

**How to  
Become a Christian  
by Getting  
Under the Law  
of God**

*Vine & Fig Tree*  
Powersite, MO  
65731-1079

# **Lordship Salvation:**

## **How to Become a Christian by Getting Under the Law of God**

**The Myth of “Justification by Faith”**

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# The Premise:

“Our citizenship is in heaven”  
Philippians 3:20

## Two Provocative Questions:

#1:

Can an ILLEGAL ALIEN  
become a citizen of the United States  
simply by saying,  
“I believe with all my heart  
that I am a citizen of the United States.”  
?

#2:

Can a fallen, unsaved, unbeliever  
become a citizen of heaven  
simply by saying  
“I believe with all my heart  
that Christ died for my sins.”  
?

Consequently, you are no longer foreigners and aliens,  
but fellow citizens with God's people  
and also members of His family  
Ephesians 2:19

Isaiah 26:1-2

The time is coming  
when the people of Judah  
will sing this song:

“Our city is protected. The LORD is our fortress,  
and He gives us security.

Open the city gates  
for a law-abiding nation  
that is faithful to God.”

# Ignorance is NOT Bliss!

The goal of most Christians today is bliss. They long for escape from a world of responsibility into a paradise of care-free religious nirvana.

Thought would destroy their paradise.  
No more; where ignorance is bliss,  
'Tis folly to be wise.  
"On a Distant Prospect of Eton College," (1747)  
English poet Thomas Gray

The Bible presents a completely different perspective. In the Bible, man was commanded to *work* in paradise. Human beings were not created for "cloud nine," according to the Bible, but for *dominion*. Man was created to exercise dominion over the earth *under God*, subject to God's Will, that is, God's Law. In the Bible, from beginning to end, Paradise is exercising dominion, by *working* and *servicing* God. The dominion mandate of Genesis 1:26-28 was subjected to the curse of sin (Genesis 3:17-19), but the Last Adam (1 Corinthians 15:22,45) conquered sin, and restores Man to his original Edenic mandate: notice the description in the last chapter of the Bible, Revelation 22:

In the middle of its street, and on either side of the river, *was the tree of life*, And there shall be **no more curse**, but the throne of God and of the Lamb shall be in it, and *His servants shall serve Him*. And they shall **reign** forever and ever.

This is clearly the restoration of man's Edenic condition. Our eternal purpose is **dominion** — *reigning* — and the means to this end is *work*, under God, following the blueprints of His Law. Serving God—exercising dominion under God—is what brings man fulfillment, or bliss. Not ignorance. Not mystic detachment from reality. Christianity is not a narcotic.

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America was once a Christian nation.

America is now a secular nation. An officially atheistic nation.

Western Civilization was once Christian. After the fall of pagan Rome, Justinian and successive emperors Christianized civilization in the Eastern Empire (Byzantium), which lasted a thousand years. Kings like Alfred and Ethelbert Christianized Europe. Secular Humanists call this age of faith "the Dark Ages," but by 1776, virtually every government in the western world claimed to be Christian. When America abolished the government imposed on her by Britain, a peace treaty was imposed on Britain by the victorious new

American nation which began with these words:

In the name of the most holy and undivided Trinity.  
It having pleased the Divine Providence to dispose the hearts ....

It wasn't until the 20<sup>th</sup> century that nations like the Soviet Union claimed to be atheistic. The highest judicial body in the United States has plainly proclaimed that it doesn't care about our Founding Fathers' allegiance to God. Our government is now *prohibited* from governing "In the name of the most holy and undivided Trinity," says the High Court. There is a "strict separation" between God and government, and "**the Constitution mandates that the government remain secular**" (ALLEGHENY COUNTY V. ACLU, 492 U.S. 573 (1989)).

Thus it was in the 20<sup>th</sup> century that virtually every nation, including the United States, claimed to be secular: separated from God, *ignoring* God, *not under* God.

And the 20<sup>th</sup> century was not only the most secular, but the most **violent** century in recorded history.

An average of 10,000 human beings were murdered each and every single day during the 20<sup>th</sup> century. Ninety-nine percent of these murders were not committed by people we would call "murderers." They were committed by secular *governments*. These murders were committed by people wearing uniforms. Some of these murderers called themselves "Christian."

This number (10,000/day) does not include abortions. According to U.N. statistics, over 135,000 babies are murdered every single day throughout the world. Four thousand a day in America, ten times that number in the "former" Soviet Union, and Communist China has a compulsory abortion policy.

The most powerful political leaders in the United States have no intention of stopping the killings. In fact, they have agreed that *several times more people* must be deliberately put to death in the 21<sup>st</sup> century in order to avoid a "crisis."

As if the systematic murder of *350,000 people per day* is not a "crisis."

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There are 200 million people in America who claim to be Christian.

They are wealthy beyond the dreams of at least a billion people.

They are the wealthiest people in the history of the human race.

They possess powers that would exceed the imagination of every human being who ever lived on earth up to the year 1800. These powers include:

- The power to travel 60 miles in one hour in a personal transportation vehicle weighing thousands of pounds.
- The power to travel to the farthest corner of the globe in less than 16 hours.
- The power to view events taking place anywhere on earth.
- The power to heal many diseases.
- The power to make barren lands produce abundant crops.
- The power to illuminate a dark room with the flick of a switch.
- The power to heat one's home in winter, and cool it in summer, again with the flick of a switch.

Many more things we take for granted would astonish billions of people in the past.

Paul told Timothy:

For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But those who would be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition.

1 Timothy 6:7-9

By this standard, Christians in America have hundreds of billions of dollars in “disposable income.” 200 million Christians possessing extraordinary wealth and power constitute the strongest force on the planet. If these 200 million people would act in concert, they could prevent the deaths of thousands of people every day. They could feed billions. They could end war.

The day is coming when God will weigh what American Christians *could have done* against what they did in fact do:

- They attended churches because they were entertaining, not because they required more diligent study of and obedience to the Bible
- They listened to sermons on “how to feel good about yourself.”
- They voted for their favorite contestant on “American Idol.”
- They memorized the batting average of at least 10 athletes.
- They longed to be “raptured” into a heavenly paradise of irresponsibility and personal indulgence.
- etc.

Why are Christians not aware of — much less involved in putting an end to — systematic totalitarianism and genocide?

There are three reasons.

First, most Christians today believe totalitarianism and dictatorship are “ordained by God.” They believe mass-murderers are “ministers of God.” They have amended God’s Law: “Thou shalt not steal, except by majority vote.” They believe “archists” are good, because they believe “anarchists” are bad. But the Bible says “archists” are *bad*.<sup>1</sup> But that’s another paper.

Second, most Christians today believe that God has predestined the world to get worse and worse. They believe this foreordained slide into chaos and “tribulation” is about to come to a climax. They believe in the myth of “The Rapture,” in which they will escape the murder and conflagration which their tax dollars help finance. Theologians refer to this as “eschatology,” the study of “last things.” We have written about these destructive myths elsewhere.<sup>2</sup>

This paper is about the third reason Christians have not acted to put an end to the greatest evils in human history.

That reason is the myth of “Justification by faith alone.”

Millions of Christians believe Christ can be their Savior without being their Lord.

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You may not agree with what this paper argues, but all of this is guaranteed:

- You will be forced to read many passages of Scripture you haven’t previously studied carefully enough.
- You will think about the Christian faith in ways you have never thought about it before.
- You will be a different sort of Christian by the time you are through reading this paper.
- You will be a more noble Christian, like the Bereans:

These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and **searched the Scriptures daily**, whether those things were so.  
Acts 17:11

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<sup>1</sup> <http://TheChristmasConspiracy.com/TheBigLie.htm>

<sup>2</sup> <http://DominionPreterism.com>



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# How to Become a Christian

*You may need to read this even if you think  
you already are a Christian*

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Many people have been misled to believe that all it takes to become a Christian is to “come forward,” sign a “decision card” or repeat “the sinner’s prayer.” This is a myth. More is involved.

Others teach that all you have to do is give mental assent to the proposition that Jesus died for you and once you do, you’re guaranteed to go to heaven when you die. This too is a myth. More is involved.

Some of the most popular Christian authors, who graduated from some of the most influential seminaries, teach that you can be “saved” by “accepting” Christ as your savior while rejecting Him as Lord. All the benefits, none of the duties, responsibilities, or obligations. This is a myth.

To become a Christian, you must be “under the law.”

This statement shocks many Christians, who believe we must *not* be “under the law.”

Let’s look at one of the most famous evangelistic tracts of the 20<sup>th</sup> century, called “The Four Spiritual Laws.” Millions of people claim (or are claimed) to have become Christians through this tract. They did this by saying the following prayer:

Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be.<sup>1</sup>

A person could truly be saved by praying this prayer, provided the content in the mind of the person was Biblical. But few people today know all that much about the Bible. A person could be deceived into thinking he is a Christian because he prayed this prayer, even though the content he had in his mind was unbiblical. In other words, the prayer is vague and ambiguous.

## How Hard is it to Become a Christian?

The “Four Spiritual Laws” and other evangelistic programs make it seem very easy to “become a Christian.”

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<sup>1</sup> <http://www.greatcom.org/laws/>

From one perspective, it truly is easy to become a Christian. It’s harder, in fact, not to become a Christian. Saul relentlessly resisted becoming a Christian, until Christ Himself warned him:

It is dangerous and it will turn out badly for you to keep kicking against the goad, offering vain and perilous resistance.<sup>2</sup>

Jesus was critical of the Pharisees for placing unBiblical man-made obstacles in the path of those who would be saved.

Matthew 23:3-4

do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay *them* on men’s shoulders;

Matthew 11:29-31

Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”

But Christ also indicated that many had been deceived into believing that they were Christians, and that becoming a Christian was a cake-walk:

Luke 13:24-25

Strive [Gk.: *agonize*] to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. 25 When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from,’

Matthew 7:21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of My Father in heaven.

<sup>22</sup> On that day many will say to me, ‘Lord, Lord, did we not prophesy in Your name, and cast out demons in Your name, and do many deeds of power in Your name?’

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<sup>2</sup> see Acts 9:5 in the Amplified Bible.



<sup>23</sup> Then I will declare to them, 'I never knew you; go away from Me, you evildoers.'

How can Jesus justifiably call someone an "evildoer" if he prophesies, casts out demons, and maybe even heals a few people? And he does all this in the name of the Lord??

Have YOU ever cast out a demon or healed anyone? What have YOU done that makes you think you're a Christian?

Millions of "graduates" of the "Four Spiritual Laws School of Theology" could be followed around for days (especially Monday-Saturday) by the Apostles and give no evidence of being any different from millions of non-believers. What would Christ think of the decisions they make, the candidates they vote for, and the people and actions they tolerate? Do their friends, neighbors, and co-workers think of them as an "extremist,"<sup>3</sup> or just an average, normal person? Jesus said "average" and "normal" makes Him sick:

"I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth."

Revelation 3:15-16

While there's something superficially impressive about our computers, televisions, microwave ovens, and other technology, perhaps our pursuit of these trinkets reeks of a fundamental selfishness.

Do you recall Jesus saying this to people who evidently considered themselves Christians, and even called Jesus "Lord?":

Matthew 25:41 Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

43 I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

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<sup>3</sup> <http://vftonline.org/Patriarchy/definitions/extremism.htm>

When was the last time you visited someone in prison?

### What are the marks of a true Christian?

Jesus said many things like this that offended even those who were His disciples:

John 6:66 From that time many of His disciples went back, and walked no more with Him.

And of course, the religious leaders of His day wanted Jesus "the Great Teacher and Healer" **put to death!**

Are you sure that you would be a follower of Jesus if He were here today? Are you sure you wouldn't side with the authorities and experts who denounced Jesus and His followers? Are you willing to be a part of a small minority, rather than the vast majority?

In 1892 the United States Supreme Court declared that America was a Christian nation.<sup>4</sup>

Really?

If George Washington and other signers of the Constitution were to follow you around for a week, what would they think of the decisions we make, the candidates we vote for, and the people and actions we tolerate?

And for the support of this Declaration, with a firm Reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

What have we pledged of our substance to preserve the things that made America great: "*Liberty Under God.*"

What **material** things have we sacrificed to preserve the **spiritual** foundations of America?

What "Valley Forge" have we endured, or are we prepared to endure?

Not everyone is called to endure what the Apostle Paul endured, but what are you **willing** to endure?

2 Corinthians 11:24 Five times I have received from the Jews the forty lashes minus one.

<sup>25</sup> Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea;

<sup>26</sup> on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters;

<sup>27</sup> in toil and hardship, through many a

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<sup>4</sup> *Holy Trinity Church v. United States*, 143 U.S. 457 <http://LibertyUnderGod.com/HolyTrinity>

sleepless night, hungry and thirsty, often without food, cold and naked.

Would you be willing to lose your microwave oven, or your television, if that were necessary to follow Christ?

Would you LIKE to be the kind of American that George Washington would be proud of?

Would you LIKE to be the kind of Christian that would please God?

Hebrews 13:16,20-21

<sup>16</sup> But do not forget to do good and to share, for with such sacrifices God is well pleased.

<sup>20</sup> Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, <sup>21</sup> make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Many people have said they wanted to live lives that were pleasing in God's sight, and they made a "decision" to follow Christ, but there was bad news for them.

**Luke 9**

<sup>61</sup> Another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home."

<sup>62</sup> But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

Are you a good Christian?

**Are you "fit for the Kingdom?"**

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## How Hard is it to Get a Conversion?

How much time does it take to "present the gospel" and get someone to convert to Christianity? In the New Testament we have several accounts of evangelists preaching and hearers becoming saved. In some cases only two or three verses are devoted to summarizing the process. You may know people you have been trying for months or years to get to become a Christian. In Acts 8:26ff., Philip preached the Gospel to the Ethiopian Eunuch. How long did his preaching last? Could have been an hour. Could have been the better part of a day. But Philip wasn't talking to a blank slate. The Ethiopian had been to Jerusalem to worship (v.27) so he already knew something about the Scriptures. In fact, when Philip caught up with the Ethiopian chariot, the Eunuch was reading from the Book of Isaiah (v.28).

In short, Philip said more to the Ethiopian than just "the Four Spiritual Laws." Some foundation had been laid.

This essay is written under the conviction that most evangelists don't lay a sufficient foundation for people to genuinely be saved, and to be saved in such a way that they can have the assurance of salvation that the Bible describes: an assurance which is not based on self-deception, but also one which allows us to avoid being paralyzed with fears and doubts about our salvation.

## Becoming a Christian is Like Becoming an American

If you were born in America, you are an American citizen. If you were born in another country, you have to be "naturalized" before you can become an American Citizen.

Becoming a Christian is like becoming a naturalized American citizen.



New Americans take the oath of U.S. citizenship in the John F. Kennedy Presidential Library and Museum Pavilion

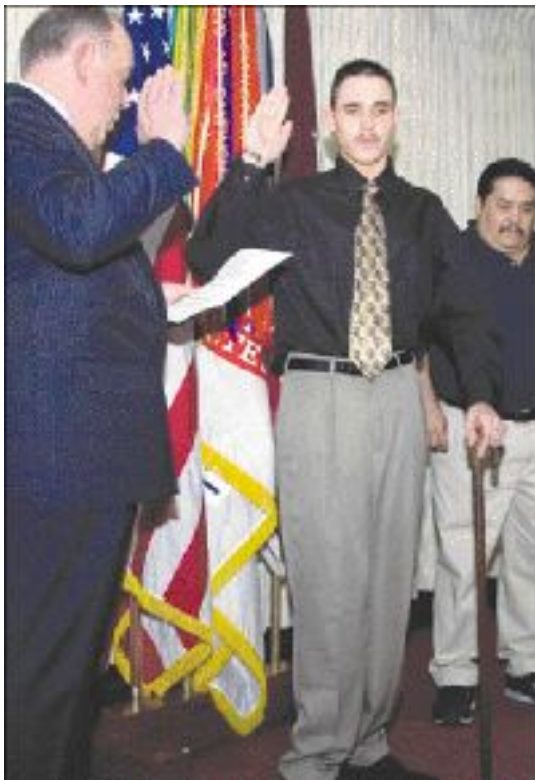
Millions of people live within the borders of America who don't know what it means to be an American or how to become an American. There are millions of people here "illegally"; they have never taken the legal steps to become an American. They haven't studied the principles that made America great. They aren't particularly loyal to those principles. Others are American citizens by birth, but have never made a conscious decision to become American citizens, and don't really know what it means to be an American, or what makes America "the greatest nation on God's green earth."<sup>5</sup>

Every Sunday millions of people sit in the churches of America who don't know what it means to be a

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<sup>5</sup> Conservative talk-radio host Michael Medved's favorite phrase. <http://www2.krla870.com/listen/>

Christian or how to become a Christian. They haven't studied the principles of Christianity, aren't particularly loyal to those principles, and don't know why Christianity is the true religion<sup>6</sup> and all others are, to quote James Madison ("the Father of the Constitution"), "false religions." Most are "pluralists" or relativists who believe all religions are basically equal (equally true, or equally false). Most of them approach religion as a Smörgåsbord: "I'll have some of this, and, oh, that looks nice, I'll have some of that; a little of this, and maybe I'll try some of that. . . ." Jesus Christ has no real *authority* in their life; they are their own authority, making up their own religion as they go along.



USCIS director Eduardo Aguirre administers the Oath of Allegiance to Walter Reed patient Spc. Victor Rojas, an Operation Iraqi Freedom Soldier who was wounded while serving in Iraq

The purpose of this series of studies is not to tell you *why* you should become a Christian, but *how* to become a Christian. It may help you decide *whether* you want to become a Christian, and in some cases, may convince you *against* becoming a Christian -- a decision that millions of church-goers might as well make.

<sup>6</sup> See our essay on how America's Founding Fathers frequently used the phrase "true religion," and distinguished Christianity (the "true religion") from all other "false religions."

Over 100 years ago, the U.S. Supreme Court declared rather forcefully that America was a Christian nation: *Holy Trinity Church v. United States*. Today, of course, our government denies<sup>7</sup> that this is a Christian nation, and this denial makes America an apostate Theocracy. But back in the days when America was a more faithful Theocracy,<sup>8</sup> only members of Christian churches could be citizens, vote in elections, or hold public office. To become a member of a church in those days, you had to prove you knew the basic principles of Christianity, usually by reciting a catechism, like that produced in 1646 by the Westminster Assembly. Richard Gardiner describes the Westminster Standards:

**The Westminster Confession of Faith (1646)** In addition to being the decree of Parliament as the standard for Christian doctrine in the British Kingdom, it was adopted as the official statement of belief for the colonies of Massachusetts and Connecticut. Although slightly altered and called by different names, it was the creed of Congregationalist, Baptist, and Presbyterian Churches throughout the English speaking world. Assent to the Westminster Confession was officially required at Harvard, Yale, and Princeton. Princeton scholar, Benjamin Warfield wrote: "It was impossible for any body of Christians in the [English] Kingdoms to avoid attending to it."

**The Westminster Catechism (1646)** Second only to the Bible, the "Shorter Catechism" of the Westminster Confession was the most widely published piece of literature in the pre-revolutionary era in America. It is estimated that some five million copies were available in the colonies. With a total population of only four million people in America at the time of the Revolution, the number is staggering. The Westminster Catechism was not only a central part of the colonial educational curriculum, learning it was required by law. Each town employed an officer whose duty was to visit homes to hear the children recite the Catechism. The primary schoolbook for children, the New England Primer, included the Catechism. Daily recitations of it were required at these schools. Their curriculum included memorization of the Westminster Confession and the Westminster Larger Catechism. There was not a person at Independence Hall in 1776 who had not been

<sup>7</sup> See our essay on the Supreme Court's war against Christianity in the 20th century.

<sup>8</sup> Some people deny that America was *ever* a Theocracy. See our website [www.LibertyUnderGod.org](http://www.LibertyUnderGod.org) for extensive evidence of America's Theocratic history.

exposed to it, and most of them had it spoon fed to them before they could walk.

Because of these strict requirements, everybody in town went to church, but only the most mature were actually voting members.

Because America was a Christian nation, becoming an American was like becoming a Christian. To hold office in Delaware, for example, required the taking of an oath, prescribed by the 1776 Delaware Constitution:

Art. 22. Every person who shall be chosen a member of either house, or appointed to any office or place of trust . . . shall . . . make and subscribe the following declaration, to wit: "I \_\_\_\_\_, do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, Blessed for evermore; and I do acknowledge the holy scripture of the Old and New Testaments to be given by divine inspiration."

That's pretty much what it takes to become a Christian. ("But wait!" -- as they say on TV -- "there's more!")

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**"For our conversation is in heaven" (KJV)**  
**"For our citizenship is in heaven" (NKJV)**  
**Philippians 3:20**

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The King James Version translates the Greek word *politeuma* as "conversation," but you can see its relation to the English word "political." It comes from the Greek word *polites*, "citizen," which in turn comes from the Greek *polis*,<sup>9</sup> which we might translate "city-state." Newer versions translate *politeuma* as "citizenship," "enfranchisement," or "community." It comes from the Greek word *politeuomai*, which means "be a good citizen," or "live worthy of being a citizen." In New Testament times, being a citizen was valued. It had certain privileges. In Acts 22, the Apostle Paul was imprisoned and almost tortured because the Jews were slandering him and fomenting a riot. His Roman citizenship spared him. Here's the passage in a modern translation:

<sup>24</sup> The captain intervened and ordered Paul taken into the barracks. By now the captain was thoroughly exasperated. He decided to interrogate Paul under torture in order to get to the bottom of this, to find out what he had done that provoked this outraged violence. <sup>25</sup> As they spread-eagled him with thongs, getting him ready for the whip, Paul said to the centurion standing there, "Is this legal: torturing a

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<sup>9</sup> See our essay on "the polis," and the distinction between the City of Man and the city described by Augustine in his book, *The City of God*.

Roman citizen without a fair trial?"

<sup>26</sup> When the centurion heard that, he went directly to the captain. "Do you realize what you've done? This man is a Roman citizen!"

<sup>27</sup> The captain came back and took charge. "Is what I hear right? You're a Roman citizen?"

Paul said, "I certainly am."

<sup>28</sup> The captain was impressed. "I paid a huge sum for my citizenship. How much did it cost you?"

"Nothing," said Paul. "It cost me nothing. I was free from the day of my birth."

<sup>29</sup> That put a stop to the interrogation. And it put the fear of God into the captain. He had put a Roman citizen in chains and come within a whisker of putting him under torture!



Sgt. Ata Ul Hafeez raises his hand as he takes his oath of citizenship in a ceremony held at Mount Vernon. (Photo by Spc. Nicki Fellenzer, 29th Infantry Division Public Affairs office)

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Becoming a Christian means becoming a Citizen of Heaven.

In Philippians 1:27, Paul says,

Let your **life as a citizen** be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

William Barclay<sup>10</sup> phrases it this way

Philippi was a Roman colony; and Roman colonies were little bits of Rome planted throughout the world, where the citizens never forgot that they were Romans, spoke the Latin language, wore the Latin dress, called their

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<sup>10</sup> [http://www.preceptaustin.org/bibliography.htm#Barclay, William](http://www.preceptaustin.org/bibliography.htm#Barclay,William)

magistrates by the Latin names, however far they might be from Rome. So what Paul is saying is, “You and I know full well the privileges and the responsibilities of being a Roman citizen. You know full well how even in Philippi, so many miles from Rome, you must still live and act as a Roman does. Well then, remember that you have an even higher duty than that. Wherever you are you must live as befits a citizen of the Kingdom of God.”<sup>11</sup>

George Washington understood that being a Christian -- a citizen of heaven -- was a higher honor than being a citizen of any nation, even America, “the greatest nation on God’s green earth.” As commander-in-chief of America’s Revolutionary army, he said the following in his General Orders of May 2, 1778:

The commander-in-chief directs that divine service be performed every Sunday at eleven o’clock in those brigades [in] which there are chaplains; those which have none [are] to attend the places of worship nearest to them. It is expected that officers of all ranks will by their attendance set an example to their men. While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. **To the distinguished character of patriot, it should be our highest glory to add the more distinguished character of Christian.** The signal instances of providential goodness which we have experienced, and which have now almost crowned our labors with complete success, demand from us in a peculiar manner the warmest returns of gratitude and piety to the Supreme Author of all good.<sup>12</sup>

Not all citizens live up to the privilege of being a citizen. Jesus tells a parable in Luke 19:12-14:

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.<sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, Do business till I return.<sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Jesus describes the consequences of being a bad citizen:

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<sup>11</sup> from Precept Ministries,  
[http://www.preceptaustin.org/philippians\\_127-28.htm](http://www.preceptaustin.org/philippians_127-28.htm)

<sup>12</sup> George Washington, *The Writings of George Washington*, JC Fitzpatrick, ed., Wash. DC: US Govt Printing Office, 1932, Vol 11, p. 342.  
[http://memory.loc.gov/cgi-bin/query/r?ammem/mgw:@field\(DOCID+@lit\(gw110335\)\)](http://memory.loc.gov/cgi-bin/query/r?ammem/mgw:@field(DOCID+@lit(gw110335)))

He will miserably destroy those wicked men, and will rent out his vineyard to other tenants, which shall render him the profits at the appointed time. (Matthew 21:41)

To be a Christian, therefore, means being *at the very least* a good citizen. So what are the basic duties of citizenship?

### What is Citizenship?

To become a naturalized American citizen used to be a big deal. Immigrants studied hard to learn about America and how to speak English. They showed a proficiency in American civics and American history before they were allowed to become American citizens.

The government publishes “**A Guide to Naturalization**”<sup>13</sup> which explains how to become an American citizen. That Guide says:

According to the law, applicants must demonstrate:

- “an understanding of the English language, including an ability to read, write, and speak...simple words and phrases...in ordinary usage in the English language....”
- “a knowledge and understanding of the fundamentals of the history, and of the principles and form of government, of the United States....”

This means that to be eligible for naturalization, you must be able to read, write, and speak basic English. You must also have a basic knowledge of U.S. History and Government (also known as “civics”).

Anyone wishing to become an American citizen must also take an Oath of Allegiance:

The oath of allegiance is:

“I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; that I will perform noncombatant service in the Armed Forces of the United States when required by the law; that I will perform work of national importance under civilian direction

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<sup>13</sup> <http://uscis.gov/graphics/services/natz/guide.htm>

when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God.”<sup>14</sup>



Albert Einstein takes Oath of Citizenship

In the next essay we’ll discuss the requirement to “renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen.”

These standards have been radically watered down over the last 100 years (Gee, sort of like Christianity!) Can you imagine someone (under the standards of a century ago) becoming an American citizen today simply by reciting the “sinner’s prayer” in “the Four Spiritual Laws?”

America, I need You — my life would be better off if I lived in America. Thank You for making citizenship available to every person in the world. I open the borders and let myself in. Thank You for ignoring my active membership in Al-Qaeda and the Communist Party and giving me American citizenship. Take control and responsibility for my life, so that I can receive government benefits from cradle to grave. Make me the kind of person you want me to be, because I know you want me to be rich and beautiful and happy and have great self-esteem.

Hundreds of thousands of aliens are deported from the United States each year. The chairman of the House immigration subcommittee estimates there may be as many as one million immigrants who have been ordered to leave who are still in the United States. Immigration authorities would probably not take seriously a claim by an illegal immigrant that “I believe with all my heart that I am a citizen, so I should not be deported.” It takes more to be a citizen than simply

<sup>14</sup> <http://uscis.gov/graphics/services/natz/oath.htm>

*believing* that you are a citizen.

**So what is “citizenship?”** This question was answered in “Remarks by the Director of U.S. Citizenship and Immigration Services Eduardo Aguirre at the Nixon Center,”<sup>15</sup> the title of a government webpage carrying an address entitled, “Civic Integration—Citizenship After 9/11.” Director Aguirre said:

An obvious place to start is by asking, what is Citizenship? Citizenship is, by definition, a condition of allegiance to, and participation in, a governmental jurisdiction. It means, for a collective order, a pledge of loyalty, commitment to actively participate in civics and community, and willingness to serve when and where called upon.

By choosing to become a Citizen, immigrants enter into a covenant with the United States. This covenant reserves the call to serve and bear arms, and demands loyalty to the Constitution and our laws.

Before I depart, however, I remind you of what President Theodore Roosevelt, once noted, “The first requisite of a good citizen in this republic of ours is that he shall be able and willing to pull his weight.”

Let’s take these remarks and draw a comparison between being a citizen of the United States and being a citizen of heaven. Nowhere will it be assumed you know anything about American law or the Bible, so we’ll quote from both in an effort to prove that becoming a citizen of heaven is in some ways more rigorous—and in other ways easier—than becoming a citizen of the United States.



<sup>15</sup> <http://www.dhs.gov/dhspublic/display?theme=44&content=3051>

Director Aguirre's Remarks	Our Parallels The numbers in brackets identify concepts we'll discuss below.						
<p>An obvious place to start is by asking, what is Citizenship? Citizenship is, by definition, a condition of <b>allegiance to, and participation in, a governmental jurisdiction</b>. It means, for a collective order, a pledge of <b>loyalty, commitment</b> to actively participate in civics and community, and <b>willingness to serve</b> when and where called upon.</p>	<table border="1"> <tr> <td data-bbox="912 310 1123 363">[1]</td> <td data-bbox="1130 310 1495 363">[2]</td> </tr> <tr> <td data-bbox="912 371 1123 424">"Allegiance" and</td> <td data-bbox="1130 371 1495 424">"participation."</td> </tr> <tr> <td data-bbox="912 432 1123 485">"Loyalty" and</td> <td data-bbox="1130 432 1495 485">"commitment" or "willingness to serve."</td> </tr> </table> <p>To be a Christian requires these things.</p>	[1]	[2]	"Allegiance" and	"participation."	"Loyalty" and	"commitment" or "willingness to serve."
[1]	[2]						
"Allegiance" and	"participation."						
"Loyalty" and	"commitment" or "willingness to serve."						
<p>By choosing to become a Citizen, immigrants enter into a covenant with the United States. This covenant reserves the call to serve and bear arms, and demands loyalty to the Constitution and our laws.</p>	<p>[3] To be a Christian requires one to enter into a covenant, which is called "the New Covenant."  [4] A Christian must bear arms, which are described in Ephesians 6.  [5] A Christian must have loyalty to God's Constitution and laws, which are the Bible.</p>						
<p>Before I depart, however, I remind you of what President Theodore Roosevelt, once noted, "The first requisite of a good citizen in this republic of ours is that he shall be able and willing to pull his weight."</p>	<p>[6] Of course there are varying levels of ability, and some may be physically unable to "pull their weight," but a Christian should be willing to help those in need, to the best of his ability.</p>						

So here are the six things necessary to become a citizen, according to the Director of U.S. Citizenship and Immigration Services:

1. Allegiance and loyalty
2. participation, commitment, willingness to serve; "pull your own weight"
3. enter into a covenant
4. bear arms
5. constitution and laws
6. pulling the weight of others, helping the needy

Before we can understand citizenship in a nation, we must understand the entire concept of the **Jurisdiction** a nation claims.

### Jurisdiction

Let's begin with Director Aguirre's words highlighted in red:

Citizenship is, by definition, a condition of allegiance to, and participation in, **a governmental jurisdiction**

In order to become a Christian, you must recognize that you are becoming a citizen of **a governmental jurisdiction** called the Kingdom of Heaven. Your loyalty and allegiance to this governmental jurisdiction must take precedence over your loyalty to every other

governmental jurisdiction in the world.

"Jurisdiction" comes from two Latin words, *juris*, "law," and *dictio*, "pronounce," as in, "make a binding legal pronouncement." In the first edition of Webster's dictionary (1828), we read:

"*Jurisdiction*, in its most general sense, is the power to make, declare or apply the law. [The] power of governing or legislating. The power or right of exercising authority."

The word "jurisdiction" has two meanings. As used here, the Director speaks of a political entity, like a "State." To quote a more recent law dictionary<sup>16</sup>:

**3: the limits or territory within which authority may be exercised**  
Example: no new State shall be formed or erected within the **jurisdiction** of any other State -- *U.S. Constitution*, Art. IV  
*(called also territorial jurisdiction)*

Christianity isn't limited to any physical or geographical boundaries. Every human being is always within the jurisdiction of God's Kingdom. God boldly enters the jurisdiction of every political entity and sets

<sup>16</sup> <http://dictionary.lp.findlaw.com/scripts/results.pl?co=dictionary.lp.findlaw.com&topic=3b/3b88b7b91518ba6fad3936368b53e27c>

up a rival jurisdiction.

“Jurisdiction” also means **the authority to govern or legislate**:

**2:** the authority (as of a state) to govern or legislate

Example: the trade bill was within the Ways and Means committee’s **jurisdiction**

Example: whether a foreign state shall be subject to the **jurisdiction** of another

*broadly*

: the power or right to exercise authority

Example: the department of consumer affairs has **jurisdiction** over such complaints

An 1856 Law Dictionary<sup>17</sup> defines Jurisdiction as:

A power constitutionally conferred upon a judge or magistrate, to take cognizance of, and decide causes according to law, and to carry his sentence into execution.

God is a Judge. God is also a Legislator. God is also a King. God has jurisdiction over all three branches of government.

The LORD is our **Judge**, The LORD is our **Lawgiver**, The LORD is our **King**; He will save<sup>18</sup> us.

Isaiah 33:22

God has authority to write a law and carry it out, and if someone disobeys the law, God acts as Judge in the case and also carries out the sentence. God has total jurisdiction over all the earth.

All subordinate jurisdictions — all nations, all states, all provinces, all counties, all cities — have a duty to acknowledge the higher jurisdiction of God and His cosmic nation-state (*polis*). Individuals have an obligation to acknowledge God as the Sovereign, and nations have the same obligation.

Every human being is within God’s jurisdiction. Some are here legally, others illegally. Becoming a Christian means changing our legal status in God’s governmental jurisdiction from one of *illegal alien* and *outlaw* to *citizen in good standing*.

James Madison, “the Father of the Constitution,” acknowledged God’s sovereignty back in the days when the Supreme Court still acknowledged that America was a Christian nation. On July 9th, 1812, he observed the request of Congress to proclaim a day of prayer and fasting during the War of 1812:

I do therefore recommend the third Thursday in August next as a convenient day to be set apart for the devout purposes of rendering **the Sovereign** of the Universe and the Benefactor of Mankind the public homage due to His holy attributes; of acknowledging<sup>19</sup> the transgressions which might justly provoke the manifestations of His divine displeasure; of seeking His merciful forgiveness and His assistance in the great duties of repentance and amendment, and especially of offering fervent supplications that in the present season of calamity and war He would take the American people under His peculiar care and protection; that He would guide their public councils, animate their patriotism, and bestow His blessing on their arms; that He would inspire all nations with a love of justice and of concord and with a reverence for the unerring precept of **our holy religion** to do to others as they would require that others should do to them; and, finally, that, turning the hearts of our enemies from the violence and injustice which sway their councils against us, He would hasten a restoration of the blessings of peace.

Given at Washington, the 9th day of July, A. D. 1812. [SEAL.]

JAMES MADISON.

Madison speaks of God as “the Sovereign.” To use language of more ancient covenants, God is the “Lord” and we are the “serfs.” God is the “suzerain” and we are the “vassals.”

What James Madison did for America as a nation, to perpetuate America’s existence as a Christian nation, every individual who wants to become a Christian must do, and make the same proclamation.

- The nation or individual must acknowledge that God is the rightful Sovereign of every jurisdiction.
- Public homage must be paid to this sovereign.
- We must repent of our violations of the Lawgiver’s Law, and carry out the terms of the probation handed down by the Judge.
- Jesus Christ, who required that we should do unto others as they would want us to do unto them, must be acknowledged as the Author of “our holy religion” -- whether as an individual or as a nation.

<sup>17</sup> *Bouvier’s Law Dictionary*,

[http://www.constitution.org/bouv/bouvier\\_j.htm](http://www.constitution.org/bouv/bouvier_j.htm)

<sup>18</sup> see our essay on the political dimensions of the Hebrew word for “salvation.”

<sup>19</sup> <http://vftonline.org/EndTheWall/duty.htm>



## Extradition

Consider the concept of “extradition.” Article IV of the U.S. Constitution states:

A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall on demand of the executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime.

This is “extradition,” which is defined as:

the surrender of an accused, usually under the provisions of a treaty or statute by one sovereign (as a state or nation) to another that has jurisdiction to try the accused and that has demanded his or her return

If you are convicted of treason you can be executed, and if you’re convicted of a felon, you lose many rights of citizenship.

But if you commit a felony and flee to a nation that does not recognize the jurisdiction of Washington, D.C., and will not *extradite* you back to the U.S., you will have gotten away with it. The police can arrest you only where they have jurisdiction or a treaty of extradition.

Every single person who has ever lived is going to be extradited to God’s Courtroom to stand trial. It doesn’t matter if you live in an atheistic jurisdiction that does not acknowledge God and has no extradition treaty with Him. If you are guilty of evading the draft, you can flee the jurisdiction and go to Canada, where U.S. authorities have no jurisdiction, but no matter where you go, God claims jurisdiction. He needs no extradition treaty. He exercises jurisdiction and nobody can stop Him. You cannot escape “the long arm of the Law” when it comes to God’s Law.

God has jurisdiction everywhere. On the other hand, nobody, no nation, no executive, no judge, no legislature, has jurisdiction unless God gives it to them (cf. John 19:11).

Now let’s review the six other concepts important to a “citizen” as listed by Director of U.S. Citizenship

and Immigration Services Eduardo Aguirre:

1. allegiance and loyalty
2. participation, commitment, willingness to serve; “pull your own weight”
3. enter into a covenant
4. bear arms in defense of the Sovereign
5. uphold, support, and obey the constitution and laws
6. pulling the weight of others, helping the needy

All of these are part of being a good citizen of America, and they are part of being a citizen of heaven as well. In order to become a Christian, therefore, you must be **willing to assume** all these duties. When you “sign up,” you sign up for all these duties. If you don’t want to play ball, don’t sign up. If you refuse to play ball, don’t call yourself a member of the team.

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It is important to remember that becoming a Christian is not an option. The consequences of being an illegal alien and being deported for refusing to become a Christian are too horrifying to imagine in detail.

Becoming a Christian is often portrayed as adding a big red cherry on the ice cream sundae of life. It’s true, there are many benefits to becoming a Christian. But you should not take the oath to enter into a covenant and become a Christian just to get the benefits. Your oath does not list all the benefits of being a Christian. You should become a Christian simply because you *ought* to. Becoming a Christian is the right thing to do even if there are no benefits. You ought to become a Christian even if there are no blessings, no rewards, nothing promised for you after you die. You ought to become a Christian simply because it’s the right thing to do. Jesus said,

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.  
(Luke 17:10)

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Isaiah 26:1-2

The time is coming  
when the people of Judah  
will sing this song:

“Our city is protected. The LORD is our fortress,  
and He gives us security.

Open the city gates  
for a law-abiding nation  
that is faithful to God.”

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# The Five Points of Citizenship

## Point 1: Depravity and Citizenship

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In the official “Oath of Allegiance” required of new American citizens, we have these words:

I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen

Can Osama bin Laden become an American Citizen? There are two barriers it seems he would have trouble overcoming.

Here’s what the “Guide to Naturalization” says:

To be eligible for naturalization you must be a person of good moral character. USCIS will make a determination on your moral character based upon the laws Congress has passed. In the following section, we describe some of the things USCIS may consider.

**Criminal Record.** Committing certain crimes may cause you to be ineligible for naturalization (USCIS calls these “bars” to naturalization). Aggravated felonies (committed on or after November 29, 1990) and murder are permanent bars. You may never become a citizen if you have committed one of these crimes.

Other crimes are temporary bars. Temporary bars usually prevent you from becoming a citizen for a certain amount of time after you commit the crime.

The “Application for Naturalization” (Form N-400) asks several questions about crimes. You should report all crimes that you have committed including ones that have been expunged (removed from your record) and ones that happened before your 18<sup>th</sup> birthday. If you do not tell USCIS about these crimes and we find out about them, you may be denied naturalization (even if the crime itself was not a crime for which your case could be denied).

Here are some “EXAMPLES of Things that Might Show a Lack of Good Moral Character,” according to the “Guide to Naturalization”:

- Any crime against a person with intent to harm
- Any crime against property or the Government

that involves “fraud” or evil intent

- Two or more crimes for which the aggregate sentence was 5 years or more
- Violating any controlled substance law of the United States, any state, or any foreign country
- Habitual drunkenness or drunk driving
- Illegal gambling
- Prostitution
- Polygamy (marriage to more than one person at the same time)
- Lying to gain immigration benefits
- Failing to pay court-ordered child support or alimony payments
- Confinement in jail, prison, or similar institution for which the total confinement was 180 days or more during the past 5 years (or 3 years if you are applying based on your marriage to a United States citizen)
- Failing to complete any probation, parole, or suspended sentence before you apply for naturalization
- If you have recently been ordered deported or removed, you are not eligible for citizenship. If you are in removal proceedings, you may not apply for citizenship until the proceedings are complete and you have been allowed to remain in the country as a Permanent Resident.
- Terrorist acts
- Persecution of anyone because of race, religion, national origin, political opinion, or social group

Poor Osama. Not a person of “**good moral character.**” He can’t become an American citizen.

But let’s change the law a little bit. Suppose we were to say that Osama bin Laden could become a citizen if he “paid his debt to society.” Suppose Osama made restitution of the hundreds of millions of dollars of damage his terrorist acts have allegedly caused.

All well and good, but we still have the problem of the murder of over 3,000 people on 9/11. Osama would have to have over 3,000 death sentences carried out against him.

Amazingly, none of this is an obstacle to Osama’s becoming a citizen of heaven. All the death sentences

were laid on Jesus. He paid all the restitution.<sup>1</sup>

But we have to deal with Osama's loyalty to Al-Qaeda. We have to look at Osama's heart. No matter how forgiving the U.S. government will be of all the crimes Osama committed, it seems hard to imagine Osama even *wanting* to become a citizen of "the Great Satan."

And no matter how much mercy and forgiveness God offers to mankind, the offer of citizenship in the Kingdom of Heaven is always declined by citizens of the kingdom of Satan.

All human beings are born terrorists against the Kingdom of Heaven. Our great-great-great-great-etc.-grandfather, "Osama bin Adam," rebelled against the Kingdom of Heaven and was stripped of his citizenship. All of his descendants are born hating "the Great Satan," which is really God and His Kingdom. We are all under a death sentence.

In fact, spiritually speaking, we are already dead. Utterly incapable of even filling out the application form for citizenship in heaven. It is less likely that a sinner would want to have his citizenship in heaven than Osama bin Laden would want his citizenship to be in the United States. It's completely against the sinner's character. We would have to be put to death and resurrected as completely new people.

Which is what the Bible says.

As a result of our inborn corruption inherited from Adam, the natural man is totally unable to do anything spiritually good; thus Calvinists speak of man's "total inability." The inability intended by this terminology is *spiritual inability*. It means that the sinner is so spiritually bankrupt that *he can do nothing pertaining to his citizenship*. It is quite evident that many unsaved people, when judged by man's standards, do possess "good moral character" and do perform virtuous acts. But in the spiritual realm, when judged by God's standards, the unsaved sinner is incapable of applying for citizenship in heaven. The natural man is enslaved to sin; he is a child of Satan, rebellious toward God, blind to truth, corrupt, and unable to save himself or to prepare himself for salvation. In short, the unregenerate man is DEAD IN SIN, and his WILL IS ENSLAVED to his evil nature. He is completely unable to renounce his loyalty to the old empire.

Man did not come from the hands of his Creator in this depraved, corrupt condition. God made Adam upright; there was no evil whatsoever in his nature. Originally, Adam's will was free from the dominion of

sin; he was under no natural compulsion to choose evil, but through his fall he brought spiritual death upon himself and all his posterity. He thereby plunged himself and the entire race into spiritual ruin and lost for himself and his descendants the ability to make right choices in the spiritual realm. His descendants are still free to choose—every man makes choices throughout life—but inasmuch as Adam's offspring are born with sinful natures, they do not have the ABILITY to choose spiritual good over evil. They have no desire to become naturalized citizens in the Kingdom of Heaven. Consequently, man's will is no longer free (i.e., free from the dominion of sin, free from allegiance and fidelity to a false god) as Adam's will was free before the fall. Instead, man's will, as the result of inherited depravity, is in bondage to his sinful nature. He is loyal to a false god: himself.

The Westminster Confession of Faith gives a clear, concise statement of this doctrine. "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."<sup>2</sup>

To become a citizen of heaven, you must abjure all loyalty to death, and you can only do this if God gives you life. You must be "born again" (John 3). You must experience "regeneration." We can't regenerate ourselves. Our application for citizenship in heaven is filled out for us by God. We gain citizenship in heaven not by our own will, but by God's will:

5 And the light shineth in darkness; and the darkness comprehended it not.

10 He was in the world, and the world was made by him, and the world knew Him not.

11 He came unto his own, and His own received Him not.

12 But as many as received Him, to them gave he power to become the sons of God, even to them that believe on His name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John 1)

Let's outline the Biblical data:

- A. As the result of Adam's transgression, men are born in sin and by nature are spiritually dead; therefore, if they are to become God's children and enter His kingdom, they must be born anew of the Spirit.

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<sup>1</sup> This is a spiritual metaphor. If I steal your car, and then become a Christian, I should still make restitution to you for the loss of your car, following the commands of Scripture.

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<sup>2</sup> Chapter IX, Section 3

1. When Adam was placed in the garden of Eden, he was warned not to eat the fruit of the tree of knowledge of good and evil on the threat of immediate *spiritual* death.

Genesis 2:16,17: And the Lord God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall *die*.”

2. Adam disobeyed and ate of the forbidden fruit (Genesis 3:1-7); consequently, he brought spiritual death upon himself and upon the race.

Romans 5:12: Therefore as sin came into the world through one man [Adam, see vs. 14] and *death* through sin, and so death spread to all men because all men sinned.

Ephesians 2:1-3: And you he *made alive*, when you were *dead* through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were *by nature* children of wrath, like the rest of mankind.

Colossians 2:13: And you, who were *dead* in trespasses and the uncircumcision of your flesh, *God made alive* together with him, having forgiven us all our trespasses.

3. David confessed that he, as well as all other men, was born in sin.

Psalms 51:5: Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Psalms 58:3: The wicked go astray from the womb, they err from their birth, speaking lies.

4. Because men are born in sin and are by nature spiritually dead, Jesus taught that men must be born anew if they are to enter God’s kingdom.

John 3: 5-7: Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot *enter* the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘*You must be born anew.*’ “ Compare John 1:12,13.

B. As the result of the fall, men are blind and deaf to spiritual truth. Their minds are darkened by sin; their hearts are corrupt and evil.

Genesis 6:5: The Lord saw that the wickedness of man was great in the earth, and that *every imagination of the thoughts of his heart was only evil continually*.

Genesis 8:21: . . . the imagination of man’s heart is *evil* from his youth. . .

Ecclesiastes 9:3: . . . the *hearts* of men are *full of evil*, and madness is in their hearts while they live. . .

Jeremiah 17:9: The heart is deceitful above all things, and desperately corrupt,’ who can understand it?

Mark 7:21-23: “For from within, *out of the heart of man*, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man.”

John 3:19: And this is the judgment, that the light has come into the world, and *men loved darkness* rather than light, because their deeds were evil.

Romans 8:7,8: For the *mind* that is set on the flesh is hostile to God; *it does not submit to God’s law*, indeed *it cannot*; and those who are in the flesh *cannot please God*.

I Corinthians 2:14: The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and *he is not able to understand them* because they are spiritually discerned.

Ephesians 4: 17-19: Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds; they are *darkened in their understanding*, alienated from the life of God because of the ignorance that is in them, *due to their hardness of heart*,’ they have become callous

and have given themselves up to licentiousness, greedy to practice every kind of uncleanness.

Ephesians 5:8: For once you were *darkness*, but now you are light in the Lord. . .

Titus 1:15: To the pure all things are pure, but to the corrupt and unbelieving nothing is pure; *their very minds and consciences are corrupted.*

C. Before sinners are born into God's kingdom through the regenerating power of the Spirit, they are children of the devil and under his control; they are slaves to sin.

John 8:44: You are of *your father the devil*, and *your will* is to do your father's desires.

Ephesians 2:1,2: And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, *following the prince of the power of the air*, the spirit that is now at work in the sons of disobedience.

II Timothy 2:25,26: God may perhaps grant that they will repent and come to know the truth, and they may escape from *the snare of the devil*, after being *captured by him to do his will.*

I John 3:10: By this it may be seen who are the children of God, and who are the *children of the devil*: whoever does not do right is not of God, nor he who does not love his brother.

I John 5:19: We know that we are of God, and the whole world is *in the power of the evil one.*

John 8:34: Jesus answered them, "Truly, truly, I say to you, every one who commits sin is *a slave to sin.*"

Romans 6:20: When you were *slaves of sin*, you were free in regard to righteousness.

Titus 3:3: For we ourselves were once foolish, disobedient, led astray, *slaves* to various passions and pleasures, passing our days in malice and envy, hated by men and hating one another.

D. The reign of sin is universal; all men are under its power; consequently, none is righteous-not even one!

II Chronicles 6:36: . . . for there is *no man* who does not sin. . . .

Compare I Kings 8:46.

Job 15:14-16: What is man, that he can be clean? Or he that is born of a woman, that he can be righteous? Behold, God puts no trust in his holy ones, and the heavens are not clean in his sight; how much less one who is abominable and corrupt, a man who drinks iniquity like water!

Psalms 130:3: If thou, O Lord, shouldst mark iniquities, Lord, *who could stand?*

Psalms 143:2: Enter not into judgment with thy servant; for *no man living* is righteous before thee.

Proverbs 20:9: *Who* can say, "I have made my heart clean; I am pure from my sin"?

Ecclesiastes 7:20: Surely there is *not a righteous man on earth* who does good and never sins.

John 6:65: And he said, "This is why I told you that *no one can come to me unless it is granted him* by the Father."

Romans 11:35,36: "Or *who has given a gift to him* that he might be repaid?" For *from him* and through him and to him *are all things*. To him be glory forever. Amen.

I Corinthians 2:14: The *unspiritual man* does not receive the gifts of the Spirit of God, for they are folly to him, and *he is not able to understand them* because they are spiritually discerned.

I Corinthians 4:7: For who sees *anything different in you?* What have you that you did not receive? If then you received it, *why do you boast as if it were not a gift?*

II Corinthians 3:5: Not that we are *sufficient of ourselves* to claim anything as coming from us; our sufficiency is *from God.*

For further Biblical confirmation that men are unable of themselves to do anything toward gaining salvation, see the Scriptures given below under Point IV on Efficacious Grace. Note especially those verses which state that GOD *gives* faith, *grants* repentance, *creates* a new heart within the sinner, and other similar expressions.

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# The Five Points of Citizenship

## Point 2: Election and Citizenship

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Millions of people apply for American citizenship each year. Not all of them are granted citizenship. Not everyone is granted citizenship in heaven, though many people confidently believe they are citizens (Matthew 7:21-23).

In order to become a citizen of heaven, you must be “born again.” This means you must become a “new creature.” Another way to look at this is as a “resurrection.” All of this is summed up in the term “regeneration.”

Because of Adam’s transgression, he was stripped of his citizenship in the Kingdom of Heaven, and all his descendants are ineligible for citizenship. They enter the world as guilty, lost sinners, unable to fill out an application for citizenship, and in fact, having no desire whatsoever even to apply for citizenship. As fallen creatures, they have no desire to have fellowship with the King. He is holy, just, and good, whereas they are sinful, perverse, and corrupt. Their allegiance and fidelity is to “a foreign prince,<sup>1</sup> potentate,<sup>2</sup> state, or sovereignty” to quote the U.S. oath of allegiance. Left to their own choices, they inevitably follow the ruler of the old world and do the will of their father, the devil. Consequently, men have cut themselves off from the King of heaven and have forfeited all rights to citizenship and salvation. It would have been perfectly just for God to have left all men in their sin and misery and to have shown mercy to none, granting citizenship in heaven to nobody. God was under no obligation whatsoever to provide salvation for anyone. It is in this context that the Bible sets forth the doctrine of **election**.

The doctrine of election declares that God, before the foundation of the world, chose certain individuals from among the fallen members of Adam’s race to be the

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<sup>1</sup> **Ephesians 2:2**

Wherein in time past ye walked according to the course of this world, according to the **prince** of the power of the air, the spirit that now worketh in the children of disobedience:

**Acts 3:14-15**

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed **the Prince of life**, whom God hath raised from the dead; whereof we are witnesses.

<sup>2</sup> **1 Timothy 6:15**

Which in his times he shall shew, who is the blessed and only **Potentate**, the King of kings, and Lord of lords;

objects of His undeserved favor and receive citizenship. These, and these only, He purposed to make citizens of heaven. God could have chosen to save all men (for He had the power and authority to do so) or He could have chosen to save none (for He was under no obligation to show mercy to any)-but He did neither. Instead He chose to save some and to exclude others. His eternal choice of particular sinners unto salvation was not based upon any foreseen act or response or “good moral character” on the part of those selected, but was based solely on His own good pleasure and sovereign will. Thus election was not determined by, or conditioned upon, anything that men would do, but resulted entirely from God’s self-determined purpose.

Those who were not chosen to salvation were passed by and left to their own evil devices and choices. It is not within the creature’s jurisdiction to call into question the justice of the Creator for not choosing everyone to salvation. It is enough to know that the Judge of the earth has done right. It should, however, be kept in mind that if God had not graciously *chosen* a people for Himself and sovereignly determined to *provide* salvation for them and *apply* it to them, none would be saved. The fact that He did this for some, to the exclusion of others, is in no way unfair to the latter group, unless of course one maintains that God was under obligation to provide salvation for sinners—a position which the Bible utterly rejects.

The doctrine of election should be viewed not only against the backdrop of human depravity and guilt, but it should also be studied in connection with the *eternal covenant* or agreement made between the members of the Godhead. For it was in the execution of this covenant that the *Father* chose out of the world of lost sinners a definite number of individuals and gave them to the Son to be His people. The *Son*, under the terms of this compact, agreed to do all that was necessary to save those “chosen” and “given” to Him by the Father. The *Spirit’s* part in the execution of this covenant was to apply to the elect the salvation secured for them by the Son.

Election, therefore, is but *one* aspect (though an important aspect) of the saving purpose of the Triune God, and thus must not be viewed *as* salvation. For the act of election *itself* saved no one; what it did was to mark out certain individuals for salvation. Consequently, the doctrine of election must not be divorced from the doctrines of human guilt, redemption, and regeneration or

else it will be distorted and misrepresented. In other words, if it is to be kept in its proper Biblical balance and correctly understood, *the Father's act of election* must be related to the *redeeming work of the Son* who gave Himself to save the elect and to the *renewing work of the Spirit* who brings the elect to faith III Christ!

A. General statements showing that God has an elect people, that He predestined them to citizenship and salvation, and thus to eternal life.

Deuteronomy 10:14,15: Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it; yet *the Lord set his heart in love* upon your fathers and *chose* their descendants after them, you above all peoples, as at this day.

Psalms 33:12: Blessed is the nation whose God is the Lord, the people whom he has *chosen* as his heritage!

Psalms 65:4: Blessed is he whom thou dost *choose* and bring near, to dwell in thy courts! We shall be satisfied with the goodness of thy house, thy holy temple!

Psalms 106:5: . . . that I may see the prosperity of thy *chosen ones*, that I may rejoice in the gladness of thy nation, that I may glory with thy heritage.

Haggai 2:23: "On that day, says the Lord of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, says the Lord, and make you like a signet ring; for I have *chosen* you, says the Lord of hosts."

Matthew 11:27: ". . . no one knows the Father except the Son and anyone to whom the Son *chooses* to reveal him."

Matthew 22:14: "For many are called, but few are *chosen*."

Matthew 24:22,24,31: And if those days had not been shortened, no human being would be saved; but for the sake of the *elect* those days will be shortened. . . . For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even *the elect*. . . . and he will send

out his angels with a loud trumpet call, and they will gather *his elect* from the four winds, from one end of heaven to the other.

Luke 18:7: And will not God vindicate *his elect*, who cry to him day and night?

Romans 8:28-30: We know that in everything God works for good with those who love him, who are *called according to his purpose*. For those whom he foreknew he also *predestined* to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

Romans 8:33: Who shall bring any charge against *God's elect*?

Romans 11:28: As regards the gospel they are enemies of God, for your sake; but as regards *election* they are beloved for the sake of their forefathers.

Colossians 3:12: Put on then, as *God's chosen ones*, holy and beloved, compassion, kindness, . . .

I Thessalonians 5:9: For God has not *destined* us for wrath, *but to obtain salvation* through our Lord Jesus Christ.

Titus 1:1: Paul, a servant of God and an apostle of Jesus Christ, to further the faith of *God's elect* and their knowledge of the truth which accords with godliness. . .

I Peter 1:1,2: To the exiles of the dispersion. . . *chosen* and *destined* by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood. . .

I Peter 2:8,9: . . . for they stumble because they disobey the word, as they were *destined* to do. But you are a *chosen* race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful

deeds of him who *called* you out of darkness into his marvelous light.

Revelation 17:14: “They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are *called* and *chosen* and faithful.”

B. Before the foundation of the world, God chose particular individuals unto citizenship. His selection was *not based upon any foreseen response or act* performed by those chosen, or their “*good moral character*”. Faith and good works are the *result*, not the *cause* of God’s choice.

1. God did the choosing.

Mark 13:20: And if the Lord had not shortened the days, no human being would be saved; but for the sake of *the elect, whom he chose*, he shortened the days.

See also I Thessalonians 1:4 and II Thessalonians 2:13 quoted below~

2. God’s choice was made before the foundation of the world.

Ephesians 1:4: Even as he *chose* us in him *before the foundation of the world*, that we should be holy and blameless before him.

See II Thessalonians 2:13; II Timothy 1:9; Revelation 13:8 and Revelation 17:8 quoted below.

3. God chose particular individuals unto salvation-their names were written in the book of life before the foundation of the world.

Revelation 13:8: And all who dwell on earth will worship it, everyone whose *name* has not been *written before the foundation of the world* in the book of life of the Lamb that was slain.

Revelation 17:8: “... and the dwellers on earth whose *names* have not been *written* in the book of life *from the foundation of the world*, will marvel to behold the beast, because it was and is not and is to come.”

4. God’s choice was not based upon any foreseen merit residing in those whom He chose, nor was it based on any foreseen good works performed by them.

Romans 9:11-13: Though they were *not yet born and had done nothing either good or bad*, in order that God’s purpose of *election* might continue, *not because of works* but because of his *call*, she was told, “The elder will serve the younger.” As it is written, “Jacob I loved, but Esau I hated.”

Romans 9:16: So it depends *not upon man’s will or exertion*, but upon *God’s mercy*.

Romans 10:20: “... I have been found by those who did not seek me; I have shown myself to those who did not ask for me.”

I Corinthians 1:27-29: *God chose* what is *foolish* in the world to shame the wise, *God chose* what is *weak* in the world to shame the strong, *God chose* what is *low and despised* in the world, even things that are not, to bring to nothing things that are, *so that no human being might boast in the presence of God*.

II Timothy 1:9: . . . who saved us and called us with a holy calling, not in virtue of *our works* but in virtue of *his own purpose* and the *grace* which he gave us in Christ Jesus *ages ago*.

5. Good works are the result, not the ground, of predestination.

Ephesians 1:12: We who first hoped in Christ have been *destined* and



*appointed* to live for the praise of his glory.

Ephesians 2:10: For we are his workmanship, created in Christ Jesus *for good works*, which *God prepared before-hand*, that we should walk in them.

John 15:16: You did not choose me, but *I chose you* and *appointed you* that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

6. God's choice was not based upon foreseen faith. Faith is the result and therefore the evidence of God's election, not the cause or ground of His choice.

Acts 13:48: And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were *ordained* to eternal life *believed*.

Acts 18:27: . . . he greatly helped those who *through grace had believed*.

Philippians 1:29: For it has been *granted* to you that for the sake of Christ you should not only *believe* in him but also suffer for his sake.

Philippians 2:12,13: Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; *for God is at work in you, both to will and to work for his good pleasure*.

I Thessalonians 1:4,5: For we know, brethren beloved by God, that he has chosen you, for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.

II Thessalonians 2:13,14: ... God chose you from the beginning to be saved,

through sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

James 2:5: . . . Has not *God chosen* those who are poor in the world *to be rich in faith* and *heirs of the kingdom* which he has promised to those who love him?

See the Appendix on The Meaning of "Foreknew" in Romans 8:29. See also those verses quoted below under Point IV on Efficacious Grace, which teach that faith and repentance are the gifts of God and are wrought in the soul by the regenerating power of the Holy Spirit.

7. It is by faith and good works that one confirms his calling and election.

II Peter 1:5-11: For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins. Therefore, brethren, be the more zealous *to confirm your call and election*, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

C. Election is not salvation but is *unto* salvation. Just as the president-elect does not become the president of the United States *until* he is inaugurated, those chosen unto salvation do not gain citizenship in heaven *until* they are regenerated by the Spirit and justified by faith in Christ.

Romans 11:7: What then? Israel failed to obtain what it sought. *The elect obtained it*, but the rest were hardened.

II Timothy 2:10: Therefore I endure everything for the sake of *the elect*, that they also *may obtain the salvation* which in Christ Jesus goes with eternal glory.

See Acts 13:48; I Thessalonians 1:4 and II Thessalonians 2:13, 14 quoted above. Compare Ephesians 1:4 with Romans 16:7. In Ephesians 1:4 Paul shows that men were *chosen* “in Christ” before the world began. From Romans 16:7 it is clear that men are not *actually* “in Christ” until their conversion.

D. Election was based on the sovereign, distinguishing mercy of Almighty God. It was not man’s will but God’s will that determined which sinners would be shown mercy and saved.

Exodus 33:19: “... I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.”

Deuteronomy 7:6,7: “For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth. It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples.”

Matthew 20:15: ““Am I not allowed to do what I choose with what belongs to me?” . . .”

Romans 9:10-24: And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad, in order that God’s purpose of election might continue, not because of works but because of his call, she was told, “the elder will serve the younger.” As it is written, “Jacob I loved, but Esau I hated.” What shall we say then? Is there injustice on God’s part? By no means! For he says to Moses, “*I will have mercy on whom I have mercy and I will have compassion on whom*

*I have compassion.*” So it depends not upon man’s will or exertion, *but upon. God’s mercy.* For the Scripture says to Pharaoh, “I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth.” So then he has mercy *upon whomever he wills*, and he hardens the heart of whomever he wills. You will say to me then, “Why does he still find fault? For who can resist his will?” But, who are you, a man, to answer back to God? Will what is molded say to its molder, “Why have you made me thus?” *Has the potter no right over the clay*, to make out of the same lump one *vessel for beauty* and another for menial use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of his glory for the *vessels of mercy*, *which he has prepared beforehand for glory*, even us whom he has called, not from the Jews only but also from the Gentiles?

Romans 11:4-6: But what is God’s reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” So too at the present time there is a remnant, *chosen by grace*. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. Compare I Kings 19:10, 18.

Romans 11:33-36: O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! “For who has known the mind of the Lord, or who has been his counselor?” “Or who has given a gift to him that he might be repaid?” For from him and through him and to him are all things. To him be glory for ever. Amen.

Ephesians 1:5: He destined us in love to be his sons through Jesus Christ, according to the purpose of his will.

E. The doctrine of election is but a part of the much broader Biblical doctrine of God’s absolute sovereignty. The Scriptures not only teach that God predestined certain individuals unto eternal

life, but that all events, both small and great, come about as the result of God's eternal decree. The Lord God rules over heaven and earth with absolute control; nothing comes to pass apart from His eternal purpose.

I Chronicles 29:10-12: Therefore David blessed the Lord in the presence of all the assembly; and David said: "Blessed art thou, O Lord, the God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come from thee, and thou rulest over all. In thy hand are power and might; and in thy hand it is to make great and to give strength to all."

Job 42:1,2: Then Job answered the Lord: "I know that thou canst do all things, and that no purpose of thine can be thwarted."

Psalms 115:3: Our God is in the heavens; he does whatever he pleases.

Psalms 135:6: Whatever the Lord pleases he does, in heaven and on earth, in the seas and all deeps.

Isaiah 14:24,27: The Lord of hosts has sworn: "As I have planned, so shall it be, and as I have purposed, so shall it stand. . . . For the

Lord of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?" Isaiah 46:9-11: "Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose, calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it.'"

Isaiah 55: 11: "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the things for which I sent it"

Jeremiah 32:17: "'Ah Lord God! It is thou who hast made the heavens and the earth by thy great power and by thy outstretched arm! Nothing is too hard for thee.' "

Daniel 4:35: All the inhabitants of the earth are accounted as nothing; and he does according to his will in the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What doest thou ?"

Matthew 19:26: ". . . with God all things are possible."

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## The Five Points of Citizenship

### Point 3: Redemption and Citizenship

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As was observed above, election itself saved no one; it only marked out particular sinners for salvation. Those *chosen* by the Father and given to the Son had to be *redeemed* if they were to be saved.

There are some Christians who are attempting to liberate slaves in the Sudan by buying them. They pay money to the slaveowners, and then set the slaves free.

We are born loyal to a false god, and our citizenship is in a false kingdom. We are, in fact, slaves to Pharaoh. Our exodus only comes, and our citizenship in the Promised Land can only be granted, when we are liberated from our current slavery. Jesus redeems us, that is, buys us, paying the price to gain our freedom. Then we can gain our citizenship in heaven. But not as long as we are still slaves in a foreign state.

In order to secure their redemption, Jesus Christ came into the world and took upon Himself human nature so that He might identify Himself with His people and act as their legal representative or substitute. Christ, acting on behalf of His people, perfectly kept God's law and thereby worked out a perfect righteousness which is imputed or credited to them the moment they are brought to faith in Him. Through what He did, they are constituted righteous before God. They are also freed from all guilt and condemnation as the result of what Christ suffered for them. Through His substitutionary sacrifice He endured the penalty of their sins and thus removed their guilt forever. Consequently, when His people are joined to Him by faith, they are credited with perfect righteousness and are freed from all guilt and condemnation. They are saved, not because of what they themselves have done or will do, but solely on the ground of Christ's redeeming work.

Historical or main line Calvinism has consistently maintained that Christ's redeeming work was definite in *design* and *accomplishment*—that it was intended to render complete satisfaction for certain specified sinners and that it actually secured salvation for these individuals and for no one else. The salvation which Christ earned for His people includes everything involved in bringing them into a right relationship with God, including the gifts of faith and repentance. Christ did not die simply to make it possible for God to pardon sinners. Neither does God leave it up to sinners as to whether or not Christ's work will be effective. On the contrary, all for whom Christ sacrificed Himself will be saved infallibly. Redemption, therefore, was designed to bring to pass God's purpose of election.

All Calvinists agree that Christ's obedience and suffering were of infinite value, and that if God had so willed, the satisfaction rendered by Christ would have saved every member of the human race. It would have required no more obedience, nor any greater suffering for Christ to have secured salvation for every man, woman, and child who ever lived than it did for Him to secure salvation for the elect only. But He came into the world to represent and save only those given to Him by the Father. Thus Christ's saving work was limited in that it was designed to save some and not others, but it was not limited in value for it was of infinite worth and would have secured salvation for everyone if this had been God's intention.

The Arminians also place a limitation on the atoning work of Christ, but one of a much different nature. They hold that Christ's saving work was designed to make possible the salvation of all men on the condition that they believe, but that Christ's death *in itself* did not actually secure or guarantee salvation for anyone.

Since all men will not be saved as the result of Christ's redeeming work, a limitation must be admitted. Either the atonement was limited in that it was *designed to secure* salvation for certain sinners but not for others, or it was limited in that it was not intended to secure salvation for any, but was *designed only to make it possible* for God to pardon sinners on the condition that they believe. In other words, one must limit its design either in *extent* (it was not intended for all) or *effectiveness* (it did not secure salvation for any). As Boettner so aptly observes, for the Calvinist, the atonement "is like a narrow bridge which goes all the way across the stream; for the Arminian it is like a great wide bridge that goes only half-way across."<sup>1</sup>

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<sup>1</sup> Boettner, *Reformed Doctrine of Predestination*, p. 153. Spurgeon's comments, as to whether it is the Calvinists or the Arminians who limit the atonement, are to the point. "We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men?' They say, 'No, certainly not.' We ask them the next question-Did Christ die so as to secure the" salvation of any man in particular? They answer 'No.' They are obliged to admit this, if they are consistent. They say, 'No. Christ has died that any man may be saved if'-and then follow certain conditions of

A. The Scriptures describe the end intended and accomplished by Christ's work as the full salvation (actual reconciliation, justification, and sanctification) of His people.

1. The Scriptures state that Christ came, not to enable men to save themselves, but to *save* sinners.

Matthew 1:21: "... she will bear a son, and you shall call his name Jesus, for he will *save his people* from their sins."

Luke 19:10: "For the Son of man came to seek and to *save* that which was lost."

II Corinthians 5:21: For our sake he [God] made him [Christ] to be sin who knew no sin, so that in him *we might become* the righteousness of God.

Galatians 1:3,4: Grace to you and peace from God the Father and our Lord Jesus Christ, *who gave himself* for our sins to *deliver us* from the present evil age, according to the will of our God and Father.

I Timothy 1:15: The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to *save* sinners. And I am the foremost of sinners.

Titus 2:14: . . . who *gave himself* for us to *redeem us* from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

I Peter 3:18: For *Christ* also *died* for sins once for all, the righteous for the unrighteous, *that he might bring us to God*, being put to death in the flesh but made alive in the spirit.

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salvation. Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as infallibly to secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say, 'No, my dear sir, it is you that do it.' We say Christ so died that he infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it." Quoted from Packer, "Introductory Essay," (above, fn. 4), p. 14.

2. The Scriptures declare that, as the result of what Christ did and suffered, His people are reconciled to God, justified, and given the Holy Spirit who regenerates and sanctifies them. All these blessings were secured by Christ Himself for His people.

- a. Christ, by His redeeming work, secured *reconciliation* for His people.

Romans 5:10: For if while we were enemies we were *reconciled* to God *by the death of his Son*, much more, now that we are reconciled, shall we be saved by his life.

II Corinthians 5:18,19: All this is from God, who through Christ *reconciled* us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

Ephesians 2:15,16: ... by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and *might reconcile us* both to God in one body through the cross, thereby bringing the hostility to an end.

Colossians 1:21,22: And you, who once were estranged and hostile in mind, doing evil deeds, *he has now reconciled* in his body of flesh by his death, *in order to* present you holy and blameless and irreproachable before him.

- b. Christ secured the righteousness and pardon needed by His people for their *justification*.

Romans 3:24,25: . . . they are *justified* by his grace as a gift, *through the redemption which is in Christ Jesus*, whom God put forward as an expiation by his blood, to be received by faith. This was to

show God's righteousness, because in his divine forbearance he had passed over former sins.

Romans 5:8,9: But God shows his love for us in that *while we were yet sinners Christ died for us*. Since, therefore, we are now *justified by his blood*, much more shall we be saved by him from the wrath of God.

I Corinthians 1:30: He is the source of your life in Christ Jesus, whom God made our wisdom, our *righteousness* and sanctification and redemption.

Galatians 3: 13: Christ *redeemed us* from the curse of the law, having become a curse for us . . .

Colossians 1:13,14: He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom *we have redemption*, the forgiveness of sins.

Hebrews 9: 12: . . . he entered once for all into the Holy Place, *taking not the blood of goats and calves but his own blood, thus securing an eternal redemption*.

I Peter 2:24: He himself *bore our sins* in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

c. Christ secured the gift of the Spirit which includes *regeneration* and *sanctification* and all that is involved in them.

Ephesians 1:3,4: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ *with every spiritual blessing* in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

Philippians 1:29: For it has been *granted to you* that for the sake of Christ you should not only *believe* in him but also suffer for his sake.

Acts 5:31: "God exalted him at his right hand as Leader and Savior, to *give repentance* to Israel and forgiveness of sins."

Titus 2:14: . . . who gave himself for us to *redeem us* from all iniquity and to *purify* for himself a people of his own who are zealous for good deeds.

Titus 3:5,6: . . . he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of *regeneration* and *renewal* in the Holy Spirit, which he poured out upon us richly *through Jesus Christ* our Savior.

Ephesians 5:25,26: Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might *sanctify* her, having cleansed her by the washing of water with the word.

1 Corinthians 1:30: He is the source of your life in Christ Jesus, whom God made our wisdom, our *righteousness* and *sanctification* and redemption.

Hebrews 9:14: ... how much more shall the *blood of Christ*, who through the eternal Spirit offered himself without blemish to God, *purify* your conscience from dead works to serve the living God.

Hebrews 13:12: So Jesus also *suffered* outside the gate *in order to sanctify* the people through his own blood.

1 John 1:7: . . . but if we walk in the light, as he is in the light, we have fellowship with one another, and the *blood of Jesus* his Son *cleanses* us from all sin.

B. Passages which represent the Lord Jesus Christ, in all that He did and suffered for His people, as fulfilling the terms of a gracious compact or

arrangement which He had entered into with His heavenly Father before the foundation of the world.

1. Jesus was sent into the world by the Father to save the people which the Father had given to Him. Those given to Him by the Father come to Him (see and believe in Him) and none of them shall be lost.

John 6:35-40: Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. *All that the Father gives me will come to me*, and him who comes to me I will not cast out. For I have come down from heaven, not to do my own will, but *the will of him who sent me*, and this is the will of him who sent me, *that I should lose nothing of all that he has given me*, but raise it up at the last day. For this is the will of my Father, that everyone who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

2. Jesus, as the good shepherd, lays down His life for His sheep. All who are "His sheep" are brought by Him into the fold and are made to hear His voice and follow Him. Notice that the Father had given the sheep to Christ!

John 10:11,14-18: "I am the good shepherd. The good shepherd lays down his life for *the sheep*. . . . I am the good shepherd; *I know my own* and my own know me, as the Father knows me and I know the Father; and I lay down my life for *the sheep*. And I have *other sheep*, that are not of this fold; *I must bring them also*, and they will heed my voice.

So there shall be one flock, one shepherd. For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; *this charge I have received from my Father.*"

John 10:24-29: [The unbelieving Jews demanded of Him] "If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness to me; but you do not believe, *because you do not belong to my sheep*. *My sheep hear my voice*, and *I know them*, and *they follow me*; and *I give them eternal life*, and *they shall never perish*, and no one shall snatch *them* out of my hand. *My Father, who has given them to me*, is greater than all, and no one is able to snatch *them* out of the Father's hand."

3. Jesus, in His high priestly prayer, prays not for the world but for those given to Him by the Father. In fulfillment of the Father's charge Jesus had accomplished the work the Father had sent Him to do-to make God known to His people and to give them eternal life.

John 17:1-11, 20, 24-26: When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, *since thou hast given him power over all flesh*, so that he might give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and *Jesus Christ whom thou hast sent*. I glorified thee on earth, having *accomplished the work which thou gavest me to do*, and now, Father, glorify thou me in thy own presence with the glory which I had with thee *before the world was made*.

"I have *manifested thy name to the men whom thou gavest me out of the world*, thine they were, and thou gavest them to me, and they have kept thy word. Now they know that everything that thou hast given me is from thee; for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. I am

praying for them; *I am not praying for the world but for those whom thou hast given me*, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, *keep them* in thy name *which thou hast given me*, that they may be one, even as we are one. . . . I do not pray for these only, but *also for those who are to believe in me* through their word, . . . Father, I desire that they also, *whom thou hast given me*, may be with me where I am, to behold my glory which thou hast given me in thy love for me *before the foundation of the world*. O righteous Father, the world has not known thee, but I have known thee; and *these know that thou hast sent me*. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them.”

4. Paul declares that all of the “spiritual blessings” which the saints inherit such as sonship, redemption, the forgiveness of sin, etc., result from their being “in Christ,” and he traces these blessings back to their ultimate source in the eternal counsel of God—to that great blessing of their having been chosen in Christ before the foundation of the world and destined to be God’s sons through Him.

Ephesians 1:3-12: Blessed be the God and Father of our Lord Jesus Christ, *who has blessed us* in Christ *with every spiritual blessing* in the heavenly places, *even as he chose us in him before the foundation of the world*, that we should be holy and blameless before him. He *destined us* in love *to be his sons through Jesus Christ, according to the purpose of his will*, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In him we have *redemption* through his blood, *the forgiveness of our trespasses*, according to the riches of his grace which he lavished upon us. For he has

made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

In him, *according to the purpose of him who accomplishes all things according to the counsel of his will*, we who first hoped in Christ have been destined and appointed to live for the praise of his glory.

5. The parallel which Paul draws between the condemning work of Adam and the saving work of Jesus Christ the “second man,” the “last Adam,” can best be explained on the principle that both stood in covenant relation to “their people” (Adam stood as the federal head of the race, and Christ stood as the federal head of the elect). As Adam involved his people in death and condemnation by his sin, even so Christ brought justification and life to His people through His righteousness.

Romans 5:12,17-19: Therefore as sin came into the world through one man [Adam] and death through sin, and so death spread to all men because all men sinned. . . . If, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Then as one man’s trespass led to condemnation for all men, so *one man’s act of righteousness leads to acquittal and life for all men*. For as by one man’s disobedience many were made sinners, so *by one man’s obedience many will be made righteous*.

- C. Some passages speak of Christ’s dying for “all” men and of His death as saving the “world,” yet others speak of His death as being definite in design and of His dying for particular people and securing salvation for them.

1. There are two classes of texts that speak of Christ’s saving work in *general terms*: (a)



Those containing the word “world”—e.g., John 1:9,29; 3:16,17; 4:42; II Corinthians 5:19; I John 2:1,2; 4:14 and (b) Those containing the word “all”—e.g., Romans 5:18; II Corinthians 5:14,15; I Timothy 2:4-6; Hebrews 2:9; II Peter 3:9.

One reason for the use of these expressions was to correct the false notion that salvation was for the Jews alone. Such phrases as “the world,” “all men,” “all nations,” and “every creature” were used by the New Testament writers to emphatically correct this mistake. These expressions are intended to show that Christ died for all men without *distinction* (i.e., He died for Jews and Gentiles alike) but they are not intended to indicate that Christ died for all men without *exception* (i.e., He did not die for the purpose of saving each and every lost sinner).

2. There are other passages which speak of His saving work in *definite terms* and show that it was intended to infallibly save a particular people, namely those given to Him by the Father.

Matthew 1:21: “... for he will save *his people* from their sins.”

Matthew 20:28: “... the Son of man came not to be served but to serve, and to give his life as a *ransom for many*.”

Matthew 26:28: “... for this is my blood of the covenant, which is poured out *for many* for the forgiveness of sins.”

John 10: 11: “I am the good shepherd. The good shepherd lays down his life for *the sheep*.”

John 11:50-53: “... you do not understand that it is expedient for you that one man should die for *the people*, and not that the whole nation should perish.” He did not say this of his own accord, but being high priest that year he prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one *the children of God who are scattered abroad*. So from that day on they took counsel how to *put* him to death.

Acts 20:28: Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed *the church of the Lord which he obtained for himself with his own blood*.

Ephesians 5:25-27: Husbands, love your wives, *as Christ loved the church and gave himself up for her*, that he might sanctify *her*, having cleansed *her* by the washing of water with the word, that *the church* might be presented before him in splendor, without spot or wrinkle or any such thing, that *she* might be holy and without blemish.

Romans 8:32-34: He who did not spare his own Son but gave him up *for us all*, will he not also *give* us all things with him? Who shall bring any charge against *God’s elect*? It is God who justifies; who is to condemn?

Hebrews 2:17; 3:1: Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation *for the sins of the people*. . . . Therefore, holy brethren, *who share in a heavenly call*, consider Jesus, the apostle and high priest of our confession.

Hebrews 9:15: Therefore he is the mediator of a new covenant, so that *those who are called* may receive the promised eternal inheritance, since a death has occurred which *redeems them* from the transgressions under the first covenant.

Hebrews 9:28: ... Christ, having been offered once to bear the sins of *many*. . .

Revelation 5:9: ... and they sang a new song, saying, “Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst *ransom men for God from every tribe and tongue and people and nation*. . .”

Review also the verses quoted above under B, 1, 2, 3.

Some people strenuously object to the idea that only those chosen by the Ruler are eligible for citizenship. They only want to become citizens in a pure democracy.

The Kingdom of Heaven is not a democracy. The Kingdom of Heaven is not ruled by “We the People.” If you are comfortable with the idea of the Ruler being completely sovereign, then you have likely been chosen for citizenship and regenerated. Those who have not been regenerated are still loyal to a regime which grants them certain benefits which are not available in the Kingdom of

Heaven (such as being your own god).

Frequently a person who has not been regenerated tries to persuade those who have been that he has been granted citizenship. He does this only because he hates the Ruler and wants to deceive His citizens. Even though he is an illegal alien, he might get a job in a seminary teaching classes about the Ruler, but denying that the Ruler is sovereign and chooses those who will be granted citizenship. Such people are called “wolves in sheep’s clothing. Beware of them.

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## The Five Points of Citizenship

### Point 4: Regeneration and Citizenship

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In order to become a citizen of heaven, you must be “born again.” This means you must become a “new creature.” Another way to look at this is as a “resurrection.” All of this is summed up in the term “regeneration.”

Let’s review the six concepts important to a “citizen” as listed by Director of U.S. Citizenship and Immigration Services Eduardo Aguirre:

1. allegiance and loyalty
2. participation, commitment, willingness to serve; “pull your own weight”
3. enter into a covenant
4. bear arms in defense of the Sovereign
5. uphold, support, and obey the constitution and laws
6. pulling the weight of others, helping the needy

All of these are part of being a good citizen of America, and they are part of being a citizen of heaven as well. In order to become a Christian, therefore, you must be **willing to assume** all these duties. When you “sign up,” you sign up for all these duties. If you don’t want to play ball, don’t sign up. If you refuse to play ball, don’t call yourself a member of the team.

But if you’re willing to play ball, and willing to show up for practice as well as the big game, that’s a good sign you’re a Christian. Because if you were unwilling to play ball, and unwilling to follow the Coach, you would not have signed up for the team. And the first thing to realize is that the only people who voluntarily sign up to play ball are those who have been re-created, regenerated, or born again.

Because citizens of all other kingdoms are “dead in trespasses and sins” (Eph 2:1-2), they must be resurrected before they can gain citizenship in the Kingdom of Heaven. While they are dead, they have no desire to even fill out the application for citizenship. Their allegiance is to a foreign ruler.

Each member of the Trinity—the Father, the Son, and the Holy Spirit—participates in and contributes to the salvation of sinners. As was shown above, the Father, before the foundation of the world, marked out those who were to be granted citizenship and gave them to the Son to be His citizens. At the appointed time the Son came into the world and secured their redemption. But these two great acts – election and redemption—do

not complete the work of salvation, because included in God’s plan for recovering lost sinners is the renewing work of the Holy Spirit by which the benefits of Christ’s obedience and death are applied to the elect. It is with this phase of salvation (its application by the Spirit) that the doctrine of Irresistible or Efficacious Grace is concerned. Simply stated, this doctrine asserts that the Holy Spirit never fails to bring to salvation those sinners whom He personally calls to Christ. He inevitably applies salvation to every sinner whom He intends to save, and it is His intention to save all the elect.

Everyone is *commanded* to renounce the old citizenship and become citizens of heaven. Not everyone obeys this command.

The *gospel invitation extends a call* to salvation to everyone who hears its message. It invites all men without distinction to drink freely of the water of life and live. It promises salvation to all who repent and believe. But this outward general call, extended to the elect and non-elect alike, will not bring sinners to Christ. Why? Because men are by nature dead in sin and are under its power. They are of themselves unable and unwilling to forsake their evil ways and to turn to Christ for mercy. Consequently, the unregenerate will not respond to the gospel call to repentance and faith. No amount of external threatenings or promises will cause blind, deaf, dead, rebellious sinners to bow before Christ as Lord and to look to Him alone for salvation. Such an act of faith and submission is contrary to the lost man’s nature.

Therefore, the *Holy Spirit*, in order to bring God’s elect to salvation, extends to them a *special inward call* in addition to the outward call contained in the gospel message. Through this special call the Holy Spirit performs a work of grace within the sinner which inevitably brings him to faith in Christ. The inward change wrought in the elect sinner enables him to understand and believe spiritual truth; in the spiritual realm he is given the seeing eye and the hearing ear. The Spirit creates within him a new heart or a new nature. This is accomplished through regeneration or the new birth by which the sinner is made a child of God and is given spiritual life. His will is renewed through this process so that the sinner spontaneously comes to Christ of his own free choice. Because he is given a new nature so that he loves righteousness, and

because his mind is enlightened so that he understands and believes the Biblical gospel, the renewed sinner freely and willingly turns to Christ as Lord and Saviour.

Thus the once-dead sinner is drawn to Christ by the inward supernatural call of the Spirit who through regeneration makes him alive and creates within him faith and repentance.

Although the general outward call of the gospel can be, and often is, rejected, the special inward call of the Spirit never fails to result in the conversion of those to whom it is made. This special call is not made to all sinners but is issued to the elect only! The Spirit is in no way dependent upon their help or cooperation for success in His work of bringing them to Christ. It is for this reason that Calvinists speak of the Spirit's call and of God's grace in saving sinners as being "efficacious," "invincible," or "irresistible." For the grace which the Holy Spirit extends to the elect cannot be thwarted or refused, it never fails to bring them to true faith in Christ!

The doctrine of Irresistible or Efficacious Grace is set forth in the Westminster Confession of Faith in the following words. "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace."<sup>1</sup>

A. General statements showing that salvation is the work of the Spirit as well as that of the Father and the Son.

Romans 8:14: For all who are led by the Spirit of God are sons of God.

I Corinthians 2:10-14: For the Spirit searches everything, even the depths of God. For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but

taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

I Corinthians 6:11: But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

I Corinthians 12:3: Therefore I want you to understand that no one speaking by the Spirit of God ever says "Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

II Corinthians 3:6: ... the written code kills, but the Spirit gives life.

II Corinthians 3:17,18: Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

I Peter 1:2: ... chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood. . .

B. Through regeneration or the new birth sinners are given spiritual life and made God's children. The Bible describes this process as a spiritual resurrection, a creation, the giving of a new heart, etc. The inward change, which is thus wrought through the Holy Spirit, results from God's power and grace, and in no way is He dependent upon man's help for success in this work.

1. Sinners, through regeneration, are brought into God's kingdom and are made His children. The *author* of this "second" birth is the Holy Spirit; the *instrument* which He uses is the word of God.

John 1:12,13: But to all who received him, who believed in his name, he gave power to become children of God; *who were born*, not of blood nor of the will of the flesh nor of the will of man, but *of God*.

John 3: 3-8: Jesus answered him, "Truly, truly, I say to you, unless one is *born anew*, he cannot *see* the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered,

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<sup>1</sup> Chapter X, Section 1.

“Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot *enter* the kingdom of God. That which is born of the flesh is flesh, and that which is *born of the Spirit* is spirit. Do not marvel that I said to you, ‘You must be born anew.’ The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit.”

Titus 3:5: . . . he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of *regeneration and renewal in the Holy Spirit*.

I Peter 1:3: Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been *born anew* to a living hope through the resurrection of Jesus Christ from the dead.

I Peter 1:23: You have been *born anew*, not of perishable seed but of imperishable, through the living and abiding *word of God*.

I John 5:4: For whatever is *born of God* overcomes the world; and this is the victory that overcomes the world, our faith.

2. Through the Spirit’s work the dead sinner is given a new heart (nature) and made to walk in God’s law. In Christ he becomes a new creation.

Deuteronomy 30:6: And the Lord your God will *circumcise your heart* and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.

Ezekiel 36:26,27: A *new heart* I will give you, and a *new spirit* I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. Compare Ezekiel 11:19.

Galatians 6:15: For neither circumcision counts for anything, nor un-circumcision, but a *new creation*.

Ephesians 2:10: For we are his workmanship, *created* in Christ Jesus

for good works, which God prepared beforehand, that we should walk in them.

II Corinthians 5:17,18: Therefore, if anyone is in Christ, he *is a new creation*, the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.

3. The Holy Spirit raises the sinner from his state of spiritual death and makes him alive.

John 5:21: For as the Father raises the dead and gives them life, so also the Son *gives life* to whom he will.

Ephesians 2:1,5: And you *he made alive*, when you were dead through the trespasses and sins. . . . even when we were dead through our trespasses, [God] made us *alive* together with Christ. . .

Colossians 2:13: And you, who were dead in trespasses and the uncircumcision of your flesh, *God made alive* together with him, having forgiven us all our trespasses.

- C. God makes known to His chosen ones the secrets of the kingdom through the inward personal revelation given by the Spirit.

Matthew 11:25-27: At that time Jesus declared, “I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one *knows the Father* except the Son and anyone to whom the Son *chooses to reveal him*.”

Luke 10:21: In that same hour he rejoiced in the Holy Spirit and said, “I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and *revealed* them to babes; yea, Father, for such was thy gracious will.”

Matthew 13:10,11,16: Then the disciples came and said to him, “Why do you speak to them in parables ?” And he answered them, “To you it has been *given to know the secrets* of the kingdom of heaven, but to them it has not been given. . . . But blessed are your eyes, for they *see*, and your ears, for they *hear*.”

Luke 8:10: "To you it has been *given to know* the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand."

Matthew 16:15-17: He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Joan! For flesh and blood has not *revealed* this to you, but *my Father* who is in heaven."

John 6:37,44,45,64,65: "All that the Father *gives me* will come to me, and him who comes to me I will not cast out. ... No one can come to me unless the Father who sent me *draws* him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be *taught* by God.' Everyone who has *heard and learned from the Father* comes to me . . . . But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that should betray him. And he said, "This is why I told you that no one can come to me unless it is *granted* him *by the Father*."

I Corinthians 2:14: The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are *spiritually discerned*.

Ephesians 1:17,18: ... that the God of our Lord Jesus Christ, the Father of glory, may *give* you a *spirit of wisdom and of revelation* in the knowledge of him, having *the eyes of your hearts enlightened*, that you may *know* what is the hope to which he has called you, ...

See also John 10:3-6, 16, 26-29.

D. *Faith and repentance are divine gifts* and are wrought in the soul through the regenerating work of the Holy Spirit.

Acts 5:31: "God exalted him at his right hand as Leader and Savior, to *give repentance* to Israel and forgiveness of sins."

Acts 11:18: When they heard this they were silenced. And they glorified God, saying, "Then to the Gentiles also God has *granted repentance* unto life."

Acts 13:48: And when the Gentiles heard this, they were glad and glorified the word of God;

and as many as were *ordained* to eternal life *believed*.

Acts 16:14: One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshipper of God. *The Lord opened her heart to give heed* to what was said by Paul.

Acts 18:27: And when he wished to cross to Achaia, the brethren encouraged him, and wrote to the disciples to receive him. When he arrived, he greatly helped those who *through grace had believed*.

Ephesians 2:8,9: For by grace you have been saved through faith; and this is not your own doing, *it is the gift of God-not* because of works, lest any man should boast.

Philippians 1:29: For it has been *granted to you* that for the sake of Christ you should not only *believe* in him but also suffer for his sake.

II Timothy 2:25,26: . . . God may perhaps *grant* that they will *repent* and come to *know* the truth, and they may escape from the snare of the devil, after being captured by him to do his will.

E. The gospel invitation extends a general outward call to salvation to all who hear the message. In addition to this external call, the Holy Spirit extends a special inward call to the elect only. The general call of the gospel can be, and often is, rejected, but the special call of the Spirit cannot be rejected; it always results in the conversion of those to whom it is made.

Romans 1:6,7: ... including yourselves who are *called* to belong to Jesus Christ; To all God's beloved in Rome, who are *called* to be saints.

Romans 8:30: And those whom he predestined he also *called*; and those whom he *called* he also justified; and those whom he justified he also glorified.

Romans 9:23,24: ... in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory, even us whom he has *called*, not from the Jews only but also from the Gentiles?

I Corinthians 1:1,2,9,23-31: Paul, *called* by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, To the church of God which is at Corinth, to those sanctified in Christ Jesus, *called* to be saints. . . . God is faithful, by whom you were *called* into the fellowship of his Son, Jesus Christ our Lord. .

. . . but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are *called*, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your *call*, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts, boast of the Lord."

Galatians 1:15,16: But when he who had set me apart before I was born, and had *called* me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood.

Ephesians 4:4: There is one body and one spirit, just as you were *called* to the one hope that belongs to your call.

II Timothy 1:9: ... who saved us and *called* us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus ages ago.

Hebrews 9:15: Therefore he is the mediator of a new covenant, so that those who are *called* may receive the promised eternal inheritance...

Jude 1: To those who are *called*, beloved in God the Father and kept for Jesus Christ.

I Peter 1: 15: ... but as he who *called* you is holy, be holy yourselves in all your conduct.

I Peter 2:9: But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who' *called* you out of darkness into his marvelous light.

I Peter 5:10: And after you have suffered a little while, the God of all grace, who has *called*

you to his eternal glory in Christ, will himself restore, establish, and strengthen you.

II Peter 1:3: His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who *called* us to his own glory and excellence.

Revelation 17:14: "... they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are *called* and chosen and faithful"

F. The application of salvation is all of grace and is accomplished solely through the almighty power of God.

Isaiah 55:11: "... so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall *accomplish* that which *I purpose*, and prosper in the thing for which I sent it"

John 3:27: John answered, "No one can receive anything except what is *given* him from heaven."

John 17:2: "... since thou hast given him power over all flesh, so that he might *give* eternal life to all whom thou hast given him."

Romans 9:16: So it depends not upon man's will or exertion, but upon *God's mercy*.

I Corinthians 3:6,7: I planted, Apollos watered, but *God gave the growth*. So neither he who plants nor he who waters is anything, but only God who *gives* the growth.

I Corinthians 4:7: For who sees anything different in you? What have you that you did not *receive*? If then you received it, why do you boast as if it were not a *gift*?

Philippians 2:12,13: Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for *God is at work in you*, both to *will* and to *work* for his good pleasure.

James 1:18: *Of his own will* he brought us forth by the word of truth that we should be a kind of first fruits of his creatures.

I John 5:20: And we know that the Son of God has come and has *given us understanding*, to *know* him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life.

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## The Five Points of Citizenship

### Point 5: Perseverance and Citizenship

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Once we grasp the fact that the dead cannot apply for citizenship, that their crimes against the empire must be paid, that they must be bought (redeemed) from their current owner, that God chooses who will be redeemed and who will remain in slavery in the old empire, and that they must be brought to life from the dead, then we can understand the doctrine of “Once a Citizen, Always a Citizen.”

The elect are not only redeemed by Christ and renewed by the Spirit; they are also *kept* in faith by the almighty power of God. All those who are spiritually united to Christ through regeneration are eternally secure in Him. Nothing can separate them from the eternal and unchangeable love of God. They have been predestined unto eternal glory and are therefore assured of eternal citizenship.

The doctrine of the perseverance of the saints does not maintain that all who *profess* the Christian faith are citizens of heaven. It is *saints*—those who are set apart by the Spirit—who *persevere* to the end. It is *believers*—those who are given true, living faith in Christ—who are *secure* and safe in Him. Many who profess to believe fall away, but they do not fall from *grace*, for they were never in grace. Their citizenship is not revoked—they were never citizens at all. They were illegal aliens. True believers do fall into temptations, and they do commit grievous sins, but these sins do not cause them to lose their citizenship or separate them from Christ.

The Westminster Confession of Faith gives the following statement of this doctrine: “They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved.”<sup>1</sup>

Boettner is certainly correct in asserting that “This doctrine does not stand alone but is a necessary part of the Calvinistic system of theology. The doctrines of Election and Efficacious Grace logically imply the certain salvation of those who receive these blessings. If God has chosen men absolutely and unconditionally to eternal life, and if His Spirit effectively applies to them the benefits of redemption, the inescapable conclusion is that these persons shall be saved.”<sup>2</sup>

The following verses show that God’s people are given *eternal life* the moment they believe. They are *kept*

*by God’s power* through faith and *nothing can separate them from His love*. They have been *sealed* with the Holy Spirit who has been given as the *guarantee* of their salvation, and they are thus assured of an eternal inheritance.

Isaiah 43:1-3: But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: “Fear not, for I have redeemed you: I have called you by name, you are mine. When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God, the Holy One of Israel your Savior.”

Isaiah 54:10: “For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the Lord, who has compassion on you.”

Jeremiah 32:40: “I will make with them an everlasting covenant, that I will not turn away from doing good to them; and I will put the fear of me in their hearts, that they may not turn from me.”

Matthew 18:12-14: “What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that *one* of these little ones *should perish*.”

John 3:16: For God so loved the world that he gave his only Son, that whoever believes in him *should not perish* but have *eternal life*.

John 3:36: He who believes in the Son *has eternal life*....

John 5:24: “Truly, truly, I say to you, he who hears my word and believes him who sent me *has eternal life*; he does *not come into judgment*, but has *passed from death to life*.”

John 6:35-40: Jesus said to them, “I am the bread of life; he who comes to me shall *not hunger*, and he who believes in me shall *never thirst*. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me; and

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<sup>1</sup> Chapter XIX, Section 1.

<sup>2</sup> Boettner, *Predestination*, p. 182.



*him who comes to me I will not cast out.* For I have come down from heaven, not to do my own will, but the will of him who sent me; and this is the will of him who sent me, that I should *lose nothing* of all that he has given me, but raise it up at the last day. For this is the will of my Father, that everyone who sees the Son and believes in him should have eternal life; and I will raise him up at the last day.”

John 6:47: “Truly, truly, I say to you, he who believes *has eternal life.*”

John 10:27-30: “My sheep hear my voice, and I know them, and they follow me; and I give them *eternal life*, and *they shall never perish*, and *no one shall snatch them out of my hand.* My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. I and the Father are one.”

John 17:11,12,15: “And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, *keep them* in thy name which thou hast given me, that they may be one, even as we are one. While I was with them, I *kept them* in thy name which thou hast given me; I have guarded them, and *none of them is lost* but the son of perdition, that the scripture might be fulfilled. . . . I do not pray that thou shouldst take them out of the world, but that thou shouldst *keep them from the evil one.*”

Romans 5:8-10: But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are *now justified* by his blood, *much more shall we be saved* by him *from the wrath of God.* For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be *saved by his life.*

Romans 8:1: There is therefore now *no condemnation* for those who are in Christ Jesus.

Romans 8:29,30: For those whom he *foreknew* he also *predestined* to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also *called,* and those whom he called he also *justified;* and those whom he justified he also *glorified.*

Romans 8:35-39: Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, “For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are *more*

*than conquerors through him* who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, *nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.*

I Corinthians 1:7-9: ... so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; who will *sustain you to the end, guiltless* in the day of our Lord Jesus Christ. *God is faithful,* by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

I Corinthians 10 ~ 13: No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted *beyond your strength,* but with the temptation will also provide the way of escape, that you may be *able* to endure it.

II Corinthians 4:14,17: ... knowing that he who raised the Lord Jesus will *raise us* also with Jesus and bring us with you into his presence . . . . For this slight momentary affliction is preparing us for an eternal weight of glory beyond all comparison.

Ephesians 1:5,13,14: He destined us in love to be his sons through Jesus” Christ, according to the purpose of his will, . . . In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were *sealed* with the promised Holy Spirit, which is *the guarantee of our inheritance* until we acquire possession of it, to the praise of his glory.

Ephesians 4:30: And do not grieve the Holy Spirit of God, in whom you were *sealed* for the day of redemption.

Colossians 3:3,4: For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also *will appear* with him *in glory.*

I Thessalonians 5:23,24: May the God of peace himself sanctify you wholly; and may your spirit and soul and body be *kept sound* and *blameless* at the coming of our Lord Jesus Christ. He who calls you is *faithful,* and *he will do it.*

II Timothy 4:18: The Lord will rescue me from every evil and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen.

Hebrews 9:12,15: ... he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus *securing an eternal redemption.* . . . Therefore he is the mediator of a

new covenant, so that those who are called may receive the *promised eternal inheritance*, since a death has occurred which redeems them from the transgressions under the first covenant.

Hebrews 10:14: For by a single offering he has *perfected for all time* those who are *sanctified*.

Hebrews 12:28: Therefore let us be grateful for *receiving* a kingdom that *cannot be shaken*, and thus let us offer to God acceptable worship, with reverence and awe.

I Peter 1:3-5: Blessed be the God and Father of our Lord Jesus Christ! By his great mercy *we have been born anew* to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by *God's power* are *guarded* through faith for a salvation ready to be revealed in the last time.

I John 2:19,25: They went out from us, but they were not of us; for if they had been of us, they would have *continued with us*, but they went out, that it might be plain that they all are not of us . . . . And this is what he has *promised us, eternal life*.

I John 5:4,11-13,20: For whatever is born of God *overcomes* the world; and this is the victory that overcomes the world, our faith. . . . And this is the testimony, that *God gave us eternal life*, and this life is in his Son. He who has the Son *has life*, he who has not the Son has not life. I write this to you who believe in the name of the Son of God, that you may know that you *have eternal life* . . . . And we know that the Son of God has come and has given us understanding, to know him who is true;

and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life.

Jude 1: To those who are called, beloved in God the Father and *kept* for Jesus Christ.

Jude 24,25: Now to him who is able to *keep you from falling* and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

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This brings to completion the second phase of our survey. We have by no means exhausted the Biblical texts which support the “five points.” We hope, however, that enough evidence has been presented to show that these doctrines are drawn directly from the Holy Scriptures.

Those who have been chosen to citizenship, born again, raised from the dead, have taken the Oath of Allegiance, and are willing to defend the Constitution and Laws of the Kingdom of Heaven.

It is only by grace that anyone is able to become a citizen of the Kingdom of Heaven, and willing to follow the six characteristics of citizenship as stated by Director of U.S. Citizenship and Immigration Services Eduardo Aguirre, and as we have applied them to salvation:

1. allegiance and loyalty
2. participation, commitment, willingness to serve; “pull your own weight”
3. enter into a covenant
4. bear arms in defense of the Sovereign
5. uphold, support, and obey the constitution and laws
6. pulling the weight of others, helping the needy

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The proof-texts for “The Five Points of Citizenship” were plagiarized from “The Five Points of Calvinism” by David N. Steele and Curtis C. Thomas, published by Presbyterian and Reformed Publishing Co.

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## Citizenship Overview

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In our opening essay, we saw that the Apostle Paul says that “our citizenship is in heaven” (Philippians 3:20). New Testament Christians knew what it meant to be citizens of Rome, and Paul wrote letters to the churches explaining how to become a citizen of heaven and how to live as a citizen of heaven.

The Director of U.S. Citizenship and Immigration Services, Eduardo Aguirre, gave us six elements of American citizenship:

1. allegiance and loyalty
2. participation, commitment, willingness to serve; “pull your own weight”
3. enter into a covenant
4. bear arms in defense of the Sovereign
5. uphold, support, and obey the constitution and laws
6. pulling the weight of others, helping the needy

There are millions of people who would love to become American citizens and live in America. But you can't become an American citizen simply by believing you are. That's called “presumption.” According to American immigration law, applicants for citizenship must demonstrate:

- “an understanding of the English language, including an ability to read, write, and speak...simple words and phrases...in ordinary usage in the English language....”
- “a knowledge and understanding of the fundamentals of the history, and of the principles and form of government, of the United States....”

To become a citizen of the United States, you must take an Oath of Allegiance. That oath states:

“I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by **the** law; that I will perform noncombatant service in the Armed Forces of the United States when required by the law;

that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God.”

Director of U.S. Citizenship and Immigration Services Eduardo Aguirre stated,

Citizenship is, by definition, a condition of allegiance to, and participation in, a governmental jurisdiction. It means, for a collective order, a pledge of loyalty, commitment to actively participate in civics and community, and willingness to serve when and where called upon.

Becoming a Christian is similar to becoming an American citizen. In many ways, the demands of Christian citizenship are much more rigorous than the demands of the U.S. Citizenship and Immigration Service. But at the same time, while some applications for American citizenship are denied, anyone who sincerely, genuinely, has a heartfelt desire to be a citizen of heaven, and is willing to do what the King says, will be granted heavenly citizenship. Although nobody has to learn English to be a Christian, we must, “as newborn babes, desire the pure milk of the Word, that you may grow thereby” (1 Peter 2:2).

You must be committed to gaining a knowledge and understanding of the fundamentals of the history, and of the principles and form of government, of the Kingdom of God, and you must renounce your allegiance to all foreign gods and declare your allegiance to the Kingdom of Heaven.

In short, you cannot be a Christian simply by believing that you get to go to heaven when you die. You cannot presume on God's grace.

But this does not mean that one has to memorize the entire Bible before he can be saved. There is no moral obligation to become an American citizen. But every human being knows in his heart (conscience) that he is obligated to submit to and obey the True Ruler of the Universe, and renounce all other kings, and become a citizen of heaven.

The most illiterate person can hear this call and be willing to serve as a citizen of heaven. Just as immigrants in the past got off the boat at Ellis Island with nothing in their pockets and worked, learned, cooperated, and succeeded, so the most intellectually penniless person can say “I renounce the old regime; I

am no longer loyal to my former ruler, and I will now serve and obey the True King.” Such a person is given full citizenship (“justification”) and now begins the lifelong process of advancing, growing, working, participating, contributing, and building the Kingdom of Heaven (“sanctification”).

Our God is not a silent and impersonal force. God speaks to us through His Word. “Citizenship” recognizes that every Word God speaks is Law for us, and demands our allegiance, because that is how a vassal rightly responds to a sovereign.

We’re going to consider the six elements of citizenship in a slightly different order. Becoming a citizen of heaven requires the following:

1. enter into a covenant
2. pledge allegiance and loyalty
3. uphold, support, and obey the constitution and laws
4. participation, commitment, willingness to serve; “pull your own weight”
5. bear arms in defense of the Sovereign
6. pulling the weight of others, helping the needy

Our goal is to demonstrate that the six components of American citizenship are also components of Christian citizenship

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# 1. Covenant and Citizenship

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Director of U.S. Citizenship and Immigration Services Eduardo Aguirre identified six components of citizenship:

1. **enter into a covenant**
2. pledge allegiance and loyalty
3. uphold, support, and obey the constitution and laws
4. participation, commitment, willingness to serve; “pull your own weight”
5. bear arms in defense of the Sovereign
6. pulling the weight of others, helping the needy

In this essay we’ll examine the idea of “entering into a covenant” as a basic component of becoming a “citizen of heaven.”

Can a person become a Christian without “entering into a covenant” with God?

Can a person become a Christian without becoming a “Bible-believing” Christian? (or at least *willing* to become one?) Can a person become a Christian without at least knowing that “the Bible” contains an “Old Covenant” and a “New Covenant?”

Suppose someone knocked on your door and said

Hi! I’m signing up people in your neighborhood to join the Phremikor Club; would you like to join?

Wouldn’t you first want to know what “the Phremikor Club” stood for, and what your obligations would be if you joined? Duh!

Becoming a Christian is surely at least as significant a decision as joining the Phremikor Club. But how many people treat the decision to become a Christian with appropriate depth of inquiry?

Obviously the idea of “covenant” is a fundamental Biblical concept, since the whole Bible is divided into the “Old Covenant” and the “New Covenant.” Yet most Christians are seriously deficient in their understanding of the concept. What exactly is a “covenant?”

At the beginning of the 21<sup>st</sup> century we enjoy the highest standard of living in the history of the human race, materially speaking. At the same time, we may well be cursed with the lowest standard of spiritual living in American history. Adults in our day do not have the spiritual attainment that children had two or three centuries ago. Christians in the past had much more understanding of the meaning of the covenant than professing Christians today.

Similarly, most Americans don’t think about the concept of “covenant” when it comes to citizenship. American leaders, with above-average education,

occasionally speak of the covenant idea with respect to citizenship. Their remarks often go unheeded by the masses.

With regard to the idea of “covenant,” the Director of U.S. Citizenship and Immigration Services Eduardo Aguirre said,

By choosing to become a Citizen, immigrants enter into a covenant with the United States. This covenant reserves the call to serve and bear arms, and demands loyalty to the Constitution and our laws.

To those who know the Bible, this is obviously a Biblical metaphor. The idea of a “covenant” between a powerful party and a weaker party originates in the Bible. But it has been a powerful political idea for many years.

## What Politicians Say About “Covenant”

In his Inaugural Address on January 20, 1965, **President Lyndon Johnson** spoke a half-dozen times of an American “covenant.” It was a secular version of the Supreme Court’s *Holy Trinity* opinion.

They came here—the exile and the stranger, brave but frightened—to find a place where a man could be his own man. They made a **covenant** with this land. Conceived in *justice*, written in *liberty*, bound in *union*, it was meant one day to inspire the hopes of all mankind; and it binds us still. If we keep its terms, we shall flourish.

President Johnson said there were three elements to this “covenant”:

First, *justice* was the promise that all who made the journey would share in the fruits of the land.

[This was a cue for promises of “the Great Society”—coerced wealth redistribution by the government.]

*Liberty* was the second article of our **covenant**. It was self-government. It was our Bill of Rights. But it was more. America would be a place where each man could be proud to be himself: stretching his talents, rejoicing in his work, important in the life of his neighbors and his nation.

The American **covenant** called on us to help show the way for the liberation of man. And that is today our goal. Thus, if as a nation there

is much outside our control, as a people no stranger is outside our hope.

Next, he spoke of the Vietnam War:

Change has brought new meaning to that old mission. We can never again stand aside, prideful in isolation. Terrific dangers and troubles that we once called “foreign” now constantly live among us. If American lives must end, and American treasure be spilled, in countries we barely know, that is the price that change has demanded of conviction and of our enduring **covenant**.

Under this **covenant** of *justice, liberty, and union* we have become a nation -- prosperous, great, and mighty. And we have kept our freedom. But we have no promise from God that our greatness will endure. We have been allowed by Him to seek greatness with the sweat of our hands and the strength of our spirit.

**Bill Clinton** also exploited the Biblical idea of a covenant. A *Washington Post* article by Ann Devroy and John F. Harris entitled “Clinton Revives ‘New Covenant’ Theme: Job Training, Wage Hike,” opens with these words:

President Clinton Tuesday dusted off his dormant “new **covenant**” campaign theme, promoting a revised government job training program for those seeking work and enlisting Democratic support for increasing the minimum wage for those already working.

Clinton built his 1992 presidential campaign and his appeal to the middle-class around what he called a “new **covenant**” between government and citizen: Washington would offer more opportunity to all citizens but demand responsibility in return.

The campaign theme Clinton “dusted off” had been on display at Georgetown University back in 1991, when Clinton said:

More than 200 years ago, our founding fathers outlined our first social **compact** between government and the people, not just between lords and kings.

To turn America around, we’ve got to have a new approach, founded on our most sacred principles as a nation, with a vision for the future. We need a new **covenant**, a solemn agreement between the people and their government to provide opportunity for everybody, inspire responsibility throughout our society and restore a sense of community to

our great nation. A new **covenant** to take government back from the powerful interests and the bureaucracy and give it back to the ordinary people of our country.

Today we need to forge a new **covenant** that will repair the damaged bond between the people and their government, restore our basic values, embed the idea that a country has a responsibility to help people get ahead but that citizens have not only the right but the responsibility to rise as far and fast as their talents and determination can take them, and most important of all, that we’re all in this together.

We have to make good on the words of Thomas Jefferson who once said, “A debt of service is due from every man to his country proportional to the bounties which nature and fortune have measured to him”.

In January 2001, **Linda Chavez** was President George W. Bush’s nominee for **Secretary of Labor** until it was discovered she had hired an illegal alien for a nanny. She frequently writes about the decline in standards for new citizens:

Assimilation—once the norm, which turned millions of Germans, Greeks, Irish, Italians, Poles and Russians into Americans—is now so reviled few people dare to embrace it.

In 1990, the commissioner of immigration and naturalization wrote in an essay for new citizens: “Today, you have become a citizen of the United States of America. You are no longer an Englishman, a Frenchman, an Italian, a Pole. Neither are you a hyphenated-American.” It’s unlikely these same words could be spoken today.

The United States remains the most generous country in the world in its immigration policies, but immigration has, until recently, involved a sacred **covenant**: We welcome everyone, but we expect those who decide to become U.S. citizens to do so because they want to become Americans.

The idea of a “citizen covenant” has become somewhat trendy in the last couple of decades among politicians. But the idea is taken from the Bible.

To become a Christian you must also enter into a covenant, “a solemn agreement between the people and their government,” to quote Bill Clinton. This Covenant is more important than any covenant invented by politicians. But we can’t expect to understand what the Bible says about the concept of “covenant” by listening

only to politicians. We need to study the Bible, understand the difference between the Old Covenant and the New Covenant, and make sure our citizenship is in heaven.

In Biblical times, a “covenant” was a treaty of unconditional surrender. The loser signs a treaty under terms dictated by the victor. The conqueror tells the conquered vassals, “Obey me and live; disobey and be destroyed.” Sometimes the conqueror wanted to appear more gracious, civilized or magnanimous than rival rulers, and would promise the conquered people certain benefits. Perhaps this was to cultivate the loyalty of the subjugated people.

Back in 1647 the Westminster Confession of Faith contained a chapter on “God’s Covenant with Man.” The first point made about the covenant is that it is an agreement made between a Sovereign and his servants.

I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God’s part, which he hath been pleased to express by way of covenant.

The prooftexts attached to this section of the Confession explain the unbridgeable distance between the Creator and the creature:

**Isaiah 40:13-17.** Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

**Job 9:32-33.** For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.

**1 Samuel 2:25.** If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

**Psalm 113:5-6.** Who is like unto the LORD our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven, and in the earth!

**Psalm 100:2-3.** Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

**Job 22:2-3.** Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect?

**Job 35:7-8.** If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

**Luke 17:10.** So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

**Acts 17:24-25.** God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

In the covenant, the Creator graciously condescends to have a relationship with the creature.

But there’s more. Not only is there a gulf between the Creator and the creature, between the Infinite and the finite, but the human race spurned the relationship offered by the Creator. We wanted to be our own gods. As a result, the gulf between the Creator and the creature is not just the natural gulf, but an ethical gulf of heart, mind, soul, and will.

Gary North has explained the concept of the covenant in his book *Unconditional Surrender*, a very useful book that is available free on the Internet, at [www.freebooks.com](http://www.freebooks.com). The following is an excerpt:

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## The Covenant: Our King's Peace Treaty of Unconditional Surrender

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God tells us that sinners deserve His wrath. He is a holy God, who despises both sin and the sinner. He casts sinners into hell, forever, not just sin. Sinners pay, not sin. God said that He despised Esau, Jacob's brother, even before the two had been born, even before they had committed sin. Paul wrote:

(For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her [Rebecca], The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Romans 9:11-13).

Most people don't like this kind of preaching. Paul was never a very popular fellow. But he was a very smart fellow. He knew what most listeners would conclude. He answers them before their question gets asked:

What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Romans 9:14-15).

The average man thinks to himself: "Poor old Esau. What a tough break. After all, what had he done in his mother's womb to deserve God's wrath? That God: what an arbitrary character! Loving Jacob and hating Esau. It's not fair." But Paul has answered this objection: "It's fair because God did it. Is there unrighteousness with God?" You see, what the sinner is really thinking is this: "Man is really a decent species. Each man is born with a clean slate. He makes it or breaks it on his own. He performs or he doesn't. He earns his way to heaven, or maybe to hell, but it's his work that counts. God is being unfair to decent, clean-slate man when He doesn't give a guy a fair shake."

What does the Bible say about man? That he sinned in Eden, and from that point on, he is perverse. He has twisted the image of God, which is his character. As David said,

Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5).

It is not sex as such which is sinful; it is the *entire character* of sinful mankind. Man is not born with a clean slate. *He is born a disinherited son of God, the righteous Father.* He needs to repent, come home, and be adopted. And God decides who is to be adopted and

who is not. The astounding thing about the account Paul gives of Jacob and Esau is not that Esau was hated by God. The astounding, miraculous thing is that *God loved Jacob*. God doesn't owe us a "break"; God owes us punishment, and He graciously gives some of us a break, not because we deserve it, but because He wants to do it, out of loving mercy. This is the biblical doctrine of *election*.

God is gracious even to the hated natural sons. He offers them a *peace treaty*. That treaty is His law. When a king places his people under his protection, he sets forth their obligations to Him in return. *A civil government always has law*. Its citizens must obey the law in order to gain the benefits of protection. *We never find peace treaties without mutual obligations*. The terms may be harsh. The nation which loses a war may be faced with terms that involve unconditional surrender. But the treaty ends the war. Sign the treaty, and the war ends.

*God put Adam under a treaty*. Live in the garden for a while, enjoy your wife, and then go out and subdue the earth. "All I ask, Adam, is that you avoid the fruit of a single tree." So there were terms to God's treaty. And there was punishment for disobedience; in this case, Adam's immediate spiritual death, his eventual physical death, the curse of the ground, and the same for Eve, plus pain in childbearing. The treaty offered protection and benefits. It had terms of obedience. It had punishments for disobedience. That is typical of every treaty. It is God's way of dealing with men. It is also every ruler's way of dealing with his subjects.

*God offers all men His treaty*. They know it, too. They see God in the invisible things of the world, but they suppress this knowledge (Romans 1:18-20). When they judge others, they show the *work* of the law written in their own hearts, and they don't even meet this standard.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. (Romans 2:14-15)

This knowledge of God's Law is sufficient to condemn every man, but still man refuses to look up to God and acknowledge the comprehensive law-order



that God has spelled out in His treaty of peace. Men prefer to continue their war against God—a war which cannot be won. He offers all men peace, but He knows that not one will accept the terms of the treaty apart from His grace. Why won't men capitulate to a treaty of complete righteousness? The prophet Jeremiah told us long ago:

The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

And a few lines later, he uttered this mighty prayer on the enemies of God:

Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction" (Jeremiah 17:18).

That's how our king wants us to pray against His enemies: *let them be destroyed*. If they repent, of course, they are no longer His enemies, which is why it is also legitimate to pray for their conversion, meaning their formal signing of God's peace treaty. May God's enemies *be destroyed* or *sign the peace treaty*.

God is nevertheless *merciful*, even to His enemies. He requires men to offer a peace treaty before attacking another nation.

When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword" (Deuteronomy 20:10-13).

No sneak attacks are allowed, even by God's people who marched in the Old Testament era under the protection of God. He Himself offers all rebels a peace treaty; we must do the same.

Most Christians understand that they are *ambassadors* of Jesus Christ. Paul wrote his letter to the church at Ephesus from a prison cell in Rome. How did he describe his task there?

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Ephesians 6:19-20).

But what is an ambassador? It's someone who goes to another nation or another people as a representative of a foreign monarch. He comes before the people of one nation as an official agent of another. *An ambassador visits one kingdom as an official agent of another kingdom*. He speaks in the name of his home kingdom's government.

The Christian evangelist is unquestionably an ambassador. More than this, he is an ambassador who is on a specific mission: to call God's enemies to *surrender* to the great King, He comes into Satan's kingdom and *demand*s the capitulation of Satan's forces. He tells them of the futility of continuing the fight. He tells them of the sovereignty of God, He tells them of the awful, eternal future which awaits all those who are found in the uniforms of the enemy on the final day. He calls them to reject their current ruler and to defect, just as Rahab the harlot defected to Israel and Israel's God when she was visited by the Hebrew spies (Joshua 2). He tells them of the majesty of his King, who protects His people and gives them hope. He tells them of the justice of his King, of the wonderful laws under which he lives. He tries to make them jealous of the law of God, just as God promised Israel that foreign nations would be jealous of Israel's laws if Israel remained faithful to those laws (Deuteronomy 4:5-8). He tells them that their chosen ruler, Satan, is a usurper, that he does not deserve their allegiance. He tells them that his King is a universal King, not just some local monarch. He tells them that his King holds them completely responsible for obeying His law, to the last jot and tittle, whether they admit it or not. He tells them that they had better surrender now and learn about his King's peace treaty and all its requirements, for if they refuse to submit themselves to its terms before the final battle, then they will be utterly destroyed. *The ambassador is not to pretend that there are no terms in the peace treaty*. He is a fool or a liar if he tells the foreign usurpers that by capitulating now they will never have to obey the treaty's laws, but if they refuse to surrender, they will be held fully responsible for obeying them. The whole idea of requiring their surrender is to extend the reign of the monarch throughout the whole world. *The whole idea is to bind men by the terms of the treaty now, before the final battle, so that they will not be bound up later and thrown into the fire*. As Christ warned, concerning the final judgment on the tares (but not the true wheat):

Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matthew 13:30).

*God's ambassadors extend His kingdom by making plain the terms of the treaty.* God's adopted sons are to adhere to His law in order to bring the earth under the rule of His law. God's adopted sons are to adhere to His law in order to become honest ambassadors of God in Satan's temporary and steadily eroding kingdom. God's adopted sons are to adhere to His law in order to deflect the predictable charge of hypocrisy from the natural, rejected sons. The adopted sons are to adhere to God's law for the same reason that David should have: to avoid giving the enemies of God an opportunity to blaspheme (II Samuel 12:14). In short, *God's peace treaty is also a declaration of war on Satan's kingdom.* It serves as a weapon of war; His people possess it and can steadily subdue the earth in terms of it. His enemies don't acknowledge its validity, and they are left without God's tool of dominion.

### **Covenant**

God established His covenant with Adam, and again with Noah. It was a dominion covenant. It was man's authorization to subdue the earth, but under God's overall authority and under His law.

The law of God is man's tool of dominion. Why? Because God's law is man's way to become humble in front of God. He who is *meek before God* will inherit the earth (Matthew 5:5). If a man humbles himself before God, he need have no fear of the world. Remember, man must be *subordinate*, and man must exercise *dominion*. This is basic to man's very nature, and it is basic to the law structure of the creation, which was designed as a garden for man, meaning humble, obedient man. *He must be subordinate to God and exercise dominion in terms of God's law-order.* He must not be humble before Satan and spend eternity in hell, along with Satan, where neither Satan, his angels, nor man can exercise any dominion whatsoever. *The terms of God's peace treaty are the terms spelled out in His law.* They are the means of dominion.

God also covenanted with Abram, changing his name to Abraham, and instituting the sign of His covenant, circumcision. He covenanted with Jacob, Abraham's grandson, changing his name to Israel, promising to bless Jacob's efforts (Genesis 32:24-30). God covenanted with Moses and the children of Israel, promising to bless them if they conformed to His laws, but to curse them if they disobeyed (Deuteronomy 8; 28). The covenant was a *treaty*, and it involved *mutual obligations and promises*. The ruler, God, offers the peace treaty to a selected man or group of men, and they in turn accept its terms of surrender. The treaty spells out mutual obligations: protection and blessings from the King, and obedience on the part of the servants. It also spells out the terms of judgment:

cursings from the King in case of rebellion on the part of the servants.

This same covenant is extended to the church today. It covers the institutional church, and it also applies to nations that agree to conform their laws to God's standards. Paul wrote: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Galatians 6:16). He also wrote to the Gentiles at the church of Ephesus:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:11-13).

They were strangers no longer to the covenants of promise; neither are we. God has made a new covenant with us Gentiles, fulfilling the prophecy of Jeremiah 31:32-34:

For finding fault with them, he saith, Behold, the days come, saith the LORD, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the LORD. For this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Hebrews 8:8-10).

One of the most effective ways that Satan has deluded converts to Christ is to have convinced millions of them that they are not under God's covenant, despite their own baptisms, which are the sign of God's covenantal relationship with individuals and the church in New Testament times. Satan has convinced them that no covenant exists today, despite the clear testimony of the New Testament writers. If there is no covenant, then there is no treaty of peace between men and God. If there is no treaty of peace, there are no terms of peace. If there are no terms of peace, then God's covenantal law structure no longer applies. All of these conclusions are taught in many modern churches today. But if such a negation of the

covenant has taken place, then the dominion covenant is gone, and men no longer have guide lines from the law: moral, judicial, and dominical guidelines. Without God's law, we have no tool of dominion. Without a tool of dominion, Satan's earthly kingdom doesn't face the same sort of pressure that it would face if men were actively seeking to subdue the earth to the glory of God in terms of His law-order. This has been the sad story of the church over the last century. *Having lost the doctrine of God's covenantal peace treaty, His people have lost the vision of victorious conquest.* His people have not acted like ambassadors of peace coming to inhabitants of a rebellious kingdom whose monarch has received a mortal wound. They have come more as Pied Pipers who would lead people out of a supposedly powerful, visible kingdom headed by a victorious monarch and into the powerless, pitiful kingdom of a distant monarch who will not return in triumph to build up his visible kingdom until the day of final judgment. It is as if the spies sent by Israel into Canaan had been instructed to find people like Rahab, in order to convince them to leave their homes and to come to

dwell in the wilderness with Israel, until the day of final judgment. You would conclude from modern Christianity's version of Christ's kingdom that God wanted His people to dwell in the wilderness permanently. Without a doctrine of the covenant—a peace treaty with specific terms of surrender, imposed by an absolute sovereign who controls all of history—the modern churches have lost the faith of pre-Christ Israelites. Yet it was Christ's ministry which was supposed to *improve* men's comprehension of God and God's dominion assignment. He established a *better covenant*, we read in Hebrews 8 and 10; He didn't abolish the concept of a covenant and a covenantal law-order. But you wouldn't know this from the bulk of the sermons preached in 20th-century churches.

Most sermons today ignore our dominion assignment. They ignore the results of world-wide secularization. By coming under God's Covenant, we become citizens of a New Kingdom, a better Government. Our job is to be ambassadors of that Government, and extend its jurisdiction over all the earth (Matthew 28:18-20).

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## 2. Allegiance and Citizenship

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Director of U.S. Citizenship and Immigration Services Eduardo Aguirre identified six components of citizenship:

1. enter into a covenant
2. **pledge allegiance and loyalty**
3. uphold, support, and obey the constitution and laws
4. participation, commitment, willingness to serve; “pull your own weight”
5. bear arms in defense of the Sovereign
6. pulling the weight of others, helping the needy

There are millions of people who would love to become American citizens and live in America. But you can't become an American citizen simply by believing you are. That's called “presumption.” According to the law, applicants for citizenship must demonstrate:

- o “an understanding of the English language, including an ability to read, write, and speak...simple words and phrases...in ordinary usage in the English language....”
- o “a knowledge and understanding of the fundamentals of the history, and of the principles and form of government, of the United States....”

To become a citizen of the United States, you must take an Oath of Allegiance. That oath states:

“I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by **the** law; that I will perform noncombatant service in the Armed Forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God.”

Director of U.S. Citizenship and Immigration Services Eduardo Aguirre stated,

Citizenship is, by definition, a condition of allegiance to, and participation in, a governmental jurisdiction. It means, for a collective order, a pledge of loyalty,

commitment to actively participate in civics and community, and willingness to serve when and where called upon.

Becoming a Christian is similar to becoming an American citizen. Although nobody has to learn English to be a Christian, we must, “as newborn babes, desire the pure milk of the Word, that you may grow thereby” (1 Peter 2:2). You must have a knowledge and understanding of the fundamentals of the history, and of the principles and form of government, of the Kingdom of God, and you must renounce your allegiance to all foreign gods and declare your allegiance to the Kingdom of Heaven.

In short, you cannot be a Christian simply by believing that you get to go to heaven when you die. You cannot presume on God's grace.

Some people dispute this claim. They say you can become a Christian by “faith alone.” “Simply believe,” we are told. We need to examine

### The Myth of “Justification by Faith”

It's ironic that many people who say they long for heaven live their lives on earth in complete indifference to God's Law, as though God had never spoken a Commandment, and doesn't notice that everyone on earth is ignoring those Commandments. It's hard to believe that these people really want to be face to face with the God of the Bible, in a place where they cannot escape God and His Law. Forever.

Many people who say they long for heaven refuse to “beat their swords into plowshares,” and would have to think long and hard if Jesus knocked on their door, briefly reviewed His demands, and said “Follow Me.” The earthly machinery of coercion, wealth redistribution, and control are noticeably absent in heaven, and those who are addicted to political power, profit from taxation and vengeance on earth, and refuse to follow the 12 steps of “archists anonymous” will have to be dragged kicking and screaming cold turkey into the Kingdom of Heaven.

The question that must always be asked is, “Are you **sure** you want to go to heaven?” This question must especially be asked of those who do not appear to be living on earth as they would in heaven, working to make God's will done on earth as it is in heaven.

One doctrine that serves as a convenient screen for functional autonomy is the doctrine of “Justification by Faith.”

Our allegiance to God must be greater than our

allegiance to any nation-state, constitution, President or Dictator. As the Apostle Peter put it: **“We must obey God rather than Man”** (Acts 5:29).

The United States Supreme Court has declared that people with this attitude cannot become members of the bar. They can’t even become American citizens. (<http://i.am/not-a-lawyer>)

**“But our citizenship is in heaven”**  
Philippians 3:20

Can a person be a citizen of heaven if his allegiance to the Bush-Clinton regime is greater than his allegiance to God? Can a person be saved if his allegiance to Karl Marx is greater than his allegiance to Jesus Christ? Why were so many Christians executed by the Roman Empire? Can you be justified if you aren’t an “anarchist” like Jesus and the early Christians?<sup>i</sup>

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### The Paradigm: A Necessity

A “paradigm” is a word, phrase, or concept which seems to tie together all the facts.

We have to have paradigms. Example:

The Bible seems to contradict itself. It says there is only one God, but it also teaches that the Father is God, the Son is God, and the Holy Spirit is God. The doctrine of “the Trinity” is an attempt to harmonize these apparently contradictory statements, a concept which has been accepted as “orthodoxy,” even though the word “Trinity” is not found in the Bible. “Trinity” is a paradigm.

### A New Paradigm

Consider also this apparent contradiction:

- James 2:24 **Ye see then how that by works a man is justified, and not by faith only.**
- Romans 3:28 **Therefore we conclude that a man is justified by faith without the deeds of the law.**

We need a doctrine like “the Trinity” to harmonize these two verses. Since the Reformation, only one side of this two-sided coin has been emphasized, sometimes expressed as “Justification by Faith Alone.” John Robbins even speaks of “justification by belief alone.”<sup>ii</sup> When do you ever hear such people speak of “justification by works,” as the Bible does? They recoil in horror at the thought. There is a lack of Biblical balance here, and Christendom as a whole is more antinomian<sup>iii</sup> for it.

- Can a person be saved if he *refuses* to obey God’s commandments?

- Can a person be saved if he *refuses* to practice righteousness?
- Can a person be saved if he *refuses* to put away sinful habits?
- Can a person be saved if he simply says “I believe Christ died for me and I *demand* that His death and righteousness be imputed to me.”
- Can a person be saved if he simply says “I believe Christ died for me and I *demand* that I be permitted to spend eternity in heaven!”

If the answer to any of these questions is “no,” then what does it mean to say that anyone can be “justified by belief alone?”

Isaiah said of Christ, **“The government shall be upon His shoulders.”** The “Kingdom” of God should be understood as the *government* of God.

- **“Justification by works”** means allegiance to this government. It means obedience to this Legislature, submission to this Judiciary, and loyalty to this King (Isaiah 33:22).
- **“Justification by faith”** acknowledges that we do not perfectly submit to the King, but confess that the King is merciful, and forgives His offending vassals, based not on the merit of the vassal, but on the mercy of God in Christ.
- **“Justification by works”** corrects the person who erroneously believes he is justified by mere assertion or belief that he is a citizen, but refuses to take steps to become more obedient to God’s Commandments.
- **“Justification by faith”** corrects the person who erroneously believes he has already become perfectly obedient to the commands of the King.

The Bible says there is only one God, but it also teaches that the Father is God, the Son is God, and the Holy Spirit is God. The doctrine of “the Trinity” teaches both sides of the coin.

### “Justification by Allegiance”

The Bible says “by works a man is justified, and not by faith only” (James 2:24) and “that a man is justified by faith without the deeds of the law” (Romans 3:28). The doctrine of “Justification by Allegiance” teaches both of these apparently contradictory doctrines.

### “Justification by Allegiance”: How I Came to This Conclusion

I passed the California Bar Exam, but was denied my license to practice law by the Ninth Circuit Court of Appeals.<sup>iv</sup> This was the Court that recently said<sup>v</sup> the words “Under God” in the Pledge of Allegiance are

“unconstitutional.” This was only the latest in a long series of court decisions which are hostile to Christianity.<sup>vi</sup> This hostility is also reflected in a long line of immigration cases.

To become an attorney in California, and to become a naturalized citizen, you must take an oath to “support the Constitution.” **Christians are held to be incapable of taking this oath**, because their allegiance to God is greater than their allegiance to the Constitution. If someday a law were created under the Constitution which required everyone to kill off all but two of their children (because of the “population crisis”), Christians would refuse to obey that law because “we must obey God rather than men” (Acts 5:29) and God does not permit the slaughter of children.

Most Christians are totally unaware of these historic cases:

- In 1892 The U.S. Supreme Court declared that America was “a Christian nation.”<sup>vii</sup>
- That case was overturned in the 20<sup>th</sup> century.<sup>viii</sup> “We are a nation with the duty to survive” the Court said, and a Christian whose allegiance to the nation is qualified by a greater allegiance to God is a threat to national survival. Our “government must go forward upon the assumption, and safely can proceed upon no other, that **unqualified allegiance** to the nation and submission and obedience to the laws of the land” is more important than conscientious obedience to the God of the Bible.
- A few years later, based on this case, a Christian was barred from becoming an attorney because his allegiance to God was greater than his allegiance to the State.<sup>ix</sup>

God can certainly demand “unqualified allegiance,” but to the Nation-State, those who are truly justified will say, “We must obey God rather than man.” Both God and the secular State are agreed: You cannot serve both God and nation.<sup>x</sup>

In the eyes of the Messianic State, anyone whose allegiance to Christ is greater than their allegiance to “the government” is an unpatriotic anarchist.<sup>xi</sup>

In my case, the Ninth Circuit Court of Appeals blocked my attempt to become an attorney by refusing to reverse the decision of a federal district court which (logically) declared that this 1945 decision of the U.S. Supreme Court barred me from practicing law. I believe America ought to be a nation “Under God” — can’t have attorneys believing that, now can we?

Any government that will not acknowledge itself to be “Under God”<sup>xii</sup> is a government that believes it **IS** god.

Most people are completely unaware of these court decisions. There are many more,<sup>xiii</sup> and they all declare that Christians cannot become attorneys, teachers, civil engineers, or certified elevator inspectors, because their higher allegiance to Christ makes them disloyal to the Divine State. Christians with a higher allegiance to God cannot even become American citizens.

The fundamental issue in all these cases is **allegiance**.

- Is your ultimate allegiance to God, or to “the government?”
- Whose laws are you committed to obey?
- Whose laws have your highest priority?

You may say, “But I know good Christians who are attorneys and teachers.” You may indeed. Most Christians have never thought much about the issue of **allegiance**. Not only are most Christians unaware of how Christian our legal system once was<sup>xiv</sup> and how *anti-Christian* our legal system has become, most attorneys and many judges have never heard of the cases cited in the links above. Your Christian friends who are attorneys and teachers are fortunate: no atheistic judge and nobody from the ACLU challenged their admission to the Bar using the cases that kept me from becoming an attorney. I’m not saying that no Christians are attorneys. I’m saying American law, having undergone a process of secularization,<sup>xv</sup> now logically prohibits Christians from becoming attorneys or American citizens because of this issue of **allegiance**.

Think about this: the second-highest court in the United States — the Ninth Circuit Court of Appeals — has ruled that children in government schools cannot be *permitted* to say the words “under God” in the Pledge of Allegiance. As Dave Barry often says, “I swear I am not making this up.” **The issue is allegiance.**

Now how does this relate to the Biblical Doctrine of Justification?

In a nutshell, God justifies those who declare their **allegiance** to Him.

Allegiance to the God of the Bible means confessing **our** sin and **His** mercy. It means committing ourselves and those under our authority to increasing obedience to His Commandments.

The crucial concept of “the covenant” is based on this idea of **allegiance**. Throughout the Bible, God calls men to Unconditional Surrender<sup>xvi</sup> and Allegiance. God chooses people to become citizens of His Kingdom. The Covenant is the treaty signed by the vassal promising his submission to the Sovereign. In turn, the Sovereign promises “salvation”<sup>xvii</sup> — a word meaning health, welfare, victory, and prosperity — to His loyal subjects.

Those who are not loyal are “cut off” and they lose their citizenship:

So He said, “A nobleman went to a distant country to receive a Kingdom for Himself, and then return. [14] But His citizens hated Him and sent a delegation after Him, saying, ‘We do not want this man to reign over us.’ [27] But these enemies of Mine, who did not want me to reign over them, bring them here and slay them in My presence.”

Luke 19:12,14,27

Allegiance to the King is essential.

God “justifies” those who want to be “saved.”

But “saved” *from what?*

Can a person be “saved” if he doesn’t know what he wants to be saved *from*?

In a sense, becoming a naturalized American citizen means being “saved” from another government. To become an American citizen, one must renounce his allegiance to the old country. Ideally, a person who becomes an American citizen sees the superiority of America over his old country. This presupposes some understanding about the nature of each country.

You are not justified by mere belief alone, or by the mere claim that God is somehow obligated to send you to heaven. You are justified only when you transfer your allegiance to God and His Law, renouncing your previous allegiance to any other authority and any other law: Satan, “the nation-state,” or oneself.

To be saved, we must know something about that from which we wish to be saved, as well as something about that which the Savior promises to provide for us. We must renounce the old government, and embrace the New.

In the Bible, a person who sees the disadvantages of

- an old way of life,
- an immoral system (order),
- a corrupt government,

renounces that old way of life and declares his allegiance to

- a new way of life,
- a life-giving system,
- a Godly government.

Salvation means moving from a kingdom of darkness to the Kingdom of Light (Col 1:13).

It is not the purpose of this essay to claim that one cannot be a citizen of the Kingdom of God and simultaneously a citizen of the United States. This would be guilty of “equivocation”: using a word in two different ways. “Citizenship” in heaven or in the Kingdom of God is a theological concept.

“Citizenship” in an earthly nation-state is a political concept, a legal fiction with no more inherent theological significance than membership in a bowling league or the Kiwanis Club.

But “citizenship” (as it is seen in Philippians 3:20 above) involves **allegiance** — and **renouncing** allegiance to a former ruler or system. That former ruler can be Satan, “the powers that be,”<sup>xviii</sup> or oneself.<sup>xix</sup> One cannot be justified who refuses to renounce his loyalty to any ruler but God. One cannot be justified who refuses to commit himself to total allegiance to God (Mark 12:29-31). Jesus is, in fact, sickened by less than total allegiance (Rev. 3:16).

“Justification by Allegiance” says

- We are saved when we **submit** ourselves entirely to the God of the Bible — a God of Absolute Righteousness and a God of unmerited Mercy.
- We are saved when we put to death<sup>xx</sup> our allegiance to our own agenda, the State’s agenda, Hollywood’s agenda, and become new people, willing to conform every area of our lives totally to God’s Commandments.
- We cannot be saved if we **refuse** to obey God’s Commandments.

“Justification by Faith” counters by saying that obedience to God’s Commandments is impossible, and that we all “fall short.” “Justification by Allegiance” admits that this is true, but that’s why “faith” should be defined as **commitment** or allegiance. The one who is not committed to perfect<sup>xxi</sup> obedience to God’s Commandments — at least in principle — and will not admit that God has a right to **demand** perfection — cannot be saved. “Justification by Works” (as described by James) demands some external evidence of this allegiance.

This “Justification by Allegiance” paradigm harmonizes

- the command to obey God’s Law (**only** God’s Law [not human traditions] and **all** of God’s Law [not just the parts that secure us a public reputation],
- as well as the statements that we are **not** justified by “works,” whether obedience to Jewish traditions or partial obedience to God’s Commandments.

This paradigm is implicit in the great Reformed Catechisms and Confessions. **True** Faith is **Allegiance**, not mere belief. In the Chapter on “Saving Faith” in the Westminster Confession of Faith (14:2), we are told that when we have saving faith, we

believe to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and act differently upon that which each particular passage thereof contains; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come.

Our God is not a silent and impersonal force. God speaks to us through His Word. "Allegiance" recognizes that every Word God speaks is Law for us, and demands our allegiance, because that is how a vassal rightly responds to a sovereign.

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## What Would You Say to America?

Imagine this scenario: The President has offered to give you 30 seconds of free air time on all the major networks to say anything you want to say to America. What will you say to the nation?

### Justification by Faith?

- OR -

### Justification by Allegiance

"Good Evening, my fellow Americans. I would like to take this opportunity to tell you that if you believe in your heart that Christ died for you, you will be saved. We are not under law, we are under grace. Your good works count for nothing in God's eyes. Just believe that Christ died for you and your sins will be forgiven."

"Good Evening, my fellow Americans. I would like to take this opportunity to tell you that God is holy and righteous, and is outraged at how we have thumbed our nose at Him and His Commandments. But God is also merciful, and if we are willing lose our lives and give our complete allegiance to Him – mind, soul, and strength – willing to obey His every Word, He will heal our land."

**How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.**

Isaiah 1:21

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<sup>i</sup> <http://TheChristmasConspiracy.com/RU.htm>

<sup>ii</sup> <http://www.trinityfoundation.org/reviews/journal.asp?ID=184a.html>

<sup>iii</sup> <http://members.aol.com/patriarchy/definitions/antinomian.htm>

<sup>iv</sup> The full story is at <http://i.am/not-a-lawyer>.

<sup>v</sup> <http://caselaw.findlaw.com/data2/circs/9th/0016423p.pdf>

<sup>vi</sup> <http://members.aol.com/EndTheWall/war.htm>

<sup>vii</sup> <http://LibertyUnderGod.com/HolyTrinity>

<sup>viii</sup> <http://members.aol.com/TestOath/Macintosh.htm>

<sup>ix</sup> <http://members.aol.com/TestOath/Summers.htm>

<sup>x</sup> <http://members.aol.com/Patriarchy/definitions/extremism.htm>

<sup>xi</sup> <http://thechristmasconspiracy.com/TheBigLie.htm>

<sup>xii</sup> <http://members.aol.com/EndTheWall/UnderGod.htm>

<sup>xiii</sup> [http://members.aol.com/TestOath/ca\\_cases.htm](http://members.aol.com/TestOath/ca_cases.htm)

<sup>xiv</sup> <http://members.aol.com/TenC4USA/USHistory/index.htm>

<sup>xv</sup> <http://members.aol.com/EndTheWall/cases.htm>

<sup>xvi</sup> [http://freebooks.entrewave.com/freebooks/docs/214a\\_47e.htm](http://freebooks.entrewave.com/freebooks/docs/214a_47e.htm)

<sup>xvii</sup> [http://members.aol.com/patriarchy/definitions/salvation\\_holistic.htm](http://members.aol.com/patriarchy/definitions/salvation_holistic.htm)

<sup>xviii</sup> <http://members.aol.com/xmaspiracy/5/Romans13/>

<sup>xix</sup> <http://members.aol.com/Patriarchy/definitions/autonomy.htm>

<sup>xx</sup> [http://members.aol.com/Arete4VFT/old\\_man.htm](http://members.aol.com/Arete4VFT/old_man.htm)

<sup>xxi</sup> <http://members.aol.com/Arete4VFT/recovery/perfect.htm>



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## 2. Obedience and Citizenship

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Director of U.S. Citizenship and Immigration Services Eduardo Aguirre identified six components of citizenship:

1. enter into a covenant
2. allegiance and loyalty
3. **uphold, support, and obey the constitution and laws**
4. participation, commitment, willingness to serve; “pull your own weight”
5. bear arms in defense of the Sovereign
6. pulling the weight of others, helping the needy

Biblically speaking, the “constitution and laws” of the Kingdom of Heaven are found in the Bible. To become a Christian, one must be committed to **uphold, support, and obey the Bible.**

Chapter 14 of the Westminster Confession of Faith is on “**Saving Faith.**”

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein;[5] and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,[6] trembling at the threatenings,[7] and embracing the promises of God for this life, and that which is to come.[8]

Note the Biblical proof-texts attached by the Westminster Assembly:

[5] — *believes the Word of God to be true*

**John 4:42.** And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

**1 Thessalonians 2:13.** For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

**1 John 5:10.** He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

**Acts 24:14.** But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all

things which are written in the law and in the prophets.

*Acts appropriately, depending on what each passage of the Word of God requires:*

[6] — *obeys the commands*

**Romans 16:26.** But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the **obedience of faith.**

[7] — *trembles at the threatenings*

**Isaiah 66:2.** For all those things hath mine hand made, and those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and **trembleth at My Word.**

[8] — *embraces the promises*

**Hebrews 11:13.** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

**1 Timothy 4:8.** For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of **the life that now is,** and of that which is to come.

When we look at the third of the six elements of citizenship above, we see that in order to become a Christian, there must be a commitment to hard work, a commitment to obey God’s commandments.

What is the difference between #2 and #3?

In Director Aguirre’s mind is probably the idea of not being a criminal. One of the requirements of citizenship is “good moral character,” and those with criminal records can be denied citizenship. We are reminded of Paul’s words to Timothy:

8 But we know that the law is good if one uses it lawfully, 9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

1 Timothy 1:8-10

Clearly, one cannot become a Christian if one purposes and intends to be a criminal.

But more is involved than that. More is involved even than doing good things (rather than simply refraining from doing harmful things).

The Westminster Confession correctly asserts that our actions must be done “**for the authority of God himself speaking therein.**” In other words, we cannot be good citizens of heaven simply by not stealing, or even by giving away all our wealth to the poor — if we do those things to gain the approval of anyone other than God.

The issue is *authority*.

Who is the boss?

Why do I do the things I do? Because I gain “self-actualization? Because I gain status and public approbation? Because I want to?

We must do what God commands us out of an acknowledgment that God has the perfect right to tell us what to do.

Here is the basic choice all human beings face:

## Theonomy vs. Autonomy

### Theonomy

theos (God) + nomos (law) = God’s Law

### autonomy

auto (self) + nomos (law) = self-law

“For God doth know that in the day ye eat thereof,  
then your eyes shall be opened,  
and ye shall be as gods,  
knowing (deciding for yourself what constitutes)  
good and evil.”  
Genesis 3:5

“There is no alternative but that of  
theonomy and autonomy.”  
Cornelius Van Til

The issue . . . is between theonomy (God’s Law) and autonomy (self law). Modern autonomous man is aided and abetted in his apostasy from God by the antinomianism of the church, which, by denying God’s law, has, in theology, politics, education, industry, and all things else, surrendered the field to the law of the fallen and godless self, to autonomy.

R.J. Rushdoony

that He may teach us about His ways  
And that we may walk in His paths.’  
For from Zion will go forth the Law  
Even the Word of God from  
Jerusalem.

Micah 4:2

## AUTONOMOUS MAN

In the Garden of Eden, man was given a choice:  
**Theonomy** or **Autonomy**.

- God offered **Theonomy**: obey God’s Commandments and live forever in paradise with God.
- Satan offered **Autonomy**: “ye shall be as gods, determining right and wrong for yourselves.” (Genesis 3:5)

**Those who love life** choose to serve God and His Law. They submit to His government and receive His blessings.

**Those who hate God** and His Law choose Autonomy -- self-government -- even if it means death.

As Milton painted the desire of Autonomous Man:

Here at least  
We shall be free; th' Almighty hath not built  
Here for his envy, will not drive us hence:  
Here we may reign secure; and, in **my choice**,  
To reign is worth ambition, though in Hell:  
**Better to reign in Hell than serve in Heaven.**  
John Milton, *Paradise Lost*, I, 1 262

Autonomous man would rather be his own  
god, *even in misery and hell*,  
than to let God tell him what to do, even if  
*paradise, bliss, and blessing*, are the result.

Autonomous Man is “**pro-choice**,”  
and chooses **hell** and **death**:  
*anything* to be rid of God.

All they that hate God love death  
Proverbs 8:36

I call heaven and earth  
as witnesses today against you,  
that I have set before you  
**life** and **death**  
**blessing** and **cursing**

#### **THEREFORE CHOOSE LIFE**

that both you and your children may live;  
that you may love the LORD your God,  
that you may obey His voice,  
and that you may cling to Him,  
*for He is your life and the length of your days.*  
Deuteronomy 30:19

This idea of authority, and the fundamental distinction between Theonomy and Autonomy is seen in the fact that God is not silent, and “Scripture Speaks for Itself.” God speaks to us through His written Word. He writes His Word because we need the extra help that comes with a written instrument, just as businessmen are helped by “getting it in writing.” We saw that the importance of a written word permeates the Bible from cover to cover. The Scriptures, according to God’s Word in the Bible, have all the authority of God Himself. On Day Two

we saw how this means that **we should worship the Bible**. The Bible has all the attributes of God. It demands our passionate, unrivaled devotion and obedience. We saw that obedience is due not just to those passages that begin “Thou shalt” or “Thou shalt not.” Even questions, observations, prophecies, blessings, songs, poetry, proverbs—every verse in the Bible—demands an obedient response of some kind.

This is the difference between the saved and the unsaved, between the “natural man” and the “Spiritual man.”

13Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14But **the natural man** receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. We who have the Spirit understand these things, but others can't understand us at all.  
1 Corinthians 2:13-15

6 If our minds are ruled by our flesh, we will die. But if our minds are ruled by the Spirit, we will have life and peace. 7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. 8 Those who are in the flesh cannot please God.  
Romans 8:6-8

Becoming a citizen of America means having a willingness to abide by the laws of America. Citizens acknowledge the authority of the government to make laws that citizens must obey. The Director of U.S. Citizenship and Immigration Services says an American citizen must “uphold, support, and obey the constitution and laws” of America.

Becoming a citizen of heaven means subjecting ourselves to the authority of God speaking in the Bible; we must be willing to develop a heart that seeks to please the King, and will “**uphold, support, and obey the constitution and laws**” of God in the Bible — simply because God Himself tells us to, and because He has all power and authority to do so. According to the Bible, concisely summarized by the Westminster Confession, this is “saving faith,” the only kind of faith that saves.

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## 4. Participation and Citizenship

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Director of U.S. Citizenship and Immigration Services Eduardo Aguirre identified six components of citizenship:

1. enter into a covenant
2. allegiance and loyalty
3. uphold, support, and obey the constitution and laws
4. **participation, commitment, willingness to serve; “pull your own weight”**
5. bear arms in defense of the Sovereign
6. pulling the weight of others, helping the needy

It’s not enough to acknowledge that God has the right to make laws (#2). We must make a commitment to dedicate our heart, mind, soul and strength—everything we are and have as a human being—to putting God’s commandments into effect in every area of our lives.

The ideas of “allegiance” (#2) and “commitment” (#4) are related. In order to become a Christian, there must be a commitment to participate; a commitment to serve; a commitment to “pull your own weight.”

“**Allegiance**” (#2) is a matter of the heart. A citizen should love his country. A citizen should love the king. Director Aguirre said,

George Washington, in his farewell address, noted “Citizens by birth or choice of a common country, that country has a right to concentrate your affections.”

“**Participation**” (#4) is a matter of legs, arms, feet, and back; it’s a matter of working to show that love.

Jesus said all the law and the prophets are summed up in two commandments. The first greatest commandment comes from Deuteronomy 6:4-5:

You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

It has been said that the average person uses less than 10% of their brain’s potential. We also use less than 100% of our physical capacity. God gave us life, and He expects us to use *all* of it for His glory. He owns us. We owe Him everything.

Immigrants of generations past were known for getting off the boat with a few dollars in their pockets, and by hard work and self-discipline, feeding their families and building businesses worth millions. They worked hard. They saved. And they were able to give to their children prosperous businesses which they

created and grew or worked to obtain. The work of these immigrants not only fed their own families, but benefited all Americans. Director Aguirre said,

The dreams and determination of immigrants, in whose footsteps I followed, enriched this land—socially, culturally and economically.

It is worth noting that the hostility toward immigrants in our day is largely based on the fact that many of them increase our tax burden because of government hand-outs they receive. Those government programs should be eliminated, so that once again, immigrants can prove themselves to be net producers and contributors:

Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Most Americans who were born here don’t need government hand-outs. But they still need to remember their obligations to their society. Again, Director Aguirre:

President Theodore Roosevelt, once noted, “The first requisite of a good citizen in this republic of ours is that he shall be able and willing to pull his weight.”

Roosevelt lived in days before the Biblical injunction had been forgotten:

For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.

2 Thessalonians 3:10

This willingness to “bring home the bacon” is a mark of true faith; failure to do so proves a lack of saving faith:

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an **infidel**.  
1 Timothy 5:8 – from the Latin *fide*, “faith.”

Citizens of heaven have to walk their talk:

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth** the will of my Father which is in heaven.

The following verses remind us that anyone who thinks Christianity is a free ride is mistaken. Anybody who wants to become a Christian, or anyone we invite

to be a Christian, should be informed that to become a Christian requires a **commitment to hard work**:

John 14:21 "He who has My commandments and **keeps** them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

John 14:23 Jesus answered and said to him, "If anyone loves Me, he will **keep** My word; and My Father will love him, and We will come to him and make Our home with him.

John 15:10-11 "If you **keep** My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. {11} "These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

Revelation 22:14 Blessed are those who **do** His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.

Revelation 22:7 "Behold, I am coming quickly! Blessed is he who **keeps** the words of the prophecy of this book."

Luke 12:37-38 "Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. {38} "And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.

1 Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but **the keeping of the commandments of God**.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which **worketh** by love.

1 John 3:24 Now he who **keeps** His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

1 John 5:3 For this is the love of God, that we **keep** His commandments. And His commandments are not burdensome.

Revelation 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and **keep** those things which are written therein: for the time is at hand.

Revelation 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the

dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their **works** do follow them.

James 1:25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a **doer** of the work, this one will be blessed in what he does.

Acts 3:25 "You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' {26} "To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

John 13:17 "If you know these things, blessed are you if you **do** them.

Luke 12:43 "Blessed is that servant whom his master will find so **doing** when he comes.

Luke 11:28 But He said, "More than that, blessed are those who hear the word of God and **keep** it!"

Matthew 24:46 "Blessed is that servant whom his master, when he comes, will find so **doing**.

1 Timothy 4:8 Godliness is profitable for all things, having promise of the life that now is and of that which is to come.

Ephesians 6:2-3 "Honor your father and mother," which is the first commandment with promise: {3} "that it may be well with you and you may live long on the earth."

1 Timothy 6:6 But Godliness with contentment is great gain.

Ephesians 2:10 says that Christians have been created for "**good works**":

For we are His workmanship, created in Christ Jesus for **good works**, which God prepared beforehand that we should walk in them.

Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain **good works**. These things are good and profitable unto men.

Romans 2:10 But glory, honour, and peace, to every man that **worketh good**, to the Jew first, and also to the Gentile:

Matthew 5:16 Let your light so shine before men, that they may see your **good works**, and glorify your Father which is in heaven.

John 10:32-33 Jesus answered them, Many **good works** have I showed you from my

Father; for which of those works do ye stone me? {33} The Jews answered him, saying, For a **good work** we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Acts 9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of **good works** and almsdeeds which she did.

Romans 13:3 For rulers are not a terror to **good works**, but to the evil. Wilt thou then not be afraid of the power? **do** that which is **good**, and thou shalt have praise of the same:

2 Corinthians 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every **good work**:

Colossians 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in **every good work**, and increasing in the knowledge of God;

2 Thessalonians 2:17 Comfort your hearts, and stablish you in **every good word and work**.

1 Timothy 2:10 But (which becometh women professing Godliness) with **good works**.

1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a **good work**.

1 Timothy 5:10 Well reported of for **good works**; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every **good work**.

1 Timothy 5:25 Likewise also the **good works** of some are manifest beforehand; and they that are otherwise cannot be hid.

1 Timothy 6:18 That they **do good**, that they be rich in **good works**, ready to distribute, willing to communicate;

2 Timothy 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto **every good work**.

2 Timothy 3:17 That the man of God may be perfect, thoroughly furnished unto all **good works**.

Titus 1:16 They profess that they know God; but in works they deny him, being abominable,

and disobedient, and unto every **good work** reprobate.

Titus 2:7 In all things showing thyself a pattern of **good works**: in doctrine showing uncorruptness, gravity, sincerity,

Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of **good works**.

Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to **every good work**,

Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain **good works**. These things are good and profitable unto men.

Titus 3:14 And let ours also learn to maintain **good works** for necessary uses, that they be not unfruitful.

Hebrews 10:24 And let us consider one another to provoke unto love and to **good works**:

Hebrews 13:21 Make you perfect in **every good work** to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

James 3:13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his **works** with meekness of wisdom.

1 Peter 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your **good works**, which they shall behold, glorify God in the day of visitation.

To become a Christian requires more than a **general** willingness to *more-or-less* obey *pretty-much-all* of God's Commandments. God requires nothing less than perfection.

James 2:10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.

This is why we need a Savior: we are all worthy of death because our sins—even one—completely separate us from a completely holy God. Anyone who thinks "I'm not all that bad" isn't in need of a Savior, and isn't in need of Christian citizenship. And if you're not shopping, you're not buying, and if you're not buying, it's not in your cart. This is why Jesus says

many will be surprised to find there's no salvation in their car when they get home.

If we appreciate our need for a Savior, based on God's requirements of perfect obedience, then we already have a commitment to perfect obedience in our own life. One of the marks of citizenship in the Kingdom of Heaven is **striving for perfect obedience** to God's Law.

Matthew 5:48 Be ye therefore **perfect**, even as your Father which is in heaven is perfect.

Colossians 2:6-7 As you have therefore received Christ Jesus the Lord, so walk in Him, {7} rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

Hebrews 13:20-21 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, {21} Make you **perfect** in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

1 Corinthians 13:11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

Hebrews 5:12-6:3 For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. {13} For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. {14} But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. {6:1} Therefore, leaving the discussion of the elementary principles of Christ, **let us go on to perfection**, not laying again the foundation of repentance from dead works and of faith toward God, {2} of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. {3} And this we will do if God permits.

Philippians 3:15 Therefore let us, as many as are **perfect**, have this mind; and if in anything you think otherwise, God will reveal even this to you.

Colossians 1:27-29 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is

Christ in you, the hope of glory. {28} Him we preach, warning every man and teaching every man in all wisdom, that we may present every man **perfect** in Christ Jesus. {29} To this end I also labor, striving according to His working which works in me mightily.

1 John 4:17-18 Love has been **perfected** among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. {18} There is no fear in love; but **perfect** love casts out fear, because fear involves torment. But he who fears has not been made **perfect** in love.

James 1:16-18 Do not be deceived, my beloved brethren. {17} Every good gift and every **perfect** gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. {18} Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

James 1:2-5 My brethren, count it all joy when you fall into various trials, {3} knowing that the testing of your faith produces patience. {4} But let patience have its **perfect** work, that you may be **perfect** and complete, lacking nothing. {5} If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

Hebrews 10:1,5-10,14 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach **perfect**. {5} Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. {6} In burnt offerings and sacrifices for sin You had no pleasure. {7} Then I said, 'Behold, I have come; In the volume of the book it is written of Me; To do Your will, O God.'" {8} Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law), {9} then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. {10} By that will we have been sanctified through the offering of the body of Jesus Christ once for all. {14} For by one offering He has **perfected** forever those who are being sanctified.

Hebrews 7:19 for the law made nothing **perfect**; on the other hand, there is the bringing in of a better hope, through which we draw near to God.

Hebrews 8:6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

Hebrews 8:10 "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

Hebrews 9:11-12 But Christ came as High Priest of the good things to come, with the greater and more **perfect** tabernacle not made with hands, that is, not of this creation. {12} Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Hebrews 5:8-9 Though he were a Son, yet learned He obedience by the things which He suffered; {9} And being made **perfect**, He became the author of eternal salvation unto all them that obey Him;

Hebrews 2:10-11 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation **perfect** through sufferings. {11} For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,

2 Timothy 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: {17} That the man of God may be **perfect**, thoroughly furnished unto all good works.

Colossians 4:12 Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand **perfect** and complete in all the will of God.

2 Corinthians 13:11 Finally, brethren, farewell. Be **perfect**, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

2 Corinthians 13:7-9 Now I pray to God that ye do no evil; not that we should appear approved,

but that ye should do that which is honest, though we be as reprobates. {8} For we can do nothing against the truth, but for the truth. {9} For we are glad, when we are weak, and ye are strong: and this also we wish, even your **perfection**.

2 Corinthians 6:17-7:1 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, {18} And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. {7:1} Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of God.

1 Corinthians 2:6-8 Howbeit we speak wisdom among them that are **perfect**: yet not the wisdom of this world, nor of the princes of this world, that come to nought: {7} But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: {8} Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. {2} And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and **perfect**, will of God.

John 17:20-23 Neither pray I for these alone, but for them also which shall believe on Me through their word; {21} That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. {22} And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: {23} I in them, and Thou in Me, that they may be made **perfect** in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

Luke 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to **perfection**.



Luke 6:40 The disciple is not above his master: but every one that is **perfect** shall be as his master.

Isaiah 26:3 Thou wilt keep him in **perfect** peace, whose mind is stayed on Thee: because he trusteth in Thee.

Psalms 138:8 The LORD will **perfect** that which concerns me; Your mercy, O LORD, endures forever; Do not forsake the works of Your hands.

Here again are the six elements of citizenship:

1. enter into a covenant, a relationship with the Conqueror
2. pledge allegiance and loyalty
3. uphold, support, and obey the constitution and laws, acknowledging the rightful authority of the Conqueror to be your Judge, Lawgiver and King (Isaiah 33:22)
4. participation, commitment, willingness to serve; a commitment to perfect obedience
5. pulling the weight of others, helping the needy
6. bear arms in defense of the Sovereign

It isn't just immigrants who want something for nothing, and come to America illegally to get welfare benefits, education, and medical care. Too many Americans have a something-for-nothing attitude.

Consider someone we'll call Mr. Smith.

Mr. Smith thinks he's a great Christian.

Mr. Smith publicly criticizes certain government policies that favor [abortion](#) and [homosexuality](#), and goes to church every Sunday, in a conservative, "Bible-believing" denomination. He's even on the church board.

Yet . . .

Every day Smith performs acts which the Bible describes as "[abominable](#)." (No, I'm not talking about what he eats.) These acts involve [theft from weak and defenseless people](#). Smith makes money performing these acts, and he gives [hundreds of thousands of dollars](#) to communist dictators and henchmen of the "New World Order." His contributions have financed the [murder of millions](#). He has taken an oath of allegiance to an [occultic organization](#), and this oath was declared by the U.S. Supreme Court (1844, 1989) to indicate agreement with a "[form of infidelity](#)," that is, opposition to Biblical Christianity.

Now, before I identify this man of lawlessness, I want to ask you a question: Are you willing to obey God's Law at any cost?

I'm not going to try to set this argument up as eloquently as Nathan did when he spoke to King David.

You will probably say Yes, you are committed to follow God's Word and you will probably say that anyone who does the things I've accused "Smith" of doing is a rank Secular Humanist and a very evil man.

But suppose I were to say that YOU are the man I've called "Smith"? Suppose I were to show you how YOU have committed "abominable" acts, have stolen from the poor, have given hundreds of thousands of dollars to communist dictators, have helped murder millions (or have at least remained silent), have promised loyalty to an occultic organization, and would be identified by the U.S. Supreme Court as an "infidel." I wager you would say, "Well, not *really*; not in the same way; that doesn't really count." Hedge, hedge; fudge, fudge. God's Law turns out to mean something for Bill Clinton and Boris Yeltzin, but not for you.

If you really are serious about following God's Law, then consider the following carefully.

### **Abominable Acts**

Every time you go to the store and purchase groceries with "Federal Reserve Notes," you commit an act plainly called "abominable" by the Bible, but you blame the government. [Read the Bible.](#)

### **Violence against the Poor**

You violate [Biblical prohibitions against borrowing](#), and [you debase the currency](#) in order to create your loan.

### **Hundreds of thousands of dollars to dictators**

If a communist dictator asked you for one dollar to help buy a whip for the torture of one of his prisoners, would you give it to him? If you want to come to grips with one of the most incredible economic statistics of our day, just DO THE MATH: the average "home-owner" pays over a *quarter of a million dollars in interest* over the course of his 30-year mortgage. The same people who complain about "jewish bankers" rush like suckling pigs to them whenever they lower their interest rates. The banks then make deals with the U.S. government to loan your money to communist dictatorships. Tell me that you know for an absolute fact that not a dime of your money has gone to support communism.

### **The Murder of Millions**

Patriotic support of "government" is support of [genocide](#). More murders are [committed by the State](#) than by "criminals" (from which it supposedly protects us). The United States government kept Saddam Hussein and Osama bin Laden in power for many years, and [helped them buy weapons of terrorism](#).

### **The State is Occultic**

There is not a cross on the back of your one-dollar bill. It is a pyramid with an "all-seeing eye" on top. If this is not "occult," what is? [Socialism is a false religion](#). By definition, "the government" is an opponent of [capitalism](#).

### **America: A Nation of Infidels**

[The Supreme Court has admitted](#) that the oath which ends "so help me, god" is an affirmation of "infidelity."

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## 5. Citizenship and Bearing Arms

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This will probably be the most controversial of the six essays on citizenship—even more controversial than the one describing “Justification by Faith” as a “myth.”

Director of U.S. Citizenship and Immigration Services Eduardo Aguirre identified six components of citizenship:

1. enter into a covenant
2. allegiance and loyalty
3. uphold, support, and obey the constitution and laws
4. participation, commitment, willingness to serve; “pull your own weight”
5. **bear arms in defense of the Sovereign**
6. pulling the weight of others, helping the needy

U.S. Citizens are required to bear arms for the sovereign, that is, the federal government. Citizens of heaven are required to bear arms for their Sovereign, Christ the King. But what if an earthly sovereign, an earthly king, commands a citizen of heaven to bear arms for an earthly kingdom? What if you are a citizen of Iran by birth and the Iranian sovereign orders you to bear arms against Israel? If you find yourself in that situation and you’ve never considered the requirements of heavenly citizenship, you will be at a disadvantage. Much better to think about these questions before you’re “on the spot.”

Here are the questions we will consider as we analyze the requirement of citizenship to “**bear arms in defense of the Sovereign**”:

- Who is our “Sovereign?”
- How is a citizen of heaven like a soldier?
- Who should a citizen of heaven try to kill?
- What should a citizen of heaven try to destroy?
- What weapons does a citizen of heaven use?
- What kind of training is found in a “bootcamp” for citizens of heaven?
- What if an earthly sovereign wants to seize the weapons of a citizen of heaven, or keep him from going to bootcamp?
- Why do Americans have particular difficulty following the orders of the Sovereign of the Kingdom of Heaven?

Let’s consider the first question, “Who is our Sovereign?” Director Aguirre says that the federal government is our sovereign. In a sense this is correct, as the citizens of every political jurisdiction are ruled by some kind of “sovereign.” But there was a time

when Americans understood that all earthly sovereigns were themselves accountable to a Higher Sovereign. They were all “under God.” In one of his most famous works, James Madison, “The Father of the Constitution,” said this:

It is the duty of every man to render to the Creator ... homage.... This duty is precedent both in order of time and degree of obligation, to the claims of Civil Society. Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Governor of the Universe: And if a member of Civil Society, who enters into any subordinate Association, must always do it with a reservation of his duty to the general authority; much more must every man who becomes a member of any particular Civil Society, do it with a saving of his allegiance to the Universal Sovereign.

<http://VFTonline.org/TestOath/memorial.htm>

This Universal Sovereign has made known to us His will. Jefferson called it “The Laws of Nature and of Nature’s God.” For every person who signed the Constitution, this phrase meant *the Bible*.

The Bible says, “Thou shalt not kill.” The Bible says **vengeance belongs to God**. Jesus commanded us to love our enemies. These commands have led many Christians to refuse to bear arms for any earthly sovereign, and to refuse to fight in any wars.

You may disagree with those who are called “pacifists,” but given the commandments of the Bible, their position is a rational and respectable position to take.

Madison’s point is, our heavenly citizenship takes precedence over any earthly citizenship.

How should Christians act in any conflict between their heavenly citizenship and their earthly citizenship?

Before World War II, natural-born American citizens had the right to refuse to bear arms in military conflict, provided they served their government in some other capacity. On the other hand, naturalized citizens (those born in a foreign country) did not have this privilege. Pacifists were not allowed to become American citizens. Congress changed the immigration laws, and the U.S. Supreme Court closed the case on this issue in 1946.

Or so it seemed.

Recently other cases have been heard by courts which indicate that an American citizen can be required

to kill, and a refusal to kill would bar one from citizenship.

You don't have to be a "pacifist" to see the issue here. If the government of the State ordered you to kill someone, and you firmly believed God did not want you to kill that person, who would you obey? God or the State?

If Janet Reno ordered you to go to Waco Texas, and incinerate a church because its members believed in the Second Amendment ("the right to bear arms") and had unpopular theological ideas, would you obey the Clinton regime?

The Apostles said, "We must obey God rather than man." (Acts 5:29)

If man's law says we must bear arms but God's Law says otherwise, we must obey God's Law and disobey the State.

Here's where being a citizen of heaven could be in direct conflict with citizenship in any earthly kingdom.

### **A Christian Boot Camp**

Even if you disagree with them, you have to admire pacifists in one respect. It takes courage and fortitude to resist pressure from family, friends, and especially armed troops from the government, who want you to take up arms and kill for the State.

It takes hard work to be a pacifist. And it takes hard work to be a Christian.

Like the Marines, Jesus Christ was looking for "a few good men." It only takes a few good men to plant seeds, change many hearts, and raise up "a City upon a Hill." But this task requires Christians to be like soldiers:

Thou therefore endure hardship, as a good soldier of Jesus Christ. No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer.  
2 Timothy 2:3-4 (NRSV)

In 1864 Sabine Baring-Gould wrote the words to a once-famous hymn, "Onward Christian Soldiers." Seldom heard in our day, it was sung at Eisenhower's funeral, and was heard at the end of the 1942 Academy Award-winning movie, "Mrs. Miniver."

Onward, Christian soldiers, marching as to war,  
With the cross of Jesus going on before.  
Christ, the royal Master, leads against the foe;  
Forward into battle see His banners go!

*Refrain:*

Onward, Christian soldiers, marching as to war,  
With the cross of Jesus going on before.

At the sign of triumph Satan's host doth flee;  
On then, Christian soldiers, on to victory!  
Hell's foundations quiver at the shout of praise;

Brothers lift your voices, loud your anthems  
raise.

*Refrain*

Like a mighty army moves the church of God;  
Brothers, we are treading where the saints have  
trod.

We are not divided, all one body we,  
One in hope and doctrine, one in charity.

*Refrain*

What the saints established that I hold for true.  
What the saints believèd, that I believe too.  
Long as earth endureth, men the faith will hold,  
Kingdoms, nations, empires, in destruction  
rolled.

*Refrain*

Crowns and thrones may perish, kingdoms rise  
and wane,

But the church of Jesus constant will remain.

Gates of hell can never gainst that church  
prevail;

We have Christ's own promise, and that cannot  
fail.

*Refrain*

Onward then, ye people, join our happy throng,  
Blend with ours your voices in the triumph  
song.

Glory, laud and honor unto Christ the King,  
This through countless ages men and angels  
sing.

*Refrain*

1942 was also the year Benjamin Britten adapted words from Robert Southwell and set them to music in *A Ceremony of Carols*:

This little Babe so few days old,  
Is come to rifle Satan's fold;  
All Hell doth at His presence quake,  
Though He Himself for cold do shake;  
For in this weak unarmèd guise  
The gates of Hell He will surprise.

With tears He fights and wins the field,  
His naked breast stands for ashield;  
His battering shot are babish cries,  
His arrows looks of weeping eyes,  
His martial ensigns Cold and Need,  
And feeble Flesh His warrior's steed.

His camp is pitchèd in a stall,  
His bulwark but a broken wall;  
The crib His trench, haystalks His stakes;

Of shepherds He His muster makes;  
And thus, as sure His foe to wound,  
The angels' trumps alarum sound.

My soul, with Christ join thou in fight,  
Stick to the tents that He hath pight.  
Within His crib is surest ward;  
This little Babe will be thy guard.  
If thou wilt foil thy foes with joy,  
Then flit not from this heavenly Boy.

There is a gut-level awareness in those who have studied Christ's teaching that pacifism is the end result. Some resist consistency, others embrace it.

In this essay we will review the requirements for a soldier of Christ. Reading this essay will be like being a Marine at boot camp, being ordered by the drill sergeant to do 1,000 push-ups. It's not that the sergeant thinks that at the war will be won by seeing who can do the most push-ups. But the sergeant knows that it will be easier to fight the enemy if you are in peak condition. Good exercises teach you the basic skills of war, and when they become a habit, you don't even have to think about doing them. They happen automatically.

The Bible repeatedly commands us to "exercise" (using the Greek word [γυμναζω, *gymnazo*] from which the English word "gymnastics" is derived):

- (1 Timothy 4:7) **exercise** thyself unto godliness.
- (Hebrews 5:14) But strong meat belongeth to them that are of full age, even those who by reason of use have their senses **exercised** to discern both good and evil.
- (Hebrews 12:11) Now no training for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are **exercised** thereby.

- Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. {25} And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. {26} I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. (1 Corinthians 9:24-26)
- I press on toward the goal for the prize of the heavenly call of God in Christ Jesus. (Philippians 3:14)
- And in the case of an athlete, no one is crowned without competing according to the rules. (2 Timothy 2:5)
- I have finished the race. (2 Timothy 4:7)

- Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Hebrews 12:1)

It's never a question of *whether* we exercise or not. The question is, *What kind* of exercise? We are either exercising unto Godliness, or we are becoming skilled, day by day, at **not** exercising unto Godliness, training ourselves to believe and act as though God does not own us and have the right to give us orders. This kind of exercise makes us more proficient sinners, as Peter describes them:

- (2 Peter 2:14) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have **exercised** with covetous practices.

If you're not exercising every day to become more Godly— self-consciously working at it — then you are becoming more ungodly—and so is your country. You may think you're doing OK. You may not be getting arrested. You may have a bigger screen TV than your neighbor. But if you're not doing *something* every day to become more Godly, taking steps forward, "growing in grace" (2 Peter 3:18), you're slipping backwards down the hill. The Day is coming when you will face God and be judged on the basis of what you *could have done*.

The Citizen of Heaven is willing to devote at least a half hour to intense spiritual exercise, every day. If you push yourself, you will be in better spiritual shape than you have been in your entire life. It can be grueling, but you will see the results and feel the power. But it will only be worthwhile if you push yourself. You will wince in pain as you feel spiritual and intellectual muscles being stretched like they never have before. You will become aware of spiritual muscles you didn't know you had, because they have never been exercised like they will be in a heavenly boot camp.

In the regimen of the soldier and the athlete, there are several basic exercises: push-ups, pull-ups, sit-ups, etc. Then there are more demanding exercises, many using different kinds of equipment, like weights. Simply reading the Bible is not enough (where "reading" simply means "passing the words in front of my eyes"). We need to **wrestle** with God and His Word, like Jacob did. We need to pray as Epaphras did, "agonizing fervently." We need to stand on the shoulders of those who have gone before us, and learn lessons from their mistakes. We need to prepare ourselves to be the kind of person who can have an influence on those we meet. We can have an effect on

“the government” in America, and that means having an effect on the entire world.

The operative word here is “**agony**.”

The Greek word *agonizomai* is behind the English word “agonize.” It is a fundamental command in the New Testament:

- (1 Corinthians 9:24-27) Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. {25} *Athletes exercise self-control [agonize] in all things; they do it to receive a perishable wreath, but we an imperishable one.* {26} So I do not run aimlessly, nor do I box as though beating the air; {27} but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.
- (Luke 13:24) *Agonize* to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
- (Colossians 1:29) Whereunto I also labour, *agonizing* according to His energy, which energizes me mightily.
- (Colossians 4:12) Epaphras, who is one of you, a servant of Christ, saluteth you, always *agonizing* fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
- (1 Timothy 6:12) *Agonize* the good *agony* of faith, seize eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
- (2 Timothy 4:7-8) I have *agonized* a good *agony*, I have finished my course, I have kept the faith: {8} Henceforth there is laid up for me a crown of righteousness.

Among the objectives of a soldier are to kill the enemy and destroy his fortifications. Notice the Biblical descriptions of the killing required:

**Mortify** therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry  
Colossians 3:5

The King James word “mortify” means “put to death.”

For if you live by its dictates, you will die. But if through the power of the Spirit you **put to death** the deeds of your sinful nature, you will live.

Romans 8:13

Among those who belong to Christ, everything connected with getting our own way and mindlessly responding to what everyone else calls “necessities” is **killed off** for good—

**crucified.**

Galatians 5:24 (The Message)

Paul says we are to put on the full armor of God, including the Sword of the Spirit, which is the Word of God (Ephesians 6).

God is strong, and he wants you strong. So take everything the Master has set out for you, well-made weapons of the best materials. And put them to use so you will be able to stand up to everything the Devil throws your way. This is no afternoon athletic contest that we’ll walk away from and forget about in a couple of hours. This is for keeps, a life-or-death fight to the finish against the Devil and all his angels. Be prepared. You’re up against far more than you can handle on your own. Take all the help you can get, every weapon God has issued, so that when it’s all over but the shouting you’ll still be on your feet. Let the truth be like a belt around your waist, and let God’s justice protect you like armor. Your desire to tell the good news about peace should be like shoes on your feet. Let your faith be like a shield, and you will be able to stop all the flaming arrows of the evil one. Let God’s saving power be like a helmet, and for a sword use God’s message that comes from the Spirit.

Ephesians 6:11-17 (The Message and CEV)

We also war against the fortresses of autonomy (self-rule):

We are human, but we don’t wage war as humans do. We use God’s mighty weapons, not worldly weapons, to knock down the strongholds of human reasoning and to destroy false arguments. We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ.

2 Corinthians 10:3-5 (NLT)

What if the government says we cannot bear these weapons? What if the State bans the Bible? What if the State prohibits preaching the Gospel?

The Apostles said, “We must obey God rather than man.” (Acts 5:29)

Too many church-goers are unfamiliar with the weapons and strategies of the Kingdom of Heaven. But Western Civilization is based on these teachings. After the fall of the Roman Empire, Europe was Christianized, and we moved away from Imperialism, war, and crucifixion, and closer to peace. Most people conduct their daily affairs peacefully. Billions of peaceful business transactions take place every day,

and only a handful of people are at war. But most people are only lukewarm defenders of these principles:

**Matthew 5:9** Blessed are the **peacemakers**: for they shall be called the children of God.

**Luke 6:27-28** But I say unto you which hear, **Love your enemies**, do good to them which hate you, {28} Bless them that curse you, and pray for them which despitefully use you.

**Luke 1:77-79** To give knowledge of salvation unto his people by the remission of their sins, {78} Through the tender mercy of our God; whereby the dayspring from on high hath visited us, {79} To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of **peace**.

**Luke 2:14** Glory to God in the highest, and on earth **peace**, good will toward men.

**Hebrews 12:14** Follow **peace** with all men, and holiness, without which no man shall see the Lord:

**1 Peter 3:9** Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called--that you might inherit a blessing.

**1 Peter 2:21-23** For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that **ye should follow His steps**: {22} Who did no sin, neither was guile found in His mouth: {23} Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:

**Romans 12:17-20** Recompense to no man evil for evil. Provide things honest in the sight of all men. {18} If it be possible, as much as lieth in you, live **peaceably** with all men. {19} Dearly beloved, **avenge not yourselves**, but rather give place unto wrath: for it is written, **Vengeance is mine**; I will repay, saith the Lord. {20} Therefore if thine enemy hunger, feed him; if he thirst, give him drink:

**Psalm 34:14** Depart from evil, and do good; seek **peace**, and pursue it.

**Psalm 35:20** For they do not speak **peace**, but they conceive deceitful words against those who are quiet in the land.

**Psalm 37:11** But the meek shall inherit the earth; and shall delight themselves in the abundance of **peace**.

**Psalm 37:37** Mark the perfect man, and behold the upright: for the end of that man is **peace**.

**Psalm 72:7** In his days shall the righteous flourish; and abundance of **peace** so long as the moon endureth.

**Psalm 85:10** Mercy and truth are met together; righteousness and **peace** have kissed each other.

**Psalm 119:165** Great **peace** have they which love thy law: and nothing shall offend them.

**Psalm 120:2-7** Deliver my soul, O LORD, from lying lips, and from a deceitful tongue. {5} Woe is me, {6} My soul hath long dwelt with him that hateth **peace**. {7} I am for **peace**: but when I speak, they are for war.

**Psalm 122:6-8** Pray for the **peace** of Jerusalem: they shall prosper that love thee. {7} **peace** be within thy walls, and prosperity within thy palaces. {8} For my brethren and companions' sakes, I will now say, **peace** be within thee.

**Proverbs 3:17** The ways of Wisdom are ways of pleasantness, and all her paths are **peace**.

**Proverbs 12:20** Deceit is in the heart of them that imagine evil: but to the counsellors of **peace** is joy.

**Proverbs 16:7** When a man's ways please the LORD, he maketh even his enemies to be at **peace** with him.

**Isaiah 9:6-7** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of **peace**. {7} Of the increase of his government and **peace** there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

**Isaiah 26:12** O LORD, you will ordain **peace** for us, for indeed, all that we have done, you have done for us.

**Isaiah 32:17-18** And the work of righteousness shall be **peace**; and the effect of righteousness quietness and assurance for ever. {18} And my people shall dwell in a **peaceable** habitation, and in sure dwellings, and in quiet resting places;

**Isaiah 48:18** O that thou hadst hearkened to my commandments! then had thy **peace** been as a river, and thy righteousness as the waves of the sea:

**Isaiah 48:22** There is no **peace**, saith the LORD, unto the wicked.

**Isaiah 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth **peace**; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

**Isaiah 54:13** And all thy children shall be taught of the LORD; and great shall be the **peace** of thy children.

**Isaiah 55:12** For ye shall go out with joy, and be led forth with **peace**: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

**Isaiah 57:19** I create the fruit of the lips; **peace, peace** to him that is far off, and to him that is near, saith the LORD; and I will heal him.

**Ephesians 2:14-17** For he is our **peace**, who hath made both one, and hath broken down the middle wall of partition between us; {15} Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making **peace**; {16} And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: {17} And came and preached **peace** to you which were afar off, and to them that were nigh.

**Isaiah 59:8** The way of **peace** they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know **peace**.

**Isaiah 60:17** For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers **peace**, and thine exactors righteousness.

**Isaiah 66:12** For thus saith the LORD, Behold, I will extend **peace** to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

**Ezekiel 34:25** And I will make with them a covenant of **peace**

**Ezekiel 37:26** Moreover I will make a covenant of **peace** with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

**Daniel 4:1** Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; **peace** be multiplied unto you.

**Daniel 6:25** Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; **peace** be multiplied unto you.

**Nahum 1:15** Behold upon the mountains the feet of him that bringeth good tidings, that publisheth **peace**! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

**Haggai 2:9** The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give **peace**, saith the LORD of hosts.

**Zechariah 6:13** Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of **peace** shall be between them both.

**Zechariah 8:16** These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and **peace** in your gates:

**Zechariah 8:19** Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and **peace**.

**Zechariah 9:10** And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak **peace** unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

**Malachi 2:5-6** My covenant was with him of life and **peace**; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. {6} The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in **peace** and equity, and did turn many away from iniquity.

**Malachi 2:6** The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in **peace** and equity, and did turn many away from iniquity.

**Romans 1:7** To all that be in Rome, beloved of God, called to be saints: Grace to you and **peace** from God our Father, and the Lord Jesus Christ.

**Romans 2:10** But glory, honour, and **peace**, to every man that worketh good, to the Jew first, and also to the Gentile:

**Romans 3:10-18** As it is written, There is none righteous, no, not one: {11} There is none that understandeth, there is none that seeketh after God. {12} They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. {13} Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: {14} Whose mouth is full of cursing and bitterness: {15} Their feet are swift to shed blood: {16} Destruction and misery are in their ways: {17} And the way of **peace** have they not known: {18} There is no fear of God before their eyes.

**Romans 8:6** For to be carnally minded is death; but to be spiritually minded is life and **peace**.

**Romans 10:15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of **peace**, and bring glad tidings of good things!

**Romans 14:17-19** For the kingdom of God is not meat and drink; but righteousness, and **peace**, and joy in the Holy Ghost. {18} For he that in these things serveth Christ is acceptable to God, and approved of men. {19} Let us therefore follow after the things which make for **peace**, and things wherewith one may edify another.

**Romans 15:33** Now the God of **peace** be with you all. Amen.

**Romans 16:20** And the God of **peace** shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

**1 Corinthians 1:3** Grace be unto you, and **peace**, from God our Father, and from the Lord Jesus Christ.

**1 Corinthians 14:33** For God is not the author of confusion, but of **peace**, as in all churches of the saints.

**2 Corinthians 1:2** Grace be to you and **peace** from God our Father, and from the Lord Jesus Christ.

**2 Corinthians 10:3-5** For though we walk in the flesh, we do not war after the flesh: {4} (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) {5} Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

**2 Corinthians 13:11** Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in **peace**; and the God of love and **peace** shall be with you.

**Galatians 1:3** Grace be to you and **peace** from God the Father, and from our Lord Jesus Christ,

**Galatians 5:22** But the fruit of the Spirit is love, joy, **peace**, longsuffering, gentleness, goodness, faith,

**Galatians 6:16** And as many as walk according to this rule, **peace** be on them, and mercy, and upon the Israel of God.

**Ephesians 1:2** Grace be to you, and **peace**, from God our Father, and from the Lord Jesus Christ.



**Ephesians 4:3** Endeavouring to keep the unity of the Spirit in the bond of **peace**.

**Ephesians 6:15** And your feet shod with the preparation of the gospel of **peace**;

**Ephesians 6:23** **peace** be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

**Philippians 1:2** Grace be unto you, and **peace**, from God our Father, and from the Lord Jesus Christ.

**Philippians 4:9** Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of **peace** shall be with you.

**Colossians 1:2** To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and **peace**, from God our Father and the Lord Jesus Christ.

**Colossians 1:20** And, having made **peace** through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

**Colossians 3:15** And let the **peace** of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

**1 Thessalonians 1:1** Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and **peace**, from God our Father, and the Lord Jesus Christ.

**1 Thessalonians 5:23** And the very God of **peace** sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

**2 Thessalonians 1:2** Grace unto you, and **peace**, from God our Father and the Lord Jesus Christ.

**2 Thessalonians 3:16** Now the Lord of **peace** himself give you **peace** always by all means. The Lord be with you all.

**1 Timothy 1:2** Unto Timothy, my own son in the faith: Grace, mercy, and **peace**, from God our Father and Jesus Christ our Lord.

**1 Timothy 2:2** For kings, and for all that are in authority; that we may lead a quiet and **peaceable** life in all godliness and honesty.

**2 Timothy 1:2** To Timothy, my dearly beloved son: Grace, mercy, and **peace**, from God the Father and Christ Jesus our Lord.

**2 Timothy 2:22** Flee also youthful lusts: but follow righteousness, faith, charity, **peace**, with them that call on the Lord out of a pure heart.

**Titus 1:4** To Titus, mine own son after the common faith: Grace, mercy, and **peace**, from God the Father and the Lord Jesus Christ our Saviour.

**Philemon 1:3** Grace to you, and **peace**, from God our Father and the Lord Jesus Christ.

**James 3:17-18** But the wisdom that is from above is first pure, then **peaceable**, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. { 18 } And the fruit of righteousness is sown in **peace** of them that make **peace**.

**Hebrews 13:20** Now the God of **peace**, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

**1 Peter 1:2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and **peace**, be multiplied.

**1 Peter 3:11** Let him eschew evil, and do good; let him seek **peace**, and ensue it.

**1 Peter 5:14** Greet ye one another with a kiss of charity. **Peace** be with you all that are in Christ Jesus. Amen.

**2 Peter 1:2** Grace and **peace** be multiplied unto you through the knowledge of God, and of Jesus our Lord,

**2 Peter 3:14** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in **peace**, without spot, and blameless.

**2 John 1:3** Grace be with you, mercy, and **peace**, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

**3 John 1:14** But I trust I shall shortly see thee, and we shall speak face to face. **Peace** be to thee. Our friends salute thee. Greet the friends by name.

**Jude 1:2** Mercy unto you, and **peace** and love, be multiplied.

**Revelation 1:4** John to the seven churches which are in Asia: Grace be unto you, and **peace**, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

If you're watching old TV shows and you heard a character say "Peace, brother," you would probably assume he was a "hippie" from the 60's. In terms of Biblical practice, this should be the stereotype of a Christian, not a hippie. Hardly a book in the New Testament does not mention peace or hold it out as a goal. Many New Testament letters open up with a prayer for peace.

To be a Christian, a follower of Christ, the Prince of Peace, means that in some way a Christian must be a force for peace. A Christian, says Jesus, is a peacemaker. A Christian enters a situation of conflict and works to bring about reconciliation and peace. A Christian does not enter a situation of peace and bring about conflict, death and destruction.

In the 19<sup>th</sup> century, the U.S. Supreme Court said that the United States was a Christian nation. Western civilization was basically a peaceful civilization. That decision was overturned in the 20<sup>th</sup> century, and the United States has become a force for war, not peace; death, not life; destruction, not health and healing.

### **YOU Are a Pacifist**

The word "pacifist" is derived from the Latin word for "peace," and simply means one who pursues peace.

How can any follower of **the Prince of Peace** not be a “pacifist?”

There are two excuses.

The second excuse is war. We cover this in another essay. The United States has been involved in over 100 armed conflicts since 1776. Not a single one of them, looking back, was necessary or justified. Had pacifists been in charge, hundreds of millions of people would not have been killed, trillions of dollars would not have been wasted, and the world would be a freer place. But let’s start from a more individual perspective.

The first reason people don’t want to be “pacifists” is “self-defense.” Pacifists continually meet objections like those of this scholar:

It would be morally irresponsible to turn over one’s wife to a rapist just to “keep peace.”

This is a “straw man.” I’ve never met a pacifist (and I’ve met hundreds and lived with several) who would say to a rapist, “Here she is. Go for it. And peace to you.” A pacifist believes in evil, and believes violence is evil. A pacifist would take prudent steps to stop evil, avoid evil, catch evil off guard, and evangelize evil, but would not, as many non-pacifists seem to advocate, start out immediately with lethal force. Many 2nd Amendment zealots would pull out their gun at the drop of the hat. At least that’s the way they talk. Probably they are a bit more rational.

Here’s a simple question that will prove you are a pacifist.

Imagine you are “Star Trek” Captain Kirk of the U.S.S. Enterprise. You are walking down the street of a planet in the Deltoid Galaxy with one of your never-ending stream of beautiful women at your arm, when a large burly alien with the tattoo “I AM A RAPIST” across his forehead jumps out from a dark alley, grabs your female companion and says “I’m going to rape this woman!” You pull out your Phazer™ gun and . . . here’s the question:

Do you set the Phazer to “stun” and quickly put the rapist to sleep and call the proper authorities, or do you set your Phazer to “maximum molecular disruption” and utterly annihilate the rapist, ending his life?

When given such a choice, every sensible Christians chooses to tranquilize rather than obliterate; only a sociopath would choose annihilation or lethal force when a non-lethal option is available. Everyone else is a “pacifist.” It’s that simple.

Of course, not all of our choices are as simple as they are on TV, but our **standard** is clear: as much as possible, we are to be at **peace** (Romans 12:18). We are to love our enemy, while trying as best we can to minimize the evil our enemy seeks to cause. We are to be pacifists. As a pacifist, I would happily put a rapist

to sleep. Unfortunately, most people don’t try to obey Jesus in a systematic way, and there is not as much economic demand for tranquilizing weapons as there is for lethal weapons.<sup>1</sup> If demand would increase and production would meet demand in a Free Market economy, the price for pacifist defense would fall. In that day “Phazers” that stun will be as common as today’s “Saturday Night Specials” that kill.

It should also be noted that the vast majority of people who vote for war and ridicule pacifists and say Christians have the right to use lethal force do not own a gun anyway, don’t know how to use one, and do not carry one. But they vote for billions of dollars to be spent on the murder of millions of innocent non-combatant civilians in the name of “self-defense.”

America’s Founding Fathers said that the way to preserve order and fight crime was not by strengthening “the State,” but by teaching the Christian religion in public schools.

Christians should also be concerned about creating pacifist legal systems, shaping entire civilizations into civilizations of peace. At one time most Christians thought in terms of godly *civilizations*, not just “rugged individualism” or “personal peace and affluence.” The Puritans did not believe in the separation of God and Government, and they came to the New World to build a “City upon a Hill,” where the Gospel of Peace would go to all the world. Christianity has had an incredible civilizing effect on the human race in just the last 2,000 years, and it is the pacifist side of Christianity that has had this effect.

This civilizing effect comes from those who are willing to stand up for peace and against violence. This takes training and discipline, which are required of all who would become Citizens of Heaven.

Our government is **under** God. God’s Law is **over** man’s law. God’s law takes precedent over man’s law. “Thou shalt not kill” and “love your enemy” has priority over any “bold foreign policy” or “strategic defense initiative” of the “new world order.”

The Bible says much specifically about making war:

**Micah 4:3** They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

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<sup>1</sup> And despite all the headlines about increasing crime, crime is generally low when schools and the means of education teach Christianity and Christ-like ethics. Fewer people carry guns or swords today than they did centuries ago.

**Luke 3:14** And the soldiers likewise demanded of him, saying, And what shall we do? And He said unto them, Do violence to no man.

Depending on the Military-Industrial Complex instead of God is futile:

**Psalm 33:16-17**

No king is saved by the multitude of an army;  
A mighty man is not delivered by great strength.  
A horse is a vain hope for safety;  
Neither shall it deliver any by its great strength.

**Psalm 147:10**

He does not delight in the strength of the horse;  
He takes no pleasure in the legs of a man.

**Psalm 20:7**

Some trust in chariots, and some in horses;  
But we will remember the name of the LORD our God.

**Zechariah 4:6**

6 So he answered and said to me:  
“This is the word of the LORD to Zerubbabel:  
‘Not by might nor by power, but by My Spirit,’  
Says the LORD of hosts.

**Deuteronomy 17:16-17** But he shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the LORD has said to you, ‘You shall not return that way again.’

The United States has failed to be a “city on a hill” and a “light to the world” in the 20<sup>th</sup> century. We have disregarded what the Bible says about accumulating weapons and trusting in them rather than in God.

**Why Christians Should Never Bear Arms For a Government.**

As we pointed out in our opening essay, an average of 10,000 people were murdered every day of every year in the 20<sup>th</sup> century. These murders were carried out by Christ-denying governments — or rather, by ordinary citizens carrying out the orders of Christ-denying governments. The amount of violence around the world is staggering.

Americans are not staggered, however. They accept violence with relative comfort. There are a couple of reasons for this, stemming mainly from America’s bloody history.

The Second Amendment of the U.S. Constitution says:

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

This Amendment was not written to protect hunters and gun-collectors. It was written to protect armed

revolutionaries dedicated to overthrowing the government. What started with gunfire at Lexington and Concord ended with the words of Tench Coxe, a friend of James Madison:

Their swords, and every other terrible implement of the soldier, are *the birth-right of an American....* [The] unlimited power of the sword is not in the hands of either the *federal or state governments*, but, where I trust in God it will ever remain, *in the hands of the people.*

The Declaration of Independence speaks of the right of the people to “alter or *abolish*” their government. In another paper we have discussed the Biblical view of taking up arms *against* the government. Romans 13 says we are to be subject to “the powers that be.” We have argued that the American War for Independence was a violation of Romans 13:

<http://July4th1776.org>

But if taking up arms *against* a government is unbiblical, what about taking up arms *for* a government?

The willingness to take up arms when ordered by the government to do so is said to be a fundamental mark of a good citizen by Director of U.S. Citizenship and Immigration Services Eduardo Aguirre.

Governments ask you to take up arms for two reasons: against your neighbor, or against another government. Americans who participated in the government’s raid against the church in Waco, Texas, violated Christ’s command to “love your neighbor.” Americans who participate in a government’s raid on another government violate the command in Romans 13 not to resist the ordinance of God, and “All governments have been ordained by God” (Romans 13:1 [NLT+KJV]). Americans have been involved for several years in overthrowing the government of Iraq. Americans helped overthrow a previous government in Iran in 1953. Overthrowing governments is as American as Apple Pie.

There are lots of pragmatic and patriotic justifications for committing acts of violence against fellow citizens or foreign governments. Hitler persuaded Germans that exterminating the Jews was in the interest of “national security.” Stalin did the same to the Ukrainians. By U.N. estimates, American actions against Iraq during the last decade of the 20<sup>th</sup> century killed 1.5 million Iraqi civilians, including 500,000 children. American’s didn’t flinch when they heard this exchange on CBS’ *60 Minutes*:

Lesley Stahl: We have heard that a half million children have died. I mean, that’s more

children than died in Hiroshima. And – and you know, is the price worth it?

Secretary of State Madeleine Albright: I think this is a very hard choice, but the price – we think the price is worth it.

We now have an Islamic Theocracy in Iraq. Would Jesus be pleased at the price we paid for this? Most Americans believe the elimination of a million or more people in the interests of “the war on terrorism” or some other national interest is “worth it.”

Jesus is the Prince of Peace. Can a follower of Christ be a participant in war and violence?

The right hand of the United States doesn't always know what the left hand is doing. But both hands are guilty of being warmakers rather than peacemakers.

According to a multi-volume economic study published by the Hoover Institute, a prestigious conservative think tank, communism in the Soviet Union, born in 1917, could not have survived through the 1930's without financial, technological, and even military aid from the United States and other “western,” “capitalistic” nations.<sup>2</sup> Men like Armand Hammer, Alger Hiss, and Edward Mandell House were pro-communists in the federal government who steered U.S. economic support toward the Soviet Union. We'll call this the “left hand” of the federal government.

In 1979 the Soviet Union invaded Afghanistan. Thousands of Soviet troops and tanks surrounded Kabul, Afghanistan's capital, in an effort to maintain a pro-soviet government in Afghanistan. The Soviet troops were carried in armored personnel carriers manufactured with U.S. assistance and by Ford Motor Co. employees in the largest military truck factory in the world, built on the Kama River with money taken out of your paycheck.<sup>3</sup> How did 30-ton Soviet tanks roll from the Soviet border to the interior city of Kabul in one day? What about the rugged Afghan terrain?

The answer is simple: there are two highways from the Soviet Union to Kabul, including one which is 647 miles long. Their bridges can support tanks. Do you think that Afghan peasants built these roads for yak-drawn carts? Do you think that Afghan peasants built these roads at all? No, you built them.<sup>4</sup>

In 1966, reports on this huge construction project began to appear in obscure U.S. magazines. The project

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<sup>2</sup> Sutton, Antony. *Western Technology and Soviet Economic Development*, (Stanford, CA: Hoover Institution Press), Vol 1, 1917-1930 (Publication Series No. 76, [1968]), Vol. 2, 1930-1945. (Publication Series No. 90, [1971]), Vol 3, 1945-1965, (Publication Series No. 113, [1973]).

<sup>3</sup> Antony Sutton, *The Best Enemy Money Can Buy*, 1986.

<sup>4</sup> [http://www.reformed-theology.org/html/books/best\\_enemy/foreword.htm](http://www.reformed-theology.org/html/books/best_enemy/foreword.htm)

was completed the following year. It was part of Lyndon Johnson's “Great Society.” Soviet and U.S. engineers worked side by side, spending U.S. foreign aid money and Soviet money, to get the highways built. One strip of road, 67 miles long, north through the Salang Pass to the U.S.S.R., cost \$42 million, or \$643,000 per mile. John W. Millers, the leader of the United National survey team in Afghanistan, commented at the time that it was the most expensive bit of road he had ever seen. The Soviets trained and used 8,000 Afghans to build it.<sup>5</sup>

Was this the “left hand” or the “right hand” of the federal government, helping pave the way for a Soviet invasion of Afghanistan? Is Ford Motor Co. a “right-wing” corporation or a “left-wing” corporation? Does it really matter?

In response to the Soviet invasion, the right-wing of the federal government proposed arming the Afghan “mujahideen” to resist the Soviets. These were called “Freedom Fighters” by President Reagan, and portrayed as heroes in the 1988 movie, “Rambo III.” A wealthy Saudi named Osama bin Laden was a prominent mujahideen organizer and financier; his Maktab al-Khadamat (MAK) (*Office of Services*) funnelled money, arms, and Muslim fighters from around the world into Afghanistan. The Afghans who were resisting the U.S.-funded Soviet invasion were given around three billion dollars by the American CIA, including “stinger” missiles and other weapons. We know these “freedom fighters” today as “Al-Qaeda.”

At about this same time, the U.S.-backed government of Iran was being overthrown by Muslim extremists, who took American diplomats hostage. As a result of this “hostage crisis,” the U.S. gave economic and military support to Saddam Hussein in order to keep his regime from falling in Iraq's War with Iran. Two decades later, the U.S. would spend over 200 billion dollars to accomplish what Iran was willing to accomplish at no cost to the U.S. Nearly two million Iraqis have been killed by U.S. policy toward a dictator who was put in place and supported by the U.S.

The United States federal government bears significant moral responsibility for the unjustified and futile deaths of millions of innocent non-combatant civilians, in addition to the deaths of soldiers on all sides of military conflict.

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A citizen of heaven must speak out against war, and be a force for peace.

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<sup>5</sup> “Rugged Afghan Road Jobs Fill Gaps in Trans-Asian Network,” *Engineering News-Record* (Nov. 3, 1966).

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## 6. Citizenship and “The Works of Mercy”

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Director of U.S. Citizenship and Immigration Services Eduardo Aguirre identified six components of citizenship:

1. enter into a covenant
2. allegiance and loyalty
3. uphold, support, and obey the constitution and laws

4. participation, commitment, willingness to serve; “pull your own weight”
5. bear arms in defense of the Sovereign
6. **pulling the weight of others, helping the needy**

Can you become a citizen of heaven if you are only “looking out for numero uno” and unwilling to help the needy? Jesus answered this question in a vivid way:

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### Matthew 25:31-46

{31} “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. {32} “All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. {33} “And He will set the sheep on His right hand, but the goats on the left.

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{34} “Then the King will say to those on His **right hand**, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

{35} ‘for I was hungry and you gave Me food;

I was thirsty and you gave Me drink;

I was a stranger and you took Me in;

{36} ‘I was naked and you clothed Me;

I was sick and you visited Me;

I was in prison and you came to Me.’

{37} “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? {38} ‘When did we see You a stranger and take You in, or naked and clothe You? {39} ‘Or when did we see You sick, or in prison, and come to You?’

{40} “And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’

{41} “Then He will also say to those on the **left hand**, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

{42} ‘for I was hungry and you gave Me no food;

I was thirsty and you gave Me no drink;

{43} ‘I was a stranger and you did not take Me in,

Naked and you did not clothe Me,

sick and in prison and you did not visit Me.’

{44} “Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’

{45} “Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ {46} “And these will go away into everlasting punishment, but the righteous into eternal life.”

There came a point in my life when I realized I had never seen a person who was hungry, thirsty or in need of clothing or shelter, or a prisoner.

Then I realized the suburban neighborhood in which I had grown up was self-consciously designed to shield me from such people. Whole cities are zoned in such a way that the “good people” never meet those “undesirables” who are in need.

At that point I visited a Catholic Worker House of Hospitality, eventually moved in, and lived there for nearly ten years.

There are three extraordinary things about Matthew 25.

First, our eternal destiny would appear to depend on our good works, not just on whether we “went down the aisle” or “signed a decision card.” Notice that the “good works” described by Jesus have little to do with sacraments or ecclesiastical bureaucracies.

Second, any Christian who makes an effort to perform all of the works of mercy described in Matthew 25 will find his or her life turned upside down. After all, these works are not to be performed just once in a person’s life. But even doing them *just once* will transform you.

Third, if Christians as a Body would take this passage seriously, it will transform culture.

Acts 20:35 “I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’”

Isaiah 58:7 Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

Acts 2:45 And sold their possessions and goods, and parted them to all men, as every man had need.

God setteth the solitary in families: he bringeth out those which are bound with chains: but the

rebellious dwell in a dry land.

Psalm 68:6

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 1:27

He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Deuteronomy 10:18

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

Deuteronomy 16:14

“But when you give a feast, invite the poor, the maimed, the lame, the blind.

Luke 14:13

distributing to the needs of the saints, given to hospitality.

Romans 12:13

Let brotherly love continue. {2} Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. {3} Remember the prisoners as if chained with them; those who are mistreated; since you yourselves are in the body also.

Hebrews 13:1-3

Be hospitable to one another without grumbling.

1 Peter 4:9

A major part of our government’s budget is fulfilling the duties of citizens of heaven, who are not shouldering their responsibilities. If NASCAR, video games, DINK (“double-income no kids”), “American Idol,” competitive sports, or any of a number of other popular idolatries, consumes more time than hospitality, a Christian should examine himself, to see if he is a citizen of heaven.

This essay is not yet complete.

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Now, what about the rest of the Twelfth Step?

Job 8:7 Though thy beginning was small, yet thy latter end should greatly increase.

Zechariah 4:10 For who hath despised the day of small beginnings?

Even the newest of newcomers finds undreamed of rewards as he tries to help his brother alcoholic, the one who is even blinder than he. This is indeed the kind of giving that actually demands nothing in return. He does not expect his brother sufferer to pay him, or even to love him. And then he discovers that by the divine paradox of this kind of giving he has found his own reward, whether his brother has yet received anything or not. His own character may still be gravely defective, but he somehow knows that God has enabled him to make a mighty beginning, and he senses that he stands at the edge of new mysteries, joys, and experiences of which he had never even dreamed.

Sacrificial giving without expectation of reward is at the heart of the Christian life.

Chapter seven, "Working with Others," in The Big Blue Book, *Alcoholics Anonymous*, is entirely devoted to Step Twelve.

Helping others is the foundation stone of your recovery. A kindly act once in a while isn't enough. You have to act the Good Samaritan every day, if need be. It may mean the loss of many nights' sleep, great interference with your pleasures, interruptions to your business. It may mean sharing your money and your home, counseling frantic wives and relatives, innumerable trips to police courts, sanitariums, hospitals, jails and asylums. Your telephone may jangle at any time of the day or night. Your wife may sometimes say she is neglected. A drunk may smash the furniture in your home or burn a mattress. You may have to fight with him if he is violent. Sometimes you will have to call a doctor and administer sedatives under his direction. Another time you may have to send for the police or an ambulance. Occasionally you will have to meet such conditions.

We seldom allow an alcoholic to live in our homes for long at a time. It is not good for him, and it sometimes creates serious complications in a family.

He may be broke and homeless. If he is, you might try to help him about getting a job, or give him a little financial assistance. But you should not deprive your family or creditors of money they should have. Perhaps you will want to take the man into your home for a few days. But be sure you use discretion. Be certain he will be welcomed by your family, and that he is not trying to impose upon you for money, connections, or shelter. Permit that and you only harm him. You will be making it possible for him to be insincere. You may be aiding in his destruction rather than his recovery.

Never avoid these responsibilities, but be sure you are doing the right thing if you assume them.

For the type of alcoholic who is able and willing to get well, little charity, in the ordinary sense of the word, is needed or wanted. The men who cry for money and shelter before conquering alcohol, are on the wrong track. Yet we do go to great extremes to provide each other with these very things, when such action is warranted. This may seem inconsistent, but we think it is not.

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It is not the matter of giving that is in question, but when and how to give. That often makes the difference between failure and success. The minute we put our work on a service plane, the alcoholic commences to rely upon our assistance rather than upon God. He clamors for this or that, claiming he cannot master alcohol until his material needs are cared for. Nonsense. Some of us have taken very hard knocks to learn this truth: Job or no job -- wife or no wife -- we simply do not stop drinking so long as we place dependence upon other people ahead of dependence on God.

Burn the idea into the consciousness of every man: he can get well regardless of anyone. The only condition is that he trust in God and clean house.

Life will take on new meaning. To watch people recover, to see them help others, to watch loneliness vanish, to see a fellowship grow up about you, to have a host of friends -- this is an experience you must not miss.

## Glimpses of Twelfth Step Life

Now the purpose of the commandment is  
love from a pure heart,  
from a good conscience,  
and from sincere faith,  
1 Timothy 1:5

Now the multitude of those who believed were of one  
heart and one soul; neither did anyone say that any of  
the things he possessed was his own, but they had all  
things in common.  
Acts 4:32

And when Peter had come to himself, he said, "Now I  
know for certain that the Lord has sent His angel, and  
has delivered me . . . ." {12} So, when he had  
considered this, he came to the house of Mary, where  
many were gathered together praying.  
Acts 12:11-12

Likewise greet the church that is in their house.  
Romans 16:5

The churches of Asia salute you. Aquila and Priscilla  
salute you much in the Lord, with the church that is in  
their house.  
1 Corinthians 16:19

Salute the brethren which are in Laodicea, and  
Nymphas, and the church which is in his house.  
Colossians 4:15

And to our beloved Apphia, and Archippus our  
fellowsoldier, and to the church in thy house:  
Philemon 1:2

For where two or three are gathered together in My  
Name, there am I in the midst of them.  
Matthew 18:20

For we have great joy and consolation in your love,  
because the hearts of the saints have been refreshed by  
you,  
Philemon 1:7

Now to Him who is able to keep you from stumbling,  
And to present you faultless  
Before the presence of His glory with exceeding joy,  
To God our Savior, Who alone is wise,  
Be glory and majesty,  
Dominion and power,  
Both now and forever. Amen.  
Jude 1:24-25



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## The Covenant: Our King's Peace Treaty of Unconditional Surrender

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God tells us that sinners deserve His wrath. He is a holy God, who despises both sin and the sinner. He casts sinners into hell, forever, not just sin. Sinners pay, not sin. God said that He despised Esau, Jacob's brother, even before the two had been born, even before they had committed sin. Paul wrote: "(For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her [Rebecca], The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Romans 9:11-13).

Most people don't like this kind of preaching. Paul was never a very popular fellow. But he was a very smart fellow. He knew what most listeners would conclude. He answers them before their question gets asked: "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Romans 9:14-15). The average man thinks to himself: "Poor old Esau. What a tough break. After all, what had he done in his mother's womb to deserve God's wrath? That God: what an arbitrary character! Loving Jacob and hating Esau. It's not fair." But Paul has answered this objection: "It's fair because God did it. Is there unrighteousness with God?" You see, what the sinner is really thinking is this: "Man is really a decent species. Each man is born with a clean slate. He makes it or breaks it on his own. He performs or he doesn't. He earns his way to heaven, or maybe to hell, but it's his work that counts. God is being unfair to decent, clean-slate man when He doesn't give a guy a fair shake."

What does the Bible say about man? That he sinned in Eden, and from that point on, he is perverse. He has twisted the image of God, which is his character. As David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalms 51:5). It is not sex as such which is sinful; it is the *entire character* of sinful mankind. Man is not born with a clean slate. *He is born a disinherited son of God, the righteous Father.* He needs to repent, come home, and be adopted. And God decides who is to be adopted and who is not. The astounding thing about the account Paul gives of Jacob and Esau is not that Esau was hated by God. The astounding, miraculous thing is that *God loved Jacob.* God doesn't owe us a "break"; God owes us punishment, and He graciously gives some of us a break, not because we deserve it, but because He wants to do it, out of loving mercy. This is the biblical doctrine of *election*.

God is gracious even to the hated natural sons. He offers them a *peace treaty*. That treaty is His law. When a king places his people under his protection, he sets forth their obligations to Him in return. *A civil government always has law.* Its citizens must obey the law in order to gain the benefits of protection. *We never find peace treaties without mutual obligations.* The terms may be harsh. The nation which loses a war may be faced with terms that involve unconditional surrender. But the treaty ends the war. Sign the treaty, and the war ends.

*God put Adam under a treaty.* Live in the garden for a while, enjoy your wife, and then go out and sub due the earth. "All I ask, Adam, is that you avoid the fruit of a single tree." So there were terms to God's treaty. And there was punishment for disobedience; in this case, Adam's immediate spiritual death, his eventual physical death, the curse of the ground, and the same for Eve, plus pain in childbearing. The treaty offered protection and benefits. It had terms of obedience. It had punishments for disobedience. That is typical of every treaty. It is God's way of dealing with men. It is also every ruler's way of dealing with his subjects.

*God offers all men His treaty.* They know it, too. They see God in the invisible things of the world, and they restrain this knowledge (Romans 1:18-20). When they judge others, they show the *work* of the law written in their own hearts, and they don't even meet this standard.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. (Romans 2:14-15)

The law of God isn't in their hearts, but the work of the law is. That is sufficient to condemn every man, but still man refuses to look up to God and acknowledge the comprehensive law-order that God has spelled out in His treaty of peace. Men prefer to continue their war against God—a war which cannot be won. He offers all men peace, but He knows that not one will accept the terms of the treaty apart from His grace. Why won't men capitulate to a treaty of complete righteousness? The prophet Jeremiah told us long ago: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). And a few lines later, he uttered this mighty prayer on the enemies of God: "Let them be confounded that persecute me, but let not me be

confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction” (Jeremiah 17:18). That’s how our king wants us to pray against His enemies: *let them be destroyed*. If they repent, of course, they are no longer His enemies, which is why it is also legitimate to pray for their conversion, meaning their formal signing of God’s peace treaty. May God’s enemies *be destroyed* or *sign the peace treaty*.

God is nevertheless *merciful*, even to His enemies. He requires men to offer a peace treaty before attacking another nation. “When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword” (Deuteronomy 20:10-13). No sneak attacks are allowed, even by God’s people who marched in the Old Testament era under the protection of God. He Himself offers all rebels a peace treaty; we must do the same.

Most Christians understand that they are *ambassadors* of Jesus Christ. Paul wrote his letter to the church at Ephesus from a prison cell in Rome. How did he describe his task there? “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak” (Ephesians 6:19-20). But what is an ambassador? It’s someone who goes to another nation or another people as a representative of a foreign monarch. He comes before the people of one nation as an official agent of another. *An ambassador visits one kingdom as an official agent of another kingdom*. He speaks in the name of his home kingdom’s government.

The Christian evangelist is unquestionably an ambassador. More than this, he is an ambassador who is on a specific mission: to call God’s enemies to *surrender* to the great King, He comes into Satan’s kingdom and *demand*s the capitulation of Satan’s forces. He tells them of the futility of continuing the fight. He tells them of the sovereignty of God, He tells them of the awful, eternal future which awaits all those who are found in the uniforms of the enemy on the final day. He calls them to reject their current ruler and to defect, just as Rahab the harlot defected to Israel and Israel’s God when she was visited by the Hebrew spies (Joshua 2). He tells them of the majesty of his King, who protects His people and gives them hope. He tells them of the justice of his King, of the wonderful laws under which he lives. He tries to make them jealous of the law of God, just as God promised Israel that foreign nations would be jealous of Israel’s laws if Israel remained faithful to those laws (Deuteronomy 4:5-8). He tells them that their chosen

ruler, Satan, is a usurper, that he does not deserve their allegiance. He tells them that his King is a universal King, not just some local monarch. He tells them that his King holds them completely responsible for obeying His law, to the last jot and tittle, whether they admit it or not. He tells them that they had better surrender now and learn about his King’s peace treaty and all its requirements, for if they refuse to submit themselves to its terms before the final battle, then they will be utterly destroyed. *The ambassador is not to pretend that there are no terms in the peace treaty*. He is a fool or a liar if he tells the foreign usurpers that by capitulating now they will never have to obey the treaty’s laws, but if they refuse to surrender, they will be held fully responsible for obeying them. The whole idea of requiring their surrender is to extend the reign of the monarch throughout the whole world. *The whole idea is to bind men by the terms of the treaty now, before the final battle, so that they will not be bound up later and thrown into the fire*. As Christ warned, concerning the final judgment on the tares (but not the true wheat): “Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matthew 13:30).

*God’s ambassadors extend His kingdom by making plain the terms of the treaty*. The law of God is man’s tool of dominion. Why? Because God’s law is man’s way to become humble in front of God. He who is *meek before God* will inherit the earth (Matthew 5:5). If a man humbles himself before God, he need have no fear of the world. Remember, man must be *subordinate*, and man must exercise *dominion*. This is basic to man’s very nature, and it is basic to the law structure of the creation, which was designed as a garden for man, meaning humble, obedient man. *He must be subordinate to God and exercise dominion in terms of God’s law-order*. He must not be humble before Satan and spend eternity in hell, along with Satan, where neither Satan, his angels, nor man can exercise any dominion whatsoever. *The terms of God’s peace treaty are the terms spelled out in His law*. They are the means of dominion. God’s adopted sons are to adhere to His law in order to bring the earth under the rule of His law. God’s adopted sons are to adhere to His law in order to become honest ambassadors of God in Satan’s temporary and steadily eroding kingdom. God’s adopted sons are to adhere to His law in order to deflect the predictable charge of hypocrisy from the natural, rejected sons. The adopted sons are to adhere to God’s law for the same reason that David should have: to avoid giving the enemies of God an opportunity to blaspheme (II Samuel 12:14). In short, *God’s peace treaty is also a declaration of war on Satan’s kingdom*. It serves as a weapon of war; His people possess it and can steadily subdue the earth in terms of it. His enemies don’t acknowledge its validity, and they are left without God’s tool of dominion.

## Covenant

God established His covenant with Adam, and again with Noah. It was a dominion covenant. It was man's authorization to subdue the earth, but under God's overall authority and under His law. God also covenanted with Abram, changing his name to Abraham, and instituting the sign of His covenant, circumcision. He covenanted with Jacob, Abraham's grandson, changing his name to Israel, promising to bless Jacob's efforts (Genesis 32:24-30). God covenanted with Moses and the children of Israel, promising to bless them if they conformed to His laws, but to curse them if they disobeyed (Deuteronomy 8; 28). The covenant was a *treaty*, and it involved *mutual obligations and promises*. The ruler, God, offers the peace treaty to a selected man or group of men, and they in turn accept its terms of surrender. The treaty spells out mutual obligations: protection and blessings from the King, and obedience on the part of the servants. It also spells out the terms of judgment: cursings from the King in case of rebellion on the part of the servants.

This same covenant is extended to the church to day. It covers the institutional church, and it also applies to nations that agree to conform their laws to God's standards. Paul wrote: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Galatians 6:16). He also wrote to the Gentiles at the church of Ephesus: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:11-13). They were strangers no longer to the covenants of promise; neither are we. God has made a new covenant with us Gentiles, fulfilling the prophecy of Jeremiah 31:32-34: "For finding fault with them, he saith, Behold, the days come, saith the LORD, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the LORD. For this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Hebrews 8:8-10).

One of the most effective ways that Satan has deluded converts to Christ is to have convinced millions of them that they are not under God's covenant, despite their own baptisms, which are the sign of God's covenantal relationship with individuals and the church in New Testament times. Satan has convinced them that no covenant exists today, despite the clear testimony of the New Testament writers. If there is no covenant, then there is no treaty of peace between men and God. If there is no treaty of peace, there are no terms of peace. If there are no terms of peace, then God's covenantal law structure no longer applies. All of these conclusions are taught in many modern churches today. But if such a negation of the covenant has taken place, then the dominion covenant is gone, and men no longer have guide lines from the law: moral, judicial, and dominical guidelines. Without God's law, we have no tool of dominion. Without a tool of dominion, Satan's earthly kingdom doesn't face the same sort of pressure that it would face if men were actively seeking to subdue the earth to the glory of God in terms of His law-order. This has been the sad story of the church over the last century. *Having lost the doctrine of God's covenantal peace treaty, His people have lost the vision of victorious conquest.* His people have not acted like ambassadors of peace coming to inhabitants of a rebellious kingdom whose monarch has received a mortal wound. They have come more as Pied Pipers who would lead people out of a supposedly powerful, visible kingdom headed by a victorious monarch and into the powerless, pitiful kingdom of a distant monarch who will not return in triumph to build up his visible kingdom until the day of final judgment. It is as if the spies sent by Israel into Canaan had been instructed to find people like Rahab, in order to convince them to leave their homes and to come to dwell in the wilderness with Israel, until the day of final judgment. You would conclude from modern Christianity's version of Christ's kingdom that God wanted His people to dwell in the wilderness permanently. Without a doctrine of the covenant—a peace treaty with specific terms of surrender, imposed by an absolute sovereign who controls all of history—the modern churches have lost the faith of pre-Christ Israelites. Yet it was Christ's ministry which was supposed to *improve* men's comprehension of God and God's dominion assignment. He established a *better covenant*, we read in Hebrews 8 and 10; He didn't abolish the concept of a covenant and a covenantal law-order. But you wouldn't know this from the bulk of the sermons preached in 20th-century churches.

# Kingdom as Government

The Kingdom of Heaven = The Government of Heaven on Earth

The Kingdom of Heaven = The Empire of Heaven on Earth

## Why Christians Are Obligated to End War and Create Heaven on Earth

Jesus taught us to pray, “Thy **Kingdom** come. Thy will be done *on earth*, as it is in heaven.” (Matthew 6:10). If Jesus’ will were to be done on earth as it is in heaven, somebody else’s will *won’t* be done. Saddam Hussein’s will won’t be done; Fidel Castro’s will won’t be done. And if George Bush’s will is not Jesus’ will, then President Bush’s will won’t be done. Jesus must have more authority than any President, Prime Minister, or Dictator. God’s Law must take priority over any Legislature or Parliament. God’s verdicts must overrule every Court. This is what it means for God’s will to be done “on earth as it is in heaven.”

When people hear about “the Kingdom of God” or “the Kingdom of Heaven,” they often think about heaven (another place) or a “millennial kingdom” (another time) or about something that has no relationship to “the real world.” By separating the Kingdom of God from life on earth today, they ensure that God’s orders will not be carried out on earth as they are in heaven.

We don’t have many “kings” anymore, so perhaps it would make more sense to use more modern political terms.

- If Jesus were a President instead of a King, we would say, “Thy **Administration** come. Thy *executive orders* be done *on earth*, as it is in heaven.”
- If Jesus were an Emperor instead of a King, we would say, “Thy **Empire** come. Thy imperialistic will be done *on earth*, as it is in heaven.”
- In any case, we can say, “Thy **Government** come. Thy will be done *on earth*, as it is in heaven.”

Nothing could be plainer from the Bible than that Jesus’ government is often in conflict with human governments. The first Christians said, “We must obey God rather than man” (Acts 5:29). A truly Christian government doesn’t think of itself as holding power, but simply being instruments of God’s government. To whatever extent the laws of any human government conflict with God’s Law, those human laws must be abolished so that God’s will can be done “on earth as it is in heaven.” For all intents and purposes, our goal is

to abolish all human government so that only God’s government remains.

Will God’s will be done on earth if we human beings are completely passive? In heaven God’s will is done immediately and perfectly by the angels, who are *active* to obey, not passive. If God’s will is done *on earth* in this way, **who** is it that will obey God immediately and perfectly? The angels again? No, it’s human beings spoken of here. And when we obey God as the angels do, we extend the jurisdiction of the Empire of God. We extend the borders of the Government of God.

Of course, God claims jurisdiction over all the earth. But we pray for God’s jurisdiction to be recognized and His will to be done “*on earth*, as it is in heaven,” actively, not passively, self-consciously, not unconsciously.

But what (*specifically*) are your duties? Can you pray that God’s will would be done on earth if you’re not working learn the specifics of God’s will for you? if you’re not trying to persuade people to obey God’s commandments specifically and in detail?

Jesus said (Matthew 5):

17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, **not one jot or one tittle** will by any means pass from the law till all is fulfilled. 19 Whoever therefore breaks one of **the least** of these commandments, and teaches men so, shall be called least in **the kingdom of heaven**; but whoever does and teaches *them*, he shall be called great in **the kingdom of heaven**. 20 For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

Consider the insights that come from translating *basileia*, the Greek word for “**kingdom**,” as “**government**” or some other political, earthly term. Notice that Jesus is called “king” (*basileus*).

1. Is Christ’s Kingdom only in heaven, or here on earth?

2. What kind of King is Jesus? Does He have jurisdiction over areas of life currently governed by other kings?
3. What kind of Kingdom is His? Does He use the strategies and tactics of other kings to accomplish His will?
4. Is the inauguration of Christ's Kingdom past or future?
5. Do believers participate in this reign?

Let's consider all the passages in the New Testament that speak of God's "Kingdom," and let's think of these verses in terms of a rival, invading government that seeks to overthrow the existing government to whatever extent it is in conflict with God's Law-giving, law-enforcing jurisdiction.

### 1 Matthew 2:2

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

**Luke 2:10** And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Why was Herod the king "troubled" by the announcement of the coming of a Christ? Of course, "Christ" means "anointed king," but why would Herod the king be troubled over another "king" whose "kingdom" would not begin for at least 2,000 years? or a "king" whose "kingdom" was only "down in my heart" and was not in conflict with the governmental policies of any nation?

### 2 Matthew 3:2

And saying, Repent ye: for the **government** of heaven is at hand.

**Mark 1:14-15** Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the **government** of God, {15} And saying, The time is fulfilled, and the **government** of God is at hand: repent ye, and believe the gospel.

The Biblical definition of "repent" is: "Become a citizen of the kingdom of heaven by renouncing and abjuring your allegiance to any and all other rival governments, and give whole-hearted allegiance to Christ the True King." Notice how those who need to

**repent** are told "the government of God is at hand." This is like the phrase, "Open up in the name of the law!" It could fairly be translated, "The **judgment** of God is at hand." God's Empire is good news ("gospel") to the humble, but judgment to the proud or rebellious.

When Christ or one of His soldiers says "Repent ye: for the **government** of heaven is at hand," does this have any political implications? Should Christians today be saying such things to our government? Should God's will be done **in America** as it is in heaven?

Imagine the shock on George Bush's face if every member of his cabinet and White House staff were suddenly held at gunpoint by Iranian soldiers and Iranian President Mahmoud Ahmadinejad pointed a gun at President Bush and said, "Surrender! The government of Iran is at hand!"

What if a Christian, armed with "the Sword of the Spirit" (Eph. 6:17; Heb. 4:12; Rev. 19:15), said to the government, "Repent, for the New Administration of Christ is at hand!" He would probably be *arrested*. He would be seen as a threat to the government, because our government does not recognize the governmental authority of King Jesus.

This next account involves king Herod Antipas (a descendant of Herod the Great, the murderer of all the babies in his attempt to kill Jesus the King).

John the Baptist told king Herod Antipas that it was unlawful for him to marry his brother's wife, Herodias. Marriage was often a purely political strategy in the ancient world. John was thus mixing religion and state by attempting to impose his religious views on imperial political policy.

Although it can be said that Herod put John the Baptist to death, it was actually one of his soldiers who did the deed. Is there any evidence that Christ the King accomplishes his objectives without soldiers of His own?

### 3 Mark 6:17-28

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. {18} For John had been telling Herod, "It is not lawful for you to have your brother's wife." {19} And Herodias had a grudge against him, and wanted to kill him. But she could not, {20} for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. {21} But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. {22} When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to

the girl, "Ask me for whatever you wish, and I will give it." {23} And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." {24} She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." {25} Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." {26} The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. {27} Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, {28} brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother.

**4 Matthew 4:8** Again, the devil taketh him up into an exceeding high mountain, and showeth him all the **empires** of the world, and the glory of them;

**Luke 4:5** And the devil, taking him up into an high mountain, showed unto him all the **governments** of the world in a moment of time. {6} And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will.

Notice that Jesus does not deny the Devil's claim to have jurisdiction and control over all the earthly human governments of the world. Is there any evidence in the New Testament that Jesus has now abolished Satan's authority over the nations and assumed all power and authority for Himself? (Matthew 28:18-20; Matthew 12:28-29; Luke 10:18; 11:20-22; Mark 1:24; Revelation 12:10-12; 20:1-4; John 12:31-33; 14:30; 16:11; Revelation 20:1-4; Luke 10:18; 11:17-22; Colossians 2:15; Psalm 68:18 + Ephesians 4:8; Hebrews 2:14; 1 John 3:8; 4:4; Genesis 3:15; Romans 16:20. For starters.)

**5 Luke 1:31-33**  
{31} And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.  
{32} He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:  
{33} And he shall reign over the house of Jacob for ever; and of his **government** there shall be no end.

Compare Isaiah 9:6-7:

**Isaiah 9**  
{6} For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his

name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.  
{7} **Of the increase of his government and peace there shall be no end**, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The baby Jesus grew up and was assassinated, but rose from the dead as He said He would, ascending to the Throne of David, where He now governs:

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;  
31 He seeing this before spake of the resurrection of Christ,  
32 This Jesus hath God raised up, whereof we all are witnesses.  
34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,  
36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Remember, the word "Christ" is not a last name like "Smith." It means "King." David was a king over Israel. Jesus is a King over Israel, Syria, Iraq, Iran — and the United States. Can you imagine the uproar if King David were resurrected and walked into Baghdad, Iraq, and announced, "I am king over Iraq, and my new government begins immediately!" This is exactly what Jesus the Christ announces. Jesus has been enthroned at the Right Hand of God as King over all nations. Are you part of His imperial army, His "republican guard," or are you part of the "insurgents?"

**6 John 1:49**  
Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Did Nathanael think that this King of Israel would not take His throne for 2,000 years or more? Was Nathanael wrong?

**7 John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the **empire** of God.  
John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the **government** of God.

Secular Humanists do not acknowledge Jesus as their King.

Romans 8:7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

How many people in Washington, D.C. have been regenerated, given a new nature, born again from above by the Spirit, and now acknowledge Christ as their King?

**8 Luke 4:43** And He said unto them, I must preach the **government** of God to other cities also: for therefore am I sent.

**Matthew 4:17** From that time Jesus began to preach, and to say, Repent: for the **judgment** of heaven is at hand.

When those who need to “repent” confront “the Kingdom of Heaven,” it is in the form of imminent *judgment*, both personal and social (political).

**9 Matthew 4:23** And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the **NewWorldOrder**, and healing all manner of sickness and all manner of disease among the people.

**Luke 9:11** And the people, when they knew it, followed him: and he received them, and spake unto them of the **government** of God, and healed them that had need of healing.

In contrast with Number 8 above, when the meek and lowly confront the power and order of “the Kingdom,” it is in the form of blessing, healing, and restoration (Deuteronomy 28:1-14).

**10 Matthew 12:25-26** And Jesus knew their thoughts, and said unto them, Every **empire** divided against itself is brought to desolation; and every city or house divided against itself shall not stand: {26} And if Satan cast out Satan, he is divided against himself; how shall then his **empire** stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. {28} But if I cast out devils by the Spirit of God, then the **empire** of God is come unto you.

**Mark 3:24** And if a **government** be divided against itself, that **government** cannot stand.

In this passage, the scribes accused Jesus of casting out demons by Beelzebub. This verse is not so amazing, but the next verse is more interesting:

25 And if a house is divided against itself, that house cannot stand.

If we don’t think about the political implications of the phrase “the Kingdom of God,” we certainly would miss the political character of “house.” Do a Google search for “House of Saud,” and you’ll begin to understand what Jesus meant when he spoke of a “house divided.” 146 years ago, during the Illinois Republican convention, Abraham Lincoln noted that the nation was quickly approaching a crisis between the industrial Northern and Southern slaveholding states. “I believe,” he said, “this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing, or all the other.” Jesus said you cannot serve two masters, “for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon” (Matthew 6:24). Can we serve two empires? Can we serve two presidents? Can we serve two Christs?

**11 Matthew 5:3** Blessed are the poor in spirit: for theirs is the **Government** of Heaven.

**Matthew 5:10** Blessed are they which are persecuted for righteousness’ sake: for theirs is the **Empire** of Heaven.

**Luke 6:20** And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the **Administration** of God.

The persecuted and the persecutors are working for two different governments. If you put on the uniform of the persecutor, you cover up the uniform of the Kingdom of Christ (if you had ever put it on).

**12 Matthew 5:19-20** Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the **government** of heaven: but whosoever shall do and teach them, the same shall be called great in the **government** of heaven. {20} For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the **government** of heaven.

Most churches today teach men that it’s OK to break the least of God’s Commandments, as long as

you “feel good about yourself.” They teach [autonomy](#) (self-law) rather than [Theonomy](#) (God’s Law).

Those who wish to become citizens of a New Government must be willing to abide by the laws of the Governor. They must renounce their old government and pledge their allegiance to the New Government

**13** **Matthew 6:10** Thy **government** come. Thy will be done in earth, as it is in heaven.  
**Matthew 6:13** And lead us not into temptation, but deliver us from evil: For thine is the **NewWorldOrder**, and the power, and the glory, for ever. Amen.

When the Bush-Clinton-Bush Administration spoke of the “New World Order,” it was actually the *old* order they were talking about, the old model of empire. Jesus promises a new order, a new way of organizing human society.

**14** **Matthew 6:33** But seek ye first the **government** of God, and its **righteousness**; and all these things shall be added unto you.

Some theologians claim that what you *believe* is more important than what you *do*. You are saved, they say, when God imputes the righteousness of Christ to your account, regardless of whether you are committed to righteousness in practice. But God does not impute righteousness to those who do not seek righteousness on earth. A better translation of “righteousness” in this context is “**justice**.” Recall Matthew 5:10 (#11 above):

10 Blessed are those who are persecuted for righteousness’ sake, For theirs is the kingdom of heaven.

“Righteousness” = “justice.” Why would any government persecute you for having Jesus “down in my heart” unless that fact somehow compelled you to *act* according to some standard of justice which was at odds with the persecuting government? A true Christian opposes injustice, even if injustice is “the law of the land.”

Notice these other verses containing the same Greek word:

But in every nation whoever fears Him and does **justice** is accepted by Him.

Acts 10:35

who through faith conquered kingdoms, administered **justice**, and gained what was promised; who shut the mouths of lions, Hebrews 11:33 (NIV)

of Melchizedek to whom also Abraham gave a tenth part of all, first being translated “king of **justice**,” and then also king of Salem, meaning “king of peace,” Hebrews 7:22

Melchizedek is a striking figure.

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.  
Genesis 14:18

The only other time the Old Testament mentions Melchizedek is in Psalm 110, which is the most quoted Old Testament passage in the New Testament, referring to Jesus Christ:

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. {2} The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. {3} Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. {4} The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Melchizedek is a combination of two Hebrew words, *melek*, “**king**,” and *tsedeq*, “**justice**.” Jesus, King of Justice, says we are to seek His government, and the legal standards of justice which He ordains, and He will provide our clothing, food, and shelter (Matt. 6:33; Mark 10:29-30). Because America was a Christian nation, Americans live in houses which are castles of unimaginable luxury compared to huts in pagan nations. This is not a verse about heaven. This is a verse about heaven on earth, of justice on earth.

What kind of people will we be if we seek justice first? What kind of people will we be if we reject the messianic promises of a humanistic government that promises salvation to campaign supporters by confiscating the wealth of others? Here are some verses that speak of *tsedeq*, “justice”:

(Leviticus 19:15) You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with **justice** you shall judge your neighbor.

The next three passages address one of the most significant economic issues of our day. The issue is covered by a provision of the U.S. Constitution, and was discussed by the Framers in *The Federalist Papers*. We have explored this issue in another paper. Failure to seek God’s Government and Justice results in the theft



of billions of dollars from hundreds of millions of people, primarily the elderly and the poor.

(Leviticus 19:35-36) You shall not cheat in measuring length, weight, or quantity. {36} **Just** balances, **just** weights, a **just** ephah, and a **just** hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

(Deuteronomy 25:13-15) Thou shalt not have in thy bag divers weights, a great and a small. {14} Thou shalt not have in thine house divers measures, a great and a small. {15} But thou shalt have a perfect and **just** weight, a perfect and **just** measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

(Ezekiel 45:9-10) Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. {10} Ye shall have **just** balances, and a **just** ephah, and a **just** bath.

These are essential components of a just society. "Currency debasement" has preceded the fall of every civilization. Jesus says we are to "seek first" His government and justice.

(Deuteronomy 1:16) And I charged your judges at that time, saying, Hear the causes between your brethren, an judge **righteously** between every man and his brother, and the stranger that is with him.

(Deuteronomy 16:18-20) Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with **just** judgment. {19} Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. {20} That which is altogether **just** shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

(Job 8:3) Doth God pervert judgment? or doth the Almighty pervert **justice**?

(Psalms 89:14) **Justice** and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

(Psalms 119:121) I have done judgment and **justice**: leave me not to mine oppressors.

(Proverbs 1:3) To receive the instruction of wisdom, **justice**, and judgment, and equity;

(Proverbs 8:15) By Me kings reign, and princes decree **justice**.

(Proverbs 31:9) Open thy mouth, judge **righteously**, and plead the cause of the poor and needy.

(Ecclesiastes 5:8) If you see in a province the oppression of the poor and the violation of judgment and **justice**, do not be amazed at the matter; for the high official is watched by a higher, and there are yet higher ones over them.

(Isaiah 1:21) How is the faithful city become an harlot! it was full of judgment; **righteousness** lodged in it; but now murderers.

(Isaiah 11:4-5) But with **righteousness** shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. {5} And **righteousness** shall be the girdle of his loins, and faithfulness the girdle of his reins.

(Isaiah 32:1) Behold, a king shall reign in **righteousness**, and princes shall rule with justice.

(Isaiah 59:4) No one calls for **justice**; no one pleads his case with integrity. They rely on empty arguments and speak lies; they conceive trouble and give birth to evil.

(Jeremiah 22:13) Woe to him who builds his house by **unrighteousness**, and his upper rooms by injustice; who makes his neighbors work for nothing, and does not give them their wages;

We have only scratched the surface. **Justice** is clearly a major theme of the Bible. We are to seek it first. We are to seek it in Washington D.C. Most churches do not seek it at all. Most churches sell spiritual narcotics, an escape from the harsh realities of life. A practical discussion of these verses has not been heard in most pulpits. Most pulpits do not train the pew-sitters to be disciplined soldiers of Christ's government on earth.

**15** **Matthew 7:21** Not every one that saith unto me, Lord, Lord, shall enter into the **empire** of heaven; but he that doeth the will of my Father which is in heaven.

Too many churchgoers are illegal aliens to the government of God.

**16** **Matthew 8:11-12** And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the **government** of heaven. {12} But the

children of the **government** shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

“Children of the kingdom” are those who are citizens by birth. Most Americans are citizens by birth. They do not know as much about America or care about America as much as many who have become “naturalized citizens,” those who *chose* to be here, *worked* to learn about this government, and *consciously renounced their allegiance* to the old government. Much of the New Testament is given to a discussion of the Gentiles becoming a part of God’s government — and the disinheritance or expatriation of unbelieving Jews. This casting out of the Kingdom was an unparalleled social and political upheaval, when Jerusalem was destroyed by Rome in A.D. 70.

Matt 25:30-31 “‘And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’ When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.”

Matthew 16:27-28 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. 28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

Luke 21:20”When you see Jerusalem surrounded by armies, then recognize that its desolation has come near. 27 Then they will see the Son of Man coming in a cloud with power and great glory. 28 But when these things begin to take place, stand up and lift up your heads, because your redemption is near!”

Matthew 21:40 “Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?” 41 They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.” 43 “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. 44 And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.” 45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.

**17** **Luke 7:28** For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the **government** of God is greater than he.

**Matthew 11:11-12** Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the **government** of heaven is greater than he. {12} And from the days of John the Baptist until now the **government** of heaven suffereth violence, and the violent take it by force.

The thought here is that of Micah 2:12-13:

12 I will indeed gather all of you, Jacob;  
I will collect the remnant of Israel.  
I will bring them together like sheep in a pen,  
like a flock in the middle of its fold.  
It will be noisy with people.

13 One who breaks open [the way]  
will advance before them;  
they will break out, pass through the gate,  
and leave by it.  
Their King will pass through before them,  
the LORD as their leader.

But the irony is that the religious leaders were not opening the way, but closing it:

Matthew 23:13 “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.

<sup>4</sup> For they bind heavy burdens, hard to bear, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers.

The Jewish leaders were more concerned with the political subsidies they received from Rome than with God’s subsidies and God’s government.

John 11:47-48 Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this Man works many signs. 48 If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation.”

Jesus therefore threatened to take their government away.

you are sons of those who murdered the prophets. <sup>32</sup> Fill up, then, the measure of your fathers’ guilt. <sup>33</sup> Serpents, brood of vipers! How can you escape the condemnation of hell? <sup>34</sup>

Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,<sup>35</sup> that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.<sup>36</sup> Assuredly, I say to you, all these things will come upon this generation.

**18 Luke 8:1** And it came to pass afterward, that He went throughout every city and village, heralding the king and proclaiming the glad tidings of the **government** of God: and the twelve were with Him,

**Matthew 9:35** And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the **NewWorldOrder**, and healing every sickness and every disease among the people.

As this paper is being written, the U.S. federal government is going through the cities and villages of Iraq, announcing a new government and proclaiming “the gospel of democracy.”

When agents of one government are attempting to overthrow another government, you can bet there will be secrecy, codes, and strategies hidden from the old regime.

**19 Matthew 13:11** He answered and said unto them, Because it is given unto you to know the mysteries of the **government** of heaven, but to them it is not given.

**Mark 4:11** And he said unto them, Unto you it is given to know the mystery of the **government** of God: but unto them that are without, all these things are done in parables:

**Luke 8:10** And he said, Unto you it is given to know the mysteries of the **government** of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Those who did not know the secret plans for overthrowing the empire of man and replacing it with the City of God were described as seed that fell on bad ground, or like weeds that were sown in a field of wheat. And God promised that a harvest was about to take place, and these weeds would be burned up.

**20 Mark 4:26** And he said, So is the **empire** of God, as if a man should cast seed into the ground;

**Mark 4:29-30** But when the grain ripens, immediately he puts in the sickle, because the harvest has come.” And he said, Whereunto shall we liken the **empire** of God? or with what comparison shall we compare it?

**21 Matthew 13:19** When any one heareth the word of the **empire**, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

**Matthew 13:24** Another parable put he forth unto them, saying, The **government** of heaven is likened unto a man which sowed good seed in his field:

**Matthew 13:31** Another parable put he forth unto them, saying, The **empire** of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

**Matthew 13:33** Another parable spake he unto them; The **government** of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

**22 Matthew 13:38** The field is the world; the good seed are the children of God’s **New World Order**; but the tares are the children of the wicked one;

**Matthew 13:39** The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

**Matthew 13:41** The Son of man shall send forth his angels, and they shall gather out of his **empire** all things that offend, and them which do iniquity;

**Matthew 13:43-45** Then shall the righteous shine forth as the sun in the **empire** of their Father. Who hath ears to hear, let him hear. {44} Again, the **empire** of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. {45} Again, the **empire** of heaven is like unto a merchant man, seeking goodly pearls:

**Matthew 13:47** Again, the **empire** of heaven is like

unto a net, that was cast into the sea, and gathered of every kind:

Matthew 13:52 Then said he unto them, Therefore every scribe which is instructed unto the **empire** of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

That there be some of them that stand here, which shall not taste of death, till they have seen the **government** of God come with power.

Luke 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the **government** of God.

**23** Matthew 10:7 And as ye go, preach, saying, The **government** of heaven is at hand.

**24** Luke 9:2 And he sent them to preach the **NewWorldOrder** of God, and to heal the sick.

**25** Mark 6:23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my **kingdom**.

**26** John 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Dispensationalists try to make Jesus a king in the manner of the Jews in [1 Samuel 8](#).

**27** Matthew 16:19 And I will give unto thee the keys of the **NewWorldOrder** of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

**28** Matthew 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his **government**.

Mark 9:1 And he said unto them, Verily I say unto you,

**29** Matthew 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the **empire** of heaven?

Matthew 18:3-4 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the **empire** of heaven. {4} Whosoever therefore shall humble himself as this little child, the same is greatest in the **empire** of heaven.

**30** Mark 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the **empire** of God with one eye, than having two eyes to be cast into hell fire:

**31** Matthew 18:23 Therefore is the **empire** of heaven likened unto a certain **emperor**, which would take account of his servants.

**32** Luke 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the **NewWorldOrder** of God.

Luke 9:62 And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the **NewWorldOrder** of God.

**33** Luke 10:9 And heal the sick that are therein, and say unto them, The **government** of God is come nigh unto you.

Luke 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the **government**

of God is come nigh unto you.

Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy **government** come. Thy will be done, as in heaven, so in earth.

Luke 11:17-18 But he, knowing their thoughts, said unto them, Every **government** divided against itself is brought to desolation; and a house divided against a house falleth. {18} If Satan also be divided against himself, how shall his **empire** stand? because ye say that I cast out devils through Beelzebub.

Luke 11:20 But if I with the finger of God cast out devils, no doubt the **government** of God is come upon you.

Luke 12:31-32 But rather seek ye the **government** of God; and all these things shall be added unto you. {32} Fear not, little flock; for it is your Father's good pleasure to give you the **government**.

Luke 13:18 Then said he, Unto what is the **government** of God like? and whereunto shall I resemble it?

Luke 13:20 And again he said, Whereunto shall I liken the **government** of God?

Luke 13:28-29 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the **NewWorldOrder** of God, and you yourselves thrust out. {29} And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the **NewWorldOrder** of God.

Luke 14:15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the **empire** of God.

Luke 16:16 The law and the prophets were until John: since that time the **NewWorldOrder** of God is preached, and every man presseth into it.

Luke 17:20-21 And when he was demanded of the Pharisees, when the **government** of God should come, he answered them and said, The **government** of God cometh not with observation: {21} Neither shall they say, Lo here! or, lo there! for, behold, the **government** of God is within you.

**34** Matthew 19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the **empire** of heaven's sake. He that is able to receive it, let him receive it.

**35** Matthew 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the **government** of heaven.

Mark 10:14-15 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the **government** of God. {15} Verily I say unto you, Whosoever shall not receive the **government** of God as a little child, he shall not enter therein.

Luke 18:16-17 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the **government** of God. {17} Verily I say unto you, Whosoever shall not receive the **government** of God as a little child shall in no wise enter therein.

**36** Matthew 19:23-24 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the **empire** of heaven. {24} And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **empire** of God.

Mark 10:23-25 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the **empire** of God! {24} And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the **empire** of God! {25} It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **empire** of God.

Luke 18:24-25 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the **empire** of God! {25} For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the **empire** of God.

**37** Luke 18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the **government** of God's sake,

**38** Matthew 20:1 For the **government** of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

**39** Luke 19:11-12 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the **empire** of God should immediately appear. {12} He said therefore, A certain nobleman went into a far country to receive for himself a **empire**, and to return.

Luke 19:15 And it came to pass, that when he was returned, having received the **empire**, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

**40** Matthew 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Mark 11:10 Blessed be the **government** of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Luke 19:38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

John 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

John 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

**41** Mark 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the **government** of God. And no man after that durst ask him any question.

**42** Mark 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the **empire** of God.

**43** Matthew 20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy **Administration**.

**44** Matthew 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the **empire** of God before you.

**45** Matthew 21:43 Therefore say I unto you, The **government** of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

**46** Matthew 22:2 The **empire** of heaven is like unto a certain emperor, which made a marriage for his son,

Matthew 22:7 But when the **emperor** heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Matthew 22:11 And when the **emperor** came in to see the guests, he saw there a man which had not on a wedding garment:

Matthew 22:13 Then said the **emperor** to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

**47** Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the **empire** of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

**48** Matthew 24:7 For nation shall rise against nation, and **government** against **government**: and there shall be famines, and pestilences, and earthquakes, in divers places.

Matthew 24:14 And this gospel of the **NewWorldOrder** shall be preached in all the world for a witness unto all nations; and then shall the end come.

Mark 13:8 For nation shall rise against nation, and **government** against **government**: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Luke 21:10 Then said he unto them, Nation shall rise against nation, and **government** against **government**:

Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the **government** of God is nigh at hand.

**49** Matthew 25:1 Then shall the **government** of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matthew 25:14 For the **empire** of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Matthew 25:34 Then shall **the King** say unto them on his right hand, Come, ye blessed of my Father, inherit the **empire** prepared for you from the foundation of the world

**50** Matthew 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

**51** Matthew 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's **NewWorldOrder**.

**52** Luke 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the **NewWorldOrder** of God.

Luke 22:18 For I say unto you, I will not drink of the fruit of the vine, until the **NewWorldOrder** of God shall come.

**53** Luke 22:29-30 And I appoint unto you a **government**, as my Father hath appointed unto me; {30} That ye may eat and drink at my table in my **administration**, and sit on thrones judging the twelve tribes of Israel.

**54** Matthew 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

Mark 15:2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

Luke 23:2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Luke 23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

John 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

John 18:37

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Mark 15:9  
But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

John 18:39  
But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

Matthew 27:29  
And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

John 18:36 Jesus answered, My **government** is not of this world: if my **government** were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my **government** not from hence.

Mark 15:18  
And began to salute him, Hail, King of the Jews!

John 19:3  
And said, Hail, King of the Jews! and they smote him with their hands.

John 19:12  
And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

John 19:14  
And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

John 19:15  
But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Matthew 27:37  
And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Mark 15:26  
And the superscription of his accusation was written over, THE KING OF THE JEWS.  
Luke 23:38  
And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

John 19:19  
And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

John 19:21  
Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Matthew 27:42  
He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Luke 23:37  
And saying, If thou be the king of the Jews, save thyself.

Mark 15:32  
Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Luke 23:42 And he said unto Jesus, Lord, remember me when thou comest into thy **empire**.

Mark 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the **government** of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Luke 23:51 The same had not consented to the counsel and deed of them; he was of Arimathaea, a city of the Jews: who also himself waited for the **government** of God.

Acts 1:3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the **NewWorldOrder** of God:



Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the **empire** to Israel?

Acts 8:12 But when they believed Philip preaching the things concerning the **government** of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the **empire** of God.

Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the **government** of God.

Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the **government** of God, shall see my face no more.

Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the **government** of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 28:31 Preaching the **government** of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Romans 14:17 For the **government** of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

1 Corinthians 4:20 For the **government** of God is not in word, but in power.

1 Corinthians 6:9-10 Know ye not that the unrighteous shall not inherit the **empire** of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, {10} Nor thieves, nor covetous, nor drunkards, nor

revilers, nor extortioners, shall inherit the **empire** of God.

1 Corinthians 15:24 Then cometh the end, when he shall have delivered up the **government** to God, even the Father; when he shall have put down all rule and all authority and power.

1 Corinthians 15:50 Now this I say, brethren, that flesh and blood cannot inherit the **government** of God; neither doth corruption inherit incorruption.

Galatians 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the **government** of God.

Ephesians 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the **government** of Christ and of God.

Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the **government** of his dear Son:

Colossians 4:11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the **government** of God, which have been a comfort unto me.

1 Thessalonians 2:12 That ye would walk worthy of God, who hath called you unto his **government** and glory.

2 Thessalonians 1:5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the **empire** of God, for which ye also suffer:

1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1 Timothy 6:15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

<p>2 Timothy 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his <b>empire</b>;</p>	<p>Revelation 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.</p>
<p>2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly <b>government</b>: to whom be glory for ever and ever. Amen.</p>	<p>Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The <b>empires</b> of this world are become the <b>empires</b> of our Lord, and of his Christ; and he shall reign for ever and ever.</p>
<p>Hebrews 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy <b>government</b>.</p>	<p>Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the <b>government</b> of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.</p>
<p>Hebrews 11:33 Who through faith subdued <b>governments</b>, wrought righteousness, obtained promises, stopped the mouths of lions,</p>	<p>Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.</p>
<p>Hebrews 12:28 Wherefore we receiving a <b>government</b> which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:</p>	<p>Revelation 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his <b>empire</b> was full of darkness; and they gnawed their tongues for pain,</p>
<p>James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the <b>empire</b> which he hath promised to them that love him?</p>	<p>Revelation 17:12 And the ten horns which thou sawest are ten kings, which have received no <b>empire</b> as yet; but receive power as kings one hour with the beast.</p>
<p>2 Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting <b>empire</b> of our Lord and Saviour Jesus Christ.</p>	<p>Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.</p>
<p>Revelation 1:5-6 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, {6} And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.</p>	<p>Revelation 17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their <b>empire</b> unto the beast, until the words of God shall be fulfilled.</p>
<p>Revelation 1:9 I John, who also am your brother, and companion in tribulation, and in the <b>government</b> and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.</p>	<p>Revelation 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.</p>

If God's will were done on earth, would the government make it illegal for Christians to say "[so help me God](#)" if they believe in the God of the Bible? Would they make it [illegal for Christians to hold public office](#)?

If God's will were done on earth, would the government threaten employers with jail terms [if they hire people who produce less than \\$5.00 worth of goods every hour](#)?

If God's will were done on earth, would [politicians print up fake money](#) and steal from the poor?

If God's will were done on earth, would politicians oversee [a system of homosexual rape](#)?

If God's will were done on earth, would the government take your money and [give it to Islamic terrorists](#)?

If God's will were done on earth, would politicians take money from you and give it to [agribusiness](#) in exchange for their votes?

If God's will were done on earth, would politicians take money from you and give it to [dictators like Saddam Hussein](#), and then [kill tens of thousands of people](#) who were victims of his tyrannical government?

If God's will were done on earth, would government take money from you and use it to [teach children that God does not exist](#)?

If God's will were done on earth, would [politicians ban the public display of God's Commandments](#)?

If God's will were done on earth, would politicians be working to [unite all nations](#) in a defiant attempt to avoid [Christianization](#)?

If God's will were done on earth, would politicians take your money and give it to the owners of a bankrupt [train company](#)?

If God's will were done on earth, would the [BATF](#) burn down a house full of fundamentalists in [Waco](#), Texas?

# Why True Christians are Saved by Getting Under the Law

The modern doctrine of “Justification by Faith Alone” is a myth.

James gives the example of Abraham and says, “You see then that a man is justified by works, and not by faith only” (James 2:24). That’s pretty clear.

But Protestants are very uncomfortable with this verse. I have never met a Protestant who wasn’t shocked, horrified, or even angered when I disclosed that “I believe we’re justified by works.” The idea that we are justified by works is called “dangerous” and “heretical.” It’s OK to believe we’re justified by faith alone, but not that we’re justified by works, even though this is the exact opposite of what the Bible teaches in the book of James.

Catholics used this verse to raise funds for the Vatican, and Martin Luther was appalled at this misuse of the Bible. But he over-reacted. Rome was wrong to say that we are justified by church-works, but those aren’t the works James was talking about. Luther wanted so desperately to block “indulgences” and other abuses by the Roman Church, Luther said the book of James should not even be in the Bible. That’s clearly an over-reaction, and millions of Protestants are following this over-reaction.

Luther misunderstood God’s Law. As a result, millions of Protestants today think they can be saved without being committed to obeying God’s Law.

One of the great myths of our day is the idea that a person can be saved simply by *believing* that he is saved. This is like the “New Age” religion that says the mind of man creates reality, and that by meditating or making “positive affirmations” our mental attitude can bring us prosperity, peace, wholeness, victory, success, and all the other words that English Bibles use to translate the Hebrew word for “salvation.”

Clearly, in the Bible it is dangerous to believe that we can be justified without any commitment or allegiance to God’s Law. It is not “dangerous” to believe that we are justified by works as those “works” are defined by God.

Can we be saved simply by believing that we are? Are we “justified by faith,” where “faith” is defined as “mere mental assent to a proposition”—the proposition being “Jesus died for me”?

Can we gain a “citizenship in heaven” (Philippians 3:20) simply by believing we have it? Jesus said, Not everyone who says “I’m saved!” will get into the kingdom of heaven. “Only the ones who obey my Father in heaven will get in.” (Matthew 7:21-23, [CEV])

“But how can we be saved by obeying God’s Law? Don’t we have to obey *perfectly*? How can we obey God’s Law perfectly?”

Simple.

The Bible says God’s Law is easy, not burdensome.

“For My yoke is easy, and My burden is light.”  
Mathew 11:30

For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

1 John 5:3

Here’s the three-step plan that shows how to be saved by obeying God’s Law:

## 1. Do Justice.

Most people think God’s Law consists of nothing but “Thou shalt” or “Thou shalt not.” Certainly there are laws like that. “Thou shalt not steal” is a part of Biblical justice. But “giving” is a part of God’s Law as well. Jesus taught very clearly that if we do not feed the hungry, visit those in prison, and give shelter to the homeless, we will not be justified (Matthew 25:34ff). Jesus commands us to do justice.

### Genesis 6:9

Noah was a **just** man, perfect in his generations. Noah walked with God.

### Genesis 18:19

For I have known him [Abraham], in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and **justice**, that the LORD may bring to Abraham what He has spoken to him.”

### Micah 6:8

He has shown you, O man, what is good; And what does the LORD require of you But to do **justly**, To love mercy, And to walk humbly with your God?

The “Thou shalts” and “Thou shalt nots” of the Bible are part of God’s pattern of justice. If we refuse to do justice God’s way, we cannot be saved.

But God is merciful, and so is His Law, which is why the Law has provisions for merciful reconciliation between God and man. The Law isn’t stupid; it knows we don’t always do justly. So we can be saved when we obey the Law when it says,

## 2. Repent of injustice, make restitution and atonement.

Most people will admit they don't always act justly. Most people will admit that they haven't kept the "Thou shalt" and the "Thou shalt not" perfectly. So God's Law sets forth the remedy.

When you do injustice, when you sin, you *must* make atonement, according to God's Law. God's Law tells us that God is angry when we do injustice. God's Law commands us to propitiate the wrath of God. God's Law says we must cover our sins with blood in order to propitiate God's wrath. In the Old Testament the blood came from a sacrificial lamb or other animal sacrificed on the altar in the temple. In the New Testament, Jesus is "the Lamb of God that takes away the sins of the world" (John 1:29). If we refuse to make atonement God's way, we cannot be saved. If we obey God's Law and make atonement in the way God prescribes, God will be merciful and forgive our acts of injustice. That's what the Law says. We have to believe it.

## 3. Believe the Good News of God's Law.

The word "Gospel" means "Good News." The Good News is that deism is false. We do not live in a universe where a "clockmaker god" wound up the world and then stepped back to watch it tick, never to speak to us or help us. God communicates to us. God answers our prayers. God has revealed to us the blueprint of justice, and if we follow that blueprint, we will have a harmonious society. God has also shown us how to

make restitution, how to undo our acts of injustice, and how to please God after we violate His command to do justly. God's Law commands us to believe that God has spoken, that His wrath can be propitiated, and that we should move from childhood to adulthood by growing more and more obedient to God's Law. If we do this, we will be saved.

*In summary*, here's how to be saved by obeying God's Law.

1. Do Justice.
2. Repent of injustice, make restitution and atonement.
3. Believe the Good News of God's Revealed Law.

Jesus summarized the Good News of God's Law in Matthew 23:23. He says the "weightier matters" of God's Law are

1. Justice
2. Mercy and
3. Faith

Do justly, make atonement for your injustice, and walk faithfully with a God who shows mercy by sending His Son to be the Lamb for our sins. That's what God's Law says.

**Conclusion:** Get under God's Law and Be Saved. "The mind set on the flesh is hostile toward God; for *it does not subject itself to the Law of God*, for it is not even able to do so." (Romans 8:7)

## OBJECTION!

### Doesn't the Apostle Paul Say We Are "Not Under Law, but Under Grace" And that We Cannot Be Saved By Obeying God's Law?

There is a very dangerous myth that is very popular with millions of Christians and is taught in many seminaries, and that is the idea that we are "under grace" and "not under law" where the word "law" means God's Law as defended by Christ (Mt. 5:17-20).

Can Jesus be your Savior if you are not willing to obey His Law? Here are some well-known Bible teachers who say "Yes, you can be saved by mere mental assent," and who then go on to say that requiring repentance and a commitment to Christ as Lord is a "false gospel."

**T**here is no more piously subtle **abrogation of the Gospel** than to tell a Sinner that he must not only believe in the Savior, but dedicate himself to do God's will, crown the Savior Lord of his life, etc., etc. Obviously, dedication and service are highly desirable, but they are the privilege and the duty of the saved, never a condition of salvation for the unsaved (cf. Romans 12:1, 2).

Merrill F. Unger, *God is Waiting to Meet You*, Moody Press, 1975, p. 117, 118.

**T**he importance of this question can't be overestimated in relation to both salvation and sanctification. The message of faith only and the message of commitment of life can't both be the gospel; therefore, one of them is a **false gospel** and come under the **curse of perverting the gospel** or preaching another gospel.

It is an inexcusable error to confront sinners with problems that concern the Christian life and call upon them to make promises regarding them. An unsaved person is never called upon to surrender himself to God. The saving act is in no instance represented as our "giving ourselves to God"; it is, on the contrary, taking His Son as our Savior.

Charles Ryrie, *Balancing the Christian Life*, Moody Press, Inc., 1969, p. 170.

**E**ternal life is free. Discipleship is immeasurably hard. The former is attained by faith alone, the latter by a faith that works... the former brings with it the righteousness of God so that a man is "justified freely by his grace" (Romans 3:24). The latter develops a personal righteousness, based on good deeds, so that a man was also "justified by works" (James 2:24). The former constituted the believer God's workmanship, the latter fulfilled

the wonderful purpose for which he had been created. The former cost man nothing, the latter could cost him everything, including life itself.

Zane C. Hodges, *The Hungry Inherit*, Moody Press, Inc., 1972, p. 114, 115.

**T**here is a vast difference between coming to Jesus for salvation and coming after Jesus for service. Coming to Christ makes one a believer, while coming after Christ makes one a disciple. All believers are not disciples. To become a believer one accepts the invitation of the Gospel, to be a disciple one obeys the challenge to a life of dedicated service and separation. Salvation comes through the sacrifice of Christ; discipleship comes only by sacrifice of self and surrender to His call for devoted service. Salvation is free, but discipleship involves paying the price of a separated walk. Salvation can't be lost because it depends upon God's faithfulness, but discipleship can be lost because it depends upon our faithfulness.

M. R. DeHaan, *Hebrews*. Zondervan Publishing House, 1959, p. 117.

**T**here are those who, in their zeal to get people to turn from their sinful ways and receive the Lord, almost put repentance on a par with believing... Repentance, as it relates to Christ, means to change our minds about Him, who He is and what He's done to provide forgiveness and deliverance from our sins. When we place faith in Jesus as having taken our place personally on the cross and borne the penalty due our sins, then we're automatically repenting, because we couldn't accept Him in this way without having had to change our minds in some way concerning Him.

Hal Lindsey, *The Liberation of Planet Earth*, Zondervan Publishing House, 1974, p. 136, 137.

**C**ertainly discipleship is a most important aspect of our relation to Christ, but it belongs to the sphere of Christian life rather than entrance upon that life... One does not become a disciple in order to become a Christian, but because he has become a Christian by faith in the Savior, it is fitting that he embark upon a life of discipleship.

Everett F. Harrison, "Must Christ be Lord to Be Savior?-No." *Eternity*, September 1959, p. 14.

But what does the Bible say? Not everyone who says “Jesus is my savior” makes it to heaven:

**Matthew 7**

<sup>21</sup> Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

<sup>22</sup> Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works?

<sup>23</sup> And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

**Matthew 25**

<sup>34</sup> Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

<sup>41</sup> Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Read verses 31 to the end. Notice that those on both the right and the left call Jesus “Lord”(see verse 44). But if *calling* Jesus “Lord” is not enough, someone who *refuses* to make Christ his Lord will be told “Depart from Me!” You must be under the Law and under His Lordship to be saved.

But the writers quoted above say you don’t even have to *call* Jesus “Lord” to be saved. Apparently you can be saved even if you *deny* that Jesus is Lord, simply by saying, “Jesus, I claim your righteousness and shed blood as my own and I *demand* that you let me spend eternity in heaven, even though I *refuse* to obey your commandments.”

Think about how easy evangelism would be if those writers were correct. Why would anyone not want to be “saved” and go to heaven? Why wouldn’t the most callous and vile sinner want to sin for the rest of his days, knowing that he had “accepted” Jesus as “Savior” and was going to paradise when he died? What could possibly keep any rational, clear-headed sinner from getting a life-insurance policy for eternity? Just say the magic words: “Jesus is my savior” and get on with life! And have a guarantee that no pesky evangelist will ever knock on your door again; just flash your “decision card” and they’ll leave you alone.

Evangelism is harder than this because everyone knows in his heart that God is Lord and as human beings created in His Image we are obligated to obey His Commandments. If we have been lord of our own lives, we need to repent and make Jesus our Lord.

No Bible teacher in the 21st century should say the words “we are not under the law” when the words “the law” are understood to signify the commandments in

the Old Testament Scriptures.

From cover to cover, the Bible says that we have a duty to keep God’s commandments, that God’s commandments are for our good, and the Godly are held before us as models because of their obedience to God’s Law.

The phrase “not under law” is found in only a couple of Paul’s epistles, and was used by Paul in the first century A.D. as a weapon against the Judaizers, who perverted the Biblical meaning of the phrase “the law.” But after the destruction of the Temple in A.D. 70, the Judaizers do not exist (for all intents and purposes) and the phrase “not under law” has almost no legitimate use in our day. The phrase has been radically altered since at least the early 1800’s by the forces of antinomianism, and now carries a meaning which is diametrically opposed to the teaching of the Bible as a whole.

One of the great myths of our day (along with the myth that you can enjoy the benefits of Christ’s salvation without submitting to Him as Lord) is the idea that the Pharisees were defenders of God’s Law in the Old Testament, and Christ came to abolish the Old Testament law. This is completely upside down and backwards. Jesus came to put the Law into force (Matthew 5:17-20), while the Pharisees were dedicated to annulling God’s Law and substituting Jewish traditions in its place (Matthew 15:1-9). The Pharisees *claimed* to be defenders of God’s Law, and *claimed* to sit in the seat of Moses, but they were liars and murderers (Matthew 23). In the Sermon on the Mount, Jesus rests His authority on the Law and the Prophets and shows how God’s Law is more rigorous and exacting than the Pharisees and their traditions (Matthew 5:20-48), and ends by calling us to perfect obedience to God’s Law (Matthew 5:48).

It can sometimes be confusing to read Paul without carefully remembering that he was battling against those who falsely claimed to be defenders of God’s Law, but were actually imposing their own traditions. Paul often used their own words against them: they would shout “The law! The law” but were actually *subverting* God’s Law. When Paul said “We are not under the law,” he was actually saying “We are not under *your* law, you Pharisees.”

To suggest that a Christian is not “under law,” meaning that a Christian **has no ethical obligations or duties to God**, is a monstrous heresy. But millions of people believe that because they “accepted” Christ as savior, they have no binding moral duties in either the personal or social sphere. Duties which God says bring punishment in this life or the next for disobedience are called “law.”

Titus 2:14 says Jesus “gave Himself for us, that He

might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works." Which deeds are "lawless?" Which law? Which works are good? Who decides?

"OK," you say, "Christians are under the New Testament laws, *but not the Old.*" You must then deal with the fact that the New Testament commands us to continue obeying the commandments of God recorded in the Old Testament. Let's begin with Jesus:

Matthew 5:19 Whoever therefore breaks one of the least of these commandments [of "the Law or the Prophets," verse 17], and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

Have you ever taught anyone that we are not "under the law?" Or do you instead heed Christ's command to observe and endorse the Law and the Prophets?

Paul told Timothy:

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known **the Holy Scriptures**, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

2 Timothy 3:14-16

"The Scriptures" that Timothy learned as a child are what we call "the Old Testament." Our reaction to the verses in the Old Testament should be our reaction to the verses of the New Testament: both are inspired Scripture. Are we "under" the New Testament? Are we obligated to read, study, believe, respect, observe, or obey anything in the New Testament? Of course we are. It's the Word of God. The Old Testament Scriptures are on exactly the same level of ethical obligation as the New Testament Scriptures.

Those who say that we are ethically obligated to observe God's commandments in the New Testament, but not those commands recorded in the Old Testament are unwittingly following the ancient heretic Marcion, who virtually said there are two different gods, the harsh materialistic god of the Old Testament, and the loving, spiritual god of the New Testament. Eventually, this heresy collapses into pure antinomianism, denying any law or obligation on the part of the Christian. The phrase "not under law" has a dangerous tendency in the minds of most people to remove the ethical obligation of **all law**, leaving the individual to decide for himself

what constitutes good and evil. Not "under law" in this lawless day means "every man his own law."

This is an issue which deserves your careful and prayerful attention.

### **Are we Under Anything?**

We are not "under" the Koran. We are not ethically obligated to read, study, believe, respect, observe, or obey anything in the Koran.

Can we treat God's Word in the Old Testament in the same way?

There are many who not only say "No, we are not obligated to respect the Old Testament," but go on to claim that there is no "law" in the New Testament, only "grace." Is there no "law" in the New Testament? Paul writes:

But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. Let your women keep silent in the churches, for they are not permitted to speak; they are *commanded* to be under obedience as also saith **the law**.

1 Timothy 2:12; 1 Corinthians 14:34

"The Law" says something, so that's what we should do. We are ethically obligated to obey the Law.

#### **1 Timothy 5:17-18**

Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the Scripture says [Deuteronomy 25:4], "You shall not muzzle an ox while it treads out the grain,"

Again, The Law says something, and that's what we should do. The Law is used throughout the New Testament as a standard for our behavior. Jesus is the "Christ," that is, the King, the Ruler, our Lord. His Word is Law because He is a Lord and we are servants.

Christians are not under the traditions of the Pharisees. "It is better to **obey** than to sacrifice" (1 Samuel 15:22). But aren't sacrifices commanded, and isn't sacrificing therefore obedience? Jesus said to the Pharisees,

Don't you know what the Scriptures mean when they say, "Instead of offering sacrifices to me, I want you to be merciful to others?" [Hosea 6:6] If you knew what this means, you would not condemn these innocent disciples of mine."

Matthew 12:7 (CEV)

Most Christians today mistake Pharisaism for the Old Testament. Jesus says to them, "Go and learn what this means: 'I desire mercy and not sacrifice'" (Matthew 9:13). We can't be saved by following the Pharisees. But we can be saved by submitting ourselves to the Justice, Mercy and Faith commanded in God's Law.

CHRISTIAN APOLOGETICS & RESEARCH MINISTRY



(www.carm.org) is a Bible-believing ministry that warns against cults and false doctrines. One cult they warn against is Roman Catholicism. They have a webpage that refutes the Roman Catholic view that we are saved by works (<http://www.carm.org/catholic/faithalone.htm>). The Catholic

view is wrong because it teaches justification by unBiblical man-made ecclesiastical “works.” But CARM ends up refuting the **Biblical** view of Justification by Works. In the table below, the left-hand side has the verses from CARM, and on the right is our analysis.

<p>Rom. 3:28-30, “For we maintain that a <u>man is justified by faith apart from works of the Law.</u> <sup>29</sup>Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup>since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.”</p>	<p>The phrase “works of the law” in this passage is talking about circumcision and the ceremonial sacrifices. Paul’s argument is against the Judaizers, who wanted Gentiles to be circumcised. The Pharisees liked to cultivate a reputation as being “legalistic” defenders of God’s Law, but they actually annulled God’s Law with human traditions put in its place. They never learned the true meaning of God’s Law.</p>
<p>Rom. 4:5, “But <u>to the one who does not work, but believes in Him</u> who justifies the ungodly, his faith is reckoned as righteousness,”</p>	<p>The better theologians distinguish between “the moral law” (justice, mercy and faith) and “the ceremonial law” (sacrifices, ritual cleansings, and circumcision). In context, Paul is talking about the ceremonial law, not the moral law:</p>
	<p>Romans 4:9 Does this blessedness then <i>come</i> upon the circumcised <i>only</i>, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. 10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.</p> <p>Abraham was justified without observing the ceremonial law. But James reminds us that Abraham was justified by obedience to the authority of God’s Commandments:</p> <p>Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.” Genesis 26:5</p> <p>For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him.” Genesis 18:19</p>
<p>Rom. 5:1, “therefore having been <u>justified by faith</u>, we have peace with God through our Lord Jesus Christ,”</p>	<p>Verse 9: Much more then, having now been justified by His blood, we shall be saved from wrath through Him.</p> <p>Not justified by any bloody ritual.</p>
<p>Rom. 9:30, “What shall we say then? That Gentiles, who did not pursue righteousness, <u>attained righteousness, even the righteousness which is by faith.</u>”</p>	<p>Read the next verse:</p> <p>31 but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.</p>
	<p>There is irony here that is in-your-face. The Jews did not use God’s Law faithfully. They boasted about their pursuit of righteousness, but they were only obeying their traditions and were actually evading God’s Law. When Christ came, they rejected Him. “Your father Abraham,” on the other hand, “rejoiced to see My day, and he saw it and was glad” (John 8:56). Israel rejected God’s Law and missed righteousness.</p> <p>32 Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. 33 As it is written:</p> <p>“ Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame.”</p> <p>End of chapter 9. Chapter 10 follows immediately:</p> <p>1 Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.</p> <p>Notice: it is necessary to submit to the righteousness of God. This is the essence of “faith.”</p>

	<p>4 For Christ <i>is</i> the end of the law for righteousness to everyone who believes.  5 For Moses writes about the righteousness which is of the law, <i>"The man who does those things shall live by them."</i></p>
<p>Rom. 10:4, <i>"For Christ is <u>the end of the law</u> for righteousness <u>to everyone who believes.</u>"</i></p>	<p>The word "end" is the Greek <i>telos</i>, which in this context does not mean "termination" or "abrogation." It means "the true purpose or goal." Christ did not come to put an end to obedience to God, or the doing and teaching of God's Law:</p>
	<p>17 Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. 19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; <b>but whoever does and teaches them</b>, he shall be called great in the kingdom of heaven. 20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means <b>enter the kingdom of heaven</b>. Matthew 5: 17-20  We obey God's Law the way Christ taught us to, not the way the Pharisees taught.</p>
<p>Rom. 11:6, <i>"But <u>if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.</u>"</i></p>	<p>Again, the contrast is between Pharisaical "obedience" and true Christian obedience:</p>
	<p><b>Romans 11:1</b> I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God has not cast away His people whom He foreknew. 4 But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal." 5 Even so then, at this present time there is a remnant according to the election of grace.  Paul became a Christian and gave up circumcision and the ceremonial law, but not his commitment to "the weightier matters of the Law, justice, mercy and faith" (Matthew 23:23).</p>
<p>Gal. 2:16, <i>"<u>nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.</u>"</i></p>	<p>These verses (16 and 21) can become empty slogans if not kept in their context. In his letter to the Galatians, Paul again is at war with the Judaizers. Again the phrase "works of the law" appears, speaking of circumcision and the ceremonial laws and traditions which the Judaizers were attempting to impose on Gentiles, but which were "passing away" (Hebrews 8:13). An argument could be made that Old Testament saints were saved by performing "the works of the law," sacrifices, cleansings, etc. (but see Heb 10:4). With the coming of Christ the "Lamb of God" and the shedding of His blood, nobody can be justified by observing these rituals, but all must appropriate the blood of Christ by faith.</p>
<p>Gal. 2:21, <i>"<u>I do not nullify the grace of God: for if righteousness comes through the Law, then Christ died needlessly.</u>"</i></p>	<p>Paul was not battling against people who were committed to obeying God's Law, but those who were substituting Jewish traditions for God's commandments.</p>
	<p>In Galatians chapter 2, Paul says he went to Jerusalem and found Peter, who normally ate with Gentiles (having learned the lesson in Acts 10-11), separating himself when prominent Jews were around. Paul rebuked Peter for being a hypocrite and giving the erroneous impression that Christians did not eat with uncircumcised people, a Jewish (not a Biblical) law. Notice verse 14 (from "The Message" translation):  14 But when I saw that they were not maintaining a steady, straight course according to the Gospel, I spoke up to Peter in front of them all: "If you, a Jew, live like a non-Jew when you're not being observed by the watchdogs from Jerusalem, what right do you have to require non-Jews to conform to Jewish customs just to make a favorable impression on your old Jerusalem cronies?"  Righteousness does not come through these Jewish traditions. That's the battle in the letter to</p>

	<p>the Galatians. When Paul rebukes Peter by asking, “why compellest thou the Gentiles to live as do the Jews?” (KJV), he’s not asking Peter, “Why do you compel the Gentiles to be merciful to the poor (see Gal 2:10) and to act justly and faithfully?” The Gentiles were being compelled to observe the Judaized ceremonial law, not the abiding moral Law of God.</p>
<p>Gal. 3:5-6, “Does He then, who provides you with the Spirit and works miracles among you, do it <u>by the works of the Law, or by hearing with faith?</u> <sup>6</sup><u>Even so Abraham believed God, and it was reckoned to him as righteousness.</u>”</p>	<p>Again, “the works of the law,” are those ceremonies performed in the Old Testament to atone for sin, which were corrupted by the Jews and mixed with Jewish traditions. These works did not fill the doer with the Holy Spirit. That came by obeying Christ.</p>
<p>Gal. 3: 24, “Therefore <u>the Law has become our tutor to lead us to Christ, that we may be justified by faith.</u>”</p>	<p>Go back a few verses, get the context, and don’t let this verse become a slogan. Verse 17: “the law” came 430 years after Abraham.</p>
	<p>But as we saw above (page 5, Genesis 26:5 and 18:19), Abraham was obeying the moral law already. What came 430 years later, as Paul describes it, were the Levitical laws. These laws of priestly sacrifices can only be obeyed by faith in Christ the High Priest. But if we refuse to have Abraham’s attitude toward the weightier matters of God’s Law, we cannot be saved.</p>
<p>Eph. 2:8-9, “For by grace you have been <u>saved through faith</u>; and that not of yourselves, it is the gift of God. <u>Not by works, lest any man should boast.</u>”</p>	<p>Read verses 12-16. Again, the “works of the law” are those ceremonies given to Israel which the Jews perverted to separate the Jews from the Gentiles (e.g., circumcision, verse 11). The Jews boasted of their obedience to these laws, and suffocated the weightier matters of the Law.</p>
<p>Phil. 3:9, “and may be found in Him, <u>not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.</u>”</p>	<p>Read the whole chapter. Don’t let this verse become an empty bumpersticker.</p>
	<p>Philippians 3:2 Watch out for those dogs, those wicked men and their evil deeds, those mutilators who say you must be circumcised to be saved. 3 For we who worship God in the Spirit are the only ones who are truly circumcised. We put no confidence in human effort. Instead, we boast about what Christ Jesus has done for us. 4 Yet I could have confidence in myself if anyone could. If others have reason for confidence in their own efforts, I have even more! 5 For I was circumcised when I was eight days old, having been born into a pure-blooded Jewish family that is a branch of the tribe of Benjamin. So I am a real Jew if there ever was one! What’s more, I was a member of the Pharisees, who demand the strictest obedience to the Jewish law. 6 And zealous? Yes, in fact, I harshly persecuted the church. And I obeyed the Jewish law so carefully that I was never accused of any fault. 7 I once thought all these things were so very important, but now I consider them worthless because of what Christ has done. 8 Yes, everything else is worthless when compared with the priceless gain of knowing Christ Jesus my Lord. I have discarded everything else, counting it all as garbage, so that I may have Christ 9 and become one with him. (New Living Translation)</p> <p>OK, now read verse 9 above. CARM capitalized “Law” in that verse, but Paul is not talking about God’s Law, but Jewish law. We are saved by submission and obedience to God’s Law as it was Christianized, not as it was Judaized. When we violate God’s Law of Justice, Mercy and Faith (Matthew.23:23), our righteousness comes by obeying the Law as it was made new in Christ. Our righteousness does not come by obeying Jewish laws, circumcision, cleansings, or animal sacrifices. To be saved we must subject ourselves to God’s Law in Christ.</p>

Do justly, make atonement for your injustice, and walk faithfully with a God who shows mercy by sending His

Son to be the Lamb for our sins. That’s what God’s Law says. God saves those who are subject to His Law.