacred covenant between a man and a woman. Because it is ordained by God, it is sacred and cannot be redefined by man or the state. It must be protected from all perversions of God's design.

Marriage is the foundational institution of society, established by God in creation as a permanent, covenantal bond between one man and one woman. It is not a contract that can be redefined, altered, or expanded by the state. The state does not create marriage; it is merely tasked with the duty of recognizing and protecting what God has already instituted. Any attempt to legalize unions that contradict this divine design is an act of rebellion against the Creator.

The health of the nation depends upon the strength of its marriages. By protecting marriage from all perversions, including the normalization of non-traditional unions, we preserve the social, psychological, and spiritual environment necessary for the raising of godly children. We must firmly reject the legal and cultural attempts to dissolve the distinction between the sexes, upholding instead the sacred, complementary nature of the husband and wife as a witness to the faithfulness of Christ and His Church.

3.2 - Homosexuality & Gender

Homosexual behavior and gender denial are sins against God's created order and evidence of a confused culture (Rom. 1:26–27). Civil law must affirm the existence of two genders, male and female, and never celebrate or legitimize such practices.

Homosexual behavior is a manifest departure from the created order and a grave moral disorder that undermines the very possibility of the covenantal family. When a culture begins to celebrate and validate such behaviors, it displays the judgment of God, who has given that society over to its own delusions. We reject the modern demand to acknowledge "alternative" identities, as there is no such thing as gender fluidly; there is only the biological reality of male and female, established at birth by God.

The civil law must be used to uphold the truth of creation, not to facilitate the delusions of a confused culture. We demand that the state cease all support for the normalization of these sins

and that it affirm the binary reality of the sexes in all public policy. By refusing to lend the authority of law to these perversions, we fulfill the state's obligation to foster a culture that respects the Law of God and protects the social fabric from the destructive consequences of sexual rebellion.

3.3 - Opposition to Feminism

The feminist movement is an anti-Christian rebellion against God's created order (1 Tim. 2:11-14; 5:14; Tit. 2:3-5; Gen. 1:28; 1 Cor. 14:35) that destroys the family by turning women against their sacred roles as wives and mothers, fueling abortion, and fostering conflict between the sexes.

Feminism is fundamentally a Marxist movement designed to destroy the structure of the patriarchal family, which is the primary obstacle to the totalizing power of the state. By inciting women to abandon their God-given roles as guardians of the hearth, nurturers, and helpers, feminism creates a vacuum that is filled by state dependency and social disorder. It is an ideology of envy that replaces the harmony of complementarity with the chaos of conflict, ultimately resulting in the destruction of the family unit.

We seek the restoration of the biblical roles of men and women. We honor the woman who embraces her vocation as a wife and mother, recognizing that the strength of the nation is built upon the domestic stability that only this arrangement provides. The feminist project, which advocates for the "liberation" of women from their creation, is actually an enslavement to the state and the pursuit of careerist idolatry. We oppose this rebellion, advocating for a culture that celebrates the unique, God-ordained authority and responsibility of the sexes.

3.4 - Parental Rights

The state must affirm the role and authority of parents as the God-ordained guardians of children (Eph. 6:4).

Parents are the primary agents of their children's upbringing, a responsibility that is directly delegated to them by God Himself. No civil institution, school, or bureaucratic agency has the right to interfere with the parents' authority to train, educate, and discipline their children in the fear and admonition of the Lord. The state is not the parent of the child, and any attempt to assume that role is an act of tyranny that disrupts the divine order of the family.

We demand the full legal protection of parental rights. The state must respect the parents' right to guide their children's intellectual and moral development without the intrusion of state-mandated curricula or ideological conditioning. By upholding this jurisdiction, we ensure that families can fulfill their duty to produce a generation that loves God and respects His Law, secure from the corrupting influence of a state that seeks to indoctrinate them into its own humanistic worldview.

3.5 – Adoption

Adoption should be permitted only to covenantally faithful families. All children deserve both a mother and a father (Gen. 2:18–24; Deut. 6:6–7; Ps. 127:3–5; Eph. 6:1–4; 1 Tim. 5:8).

Adoption is a sacred duty to provide for those without parents, and it must be conducted in accordance with the design of creation. A child is best served when placed into a home that mirrors the covenantal structure ordained by God—that is, a home with a faithful father and mother. To prioritize the "rights" of adults over the well-being of the child by placing them in non-traditional or non-covenantal households is a failure of our responsibility to the next generation.

We believe that adoption should be managed by the church and the community, rather than by state bureaucracies that have demonstrated a blatant disregard for biblical standards. By limiting adoption to households that are committed to the Triune God, we ensure that these children are raised in an environment that reinforces the values of faith, virtue, and order. Every child deserves the stability of the traditional family, and we must structure our laws and practices to prioritize this ideal above all secular social experiments.

Education

Education belongs to parents under God, not to the state (Deut. 6:7; Eph. 6:4). The fear of the Lord is the foundation of all true knowledge (Prov. 1:7).

4.1 - Rights of Parents

Parents have full authority to oversee their children's instruction. State mandates and curricula are tyranny against family government.

The education of a child is an extension of the authority of the parents, not an obligation of the state. Parents have the God-given duty to curate the knowledge, worldview, and moral formation of their children. Any state-imposed curriculum, testing requirement, or mandate is a direct assault on the family's jurisdiction and an attempt to force the state's humanistic agenda upon the minds of the next generation. We reject the notion that the government has any role in the intellectual upbringing of our youth.

We call for the complete liberation of the family from the state's educational grasp. Parents must be free to choose, develop, and supervise the instruction of their children without fear of legal reprisal or social stigma. The state's monopoly on education is a tool for indoctrination and the destruction of individual responsibility. By returning the full authority over education to the parents, we restore the foundational liberty that is required for a free and Christian nation to sustain itself across generations.

4.2 - Privatization of Education

All education for children should be funded and governed privately, through families, churches, and voluntary associations, ending state monopolies and compulsory taxation for schooling (Deut. 6:7; Gal. 6:5; 1 Sam. 8:10–18). Until this ideal can be attained of all education being privatized, we support the incremental improvement of school choice programs that give parents the freedom to choose the best type of Christian education for their children.

State-funded and state-controlled education is a moral and economic failure. It is funded through the unjust seizure of private property—taxation—and used to propagate ideologies that are hostile to the faith. We advocate for the complete privatization of all educational institutions, returning the governance of instruction to the local family, the church, and voluntary associations. Education is a service that should be provided through the free market of ideas and values, not through the coercive apparatus of the state.

Until the ideal of total privatization is realized, we support school choice programs as a necessary, intermediate step to break the state's monopoly. Such initiatives provide parents with the ability to escape the decaying public system and direct their resources toward schools that align with their commitment to Christ. However, our ultimate objective remains the complete separation of state and school, ensuring that education is once again a private, covenantal endeavor that is not subject to the corruption of the political arena.

4.3 - Elimination of the Department of Education

Because Scripture gives civil government no authority over education, the Department of Education must be abolished, restoring jurisdiction to families and local communities (Deut. 6:7; Matt. 22:21; Rom. 13:1–4).

The Department of Education is an unconstitutional and unbiblical monument to the arrogance of the state. Scripture does not grant the civil magistrate any authority to educate children, establish curricula, or oversee the pedagogical development of the citizenry. By assuming this role, the federal government has institutionalized the indoctrination of our children, ensuring that the next generation is shaped by the bureaucratic preferences of the ruling class rather than the revealed truth of the Word of God.

We demand the immediate abolition of the Department of Education. This will strip away the federal influence over our local schools, returning the authority to the level where it truly belongs: the family. The dismantling of this institution is a critical step in restoring the decentralization of power and the liberty of the parents to raise their children free from the meddling of distant, secularizing bureaucrats who have no love for the faith or the sovereignty of the family.

4.4 - Critical Theory & DEI

Critical Theory and DEI are anti-Christian ideologies rooted in envy and Marxism and unbelief. These ideologies are inherently destructive of individualism, enterprise, responsibility, borders, dominion and national unity and must be rejected in favor of Biblical truth (Col. 2:8).

Critical Theory and Diversity, Equity, and Inclusion (DEI) initiatives are the modern manifestation of Marxist class warfare, adapted to target the foundations of Western Christian civilization. They promote a worldview of victimhood and envy, constantly pitting groups against one another based on identity, rather than evaluating individuals according to the righteous standards of God's Law. These ideologies are essentially atheistic, as they substitute the objective truth of God's Word with the subjective grievances of the oppressor-oppressed dichotomy.

We reject these divisive and destructive frameworks in their entirety. They are not merely social tools; they are spiritual errors that undermine the very concepts of justice, merit, and personal responsibility. Instead, we advocate for the biblical view of man—created by God, accountable to God, and possessing inherent value that is not derived from group identity. We must replace these Marxist distortions with a rigorous adherence to Biblical truth, which teaches the dignity of work, the importance of order, and the necessity of national unity under the Law of God.

4.5 - Christian Curriculum

A faithful education is Christ-centered, grounding students in Scripture, sound doctrine, logic, rhetoric, mathematics, the true history of Western civilization, and the principles of lawful dominion—such as the American founding, liberty under law, and freedom of enterprise—while explicitly rejecting the Marxist, egalitarian, and atheistic ideologies that distort history and incite class and race conflict (Deut. 6:6–7; Ps. 78:4–7; Prov. 1:7; Col. 2:8).

True education is the process of training children to think God's thoughts after Him. A Christian curriculum must be rooted in the sovereignty of Christ and the authority of the Scriptures, serving as the lens through which every subject—from mathematics to history—is interpreted. By teaching logic and rhetoric alongside sound doctrine, we empower the student to discern truth from the lies of the age, equipping them for the calling of dominion and the exercise of godly citizenship.

We must reclaim the history of our people, teaching our children that the foundations of Western civilization are tied to the Christian faith. We reject the revisionist histories that portray our past as a tale of exploitation and shame, as well as the egalitarian ideologies that demand we apologize for the successes of our heritage. Instead, we focus on the virtues of liberty under law and the freedom of enterprise, preparing the next generation to be builders of a culture that thrives on responsibility, truth, and the pursuit of righteousness.

5 - Justice, Order, and Society

Civil government is ordained of God to maintain social order, punish evil, and praise the good according to God's law (Rom. 13:3–4; 1 Pet. 2:14). Sin belongs under the care of church and family, while crimes fall under civil authority.

5.1 – Liberty

True liberty is found only in obedience to God's law (James 1:25). The quest for autonomy apart from God results in enslavement to sin, self, and all types of anti-Christian systems and worldviews.

The modern conception of liberty as "the freedom to do whatever one wants" is a lie that leads to bondage. True liberty is not the absence of restraint, but the freedom to live as God intended. It is found exclusively in the joyful obedience to the Law of God. When people attempt to seize autonomy from their Creator, they do not gain freedom; they merely exchange the gentle yoke of Christ for the heavy, crushing chains of sin, passion, and eventually, the tyranny of the state.

We affirm that a free society is one that is constrained by the Law of God. When the populace is internally disciplined by the Spirit and externally governed by the moral standards of the Scriptures, they require very little state control. Conversely, a society that rejects God's law will always succumb to increasing state intervention. Therefore, our commitment to liberty is intrinsically linked to our commitment to the Law of God, as it is the only path that protects the individual from the enslavement of his own corruption.

5.2 - Difference Between Sins and Crimes

All crimes (as defined by God) are sins, but not all sins are crimes. Civil penalties are reserved for acts that harm life, property, or covenant order, as defined by Scripture (Ex. 21–22).

The state is not the church, and it does not possess the authority to punish every act of sin. We distinguish between sins that are primarily moral or spiritual failures—which fall under the disciplinary jurisdiction of the family and the church—and crimes that are physical injuries to the life, property, or established peace of the community. Civil penalties are limited to these external violations, ensuring that the state does not overreach into the domain of the conscience.

This distinction prevents the rise of a police state that monitors and punishes private thoughts or behaviors. The civil magistrate's role is strictly confined to the administration of justice for public, harmful acts. By reserving the punishment of private, internal sins for the church and family, we maintain the integrity of our jurisdictions, protecting the individual from the state's encroachment while ensuring that the public order remains protected against criminal conduct that disrupts the community.

5.3 - Penalties for Crimes

Civil penalties must fit the crime following the just principles of similar measure, restitution, and restoration (Ex. 22:1–15). Capital punishment must only be used when biblically warranted (Gen. 9:6).

Justice is not found in arbitrary sentencing or the whims of a judge. It is found in the biblical principles of *lex talionis*—the law of retaliation—which ensures that the penalty is proportionate to the crime. This means that restitution is the primary goal, requiring the offender to restore what he has stolen or compensate for the damage he has caused. The victim-centered approach of biblical law ensures that justice is served through actual restoration rather than mere punitive detention.

Capital punishment serves as the necessary, terminal point for crimes that have irreparably destroyed the Image of God. Murder, as a capital offense, demands the forfeiture of the murderer's life as the only just compensation for the victim. By strictly adhering to these principles of measure and restitution, we uphold the value of the victim, restrain the violent criminal, and prevent the injustice of a system that favors the offender over the peace and order of the law-abiding community.

5.4 - Prison Reform

Long-term imprisonment is pagan and unjust. Restitution and biblically defined punishments uphold true justice.

The modern reliance on long-term imprisonment as the primary tool of justice is a pagan practice that fails to provide restitution to the victim or proper reformation for the offender. Keeping a criminal in a cage at the taxpayer's expense for years does not satisfy the requirements of justice. It does not restore the property or the loss suffered by the victim, and it often serves only to facilitate the professionalization of criminal behavior among the incarcerated.

We advocate for a justice system that prioritizes restitution, manual labor, and corporal punishment where appropriate, aiming to resolve the debt the criminal owes to society and the victim. By rejecting the culture of long-term prison, we reduce the burden on the taxpayer and return the criminal to the path of responsibility and work. Justice should be swift and decisive, providing closure to the victim and clarity to the offender, rather than creating a permanent class of prisoners who are disconnected from the productive life of the nation.

5.5 - Right to Property

Private property is a divine right that civil rulers must protect (Ex. 20:15). Eminent domain and unjust seizure violate God's law.

Property is an extension of the person, a means of exercising dominion over creation as commanded by God. The right to own, manage, and dispose of private property is an essential component of human liberty. When the state infringes upon this right, it directly contradicts the eighth commandment, "Thou shalt not steal." Property rights are not a gift from the government, but a divine inheritance that the magistrate is bound to defend with the full force of the law.

Eminent domain—the power of the government to seize private land for public use—is a form of legalized theft. It treats the property of the individual as if it belongs to the collective, ignoring the sacred nature of boundaries established under God's law. We reject all forms of unjust seizure, including overreaching regulation that effectively deprives the owner of his property rights. The government's role is to ensure that the contracts and ownership of the people remain inviolate, not to facilitate the transfer of wealth or land based on political convenience.

5.6 – Pornography

Pornography is obscenity, sin, and criminally harmful; it should be outlawed as a form of public corruption (Matt. 5:28; Ex. 20:14; Prov. 5:3–5, 6:25–29; Eph. 5:3–5; Col. 3:5; 1 Thess. 4:3–5; Job 31:1; Ps. 101:3).

Pornography is a cancer on the soul of the nation. It corrupts the individual, destroys the sanctity of marriage, objectifies the human person, and facilitates the exploitation of the vulnerable. Its proliferation in our society is a sign of deep moral rot, and the state, as the minister of justice, cannot remain indifferent to this form of public obscenity. Allowing the circulation of such filth under the guise of "free speech" is a dereliction of the magistrate's duty to protect the peace and morality of the community.

We advocate for the total prohibition of pornography. Its presence in our public squares, media, and commerce is an act of aggression against the family and a disruption of the public order. A righteous nation must guard its eyes and protect its children from the pervasive influence of this

sexual corruption. By outlawing pornography, we affirm that our society is governed by standards that honor God and protect the purity of the public life.

5.7 – Conscription

Military service must remain voluntary, respecting liberty of conscience (Deut. 20:8). Forced conscription is a form of slavery.

Forced conscription is the ultimate assertion of the state's ownership over the individual. To force a citizen to fight and die for political objectives is to treat him as a tool for the state, violating the principle of voluntary association and individual responsibility before God. We hold that the defense of the nation should rely on the willing commitment of its citizens, who are motivated by their love for their families, their faith, and their homes.

Any war that is so uncompelling that the state must resort to forced labor to staff its military is likely a war that should not be fought. We reject the power of the state to demand the blood of the populace for imperial or globalist agendas. True national defense will always be best served by a volunteer force, whose service is a reflection of their dedication to the people they defend, not the product of a coercive system that views individuals as fodder for the state's ambitions.

5.8 - Right to Bear Arms

The unalienable right of self-defense is grounded in God's law (Ex. 22:2). Citizens must be free to own and carry arms for the protection of family and community against criminals and tyrannical rulers (Neh. 4:18; Luke 22:36).

The right to self-defense is a foundational liberty, rooted in the divine mandate to protect one's own life and the lives of those entrusted to one's care. God's law provides the context for this right, recognizing that the citizen has a duty to provide for his own security when he is threatened. To disarm the citizenry is to invite the criminal and the tyrant to wreak havoc upon the weak and the vulnerable. The ownership of arms is a check against lawlessness and a guarantor of the individual's ability to live securely in his own home.

We reject every attempt to regulate, register, or restrict the bearing of arms. The state's role is to ensure that the sword is wielded against evildoers, not to strip the righteous of the means to protect themselves. A well-armed populace is a necessary component of a free and sovereign nation, as it ensures that the citizens remain masters of their own destiny rather than becoming the helpless subjects of a potentially abusive government. We stand firmly for the right of every law-abiding citizen to possess the tools necessary for his defense.

5.9 - Mental Illness and Care

A just society protects both the community and the truly afflicted, encouraging families, churches, and private institutions to provide compassionate care for the mentally ill, while allowing civil magistrates to restrain those who are violently dangerous or incapable of self-government (Prov. 31:8–9; Mark 5:3–4; Matt. 25:36; Rom. 13:4).

The modern, state-centered approach to mental illness—which relies on psychiatric drugs and the abandonment of the afflicted to the streets—has been a disaster for both the individual and

the community. True care is found within the family, the church, and private institutions that treat the person as an image-bearer rather than a patient to be managed by a clinical bureaucracy. We must restore the role of the community in providing for those who are struggling, offering support that is rooted in compassion and dignity.

At the same time, the magistrate has a responsibility to protect the public from those who are truly dangerous to the community. When mental illness manifests in violence or an incapacity for self-government that threatens the peace, the state must act to restrain the individual. This is a limited, protective function, not an excuse for the state to medicalize social problems. By balancing compassion with the necessary restraint of the violent, we create a system that protects the vulnerable and ensures the safety of the public order.

5.10 - Sanctuary Policies

Civil authorities at every level must uphold, not sabotage, lawful immigration and criminal laws; so-called “sanctuary cities” that shield lawbreakers and illegal aliens from just enforcement rebel against God’s ordinance and endanger the innocent (Rom. 13:1–4; Deut. 1:16–17; Prov. 17:15; Acts 17:26).

Sanctuary policies are a flagrant rejection of the rule of law and an act of rebellion against the God-ordained authority of the state. When local jurisdictions refuse to enforce the law and shield those who have entered or acted in violation of it, they are complicit in the destabilization of the community. This undermines the covenant of the nation and directly endangers the innocent citizens who look to their leaders for the maintenance of justice and order.

Justice requires that the law be applied equally and without exception. By shielding lawbreakers, sanctuary cities provide a refuge for criminality and invite the degradation of the national security. We demand that every level of government fulfill its duty to uphold the law, without exception. Any official who facilitates the violation of national sovereignty and criminal justice through the refusal to enforce the law is in breach of their oath and should be held fully accountable for the harm they cause to the nation.

5.11 - Repeat Offenders and Leniency

Revolving-door policies that quickly release habitual criminals, excuse violence, and refuse to punish wickedness pervert justice; penalties must be swift, proportionate, and certain to protect victims and restrain evildoers (Eccl. 8:11; Prov. 17:15; 21:15; Rom. 13:3–4).

The culture of leniency that permeates our justice system is an invitation to further lawlessness. When criminals are consistently released, given reduced sentences, or excused for their violence, it sends the message that wickedness will not be met with firm judgment. This perversion of justice is a direct insult to the victims and a threat to the safety of the community. The purpose of the law is to restrain the evildoer, and a “revolving-door” system utterly fails this fundamental requirement.

We call for a return to a justice system that is swift, proportionate, and certain in its application. Habitual offenders must be met with severe penalties that reflect the cumulative weight of their rebellion against the law. By removing the culture of leniency, we provide a deterrent to future

crime and ensure that the primary focus of the law is the protection of the innocent. Justice must be uncompromising, for God Himself does not clear the guilty, and neither should the magistrates who bear His sword.

5.12 - Election Integrity and Constitutional Order

Civil rulers must safeguard honest elections and constitutional structures—such as the Electoral College and an independent Supreme Court—from manipulation, fraud, and partisan power-grabs, ensuring that authority is selected and exercised with impartiality and just weights and measures (Ex. 18:21; Deut. 16:18–20; Prov. 11:1; 20:10).

The integrity of our electoral process is the gatekeeper of our national sovereignty. When the voting process is undermined by fraud, manipulation, or partisan interference, the entire structure of self-governance is compromised. We demand the implementation of rigorous safeguards—such as secure identification, transparent auditing, and strict chain-of-custody protocols—to ensure that the selection of our leaders is conducted with the justice and impartiality that God demands of those in authority.

We also uphold the constitutional structures that were designed to check the concentration of power and prevent the tyranny of the majority. The Electoral College and an independent judiciary are essential tools for maintaining the balance and longevity of our system. These structures must be protected from those who wish to weaken them in order to centralize power. By ensuring just weights and measures in our elections and upholding the constitutional framework, we preserve the authority of the people and the stability of the nation against those who seek to manipulate the mechanisms of power for their own gain.

5.13 - Suppressing Social Media's Societal Corruption

Social media has become a public engine of idolatry, sexual immorality, slander, envy, and rebellion that corrupts covenant children, undermines parental authority, and fractures the peace, trust, and unity of the nation (Deut. 13:1–11; Ex. 20:14–17; 1 Cor. 15:33). Civil magistrates must outlaw social media use for minors and restrain its public abuses in order to protect families, preserve public morality, and uphold social order under Christ's lordship (Rom. 13:3–4; Prov. 22:6).

Social media is not a neutral platform; it is a digital engine of chaos that actively promotes idolatry, envy, and sexual immorality. It has become a primary tool for the corruption of our children, bypassing parental authority and introducing them to a world of rebellion and confusion. The impact of these platforms on the peace, trust, and moral cohesion of the nation is catastrophic, creating a fragmented society where truth is replaced by outrage and slander.

We call upon the civil magistrate to exercise its responsibility to preserve the public morality by outlawing the use of social media for minors. Furthermore, we demand that the public abuses of these platforms be restrained through the application of law to protect the family and the unity of the nation. It is the duty of the state to shield the covenant children from the influence of these engines of rebellion, ensuring that our society remains a place where truth, respect, and order under the lordship of Christ can actually thrive.

Foreign Policy

Civil rulers must seek peace and justice, avoiding entangling alliances and imperial ambitions (Prov. 16:7; Zech. 9:10). Aid to others must come through voluntary charity, not coerced taxation (2 Cor. 9:7).

6.1 - Tariffs and Trade

Trade with other nations should generally be encouraged, but must not compromise national security, covenantal integrity, or cultural cohesion (1 Kings 10:22; Neh. 4:7–9).

We support the free exchange of goods between peoples, as it encourages productivity and the growth of prosperity. However, economic interactions must never be prioritized over the security of our nation or the integrity of our culture. We reject any trade deal or globalist economic system that renders us dependent upon hostile powers or forces our economy to serve interests that are antithetical to our own national health.

Our trade policy must be managed to protect the essential industries that sustain our nation, ensuring that we are not vulnerable to the influence or coercion of our enemies. Trade is a tool for the blessing of our own citizens, and it should be regulated to ensure that it promotes our national security and cultural unity. By carefully balancing our economic interests with the higher requirements of the covenantal nation, we ensure that we remain a self-sufficient, prosperous people who are not compromised by foreign dependencies.

6.2 - Treaties and Defensive Alliances

Foreign policy, treaties and defensive alliances may be made only to protect our own people and territory, must be limited and transparent, and may never obligate our nation to fight unjust wars, prefer foreign interests over American households, or submit to ungodly laws (Deut. 7:2; Josh. 9:14–20; Isa. 30:1–3; 1 Tim. 5:8).

Treaties and alliances are legitimate only insofar as they contribute to the direct defense of our own people and territory. We reject the current practice of making extensive, open-ended commitments that involve our nation in the internal conflicts or globalist designs of other powers. Every commitment we make to another nation must be transparent, limited in scope, and focused on our national security; it must never be used to override our own sovereignty or subject us to the authority of international law.

We refuse to accept any treaty that would compel us to fight wars that do not directly threaten our own soil, or that prioritize the interests of a foreign power over the welfare of our own households. Our allegiance is to the Lordship of Christ and the protection of the covenantal nation; therefore, any agreement that would require us to sacrifice our resources or our people for the sake of an ungodly cause is illegitimate. We advocate for a foreign policy that is cautious, principled, and strictly aligned with the defense of our own people.

6.3 - The UN, ICC, and Other International Organizations

America must not surrender God-given national sovereignty to supranational bodies such as the UN, ICC, NATO-style bureaucracies, or similar organizations, for these humanistic confederacies seek a new Babel, place man's law above Christ's kingship, and entangle our

nation in globalist agendas contrary to our own welfare (Gen. 11:1–9; Ps. 2:1–3; Isa. 33:22; Acts 17:26).

Supranational bodies like the UN and ICC are modern iterations of the Tower of Babel—humanistic confederacies that seek to place themselves above the authority of God and the sovereignty of the individual nation. These organizations operate on the delusion that man can create a peaceful world order apart from the Law of God. By entangling our nation in these globalist structures, we surrender our national self-determination and invite the influence of ideologies that are hostile to the faith.

We demand the total withdrawal from all international organizations that seek to exercise authority over our internal laws or our foreign policy. Our nation is a gift from God, and its sovereignty is not ours to surrender. We will not submit to the dictates of globalist bureaucracies that prioritize humanistic confederacy over the rule of Christ. By reclaiming our independence from these organizations, we protect the integrity of our national life and the freedom of our people to govern themselves according to the Law of God.

6.4 - Regime Change and Nation-Building

The federal power to provide for the common defense does not authorize the pursuit of regime change and nation building abroad which waste our blood and treasure, provoke needless hatred, and meddle in other nations' affairs instead of taking care of our God-given household (Deut. 20:1–4, 10–12; Prov. 26:17; 1 Thess. 4:11; Prov. 14:34).

Regime change and nation-building are hubristic, imperial endeavors that have consistently resulted in disaster for both our own people and the nations we attempt to remake. The federal power to defend the nation is not a mandate to intervene in the affairs of others or to export our culture through the force of the sword. Such actions waste the lives of our soldiers and the treasure of our taxpayers, while provoking hatred and instability that ultimately backfire upon our own national interests.

We hold that the duty of the magistrate is to care for the "household" God has given us. We reject the delusion that our nation has a moral mission to reshape the world in our own image. By turning away from the pursuit of regime change and focusing on the restoration of our own internal integrity, we avoid the traps of empire and fulfill the biblical directive to mind our own business and keep our own house in order. A Christian nation should be an example through its own faithfulness, not a conqueror through the barrel of a gun.

6.5 - Strategic Industry and Supply Chains

Civil rulers must secure the nation's ability to source essential goods such as food, medicine, minerals, energy, steel and defense materials from within our own borders or from trustworthy allies avoiding dependence and enslavement to hostile powers through economic coercion. (Deut. 8:18; Deut. 28:47–48; Prov. 27:23–27; Neh. 4:13–14; 1 Thess. 4:11–12).

National survival requires self-sufficiency in the essential goods that support the life of the people. To be dependent upon hostile foreign powers for food, medicine, energy, or defense materials is to be vulnerable to economic warfare and coercion. Civil rulers have a duty to secure

our supply chains, ensuring that our nation can survive and thrive even in a global environment that may become increasingly hostile to our Christian foundations.

We advocate for the protection and prioritization of strategic industries that are necessary for the functioning of the nation. By incentivizing internal production and diversifying our sources, we break the chains of dependence that have been forged by globalist policies. A nation that cannot provide for its own necessities is not a sovereign nation. We must take the responsibility to cultivate our own resources, strengthen our internal manufacturing, and ensure that our households are secure against the threat of external economic interference.

6.6 - Foreign Aid

The public treasury exists for the benefit of the American taxpayer not to fund foreign regimes or maintain endless subsidies abroad. Foreign aid should be voluntary, exceptional and temporary flowing chiefly through private charity and churches. (Rom. 13:4; 1 Tim. 5:8; Deut. 15:7–11; Gal. 6:10; 2 Cor. 8:13).

The public treasury is a sacred trust, funded by the labor of the people and intended for the protection and welfare of the nation. It is not a slush fund to be distributed to foreign regimes, international organizations, or special interests abroad. Every dollar taken from the taxpayer for foreign aid is a dollar stolen from the people who generated it. We reject the systematic use of tax revenue for the maintenance of foreign subsidies.

Charity is a spiritual obligation, but it must be performed by the institutions God established for that purpose—the family, the church, and the individual. When the state takes on this role, it distorts the nature of giving, replacing the voluntary, sacrificial love of the Christian with the cold, bureaucratic redistribution of the state. We demand an end to all state-funded foreign aid. If we are to help others, it must be through the voluntary, exceptional, and temporary flow of private charity, which honors God and respects the property rights of our citizens.

Freedom of Enterprise

God ordains private property, honest labor, and free exchange (Ex. 20:15; Lev. 25:10). Civil government must protect these rights while avoiding overregulation, redistribution, or favoritism.

7.1 - Private Property

Property rights are sacred and must be protected from theft or unjust seizure (1 Kings 21:1–16). Eminent domain is a form of legalized theft.

Private property is the material expression of individual liberty and the primary sphere of human responsibility. It is a divine gift that the civil authority is sworn to protect, not to compromise. The protection of property rights is essential to the maintenance of an orderly, prosperous society. When the state undermines these rights, it violates the eighth commandment and sets itself against the economic freedom that is necessary for human flourish and stewardship.

We identify eminent domain as a violation of the Law of God and a form of legalized theft. There is no moral justification for the state to seize a citizen's land for the sake of public projects or private gain. We demand that our laws be strictly revised to ensure that the sanctity of private property remains inviolate, serving as a boundary against the overreach of the state and as a confirmation of the individual's role as a steward of God's world.

7.2 - Enforcement of Contracts

Civil rulers must enforce private contracts to uphold justice and trust. Breaking contracts is theft and must be punished (Ps. 15:4).

A stable society is built upon the sanctity of promises. Private contracts are the foundation of trust in the marketplace and the community. When a party enters into an agreement, they bind themselves by their own word, and failure to fulfill that commitment is an act of theft against the other party. The civil magistrate's role is to ensure that these agreements are upheld, punishing those who treat their word as worthless.

We demand that the courts return to their proper duty: the enforcement of the rule of law as applied to contracts. Justice is not served when individuals are permitted to walk away from their obligations with impunity. By ensuring that contracts are enforced, the state fosters an environment of reliability, enterprise, and mutual respect, which are essential components of a society that values the principles of God's Law over the chaos of self-interest.

7.3 - Money and Honest Currency

The Federal Reserve system of fiat money and usury is dishonest and enslaving (Ex. 22:25; Prov. 22:7); God requires just weights and measures (Prov. 11:1). We must abolish the Fed and return to gold and silver as biblical forms of honest money (Gen. 2:11–12; Hag. 2:8).

The Federal Reserve is a mechanism of systemic fraud that debases the currency, enriches the elite, and enslaves the citizenry to debt. It violates the biblical requirement for just weights and measures, replacing the stability of honest money with the instability of fiat currency. This system of inflationary control is a tool of the powerful that systematically erodes the savings of the righteous and transfers wealth to those who control the printing press.

We call for the complete abolition of the Federal Reserve and the restoration of a currency based on gold and silver. Honest money is a prerequisite for a free and prosperous society. By returning to a standard that has intrinsic value, we remove the power of the state and the central bank to manipulate the economy and facilitate the expansion of unbiblical debt. This will protect the integrity of the people's labor and restore the conditions necessary for true, sustainable economic health.

7.4 - Wage and Price Controls

Wage and price controls are distortions of God's providence. Fair wages must arise from free covenant between employer and worker (Matt. 20:1–15).

Wage and price controls are an attempt by the state to impose its own will upon the natural movement of the economy, ignoring the reality of God's providence and the principles of free

exchange. When the government interferes in the setting of prices or wages, it inevitably creates shortages, inefficiency, and corruption. The relationship between the employer and the worker is a private covenant, and it must be left to the individuals involved to reach a fair agreement without the intrusion of the state.

We advocate for a market that is free from state-imposed distortions. Fair wages are those that are determined by the voluntary covenant between parties who understand their own needs and the value of the work being performed. By rejecting all wage and price controls, we trust in the wisdom of the market to allocate resources and compensate labor justly, aligning our economic life with the principles of freedom and stewardship that God has established.

7.5 – Healthcare

Healthcare is the responsibility of family, church, and local community, not centralized bureaucracy (1 Tim. 5:8; Luke 10:33–35). State-run systems are unjust, idolatrous, and key drivers of the affordability crisis.

The modern healthcare system is a product of centralized planning and industrial collusion that has destroyed the personal, local nature of medicine. Healthcare is fundamentally the responsibility of the family, the church, and the local community, not the state. When the government assumes control over healthcare, it creates an idolatrous system that views the individual as a unit to be managed, leading to skyrocketing costs, decreased quality, and a total loss of the personal element that makes care truly compassionate.

We demand the dismantling of the state-run medical establishment and the return of healthcare to the sphere of private responsibility. By allowing the market to function freely and encouraging the formation of local, covenantal care networks, we address the affordability crisis and restore the dignity of the patient. Healthcare should be an expression of the community's care for its own, free from the bureaucratic meddling that has turned it into a source of enslavement and ruin.

7.6 - Drug War

The federal Drug War is unbiblical overreach, punishing private sins like drunkenness with state imprisonment rather than church discipline (Deut. 24:16; Ezek. 18:20; 1 Cor. 5:11–13); it has wasted trillions, jailed millions unjustly, empowered border cartels, eroded liberties via asset forfeiture and raids, and flooded black markets with deadly fentanyl (Prov. 13:11; 1 Sam. 8:11–18). The drug war should be ended and civil penalties should only apply when others are harmed (Ex. 21:22–25).

The federal Drug War has been a catastrophic failure that has violated the limits of civil government and eroded the liberties of the people. It has conflated the commission of a private sin with the commission of a crime, resulting in the unjust incarceration of millions and the destruction of the family unit. The state has no authority to police the personal habits or the sins of the individual; those matters belong to the jurisdiction of the church and the family, which alone possess the means to provide genuine moral discipline and repentance.

Furthermore, this unbiblical overreach has facilitated the rise of powerful cartels and the destruction of our border integrity. It has empowered the state to violate property rights through asset forfeiture and raids, creating a culture of tyranny under the banner of a "war" that can never be won. We advocate for the end of the federal Drug War. Civil penalties should be reserved exclusively for those who cause harm to others—such as through violence or theft—while the internal struggle against personal sin is returned to the jurisdiction of the church and the home.

National Debt and Fiscal Responsibility

The borrower is slave to the lender (Prov. 22:7). Civil government must practice honest stewardship, refusing to enslave future generations with debt.

8.1 – Taxation

Taxation must be simple, flat, and limited, patterned after God's tithe (Mal. 3:10). Progressive taxation is theft and breeds envy (1 Sam. 8:10–18).

The current system of taxation is a punitive, overly complex tool for social engineering that penalizes success and breeds resentment. Progressive taxation is an act of state-sanctioned theft, designed to incite class envy and facilitate the redistribution of wealth. Such systems are contrary to the biblical principle of justice, which requires impartiality and the protection of the fruits of one's honest labor.

We advocate for a simple, flat tax that is limited in its scope, modeled after the concept of the tithe. By requiring everyone to pay the same proportional share, we eliminate the corruption of the code and the manipulation of the political class. Taxation should be a limited requirement for the support of the state's necessary, biblically authorized functions, not an opportunity to plunder the productive members of society. A simple, flat tax restores transparency and honesty to our fiscal life.

8.2 - Social Security & Welfare

Families and churches, not the state, must provide for the poor and elderly (1 Tim. 5:1–16; Luke 10:25–37). Welfare statism is theft, idolatry, and destroys responsibility.

The welfare state is a parasite that has replaced the God-ordained institutions of the family and the church with the cold, impersonal power of the government. By usurping the responsibility to care for the poor and the elderly, the state has destroyed the social ties of the community and created a culture of dependency. Welfare statism is an act of idolatry that elevates the state to the role of provider, and it is an act of theft that forces taxpayers to fund a system that produces nothing but dependency and ruin.

We call for the complete abolition of the state welfare apparatus. Responsibility for the vulnerable must be returned to those who are closest to them: the family and the local church. This change will restore the dignity of the recipients, the responsibility of the donors, and the unity of the community. True, compassionate care is personal and covenantal, and it is time for

our nation to abandon the bankrupt model of state welfare in favor of the biblically mandated structures of love and service.

8.3 - Balanced Budget Amendment

A Constitutional amendment shall mandate an annual balanced federal budget to limit federal spending to constitutionally authorized functions, prohibit deficit spending except in declared war, and to honor God's command to owe no debt and safeguard the nation's fiscal sovereignty (Rom. 13:8; Prov. 27:23–24).

The temptation to spend beyond the nation's means is a chronic illness of the political class, and it must be checked by the highest possible law. We demand a Constitutional amendment that mandates a balanced federal budget every single year. This will force the state to limit its activities to those that are strictly authorized, ensuring that it cannot expand its reach by borrowing from the future of our children.

Deficit spending is a betrayal of the nation's fiscal sovereignty and a violation of the Law of God. By prohibiting this practice, except in the extreme circumstance of a declared war, we restore discipline and integrity to the operations of the state. This amendment will safeguard our nation's prosperity and ensure that the government remains a servant of the people, rather than a self-serving entity that gambles with our security and future.

8.4 - Federal Spending

Fiscal sanity requires restoring federal spending to a narrow set of constitutionally and biblically authorized functions—justice, defense, and limited national concerns—rejecting bloated bureaucracies, welfare statism, and perpetual deficit financing that plunder future generations (Rom. 13:4; 1 Sam. 8:10–18; Prov. 21:20; Luke 14:28).

Our federal spending has grown into an unchecked monster that is consuming the wealth of the nation and destroying the spirit of responsibility. We must aggressively shrink the scope of federal involvement to the narrow, biblically authorized functions: the administration of justice and the provision for the common defense. All other bureaucracies, welfare programs, and meddling initiatives must be eliminated, as they are not the responsibility of the state.

Fiscal sanity is not merely an economic preference; it is a moral requirement. A nation that plunders the future to fund its current appetites is a nation in decline. By cutting back the bloated, tyrannical arms of the federal government, we reclaim our resources, restore the authority of the family and the local community, and ensure that our nation is fiscally prepared to face the challenges of the future without the weight of an unpayable debt.

Environment and Stewardship

The earth belongs to the Lord, and man is commanded to steward it faithfully (Gen. 1:28; Ps. 24:1). Dominion is for God's glory and man's good, not exploitation or idolatry.

9.1 - Climate Change & Environmentalism

Climate alarmism is rooted in idolatry (Gen. 8:22). Stewardship must reject both environmental destruction and false religion (Rom. 1:25).

The modern climate alarmist movement is a form of idolatry that worships the creation rather than the Creator. It uses the fear of environmental change to justify the expansion of state control and the destruction of the free enterprise that provides the means for human flourishing. We reject the false religion of climate change, affirming instead that the Lord has established the seasons and the rhythms of the earth, and that man is called to steward them without being crippled by the alarmism of the secular age.

True stewardship requires the responsible use of the earth's resources for the glory of God and the benefit of humanity. We must guard against both the abuse of the environment and the hijacking of the environmental movement by those who wish to impose a humanistic, socialist order. By rooting our perspective in the sovereignty of God, we pursue a path of stewardship that values the ingenuity and the responsibility of the free man, rejecting the idolatrous control of the state.

9.2 - Conservation & Property

Wise stewardship is best achieved through private property responsibility (Prov. 12:10; Ex. 20:15). Forced collectivist schemes corrupt dominion.

The best steward of any land or resource is the person who owns it. When individuals possess the right to manage and develop their own property, they have a direct incentive to ensure its long-term health and productivity. Private property is the essential vehicle for the exercise of godly dominion. We reject collectivist, state-mandated schemes that seek to manage nature from a central office; these only lead to degradation, inefficiency, and the corruption of the dominion mandate.

We believe that the preservation of our natural resources and the development of our land should be left to the owners, whose personal responsibility and care will always outperform the clumsy hand of the government. By strengthening property rights and encouraging private stewardship, we ensure that our environment is cared for in a way that respects the individual and maximizes the fruitfulness of the earth for the glory of God.

9.3 - Public Lands Policy

Land should be returned to private stewardship wherever possible, as federal land monopolies defy God's dominion mandate (Gen. 1:28); interim uses for national security or economic development are biblically justifiable under civil magistracy to defend the nation before privatization (Neh. 2:17–20; Deut. 20:19–20).

The federal government's monopoly on vast swaths of land is a defiance of the divine mandate given to man to exercise dominion over the earth. When land is held by the state, it is locked away from productive use and responsible stewardship. We advocate for the return of these lands to private hands wherever possible, allowing individual owners to cultivate, manage, and enjoy the resources that God has placed within our borders.

While we recognize that the state may require the use of land for necessary purposes like national defense or essential development, these should be viewed as temporary exceptions to the rule of private ownership. The default for a godly nation must be the privatization of land, ensuring that it is put to the highest and best use under the care of those who have a vested interest in its preservation and growth. This is the path of true dominion and stewardship.

9.4 - Energy & Resources

Energy development must be pursued responsibly under free enterprise (Deut. 8:18). Tyrannical “green” policies deny man’s calling to dominion.

The development of energy and the extraction of resources are essential components of man’s calling to be fruitful and multiply. We possess a God-given duty to use the resources that have been provided to us to improve the human condition and build a thriving civilization. We reject the “green” agenda that seeks to restrict this development through tyrannical regulations and false environmental narratives, as it is a direct assault on the mandate of dominion.

We call for an energy policy based on free enterprise, allowing for innovation and development that is unencumbered by the state’s ideological agendas. The focus should be on the responsible, efficient, and profitable use of our resources. By unleashing the potential of our domestic energy production, we secure our independence, lower costs for our families, and affirm our commitment to the task of building a world that honors God’s gift of creation.

9.5 - Water Rights

Water is a gift of God for man’s use (Isa. 55:1). Civil rulers must protect access without monopolizing or stealing resources.

Water is essential for life, and it must be managed as a resource for the benefit of the people and the productivity of the land. We recognize the importance of securing access to water, but we reject the state’s tendency to monopolize these resources through unjust regulation and seizure. The government’s role is limited to the protection of access and the enforcement of established water rights, ensuring that the people are not deprived of this basic necessity by bureaucratic theft.

We advocate for a water policy that prioritizes the needs of the household, the farm, and the enterprise, ensuring that the laws protect the rights of those who rely on this gift. By resisting the encroachment of the state in the water supply, we ensure that our land remains productive and that our people can continue to fulfill their calling. Justice demands that we protect the access to water, treating it as a resource to be stewarded in accordance with the Law of God.

Adopted by the National Committee
July 14, 2026