

## DOORS OPEN IN FIVE WEEKS!

Here is just a small glimpse of our progress

- The construction of Otto House is reaching its final phases.
- Rev. Jacob Benson was appointed as director of admissions and assistant professor of humanities.
- Students are on campus! The first cohort has begun the Summer Latin Intensive Course.
- If you missed the Christian Culture Conference you can now view all presentations, the banquet speech, and the Sacred Music Concert on our Luther Classical College Youtube channel!

## FIRST ANNUAL LCC OPEN

August 11, 2025 Three Crowns Golf Club in Casper, WY

To learn more and register visit: [lutherclassical.org/lccopen](https://lutherclassical.org/lccopen)



Otto House is nearing completion!

## BECOME AN LCC STUDENT

Study at a college by Lutherans, for Lutherans. Connect with us at: [lutherclassical.org/pre-admission](https://lutherclassical.org/pre-admission)

Have thoughts on this month's *Ad Fontes*? Contact us at [support@lutherclassical.org](mailto:support@lutherclassical.org) or (307) 216-5294.

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AD FONTES  
July 2025

## BEARING THE SWORD IN THE AMERICAN REPUBLIC

BY REV. WILLIE GRILLS

*Rev. Willie Grills is the pastor of Zion Lutheran Church in Avilla, Alexandria, AR, and co-host of the podcast A Brief History of Power.*

**SOME CHRISTIANS, FOR THE SAKE OF THEIR CONSCIENCE,** believe that it is wrong for them to carry firearms. To those individuals, I would first direct them to 1 Corinthians 10. If it troubles your conscience, then do not carry firearms. But if your conscience is clear, then it is not a sin. The carrying of weapons is not prohibited in the Scriptures. In fact, we are commanded to protect our neighbors, particularly those closest to us, such as our families. Our Lord Himself commanded the disciples to carry a sword with them (Luke 22:38). We are called to help the weak and the needy, and part of that calling includes being good stewards of what we have. Whether we are resisting the tyranny of a violent criminal or, in more extreme cases, the tyranny of an unjust government, we must be judicious and careful, acting with wisdom and restraint. We are all guilty of speaking too quickly, of saying the wrong thing when we should not, but usually you can apologize and move on. If a situation gets heated with a firearm involved, however, there is no taking back that bullet. When you choose to take up arms, you take on a great responsibility. But here is the good news: today, believe it or not, we live in the golden age of firearm ownership. There are abundant opportunities to train, to learn, and to own firearms responsibly. We live in a time when obtaining a reliable firearm with which to defend one's family or to hunt is more affordable than it has ever

been. As a result, there are more privately owned firearms in America than ever before. You may purchase a firearm, inherit one from a grandparent, or you may have a really cool friend who gives you one. But then what? Well, the next step is always the same: familiarize yourself with it. If you are an American, then you likely know your rights to free speech and free assembly. You should also have taken the time to become familiar with the Constitution that protects those rights. As Lutherans, you should be familiar with the Small Catechism. As Christians, we are called to seek understanding and pursue excellence in every part of life, including how we exercise our freedoms and defend those entrusted to our care.



*Gideons Army. Author Unknown, 1526*

Unfortunately, the reason the firearms community sometimes gets a bad rap is due to preventable tragedies, such as negligent discharges, or the guy who hears a noise in the kitchen at night, does not turn on the light, and shoots somebody he should not

have shot. These are heartbreaking incidents, and they are avoidable. We should be prepared to approach these circumstances with wisdom and discipline. As Americans, we are heirs to the legacy of our Founding Fathers, who believed our rights were not granted by government but endowed by our Creator. If we are to honor those who came before us, as the Fourth Commandment instructs, then we have a responsibility to cherish the heritage passed down to us in the Constitution and the Bill of Rights. These rights should never be taken lightly. Trigger discipline, muzzle discipline, cleaning, and maintenance are integral practices for preserving our right to keep and bear arms. Many who are hesitant to use violence in order to protect what God has given them often refer to our Lord's command to "turn the other cheek" (Matthew 5:39) as justification for pacifism or inaction. However, this is a manifestly incorrect interpretation of the text. When we examine the context of "turning the other cheek," Jesus is speaking about personal insults, especially within the honor culture of his time. I

believe most Christians rightly interpret "turning the other cheek" as a personal ethic of humility and restraint, but even so, this is not a command to allow violence or evil to go unchecked, especially when others are endangered. It may well be that someone's Christian conscience leads them to refrain from using force, even in defense. That is a personal conviction. However, when you are talking about a father protecting his family, the matter becomes far more serious. Set aside the firearm debate for a moment and focus solely on the question of protection: is a father free to allow his wife and children to be victimized? He is not, and it should not even be a debate. This does not mean he is required to go out and buy a Glock 19 and go prepare for a "Death Wish" scenario in his living room. But it does mean that he cannot stand idly by if someone intends to harm his family. As a Christian father he has a duty to protect them. Rather infamously, a few years ago, a certain prominent Reformed Baptist pastor was asked what he would do if someone broke into his house to harm his wife or children. Would he use force to protect them, even if it meant the death of the intruder? His answer: "Well, I just don't know if I could." That is a scandalous answer. Our spouses and our children are our nearest neighbors, and we are commanded to love our neighbors as ourselves. If protecting their lives and physical safety does not qualify as "loving your neighbor," then what does?

There are of course times when Christians are called to not take up arms, such as in true martyrdom. But discerning the line between faithful martyrdom and neglect of duty can be difficult. If such moments arise, we must trust the Holy Spirit to guide us. Scripture promises that He will give us the words and wisdom we need when the time comes (Luke 12:11-12). In a world marred by sin, we are called not to be passive observers, but faithful stewards of our families, freedoms, and responsibilities. Scripture never commands us to stand by in the face of evil, especially when innocent lives are at stake. As St. Paul writes, "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever" (1 Timothy 5:8). Providing for our households includes their protection. Let us be vigilant, faithful stewards of the blessings God has given us.

*This article is adapted from Rev. Grills's presentation at the 2025 Christian Culture Conference.*