

The Bible  
and  
The American Revolution

Does the Bible justify  
the American Revolution?

by John Winter

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## **Introduction: Why This Book?**

When I was the manager of a bookstore in an evangelical seminary, I asked the history professor a question I had been thinking about for some months. I said, "Why did the Christians at the time of the American Revolution fight their own government over the issue of taxation?" With a characteristic twinkle in his eye and a twitch of his moustache he said, "That is the \$64,000 question" and left it there. His answer surprised me. I thought, "If an expert on 18th century American and British religious history does not know the answer, then someone ought to try and answer it." It might be worth \$64,000! For me it was a question that needed answering. Thus began a 5-year search through history and the Bible, never dreaming that I was about to unearth Biblical and historical truths that had been buried with time.

Perhaps the most startling of these buried truths was the attitude of the Colonial ministers to guns, militias, and revolution. The following quote by Alice M. Baldwin in her excellent book, "The New England Clergy and the American Revolution" clearly illustrates this attitude.

### **Preachers Organizing Congregational Militias**

Before the actual hostilities began, these fighting parsons had their muskets ready. In September of 1774 an alarm spread through the country that a clash had come in Boston and handbills were read in the Connecticut churches on the Sabbath morning. At once the clergy responded. The Rev. Jonathan Todd, of East Guilford, marched with eighty three of his parishioners, the Rev. Mr. May, of Haddam, and the Rev. Mr. Boardman, of Chatham, with one hundred each. All that winter many were helping their people to be ready for any emergency...The Rev. John Treadwell went into his pulpit with musket loaded, his sermon under one arm and his cartridge box under the other.

When the news of Lexington and Bunker Hill arrived, parson after parson left his parish and marched hastily toward Boston. Before daylight on the morning of April 30, 1775, Stephen Farrar, of New Ipswich, New Hampshire, left with ninety-seven of his parishioners. Joseph Willard, of Beverly, marched with two companies from his town, raised in no small part through his exertion. David Avery, of Windsor, Vermont, after hearing the news of Lexington, preached a farewell sermon, then, outside the meeting-house door, called his people to arms and marched with twenty men. On the way he served as captain, preached, and collected more troops. David Grosvenor, of Grafton, left his pulpit and, musket in hand, joined the minute men who marched to Cambridge. Phillips Payson, of Chelsea, is given credit for leading a group of his parishioners to attack a band of English soldiery that nineteenth day of April. Benjamin Balch, of Danvers, Lieutenant of the third alarm-list in his town, was present at Lexington and later, as chaplain in army and navy, won the title of "the fighting parson." Jonathan French, of Andover, Massachusetts, left his pulpit on the Sabbath morning, when the news of Bunker Hill arrived, and with surgical case in one hand and musket in the other started for Boston...

William Emerson, who had so aroused the men of Concord that many enlisted among the minute men in January 1775, often used his power in like fashion in later years. The story told about the Rev. Samuel Eells, of Bradford, Connecticut, is typical. When news arrived in 1777 that Washington needed help, he read the notice from the pulpit, stopped the service, adjourned to the green in front of the meeting-house, where a company was at once formed and the Rev. Mr. Eells made its captain. The sharp-tongued John Cleaveland is said to have preached his whole parish into the army and then to have gone himself, while the Rev. Thomas Allen, of Pittsfield, persuaded a whole discontented brigade in General Lincoln's army to remain in service. There was many another pastor who encouraged recruiting and kept up the spirits of his people during days of suffering and discouragement. They pled for union and sacrifice and persistent effort until the war was won. **"It is better to be free among the dead, than slaves among the living,"** said Zabdiel Adams in 1782...These are but a few of the more striking instances of the activity of the New England ministers.<sup>1</sup>

To me this quotation is an amazing fact of history - Christian ministers organizing armed militias to fight their legitimate government! And as we shall see these ministers regarded the King of England and the British Parliament as their own government. That is an important fact as the American war of 1776 was thus a revolution - the overthrow of their "lawful" government and its replacement with another government- not the throwing off of a hated foreign power. The evangelical churches of today in North America would never dream of doing this. Yet the grievances now far outweigh the troubles of 1776. For example, the British 1% tax on tea and its enforcement precipitated the revolution. Read the Declaration of Independence. The grievances listed in the Declaration are hardly equal to 1 and 1/2 million babies that are aborted every year in modern America. So obviously the Christian dynamic in Colonial times was very different than today. The answer to our question "Why go to war over taxes and their enforcement?" is found in the Colonial Christian's understanding of the Bible where he clearly saw a theology of revolution. What is this revolutionary theology? The purpose of this book is to answer that question.

But before we do, we need first to do some theological house cleaning as this historical quote about the preachers going into their pulpits with their guns is foreign to modern evangelical thought. So it is necessary, I believe, to look at certain passages of Scripture which appear to condemn resistance to your own government. And then second to establish the fact that Colonial America was very, very different to America of the 21st century. Only after this, will we work out the Biblical Theology of revolution.

This book is not an academic study but rather a reminder to the church that we have God given rights that are unalienable and worth dying for. Christ's call was "to be obedient unto death." (Phil 2:8) And we are called to that same attitude. "Let this mind be in you which was also in Christ Jesus." (Phil 2:5). And as we pursue this study we will see that God cares just as passionately about nations as he does about individuals and families. He said,

Be still and know that I am God:  
I will be exalted among the nations,  
I will be exalted in the earth. (Psalm 46:10).

Solomon understood importance of the exaltation of God by righteous rule in a nation when he wrote,

When the righteous are in authority the people rejoice, but when the wicked rule the people groan. (Proverbs 29:2 RSV)

American Colonial Christians understood this. Hence the American Revolution. Hopefully what I have written will contribute to this understanding.

I should mention at the outset that I am not a writer, an historian, or a theologian. These three facts are more than evident as you read this book. But someone had to undertake this task because it unearths Biblical truths that were known only to the Colonial American Church and have since become lost.

#### **Footnotes**

1. The New England Clergy and the American Revolution, Alice M. Baldwin, p. 162-164.

## **PART A**

Two things are necessary at the beginning of this study. One is a look at two passages of Scripture – Romans 13 and the “Render unto Caesar” passage. It is my conviction that these passages have been misinterpreted by much of the church and that this misinterpretation leaves Christians helpless in the face of tyranny. Second, Colonial America was ripe for a revolution because of the political convictions of the over whelming majority of the Colonists. Also the fact that the Great Awakening turned the 13 Colonies into the most Christian nation the world has ever seen was a huge contribution to the revolution. The Awakening gave the Colonists the resolve to carry out their political convictions. It literally put their feet where their mouth was.

### **Theological House Cleaning**

#### **Chapter 01 - Romans 13- Government Versus Tyranny**

The most obvious place in Scripture to begin our theological house cleaning is Romans 13:1-7 because this passage is the big gun in the arsenal of those who believe Christians should submit to tyranny. Luther used the first two verses like a sledgehammer in urging the German peasants during the Peasants War to put down their arms and obey their tyrannical rulers. And if you read no further than the first two verses you will get the very strong impression that Luther was right. You cannot, however, isolate verses 1 and 2 from the other five verses. Here is the whole passage. Read and wrestle with it as a unit. Does it teach submission to tyranny or not? *What does it teach?*

Romans 13:1-7

1. Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. 2. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. 3. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. 4. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. 5. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. 6. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. 7. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

Martin Luther read this passage and condemned rebellion (civil disobedience) against civil authority. He said,

"No matter how intolerably they (the rulers) may tax, they are to be obeyed...Therefore, if the government takes your possessions, your life and limb, and whatever you have, you say: I gladly give it to you. I recognize you as my master. I shall gladly obey you." <sup>1</sup>

The American Colonial Christians read the same passage of Scripture and revolted against George III's taxation and his excessive enforcement of those taxes. Totally opposite interpretations of Roman 13. Who was right? Luther or the Americans?

Let's assume, for the moment that Luther was correct. He was saying, "Obey your rulers, good or bad." So let's substitute the name of Joseph Stalin, a bad ruler, into the passage in the appropriate places to see how Luther's view stands up in the context. If you lived in the USSR in 1950, you would according to Luther, have to read the passage as follows:

Romans 13:1-7

"1. Everyone must submit himself to Joseph Stalin, for there is no authority except that which God has established. The authorities that exist have been established by God. 2. Consequently, he who rebels against Joseph Stalin is rebelling against what God has instituted and those who do so will bring judgment on themselves. 3. For Joseph Stalin holds no terror for those who do right, but for those who do wrong. Do you want to be free from fear of Joseph Stalin? Then do what is right and Stalin will commend you. 4. For Joseph Stalin is God's servant to do you good. But if you do wrong, be afraid for he does not bear the sword for nothing. Joseph Stalin is God's servant, an agent of wrath, to bring punishment on the wrongdoer. 5. Therefore, it is necessary to submit to Joseph Stalin, not only because of possible punishment, but also because of conscience. 6. This is why you pay taxes, for Joseph Stalin is God's servant, who gives full time to governing. 7. Give Joseph Stalin what you owe him: if you owe (Stalin) taxes, pay taxes: if revenue, then revenue; if (you owe Stalin) respect, then respect; if honor, then honor."

When you put a specific tyrant in that passage, it self-destructs. This is because the word "authorities" has a built-in limitation in the context. The first two verses are fine, but from the third verse on, the passage becomes ludicrous.

v. 3" For Joseph Stalin holds **no terror** for **those who do right**.

Stalin **terrorized** the USSR, all of Eastern Europe and many other places on earth such as Cuba and Vietnam. Also every Christian he could lay his hands on. I wonder how many Christians in the USSR **who did what was right** ended up in a slave camp? Ask Alexander Solzhenitsyn.

v. 3 "Do you want to be free from fear of Joseph Stalin? Then, do what is right and Stalin will commend you."

According to this verse, if in 1950 you set up a soup kitchen in Red Square, Moscow, to feed the starving, homeless children of political prisoners in Siberia, you would have had nothing to **fear** because you would be doing what was **right**. Furthermore, the verse says "Stalin will commend you." Perhaps Stalin would come out of the Kremlin to greet you and invite you for lunch.

v. 4 "For Joseph Stalin is God's servant to do you good."

Now this would have been a challenging text for a preacher in the Ukraine during the years Stalin was starving 10 million Ukrainians to death.

v. 4 "...Joseph Stalin is God's servant an agent of wrath to bring punishment on the **wrongdoer.**"

Stalin himself was the most evil "wrongdoer" in the USSR if not the entire world. For this passage to make sense, Stalin would have to punish himself along with his entire government who assisted him in carrying out his evil wishes.

v. 6 "This is why you pay taxes, for Joseph Stalin is God's servant, who gives full time to **governing.**"

Stalin did not **govern**. He gave his full time to murder, theft, and deceit. He was the serial killer of all time. He also suffered from a slight case of covetousness, conquering every nation he could- Poland, Hungary, Latvia, North Korea and so on. The list of his evil activities is endless. Taxes are only due to a ruler who **governs**, whose activities are within the God-given boundaries of doing you good and punishing evildoers.

v. 7 "Give Joseph Stalin what you owe him: If you owe Stalin taxes, pay taxes...if respect, then respect; if honor, then honor."

Like taxes, respect and honor are only due to a ruler who is truly God's servant. God is not calling us to respect and honor a ruler who legalizes evil.

There is absolutely no way tyrants can be included in this passage. Look at it again.

v. 1 "Everyone must submit himself to the governing authorities..."

Why?

v. 3 "For rulers hold no terror for those who do right..."

v. 4 "For he is God's servant to do you good...He is God's servant...to bring punishment on the wrongdoer."

The word "for" means because. So why do you submit to rulers? **Because** they will not terrorize you and their aim is to do you good and punish evildoers. As such they are God's servants. Tyrants terrorize you and do you evil. How can anyone in their right mind call a tyrant "God's servant" in the light of the context. As I said, the passage literally self-destructs when you put in the name of the tyrant.

The problem with tyrants is that they are a terror to those who do right because they punish the righteous and reward the unrighteous. And God is none too happy with them. Here is God's opinion of tyrants.

He who justifies the wicked and he who condemns the righteous are both alike - an abomination to the Lord." (Proverbs 17:15 RSV)

So my hero Martin Luther was wrong when he said,

No matter how intolerably they (the rulers) may tax, they are to be obeyed.<sup>1</sup>

Intolerable taxation is tyranny pure and simple. The American Christians in 1776 saw this and revolted from Britain. So in Romans 13 the reasons we are to submit to rulers is that they govern within their Biblical mandate of doing you good and punishing evildoers. There is nothing in this passage or any other passage in the Bible to indicate that I have any responsibility to submit in the area where rulers exceed their bounds. For example, I willingly pay taxes for roads, sewers, and national defense, but not for abortion and radical causes.

### Governing

The passage defines for us what God means by governing. He gives government two boundaries within which it must function. Rulers are God's servants to do you good and punish evil. And in the case of the latter, rulers are to terrorize the criminal community (Ro.13:3)

For rulers hold no terror for those who do right, but for those who do wrong.

But what government in the West terrorizes its criminal community? On the other side of the coin when they take more than 50% of your money in taxation and meddle in a multitude of areas that are none of their business are they doing you good? For me the failure of government can be summed up in two words – socialism and political correctness. Essentially I want government off my back and out of my pocket. And so does God! Inside the boundaries, we obey; outside is tyranny and no obedience is required. The New England preachers saw this.

### **Quotes from Election Sermons of New England Colonial Preachers on Government, Tyranny and Obedience**

#### **(1) Tyranny is not Government.**

"Where tyranny begins, government ends"  
Samuel West, (1776) Boston<sup>2</sup>

"As for Men's Civil Rights, as Life, Liberty, Estate, etc. God has not subjected these to the Will and Pleasure of Rulers. They may not Enact any Laws to the Prejudice of them, nor Disannul such Laws of the State as tend to secure these interests... Tis already determined in the Divine Law...that the enjoyment of them be free and undisturbed and Rulers may not make any Determinations repugnant here to: Or, if they do, they are of no force. No Law of the Civil Magistrate can bind in Opposition to the Divine."  
J. Buckley, (1713) Connecticut<sup>3</sup>

"Neither God nor nature has given any man a right of dominion over any society independently of that society's consent to be governed by him... disobedience is not only lawful but glorious 'to those that' enjoin things that are inconsistent with the demands of God." J. Mayhew, (1750) Boston (Mayhew was a liberal Congregationalist) <sup>4</sup>

"As oppression makes a wise man mad, so it makes a righteous God angry." J. Hancock (1722) Massachusetts. <sup>5</sup>

"There are too many arbitrary Governments in the World...these are not properly speaking Governments but Tyrannies; and are absolutely against the Law of God and Nature." Elisha Williams(1744) Tract: A Seasonable Plea...(a follower of George Whitefield) <sup>6</sup>

## (2) Government is to do you Good

"But depend upon it, no government is God's ordinance but that which is for the good of mankind."

Samuel Webster (1777) Massachusetts <sup>7</sup>

"The great subordinate End is the Publick good; the Means and Laws of Government must be calculated to work and bring about that End and Effect. And a good Ruler knows these Maxims are not only founded in Nature, but expressly asserted in God's Word."

A. Mather, (1725) Connecticut <sup>8</sup>

"After the glory of God...the end of government, then, as it is a divine ordinance... must be the common good of all." J. Mayhew (1754) Boston. <sup>9</sup>

"This I rest on as certain, that no more natural Liberty or Power is given up (to government) than is necessary for the Preservation of Person and Property." Elisha Willaims (1744) Tract: A Seasonable Plea...(a follower of George Whitfield) <sup>10</sup>

A quick look at the strong statements in the above quotations brings into focus the fact that government and tyranny are opposed. Tyranny cannot be government and government cannot be tyranny.

"Where tyranny begins, government ends" <sup>2</sup>

" No law of the Civil Magistrate can bind in Opposition to the Divine." <sup>4</sup>

"There are too many arbitrary Governments in the world...These are not properly speaking Governments, but Tyrannies." <sup>7</sup>

So when Romans tell us, "Everyone must submit himself to the **governing** authorities" this cannot apply to tyranny. No creature of God owes any obedience to tyranny only to government. What we do owe tyranny is opposition.

It is important to see this crystal clear as all governments on earth today are in varying degrees tyrannical. All have at least some laws that are "in Opposition to the Divine (law)" <sup>4</sup>. In fact opposition ("disobedience") to laws that are "inconsistent with the demands of God" according to one divine is "glorious" <sup>5</sup>. In the light of this, "glory" has departed from most Christian churches. This sure has been true on the issue of abortion. Francis Schaeffer said that had the evangelical church risen up against abortion at the time of Roe vs. Wade in 1972, the Supreme Court ruling in favor of abortion would have been overturned by Congress. But the glory of God is not the chief end of most American evangelicals any more. Would that we all would image God with some old fashioned righteous anger.

"Oppression...makes a righteous God angry." <sup>6</sup>

### **Footnotes Chapter 1**

1. Plass, E. M. What Luther Says p. 591
2. Cole, F.P., They Preached Liberty, p. 100  
ISBN 0-913966-20-7
3. Baldwin, A..M., N.E.C. & T.A.R.\* p. 38, Duke University  
Press, Durham N.C, 1928
4. Ibid, p. 45
5. Ibid, p. 40
6. Ibid, p. 177
7. Ibid, Footnote 2, p 53.
8. Ibid, Footnote 3, p. 23
9. Ibid, p. 23
10. Ibid, p. 67

\*NEC & TAR The New England Clergy and the American Revolution

## Theological House Cleaning

### Chapter 02 - "Render unto Caesar" - The Question of Ungodly Government

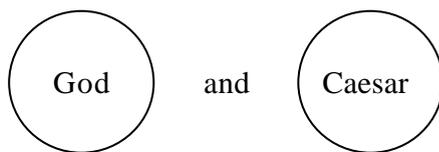
The moment you state as I did in the previous chapter that a citizen of a country is not responsible to pay taxes for a government's acts of tyranny such as abortion and radical causes, the objection is immediately raised about Christ telling us to pay taxes to Caesar who was clearly a tyrant. Let's look, then, at that passage in Matthew to see what it is really saying (You can substitute the word government for the word Caesar in this passage.)

The Pharisees asked Christ, "Is it right to pay taxes to Caesar or not?" Christ replied, "Show me the coin used for paying the tax." And when the Pharisees showed it to him, he said, "Whose portrait is this?" "Caesar's", the Pharisees replied. Christ, then, said to them, "Give, therefore, to Caesar the things that are Caesar's and to God, the things that are God's". (Matthew 22:17-21)

For some reason Christians do not give this passage much thought. There is almost a knee jerk reaction which goes like this, "Because Caesar was a tyrant Christ is telling us to pay whatever taxes a tyrant demands." That appears to be Luther's reaction. He said,

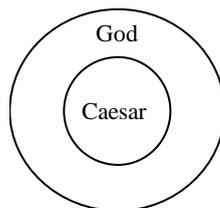
"No matter how intolerably they may tax, they are to be obeyed." <sup>1</sup>

If Luther was correct, then, Christ would have answered the Pharisees quite differently. When they asked him, "Is it right to pay taxes to Caesar or not?" Christ would simply have said, "Yes" because that answers the question, meaning, "Yes, you fully pay Caesar's taxes." But that is not what Christ said. Instead he said, "Give, therefore, to Caesar the things that are Caesar's and to God the things that are God's". This is a very different answer than, "Yes". To better understand this statement of Christ we must understand the relation between God and Caesar. It is not two autonomous realms like this:



Since God is sovereign, this relationship is impossible as no creature is autonomous in his relation to God. God controls all things, even Caesar's tax realm.

Here is the proper relationship:



Caesar is under God and thus God alone determines the boundaries of Caesar's activities. What are the things that belong to Caesar? I hope it is obvious in answering this question that neither I, the taxpayer, nor Caesar, the taxer, determine what belongs to Caesar. Only God does this. And he has done so in Romans 13 where a ruler's biblical mandate is to be God's servant doing you good and punishing evildoers. For this Caesar can legislate taxes. That is exactly what Christ is saying when he says, "Give to Caesar the things that are Caesar's". He is saying, "Give to Caesar the things God, who is sovereign, has given to Caesar," that is, pay taxes to Caesar when Caesar does you good and punishes evildoers.

Now in linking Roman 13 with this passage on paying taxes to Caesar in Matthew 22, I am not bringing together two unrelated passages of Scripture. On the contrary the link is clearly made in the Bible itself in Romans 13. On taxation Roman 13 says:

"This is also **why you pay taxes**, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes."  
(Rom. 13:6,7)

Why do you pay taxes in Romans 13? Because the authorities are "God's servants" who "govern". Governing, as we have already seen, is doing you good and punishing evildoers. The context of Romans 13 permits no other conclusion. You only owe a government taxes when they govern. Beyond that you owe them nothing in the way of taxes.

By "you owe them nothing" I mean you are **not required by God**, to pay one cent of tax for anything beyond Caesar's God-given mandate. There are two reasons for this. First, God does not want us to fund tyranny. Tyranny is government iniquity. And without a doubt the worst tyranny in North America is legalized abortion. God would never ask us to pay for abortion. So Christians have a right to withhold their tax money on this issue. Francis Schaeffer, the Swiss American Theologian, also advocates tax protests over abortion. He said,

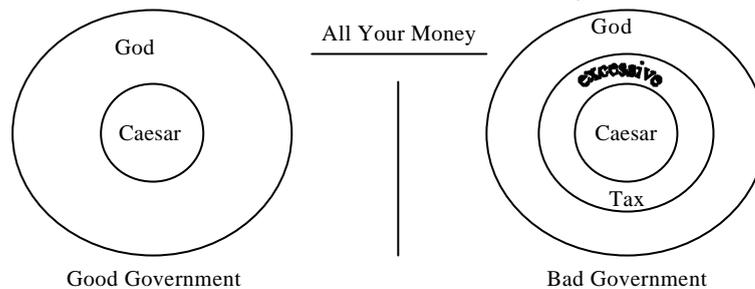
In our day an illustration for the need of protest is tax money being used for abortion. After all the normal constitutional means of protest had been exhausted, then what could be done? At some point protest could lead some Christians to refuse to pay some portion of their tax money. Of course, this would mean a trial. Such a move would have to be the individual's choice under God. No one should decide for another. But somewhere along the way, such a decision might easily have to be faced.<sup>2</sup>

Second there is another reason to refuse to pay taxes. The moment the government exceeds its boundaries it is hindering us from rendering to God what is God's. In other words government is robbing God. Let's look at the key verse again.

Give, therefore, to Caesar the things that are Caesar's and to God, the things that are God's (Matt 22:21)

Preachers use this verse almost exclusively to address the issue of government and taxation, but unfortunately fail to see it is also telling us something about God as well. Essentially it is telling us

what to do with our money and it gives us only two choices- give it either to God or government (taxes). Most Christians would think there are 3 possibilities for their money- taxes, God and their own needs. This, however, is not the Scriptural division in this passage. The division is God or government. Later on in this study we will see how our needs fit into this division. They are part of what we give to God. It is very important, however, to stick with the text's twofold division as only then can we see what happens when Caesar exceeds his God-given boundaries. Excessive taxation robs God. This is illustrated in the two diagrams below.



With only two choices it is more than obvious the moment Caesar exceeds his Roman 13 tax limits, he is taking from what belongs to God, that is, from what we are to give to God. It is theft pure and simple. When your taxes are 1/2 your income, government is a colossal thief. In fact there are no greater thieves than modern day governments and it is God they are robbing. King George III of England, the tyrant who caused the American Revolution, was an angel in comparison to the mafia chiefs who hold the office of President or Prime Minister in modern countries. In this regard the difference between us and the Colonial American Christians is we let government take our money while the Colonials revolted rather than permit governmental tyranny over their wallets.

Interestingly at Jesus' crucifixion he was accused of teaching tax evasion. Someone said,

"he opposes payment of taxes to Caesar", Luke 23:2

Was this a "false" accusation or was there some truth to it?

I think it is very obvious from this discussion that our responsibility to government in the area of taxation is limited to paying for government expenditures within the bounds established by God in Romans 13. And as you have no obligation to pay taxes for government's ungodly endeavors, you have no obligation to obey any ungodly law. That was really established in chapter 1. God only requires submission to government when it does you good and punishes evildoers. If a government makes spanking a criminal offense, are you as a parent going to obey them? As we saw a tyrant and his tyranny renders Romans 13 meaningless. And remember what tyranny is- a law or laws not instituted by God. Matthew 22 and Romans 13 have the same message- obey only a government's godly commands.

There is, however, under ungodly government such as Caesar's the additional question of resistance to its ungodly commands. And that really is the topic of the rest of this essay.

Here we will look at three examples of this resistance. First, Joseph and Mary clandestinely **outwit** Herod. Second, Mordecai in the book of Esther publicly refuses to honor Haman and finally Nehemiah organizes a revolution against the government. They are Biblical solutions to tyranny.

### **Joseph and Mary**

When the Wise men came looking for the Christ child, King Herod approached them and wanted to know where Jesus was to be born, so he could worship him. But as Herod's secret intent was to murder the baby Jesus, God warned the Wise men not to go back to Herod, but to go home a different route. And they did.

"When Herod realized that he had been outwitted by the Magi, he was furious..."  
(Matt. 2:16,NIV)

God also warned Joseph, so both he and his family fled. In this way they **outwitted** Herod. Here, then, is the first general rule of how you behave under tyranny. You **outwit** the tyrant. And that is how we must live under tyranny, be it a mild one like the British tyranny in the 13 Colonies or a dreadful one like Stalinist Russia. You know the tyrant is going to harm you, so you take steps to avoid the harm. Mary and Joseph fled. The Wise men went home a different route. And you and I do whatever it takes to protect ourselves from unlawful government.

Most of us cannot flee our countries like Mary and Joseph. So each one of us has to decide what we are going to do in our specific situations to **outwit** tyranny, to **outwit** the ungodly commands of government. There are many examples in the Bible of believers in various ways clandestinely "outwitting" tyrants. For example, Rahab outwitted the king of Jericho (Joshua 2:10-20); Ehud outwitted Eglon (Judges 3:12-36); and David outwitted Achish, the king of Gath (1 Sam. 21:10-15);and Paul outwitted the governor of Damascus (2 Cor.11:32, 33).

### **Mordecai and Haman**

Another example of resistance to authority is found in the book of Esther where Mordecai refuses to give honor to King Xerxes' highest official, Haman. And when you realize that honor and taxes are in the same category, according to Romans 13, you see this example of civil disobedience is equivalent to an individual tax revolt. Actually, it is an honor revolt. Romans 13 lumps together honor and taxes.

Give everyone what you owe him: If you owe **taxes**, pay taxes; if revenue, then revenue; if respect, then respect; if **honor**, then honor. (Romans 13:6,7)

God commands that we give taxes, honor and respect to rulers if it is owed to them. None of these, however, are automatic as this example from Esther proves.

King Xerxes honored Haman elevating him and giving him a seat of honor higher than that of all the other nobles. All the royal officials at the King's gate knelt down and paid **honor** to Haman for the King had commanded this concerning him. But Mordecai would not kneel down or pay him honor.

Then the royal officials at the king's gate asked Mordecai, "Why do you disobey the king's command?" Day after day they spoke to him, but he refused to comply...When Haman saw that Mordecai would not kneel down or pay him honor, he was enraged. Esther 3:1-5.

We are not told the reason, so far as I can determine, why Mordecai refused to obey the King's command to honor Haman, but it is clear from Haman's enraged response that Haman did not deserve Mordecai's honor and respect. It is obvious to all, I hope, that honor and respect must be earned and cannot be automatic (This is Matthew Henry's position: He quotes Romans 13, "honor to whom honor is due," in expounding this account of Mordecai and Haman). Payment of taxes are also not automatic for reasons we have already discussed.

Here, then, is a second approach to tyranny, namely refuse publicly to cooperate with ungodly laws. But there is considerable risk in this route. It could cost you your job, family, property and even your life. Had God not removed Haman, Mordecai would have hung and the Jews would have been destroyed. And unlike the situation of Mordecai the Scriptures are full of examples of those who suffered because they by faith refused to cooperate with evil. Here in Hebrews is the classic passage of those who suffered for their faith:

Others were tortured and refused to be released so that they might gain a better resurrection. Some faced jeers and flogging, while still others were chained and put in prison. They were stoned; they were sawed in two: they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated - the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground. These were all commended for their faith... Hebrews 11:35-39

Public resistance to tyranny through suffering is clearly the calling of some.

### **Nehemiah's Revolt**

Finally, there is the ultimate act of civil disobedience- organizing a revolution in response to tyranny. In Nehemiah 5 we see Nehemiah "setting a great assembly" against the nobles and officials during a famine. As a result of the famine many Jews had to mortgage their lands and sell their sons and daughters into slavery to pay for food and taxes. Usurious interest rates on borrowed money were also a factor of this oppression.

Now the men and their wives raised a great outcry against their Jewish brothers... saying "We are mortgaging our fields, our vineyards, and our homes to get grain during the famine...We have had to borrow money to pay the King's tax on our fields and vineyards...we have to subject our sons and daughters to slavery...we are powerless, because our fields and our vineyards belong to others." When I (Nehemiah) heard their outcry and these charges, I was very angry...I pondered them in my mind and then accused the nobles and officials. I told them, "You are exacting usury from your own countrymen!" (Neh.5:1-7)

And I (Nehemiah) set a great assembly against them. (Neh. 5:7 KJV)

The problem here as it turned out was solved peacefully, but not until Nehemiah "set a great assembly against" these usurious rulers. And that is exactly what the preachers did at the beginning of the American Revolution- set a majority of the Colonists against King George III and his Red-coat army of economic oppression. Now we are not told if the "great assembly" that Nehemiah set against the rulers was armed or not. Yet we know each citizen possessed weapons. The Bible said about those who built the walls,

Those who carried materials did their work with one hand and held a weapon in the other, and each of the builders wore his sword at his side as he worked. (Neh. 4:17,18)

In Jewish history armed revolt against tyranny was the norm. (See the book of Judges)

All three examples of civil disobedience- clandestine, public, and organized revolt are valid, as we shall see, in New Testament times.

### **The Question of Anarchy**

The moment you suggest disobedience to government there is a hue and cry about anarchy. But anarchy is when you disobey God and government. The word anarchy means no leader. If you are obeying God, you have a leader. All I am advocating is that you obey God. Government has a very limited authority and beyond this you have no responsibility to it, just to God. And true obedience to God will always include a proper obedience to government and Godly opposition to tyranny.

### **Summary**

When we have ungodly rulers, we obey only their godly commands and do our best to outwit their evil decrees. But we must obey their godly commands.

"Remind people to be subject to rulers and authorities, to be obedient"... (Titus 3:1)

Thus Romans 13 and Matthew 22 instead of being a problem for armed revolution actually support it and with these passages "out of the way" there is a tidal wave of Scripture in support of the Colonial Christian's revolt. The most obvious one is the right to bear arms that comes directly from the mouth of Jesus Christ. He said to his apostles

"If you do not have a sword, sell your cloak and buy one." Luke 22:36

### **Footnotes- Chapter 2**

1. Plass, E.M. What Luther Says p 591
2. Schaeffer, Francis, A Christian Manifesto p. 108  
ISBN 0-89107-233-0

## Colonial America - Very different from America Today

### Chapter 03 - The Church and Politics in Colonial America

The Bible, I believe, spells out the behavior and beliefs God expects from every individual and human institution. It has something to say about the five basic components of society- the individual, family, church, business, and even government or nations. But what preacher ever talks about the Biblical responsibilities and duties of government? The attitude of many if not most preachers today is, "Don't get involved in politics." So the church goes one way and the country goes another way. For example, the church is opposed to the homosexual life style, while the nation supports and protects it. Historically, however, the church has not always been silent on the matters of government.

During the American Colonial period, for example, evangelical preachers in New England told government what its boundaries and responsibilities were. These messages were called election sermons. The Bible for the Colonial Christians not only answered the question, "What must I do to be saved?" but the Bible was also a political textbook on good government. They looked to the Bible for the answer to such questions as

What is government?

What are an individual's rights?

What is the relationship between these individual rights and the responsibilities of government?

At what point does government cease and tyranny begin?

Does a Christian have a right to resist unlawful government?

And what the ministers learned from the Bible on government became the subject of election sermons. As a result the Colonial Christians knew their God-given rights, the boundaries of government and the necessity of revolution when these rights are denied. All of which laid the foundation for the American Revolution. The following quotations show very clearly the importance of these election sermons to the theological-political climate of New England.

Some of these election sermons discussed the government of the ancient Hebrews and its excellencies; many were theoretical, concerned with the origin and end of government; some dealt more particularly with their own charters and the dearly-won rights of Englishmen; some, with great freedom of speech, gave practical advice to the Assembly about well known evils and desirable laws; the majority discussed in greater or lesser detail the qualities and responsibilities of magistrates. Year after year the same themes were discussed...<sup>1</sup>

For a hundred years before the Revolution and year by year throughout the long conflict, these sermons dealt with matters of government. They were heard by large audiences of clergy and laymen... that very repetition through so many years must have driven the ideas and phrases home until they became part of the warp and woof of New England

thought... the small village pulpits rang throughout the year with the sentiments of the election sermons, ... they served as text books in politics, and thus the New Englander had become "enlightened in speculative and practical politics to a degree unknown anywhere else in the world."... "the common people of New England, by means of our schools, and the instructions of our able, learned, orthodox ministers, are, and all along have been, philosophers and divines in comparison of the common people in England, of the communion of the church there established. This is commonly said by those who have had opportunity personally to inform themselves"... That the election...sermons were widely distributed and read is evident from the frequent mention of them both by the laymen and clergy and by the numerous quotations in other sermons... <sup>2</sup>

Indeed, as one studies this everyday literature of the time, it becomes increasingly evident that the New England ideas of government were intimately connected with the interpretation of the Bible...The Old Testament furnished many illustrations of covenant relations, of the limitations placed upon rulers and people, of natural rights, of the divine constitution, etc. The New Testament gave authority for the liberties of Christians, for the relation of Christians to those in authority over them, and for right of resistance. <sup>3</sup>

How times have changed! Where evangelical pulpits once "rang throughout the year with the sentiments of the election sermons" serving as "textbooks in politics," today they are silent on the subject concentrating rather on a severely diluted message of salvation. The message of the Bible on the manward side is justice or salvation in the 5 areas mentioned above. This is evident when Matthew quotes Isaiah 42:1-4. Here Christ brings justice or salvation to nations as well as to individuals.

Here is my servant whom I have chosen, the one I love, in whom I delight: I will put my spirit on him and he will proclaim justice to the nations. He will not quarrel or cry out: no one will hear his voice in the street. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. In his name the nations will put their hope. Matthew 12:18-21

The passage among other things says that Christ "will proclaim justice to the nations" and "lead justice to victory." And I believe all this will happen as a result of "the nations" putting "their hope in his name." What nation today has put their hope in the name of Christ? None that I know of. But 18th century colonial America did. The Great Awakening - that massive revival in America (under George Whitefield and Jonathon Edwards)- resulted in over 75% of the population being both revived and becoming theologically sound Christians. And because the American revival, unlike its British counterpart, was untainted with theological confusion, God was free to take the revival to its logical Biblical conclusion and establish justice in the land via the American Revolution. And they got their freedom loving theology lock, stock and barrel from the Bible.

Liberty both civil and religious is the spirit and genius of the sacred writings. Rev. Ebenezer Pemberton, Massachusetts Election Sermon, 1710. <sup>4</sup>

### Footnotes Chapter -3

1. NEC & TAR, Baldwin, p.5
2. " " p.6
3. " " p.7
4. " " p.22

## Colonial America - Very different from America today

### Chapter 04 - The Great Awakening and the American Revolution

All the understanding of the theology of government, freedom and revolution on the part of the Colonial Christian could not by itself make the American Revolution successful. Here the Great Awakening enters the equation and adds the necessary ingredients for success. The vital connection between the Revolution and the Awakening was noted by Francis Schaeffer in his work "A Christian Manifesto." He said,

And we must not forget that Jonathon Kaufman was right when he wrote in the Wall Street Journal "...it was the Great Religious Awakening...that helped sow the seeds of the American Revolution." <sup>1</sup>

There were at least three seeds sown by the Great Awakening that impacted the political climate of America. First, the Awakening resulted in the 13 Colonies having a majority of its population Christian. Second, these Christians were different than the Christians in America today. They were all Puritan-Calvinists who because of their living faith were not afraid to stand up to authority. Third, there is no question that George Washington was as much a factor to the success of the Revolution as was the Colonial Christian who fought under his command. Let us then look in detail at these three fruits of the Great Awakening because without them the Revolution would not have succeeded.

The first requirement for success was a large number of armed Christians. The Awakening provided this. It was a massive revival throughout the Thirteen Colonies precipitated by the preaching of George Whitefield, Jonathon Edwards and others between 1734 and 1770. God revived 3/4 of the total population of 3 million. Without their involvement the war could never have happened, let alone triumphed. One author wrote,

In terms of population alone, a high percentage of the pre-revolutionary American Colonies were of Puritan-Calvinist background. There were around three million persons in the thirteen original colonies by 1776, and perhaps as many as **two-thirds** of these came from some kind of Calvinist or Puritan connection. <sup>5</sup>

Another author estimates the number at 75%.

About 75 percent of all Americans belonged to churches of Puritan extraction. When dissenting Protestants and Anglicans are combined, we find a religious composition in America that was 98.4 percent Protestant. <sup>6</sup>

And interestingly this same author says that a great number of Anglicans were Puritans or Puritan sympathizers- at least one half of the Virginian Anglicans. He says,

Thomas Jefferson reported in his Autobiography that by the time of the American Revolution three quarters of Virginia's population was dissenting Protestant. At least half of the members of the official Anglican Church were sympathetic to Puritan beliefs.<sup>7</sup>

Here is the same fact from the mouth of Jefferson, "The majority of our citizens were dissenters."<sup>8</sup> By "dissenters" the above authors meant Christians who "were of a Puritan-Calvinist background."<sup>2</sup>

Which brings us to the second great contribution of the Great Awakening to the American Revolution. Numbers alone don't win wars. There has to be a quality to those soldiers as well and that came from Puritan-Calvinism.

Their grandparents had all tasted religious persecution in England during the 17th century under England's Stuart kings- James 1, Charles 1, Charles II and James II. So some of these persecuted Christian's fled to North America to live and worship freely. Now in the 18th century the persecution was being sent across the ocean courtesy of George III through his Red Coat army and the Colonial Governors. Thus it was necessary to rebel against this tyranny. Biblically there was no alternative. And the faith of the majority of Colonial Christians including George Washington was determined by the message and beliefs of George Whitefield. His living faith in Jesus Christ as his Lord and Savior and his faith in all the truths of Scripture was imbibed by at least ¾ of the population. He wrote about his faith in Christ as follows:

This, however, is my comfort, 'Jesus Christ, the same yesterday, today and forever.' He saw me from all eternity; He gave me being; He called me in time; He freely justified me through faith in his blood; he has in part sanctified me by His Spirit; He will preserve me underneath His everlasting arms till time shall be no more. Oh the blessedness of these evangelical truths. These are indeed Gospel; they are glad tidings of great joy to all that have ears to hear. These, bring the creature out of himself. These, make him hang upon the promises, and cause his obedience to flow from a principle of love.<sup>2</sup>

And that evangelical faith was Biblical Calvinism. Whitefield said,

My doctrines I had from Jesus Christ and His Apostles: I was taught them of God...I embrace the Calvinistic scheme, not because of Calvin, but Jesus Christ has taught it to me.<sup>3</sup>

And Whitefield's version of Calvinism was also the faith of the Colonists and that faith put steel into the Colonial resolve to fight the British.

Please do not confuse these Christians with much of what passes for Calvinism today. They were different. The Eighteenth Century American Calvinists had been through the revival waters of the Great Awakening. They were converts and disciples of George Whitefield and Jonathan Edwards- believer's who walked with God, truly revived Christians. What were they like? I hope this quote of Edwards from the back of my mother's Bible puts some flesh and blood on these statistics and cold sounding words like dissenter, Puritan and Calvinist.

## Jonathan Edwards on Revival

Revival is not a special season of extraordinary religious excitement. Rather it is an outpouring of the Holy Spirit which restores the people of God to normal spiritual life after a period of corporate declension.

The Distinguishing Marks of a Work of the Spirit of God possessed five marks of genuineness: 1. it exalts Jesus Christ; 2. attacks the kingdom of darkness; 3. honors the Scriptures; 4. promotes sound doctrine 5. and involves an outpouring of love toward God and man." <sup>9</sup>

Revival for Jonathon Edwards not only produces Christians who love one another and their neighbor but Christians who "honor the Scriptures" and "promote sound doctrine." What the Colonial Christians believed made them men and women of courage and determination as well as loving and humble. George Washington was one such a Christian, a living example of a humble Puritan.

Because they were not just any kind of Christian but of a Puritan Calvinistic flavor it is necessary to look briefly at what they believed. For it is here we find the key to the difference between them and American Christians today. The fundamental reason why that revolution will never repeat itself in modern America in spite of the fact that a revolution-peaceful or armed- is desperately needed is because of the lack of doctrinal beliefs of modern Christians. By doctrines I mean Biblical truth that God burns on your heart leading to obedience.

You have obeyed from the heart that form of doctrine which was delivered you.  
Romans 6:17

Why was Whitefield a Calvinist? He said,

I embrace the Calvinistic scheme, not because of Calvin, but Jesus Christ has taught it to me. <sup>10</sup>

Modern evangelical Christians either hold very few doctrinal beliefs and certainly not Calvinistic ones or those few evangelicals who do hold to Calvinism do so for the wrong reasons. The only reason to hold any doctrinal belief is because God has taught it to you. In both cases the problem is the same. What is missing is

All thy children shall be taught of the Lord; and great shall be the peace of thy children.  
Is. 54:13

What you are taught of God impacts your life. Holding a true doctrine you were not taught of God is useless because it does nothing to change your life. The world has seen enough of dead Calvinism. For Whitefield the doctrine of election (predestination) was a living truth because we were chosen in Christ unto holiness.

Oh the excellency of the doctrine of election and of the saints final perseverance. I am persuaded, till a man comes to believe and feel these important truths, he cannot come out

of himself, but when convinced of these, and assured of their application to his own heart, he then walks by faith indeed...Love not fear, constrains him to obedience. <sup>11</sup>

To those of you who accept Calvinism, I ask "Did God burn on your heart the truths you hold so dearly? Do they impact your life?" To those of you who know little or nothing about doctrine, Whitefield says,

Let me advise dear Mr. H., laying aside all prejudice, to read and pray over St. Paul's epistles to the Romans and Galatians and then let him tell me what he thinks of this doctrine (predestination). <sup>12</sup>

And may none of us forget the purpose of doctrine. Whitefield said,

Oh, the excellency of the doctrine of election and of the saints final perseverance...he then walks by faith indeed...Love, not fear constrains him to obedience. <sup>13</sup>

Besides the truths of faith in Christ, election, and being taught of God, there were at least 4 other areas of Whitefield's faith that speak to the Church today. They are his humility, his zeal, his concern for revival, and the issue of free will.

Perhaps the most important quality for leadership is humility and true humility comes from a deep sense of sin and pardoning grace. The following six quotes let us into Whitefield's sinful inner self.

The searcher of hearts alone knows what agonies my poor soul has undergone since my retirement from the world...I groan daily...Dearest Redeemer, I come to thee, weary and heavy laden...the Lord has been pleased to withdraw from me and to permit Satan to send me a thorn in the flesh: Had I not known that my Redeemer liveth I must have sunk in despair. <sup>14</sup>

Oh, that God may give me to know myself...God has been pleased to let me see something of my own vileness...I have seen more and more how full of corruption I am...A mystery of iniquity that lay in my heart undiscovered, has been opened to my view. <sup>15</sup>

I am blind, I am full of self-pride and self-love...Oh, that these inner conflicts may purify my polluted, proud and treacherous heart...The remembrance of my past sins overwhelmed my soul, and caused tears to be my meat, day and night. <sup>16</sup>

A public life is attended with innumerable snares and a sense of my own unworthiness and unfitness so weighs me down that I have often thought it would be best for me to retire. <sup>17</sup>

But a sense of sin alone humbles no one without an awareness of the abundant grace of God in Jesus Christ.

A sense of my actual sins and natural deformity humbled me exceedingly; and then the freeness and riches of God's everlasting love broke in with such light and power upon my soul, that I was often awed into silence and could not speak...

Were I always to see myself such a sinner as I am...without seeing the Savior of sinners, I should not be able to look up. This latter part of the week, blessed be the Lord, He has restored me to the light of his countenance and enables me to praise Him with joyful lips.  
18

Perhaps, after humility, "enthusiasm" was the trait that marked him best. Sadly, "enthusiasm" was in the eyes of many the problem with the revival. But their opinions did not deter Whitefield. He said,

O, let us stir up the gift of God and with all boldness preach him to others...What Christ tells us by His Spirit in our closets, that let us proclaim upon the house top...

Speak till you can speak no more. Wait upon the Lord and you shall renew your strength. Though sometimes faint, yet still pursue. Up and be doing and the Lord will be with you.<sup>19</sup>

I heartily pray God that you may be burning and shining lights.<sup>20</sup>

Ask yourselves again and again, whether you would preach for Christ if you were sure to lay down your lives for so doing...

I love those that thunder out the Word. The Christian world is in a deep sleep! Nothing but a loud voice can awaken them.<sup>21</sup>

And an urgency about the message accompanied his zealous preaching.

Put them in mind of the freeness and eternity of God's electing love and be instant with them to lay hold of the perfect righteousness of Jesus Christ by faith. Talk to them, oh, talk to them, even till midnight of the riches of His all sufficient grace. Tell them, oh, tell them what he has done for their souls and earnestly He is now interceding for them in Heaven...Press them to believe on him Immediately! Intersperse prayers with your exhortations, and thereby call down fire from heaven, even the fire of the Holy Ghost.<sup>22</sup>

Where is such zeal and urgency today in the Church? Then there is his concern for revival:

Oh for a revival of true and undefiled religion in all sects whatsoever...God, make me an instrument of promoting it.<sup>23</sup>

Without revival our Western civilization is doomed. Finally there is the issue of free will. Here Whitefield comes out solidly on the side of the Reformers and in line with his own Church's articles of faith. In commenting on a very helpful book he read entitled "The Preacher" Whitefield said,

Here are such noble testimonies, given before that University, on justification by faith only, the imputed righteousness of Christ, our having no free will etc., that they deserve to be written in letters of gold.<sup>24</sup>

In two other places he wrote,

It is sweet to know and preach that Christ justifies the ungodly...Till convinced of these truths you must own free will in man, which is directly contrary to the Holy Scriptures and the articles of our Church.<sup>25</sup>

...who shall most debase man and exalt the Lord Jesus. Nothing but the doctrines of the Reformation can do this. All others leave free will in man and make him, in part at least, a Savior to himself...I know Christ is all in all. Man is nothing: he hath a free will to go to hell, but none go to heaven, till God work in him to will and to do of his good pleasure.<sup>26</sup>

The vast majority of the Colonial Christians and their preachers were in their beliefs and practice images of Whitefield.

Finally, the American Christians could not have won without Washington, and he could not have won without them. And what was it that made Washington such an outstanding leader? One historian put it this way,

The noblest, the most efficient element of his Character was that he was a humble earnest Christian.<sup>4</sup>

So Washington and most of the rest of Colonial America were all in varying degrees products of the Great Awakening. And as we will see in the next chapter even non-Christians like Jefferson and Franklin were heavily influenced.

We will conclude this section with some quotes of his that reveal his humble Christian faith. Here is George Washington at prayer.

Pardon, I beseech thee, my sins, remove them from thy presence, as far as the east is from the west, and accept me for the merits of thy son Jesus Christ...<sup>27</sup>

I acknowledge and confess my guilt, in the weak and imperfect performance of the duties of this day. I have called on thee for pardon and forgiveness of sins but so coldly and carelessly, that my prayers are become my sin and stand in need of pardon. I have heard thy holy word, but with such deadness of spirit that I have been an unprofitable and forgetful hearer...<sup>28</sup>

Thou mad'st me at first and hast ever since sustained the work of thy own hand; thou gav'st thy son to die for me; and hast given me assurance of salvation, upon my repentance and sincerely endeavoring to conform my life to his holy precepts and example... I have sinned and done very wickedly, be merciful to me, O God, and pardon me for Jesus Christ sake...<sup>29</sup>

How shall I address myself unto thee, I must with the **publican stand** and admire at thy great goodness, tender mercy, and long suffering towards me...<sup>30</sup>

Because of his daily repentance the Cross of Christ had to be central to Washington's day-by-day walk. He prayed,

O blessed Father, let thy son's blood wash me from all impurities, and cleanse me from the stains of sin that are on me.<sup>31</sup>

Putting it simply these American Puritans were humble people. You can draw no other conclusion.

And finally there was steel in their resolve to defeat the British because these Calvinists saw themselves as

a chosen generation, a royal priesthood, a holy nation, a special people, that (they) should show forth the praises of him who hath called (them) out of darkness into his marvelous light. (1 Peter 2:9)

They were called, chosen of God. In the eyes of God they were in Christ and thus special people. With their faith in Jesus their King, they went forth and battled George III. No nation on earth could defeat the British. They had just defeated the French. Yet the lowly Colonial Calvinist, with his faith in an all-powerful God and his musket in his right hand, brought the mighty military forces of England to their knees. In Colonial eyes God won. It was his arm that saved them, that pushed down their enemies. And they sang, "Praise your name forever"

Where is such faith today? What pulpits ring with justification by faith alone? What modern Calvinist tells his congregation to abide in God's presence by standing daily on the righteousness of Christ alone - the doctrine of Justification by faith. Where is the preacher who walks by faith and encourages his people to so walk? "The just shall live by faith," said the apostle Paul. When did you last hear predestination mentioned from the pulpit? Yet these truths rang from Colonial pulpits. The church needs to be awakened from its sleep. We need another great awakening. But there are no Jonathon Edwards or George Whitefields on the horizon. Meanwhile the politically correct pagans continue to make huge inroads into our dying Christian culture bringing the coming "democratic dictatorship" closer and closer with each passing day.

#### Footnotes - Chapter 4

1. Schaeffer, Francis, "A Christian Manifesto" p. 67  
ISBN 0-89107-233-0
2. Dallimore, A, "George Whitefield", vol. 1, p. 406
3. Ibid. p. 406
4. Johnson, William, "George Washington – the Christian", p. 260
5. Kelly, Douglas, "The Emergence of Liberty"  
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6. Hart, Benjamin "Faith and Freedom" p. 337  
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7. Ibid p. 151
8. Ibid, p. 341
9. Mother's Bible
10. Dallimore, A., "George Whitefield", Vol. 1, p. 406
11. Ibid. p. 407
12. Ibid. p. 406
13. Ibid. p. 407
14. Ibid. p. 401
15. Ibid. p. 401, 402
16. Ibid. p.402
17. Ibid p.403
18. Ibid. p.404
19. Ibid. p. 398
20. Ibid. p. 399
21. Ibid. p. 400
22. Ibid. p. 408
23. Ibid. p. 400
24. Ibid. p. 405
25. Ibid. p. 406
26. Ibid. p. 407
27. Johnson, William, "George Washington – The Christian", p. 25
28. Ibid. p. 25
29. Ibid. p. 28
30. Ibid. p. 30
31. Ibid. p. 31

## **PART B**

Now we come to the purpose of this book namely the Christian Theology of revolution. At the heart of the American Revolution was the Declaration of Independence. It is the justification for that revolution. For Christians to enter that war they must have agreed with it. And they did, as it is a very accurate statement of the Biblical teaching on revolution. So we are going to use the Declaration as an outline for Part B and at the same time prove its Biblical truthfulness.

The Declaration is as brief a statement of the Christian position on revolution as you can find. Jefferson succinctly states this theology in three brief paragraphs. And the purpose of this book is to declare this revolutionary theology in a more detailed and Biblical manner.

### **Chapter 05 - The Declaration of Independence - A Christian Document**

Perhaps the most amazing document of the American Revolution is the Declaration of Independence, especially three paragraphs at the beginning which state, I believe, the theology of that revolution. I say it is an amazing document because on examination it turns out to be a thoroughly Christian statement - even though it was penned by Thomas Jefferson, an unbeliever. And for a Christian the American Revolution stands or falls on this theology. Is it Christian or something else? The Word of God alone can answer that question.

#### **Three Paragraphs of the Declaration of Independence**

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed

That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government...Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes;... But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security-

In these three paragraphs the Declaration sets out the following theology which I believe can be divided into four basic statements:

1. that all men are created equal

2. that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness...

3. that to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed

4. that whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new government...but when a long train of abuses...evinces a design to reduce them under absolute despotism, it is their right...to throw off such Government.

Now what the Declaration is saying in simple English is this: God has given all his creatures a set of rights which no one is to take away and which conversely his creatures are under no circumstances to surrender. (This is the meaning of unalienable) The sole purpose of government is to guarantee these rights. And when government fails to do this it is to be replaced by force if necessary because the origin of all governments is the people. Thus the United States is built on a philosophy of revolution. At its heart are these unalienable rights such as life, freedom and private property which are fundamental to being a human. The ultimate responsibility for protecting these rights lies with the individual citizen. If he will not stand up and fight for these rights in the spirit of Patrick Henry, then government will always take them away. At the time of the Revolution the people stood up. Today, almost no one will stand up and government takes them away one by one. It is called political correctness. You can add up on one hand the number of North Americans who are willing to act on Patrick Henry's famous cry, "Give me liberty or give me death." The cry of apathetic North Americans is, "Give me slavery so long as I can pursue my pleasures."

Before I look into the Declaration's Theology of revolution in relation to Christianity, I want to dispense with the commonest objection leveled at the Declaration by unthinking Christians. Some say, "It cannot be a Christian document as Thomas Jefferson, a rationalist and an unbeliever, wrote it." First, the truth of the matter is none of the ideas in it originated with Jefferson. They all came from the Puritan Christian culture of the Thirteen Colonies. Historian Alice M. Baldwin says,

For generations the ministers had kept alive the doctrines of the seventeenth century and had presented them to their people, now in one guise, now in another...

No single idea was more fully stressed, no principle more often repeated, through the first sixty years of the eighteenth century, than that governments must obey law and that he who resisted one in authority who was violating that law was not himself a rebel but a protector of law...

Perhaps the class most concerned with these theories before 1763 was the clergy...

There is not a right asserted in the Declaration of Independence which had not been discussed by the New England clergy before 1763. The significance of this background of Revolutionary thought has never been adequately appreciated. Historians have

sometimes believed that these theories were exotic and were foisted upon the people by a few book-learned political leaders when the Revolutionary ferment began...<sup>1</sup>

Historian and Harvard professor Perry Miller says,

Rationalism was never so widespread as liberal historians, or those fascinated by Jefferson, have imagined. The basic fact is that the Revolution had been preached to the masses as a religious revival, and had the astounding fortune to succeed.<sup>2</sup>

Second it turns out that Jefferson was chosen to write the Declaration because of his writing skills. The World Book Encyclopedia says about him,

He was not a brilliant speaker, but proved himself an able writer of laws and resolutions. Jefferson often showed a talent for clear and simple English that the more experienced legislators recognized...Congress appointed a committee to draw up a declaration of independence...The committee unanimously asked Jefferson to prepare the draft and approved it with few changes.<sup>3</sup>

The truth about the Declaration of Independence is this. The Puritan preachers of the 17th and 18th centuries in Colonial America developed from the Bible a political philosophy of government and revolution which Jefferson with considerable literary skill boiled down to a few short paragraphs.

Third, the fallacy that is spread by some people is that the rationalists such as Jefferson, Franklin, and Paine adversely influenced the Christians in Colonial America to revolt against their lawful government (Great Britain) in total violation of Romans 13 and form a constitutional democracy separate from Great Britain. We have dealt with the issue of Romans 13 and proved that the source of the ideas of the revolution was the Christian clergy and not rationalism. The question here is "who influenced whom?" Did the rationalists influence the Christians or did the Christians influence the rationalists? Read the following 4 quotes of two colonial leaders and decide for yourself.

1. Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God.<sup>4</sup>

2. Do we imagine we no longer need His assistance?... if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the Sacred Writings, that except the Lord build the House, they labor in vain that built it.<sup>5</sup>

3. Man will ultimately be governed by God or by tyrants.<sup>6</sup>

4. Whoever shall introduce into public affairs the principles of primitive Christianity will change the face of the world.<sup>7</sup>

Without knowing the authors of the above 4 quotes you would assume that they were Christians. But they were not. The first quote was Thomas Jefferson and the other three were Benjamin Franklin. So who influenced whom?

In the rest of the book I will use the theology of the Declaration of Independence as my general outline. We will begin with the equality of man, followed by man's universal rights, and then we will see government as the protector of these rights, concluding with man's right of revolution against tyranny. And as we do it will become abundantly clear that the Declaration of Independence is a thoroughly Christian document.

#### **Footnotes - Chapter 5**

1. Baldwin, Alice., *The New England Clergy and the American Revolution*, p. 168-170, Duke University Press, Durham, N.C., 1928
2. Schaeffer, Francis, *A Christian Manifesto*, p. 128, ISBN 0-89107-233-0
3. World Book Encyclopedia, 1974, Volume J-K, p.60, 61.
- 4, 5, 6, 7. Quoted in "Faith and Freedom Sentinel", Vol. 4, Number 2, February 2002, p. 3, 5.

## Chapter 06 - "All men are created equal..."

Men and women, black and white, handicapped and whole are all the same - equal in the eyes of God. And he created them equal in at least two ways - physically and spiritually.

Physical equality means there is no essential difference between a black man, a white man and a Chinese woman. Although there are obvious differences between men and women, we all belong to the same family - human beings. We all have the same blood.

"He has made from **one blood** every nation of man" (Acts 17:26)

This is an important truth. Wherever it has been denied, slavery, genocide and all their attendant evils have sprung up. Look at Nazi Germany. And in spite of the Declaration of Independence's ringing statement of equality, slavery in the southern colonies was a thriving institution. Why? Because in the South most people "believed that the Negro occupied a place in life somewhere above the animal, but also somewhat below the human."<sup>1</sup> One of the few voices that raised a cry against blacks as subhuman was George Whitefield, the 18th century evangelist who preached in all 13 colonies during 7 visits to America. He addressed this problem head on in a controversial letter to the inhabitants of Maryland, Virginia and North and South Carolina saying,

Think you, your children are in anyway better by nature than the poor Negroes? No! In no wise! Blacks are just as much and no more, conceived and born in sin, as white men are; and both, if born and bred up here, I am persuaded, are naturally capable of the same improvement. And as for the grown Negroes, I am apt to think, that whenever the Gospel is preached with power among them, many will be brought effectually home to God.<sup>2</sup>

It was not well received, needless to say. Now it must be noted that Whitefield used slaves at his orphanage in Georgia. However, not because he wanted to, but because he was economically forced to. All Whitefield's life that orphanage was a huge financial burden on his back. He even went into debt to support it. And had the wealthy white Americans given generously to the orphanage, Whitefield would have been freed of this burden and not needed slaves. The wealthy Christians should have heeded Christ's words and given to his orphanage.

I was hungry and you fed me...  
I was a stranger and you took me in,  
I was naked and you clothed me. Matt 25: 35,36.

Before we judge Whitefield on the slavery issue we need to remember that it was not for nothing that Whitefield was called, "The first great friend of the American Negro."<sup>3</sup> That could not be said of Washington or Jefferson who also owned slaves. Yet both of them saw the contradiction between slavery and equality. And Washington, to his credit, freed his slaves in his will. Yet it would be another 100 years before slavery in America was resolved. And as one looks at American history from Colonial time to the present day one could seriously question if the United States of America has ever fully experienced the equality of man. Or any other nation for that

matter! So the opening statement of the Declaration is really an ideal you constantly strive for. And America has achieved equality about as well as any other country on earth.

There is another way other than the physical realm in which all men and women are equal. They are created in the image of God. God's image is an indelible stamp on all men that was not erased even by the fall.

So God created man in his own image; in the image of God He created him; male and female He created them. Genesis 1:27

From the passage it is clear that male and female are made equal as they are both created in God's image. Now God's image is the subject of much of this book and thus the concept of equality will become clearer as we proceed. Suffice it now to say that bearing God's image and being made from one blood are where man's essential equality lies.

Now obviously when Jefferson wrote "all men are created equal," he probably did not mean it to include all that I have mentioned above. Yet in this and all portions of the Declaration Jefferson was reflecting the view of a very Christian culture.

#### **Footnotes - Chapter 6**

1. "George Whitefield", Arnold Dallimore, V.1, p498
2. " " " V.1, p494
3. " " " V.1, p509

## Chapter 07 - "Unalienable Rights" and the image of God

**All men are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.**

The Declaration of Independence states that God gave man a certain set of unalienable rights and lists three of them- "life, liberty and the pursuit of happiness." The purpose of the next few chapters is to discover from the Bible what those rights are and why they are unalienable. To do this it will also be necessary to understand the image of God in man as there is a direct connection between imaging God, and exercising your God-given rights.

In this chapter, then, we will look first at the unalienability of man's rights, second our responsibility to image God in the smallest details and finally we will list those unalienable rights that are necessary to image God.

### God-Given Rights are Unalienable

Rights and responsibilities go hand in hand. Every right brings responsibilities and every responsibility necessitates rights. The relation between rights and responsibilities is obvious. For example, the Bible teaches that parents must discipline their children and this discipline includes corporal punishment. It is an unavoidable responsibility. The absolute necessity of using corporal punishment in raising children means that it is also a right. What I must do before God I have a right to do. Corporal Punishment is absolutely necessary because first God commands it and second children need it. You can clearly see both these ideas in the following verses.

Foolishness is bound up in the heart of a child. The **rod of correction** will drive it far from him. (Proverbs 22:15)

Do not withhold correction from a child. For if you **beat him** with a rod he will not die. **You shall beat him** with a rod and deliver his soul from **hell**. (Proverbs 23:13, 14)

Foolishness lies in the heart of a child and the only cure is the rod of correction. Thus children need corporal punishment. God also commands it. "You shall beat him." This does not mean that every child needs to be beaten. Some do and some do not. I did and never got a beating with a rod and I fault my father for this. God's command and a child's need means corporal punishment, be it mild or severe, is a right, a parental right. But politically correct governments and courts want to take away this right by criminalizing all forms of corporal punishment. And wherever corporal punishment is criminalized we have another example of governments on the one hand taking our rights and citizens on the other hand surrendering their rights. As we shall see both are equally wrong, which brings us to the unalienability of rights.

The Revolutionary war happened only because Colonial American's understood very clearly that rights were unalienable something modern man has completely lost sight of. When Jefferson called rights unalienable he meant two things. First, no one must take them away and second, no one should give them up. Patrick Henry summed all this up when he shouted, "Give me liberty or

give me death." He was saying, "Don't try to take my liberty because I will fight to the death for it." And George III proceeded to try to take Patrick Henry's liberty and the Colonial Americans fought back and won. Where is this spirit today? Nowhere that I can see in North America. Governments take rights and few fight back. Even the great Thomas Jefferson did not have this courageous spirit. When the war started in 1776, he went home to farm his property.

At the heart of the war, then, was this unalienability. I have rights, and governments must not take them away. If they try, then I must fight to keep those rights. Man must never surrender his rights. That was and is the message of the American Revolution. That was and is the message of the Bible. When George III decided by a series of taxes to eat away at their rights, the Colonists led by their preachers resisted. George III was determined to fight. There was pushing and shoving. Finally someone fired a shot. The rest is history.

The second point we need to make is the Biblical requirement to image God necessitates rights. And as the responsibility to image God is all encompassing so are the accompanying set of rights. There are rights in every area of life and all are unalienable. And with these rights we image God. We will look at first our responsibility to image God and all that entails. And then second, the necessity of rights to do this.

Being created in the image of God is the single most important fact about men and women. The Bible says,

Let us make man in our image, in our likeness...So God created man in his own image; in the image of God he created him; male and female he created them. Genesis 1:26,27

This responsibility is repeated in the New Testament. We are to image Jesus Christ,

For those he (God) foreknew, he also predestined to be conformed to the image of his Son. Ro. 8:25

Christ, who is the image of God 2 Cor. 4:4

Clearly our responsibility is to be conformed to the image of Christ who is the image of God. And we conform by imaging him. What part of our lives is to reflect Christ and what part is not? Obviously, every part. And lest there be any question about it, it is spelled out very clearly in Scripture. Even in the most mundane things of life we are to image God. This becomes obvious when we note the connection between the image of God and the glory of God in the following verses:

A man ought not to cover his head since he is the image and glory of God (1 Cor. 11:2)

But we all, with unveiled faces, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Cor. 3:18 NKJV)

The glory of Christ who is the image of God. 2 Cor. 4:4

His Son...who being the brightness of His glory and the express image of His person.  
Heb. 1:3

In these verses the image of God and the glory of God are so closely connected that they are essentially the same thing. To glorify God is to image God and to image God is to glorify God. This last verse will establish that this responsibility extends to every area of our life, even to the smallest details.

Therefore whether you eat or drink or whatever you do, do all to the glory of God.  
(1 Cor. 10:31)

Thus even in eating or drinking we are to image or glorify God.

The responsibility to glorify or image God in everything means we have rights in every area and Government must not do anything to interfere with these rights. One example we used above is corporal punishment. First, it is a command of God which I must obey. And second, corporal punishment images God. God disciplines us as his children and we in turn must discipline our children. Thus it is an unalienable right with which government must not interfere and for which we must fight to maintain. But all governments now interfere with this right and it is their intention along with the courts, I believe, to nibble away at this and all our God-given rights. Tragically apathetic citizenry both Christian and non-Christian rarely stand up in defense of their rights. And defense of rights was what the American Revolution was all about.

As we look at the many rights of man we are really looking at the details of the image of God in man. Here rights and responsibilities merge. And we do not have to look far as most of them are all spelled out in Genesis 1 & 2, especially chapter two. Here below are our rights as they appear in the Bible before the fall and because of this they are written on the hearts of all men. One does not need to be a Christian to know them.

They are the right to:	Genesis
1. rule over the animals and nature	1:26,28,30
2. marriage and large families	1: 27,28,2:18,22-24
3. food	1:29;2:9
4. rest & recreation	2:2,3
5. life	2:7
6. own property	2:8,12,15
7. beauty	2:9
8. unique and purposeful work	2:15,19
9. protection	2:15
10. freedom-physical & spiritual	2:9,16,17;3:8,22-24
11. a moral society	2:17

Now as you look at this list of 11 items and think about them, they include all the essentials of a happy life, "the pursuit of Happiness" as the Declaration so eloquently says. And a happy life is what God strongly desires for humans according to Jonathon Edwards. One historian commenting on Edwards thought put it this way.

For Edwards the happiness of the saints was a common theme...the happiness of the saints, he often remarked, is the intention of the Creator. God created human beings for happiness and delights in their happiness. Early in his private notebooks he wrote that their happiness was the highest end of creation <sup>1</sup>

Through imaging God happiness comes.

Our next task is a big one, namely, to examine each one of these rights and responsibilities. In doing so we will be developing the image of God in all its detail for imaging God means exercising your God-given rights and responsibilities. There are then four questions we must address as we determine whether the above 11 rights are genuine God-ordained rights. They are,

- (1) Is it a promise? I have a right to all that God promises me.
- (2) Is it a command of God and therefore a responsibility? Every responsibility is a right.
- (3) How does it image God? Imaging God is an essential right.
- (4) Has God given it to me? I have a right to all that God has given to me.

Our first right, not surprisingly, is freedom.

#### **Footnotes Chapter 7**

1. McDermott, Gerald R., One Holy & Happy Society p. 68, 69.

## Chapter 08 - "Unalienable Rights" - Freedom

### Life, Liberty and the Pursuit of Happiness

#### Freedom

God is free and we must image this. His freedom is expressed in this verse.

"But our God is in heaven. He does whatever He pleases." Ps. 115:3.

To image this freedom we also must be free, free to please Him. And God has created us free. "You are free" Gen. 2:16, NIV. When God says this, he is stating a right as freedom is a gift.

The most fundamental right of all, I believe, is freedom. I think this is plain from the teaching of Christ when he said,

If you hold to my teaching, you are really my disciples. Then you will know the truth and the truth will make you free...So if the Son sets you free, you will be free indeed.  
(John 8:31,32,36)

Our trouble with this passage is that we apply it only to the realm of the spirit, to our personal relationship with God and not to the rest of life. That is because modern day evangelicals are pietists-closet Christians- and we need to be delivered from this closet view of Christianity. A full blown view of the image of God in man will help us do this. It will cause us to see that we must image God in every little detail of life necessitating true freedom everywhere-religious, political and economic.

We will come back to this statement of Christ on freedom in the gospel of John at the end of our discussion on the rights of man. A full discussion on our rights is necessary to establish that the freedom Christ was talking about in the above passage, was not just spiritual freedom, but freedom in every area of life. At this stage we will look at freedom in the declaration in Genesis 2 "You are free" and then the necessity of freedom of religion to express publicly certain aspects of Christianity such as evangelism.

The first three words God spoke to Adam was "You are free" (Genesis 2:16 NIV) Does that not say something? Anthony Hockema who wrote an outstanding book on the Image of God says,

"To be a person...means to possess freedom" <sup>1</sup>

Sadly today we have a perverted view of freedom. To us it means the freedom to drive to the cottage any weekend we please or the freedom to watch as much TV as we want. That is selfish

freedom- the freedom to do as you please. For Adam, however, the statement "You are free..." meant just the opposite namely, the freedom to please God. Hoekema says,

True freedom...is the ability to do what is pleasing to God. <sup>2</sup>

As we have seen already, Christ is the perfect image of God and he said, "I always do those things which please him." (John 8:29) The theme song of truly free person is "that we may please him in every way" (Col. 1:10). This is our Christian Liberty. And this literally images Him.

### **Christian and Civil Liberty**

When God said to Adam "You are free" what did he mean? The answer becomes crystal clear when you see what he was free to do.

You are free to eat from any tree in the garden. Genesis 2:16

Except one. Now the garden had three kinds of trees.

And the Lord God made all kinds of trees grow out of the ground-trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. Genesis 2:9

The three kinds of trees were:

1. trees that were good for food and pleasing to the eye
2. the tree of life
3. the tree of the knowledge of good and evil.

Adam was free to eat from the first two but not the latter as it was the tree of death. This implies freedom within boundaries, boundaries which God alone sets.

From the tree of life and the trees that were good for food, he received two different kinds of nourishment. The tree of life nourished his spiritual life and the trees that were good for food nourished his physical life. And before the fall proper nourishment brought freedom - civil and spiritual.

So when God said, "You are free to eat...of the tree of life," he meant Adam was free to nourish his spiritual life. And it is no different with us. Just as Adam ate from the tree of life, we must eat the bread of life, Jesus Christ, if we wish to be free to walk with God. Christ said,

I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. (Jo 6:51)

holding fast to the Head (Christ), from whom all the body nourished and knit together... grows with the increase which is from God (Col. 2:19)

We will call this Christian freedom- the freedom to image God in the spiritual realm. And it comes from proper spiritual nourishment, feeding on spiritual food- the bread of life, our Lord Jesus

Christ. As Cranmer said in the Prayer Book, "Feed on him in thine heart by faith with thanksgiving."

The same applies to our physical life and all its activities. Here God intended us to be free as well. So when God said to Adam, "You are free to eat...of the trees that are good for food," He meant he was free to nourish his physical life so that he could freely perform all the activities that accompany it- work, family, dominion over nature, rest and recreation- the 11 activities listed above. Freely performing these activities is civil liberty. If Adam did not nourish himself from the "trees that were good for food," he would be weak physically and not able to glorify God properly in his God-given activities. He would not have had the energy and thus would gradually lose his freedom. I repeat "proper nourishment brings freedom," both spiritual and physical. The most extreme example of improper nourishment is starvation. People who are starving are not free at all. They can't work, raise their families, or enjoy the beauty of God's creation. As we sometimes see on television, they just lie on the ground covered in flies. Proper physical nourishment makes Adam's civil liberty possible.

Someone might say, "I agree that spiritual nourishment brings Christian freedom, but is it not a bit far fetched to suggest physical nourishment brings civil liberty?" Not at all. How free is the drug addict, or the alcoholic? Or the smoker for that matter? How free is a 9 year old boy who has not eaten all day? If you are addicted to alcohol or drugs, you are not free, but a slave to your bad habits, your improper nourishment. Until the 9 year old boy satisfies his hunger, he is not free to do much except go after food. He is a slave to hunger. Would that we were all hungry 9 year olds in our relation to God! And in the case of Adam before the fall only one thing hindered his civil liberty and that was proper nourishment. After the fall there are a multitude of hindrances to civil liberty.

### **Christian, Religious and Civil Liberty- Inseparable**

Now our Christian liberty involves certain activities such as prayer, Bible reading, fellowship, worship, and evangelism to mention a few. Some of these activities such as the last two-worship and evangelism-take place in the public domain. So Christian liberty demands certain civil freedoms, such as, freedom of movement, speech, and association. And the Bible clearly teaches these freedoms as rights. Here are some obvious examples. Moses said to Pharaoh,

This is what the Lord God of Israel says, "Let my people go, so that they may hold a festival to me in the desert. " (Exodus 5:1)

God was saying,

Give my people their civil liberty- "Let my people go...(to) the desert"- so that they may express their spiritual liberty-" a festival to me."

I think it is significant that it is God who is demanding his people have these rights- the freedom of movement, speech and association. Freedom of worship necessitates free association. The people of Israel must leave the Egyptians to worship. Another example is in the New Testament where Christ commanded,

**Go out** quickly into the **streets** and **alleys** of the town and **bring in** the poor, the crippled, the blind and the lame... **Go out** to the **roads** and **country lanes** and **make them come in.** (Luke 14: 21,23)

Here we see freedom of movement and speech- civil liberties absolutely necessary to preach the gospel, a spiritual responsibility. And to repeat the obvious, preaching the gospel is the demand of God which we must obey. The Rulers of the Jews commanded Peter and John,

not to speak or teach at all in the name of Jesus. But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard." (Act 4:18-20)

Thus they defied the Jewish leaders by exercising their right to freedom of speech. In the very next chapter the High Priest ordered the Apostles to cease preaching the gospel. He said,

We gave you strict orders not to teach in this name. Yet you have filled Jerusalem with your teaching. Acts 5:28

To which Peter replied,

We must obey God rather than men. Acts 5:29.

How far would the Apostle Paul have gotten with the gospel if he had not had full freedom to move, speak, and associate. Lose your civil liberty and you have lost part of your Christian liberty- its public expression.

Christ's whole public ministry demanded freedom- to move, speak and associate- Roman civil liberties.

His earthly ministry of three years where he lived a perfect life, teaching and healing the multitudes could not have happened without these freedoms. From the time of his baptism to his crucifixion Christ was free to speak the truth, to, when necessary, associate only with his disciples and to go any place seeking the lost. And he fully exercised these freedoms. Luke says this about Christ,

Now it came pass...that He went **through every city and village preaching** and bringing the glad tidings of the kingdom of God. (Luke 8:1)

That public ministry was absolutely necessary as a foundation for the crucifixion. Christ could not have come to earth to a country which denied these rights. How long would Christ's public ministry have lasted in Communist Russia- one day or two? Perhaps this is the strongest argument in the entire Bible for the unalienability of civil liberty. With no freedom of movement, association and speech, Christ could not have taught and lived the life that he did. It would have been a very imperfect expression of that life compared to what really happened. And was not that life a necessary precursor to his crucifixion and resurrection. If we are to image him then, we have a right to the same freedom he had.

### **Christian and Religious Liberty**

At this point there are two terms we must distinguish- Christian liberty and religious liberty. The former comes from a living relationship with God the Father through Jesus Christ and expresses itself in prayer, Bible reading and evangelism while the latter is freedom of all religions. The Colonials lumped together Christian liberty and freedom of religion under one heading-religious liberty. They correctly believed as long as you have true freedom of religion you guarantee Christian liberty.

I think it is the plain teaching of the New Testament that the church is to preach the gospel within the confines of freedom of religion and win people from other religions by the power of the gospel and not by force. Freedom of religion is clearly implied throughout the book of Acts. One obvious example.

In Acts 17 when Paul went to Athens, "the city was given over to idols." What did he do?

He reasoned in the synagogue with the Jews and the Gentile worshippers and in the marketplace. ( Acts 17:17)

Now Paul could have begun by smashing the idols. Instead he reasoned with them.

Men of Athens, I perceive that in all things you are very religious for as I was passing through and considering the objects of your worship, I even found an altar with this inscription TO THE UNKNOWN GOD. Therefore, the one whom you worship without knowing, him I proclaim to you

This is a perfect picture of what the Colonial Christians meant by religious freedom - Paul standing on Mars Hill proclaiming the Christian faith while surrounded by all these idols to different gods. Here all religions were free to compete including Christianity. And true Biblical preaching will win every time.

It is more than clear then from the above that the Christian church needs civil liberty. And more liberty than just freedom of movement and speech. Also freedom of association- the freedom to worship with whom you please and exclude whom you please. Moses in the wilderness was an illustration of this. Thus true religious liberty necessitates full civil liberty and the Colonials recognized this connection.

Jonathon Edwards, who died 18 years before the American Revolution, clearly saw the connection. Gerald McDermott, a scholar on Edwards, believes Edwards would have been sympathetic to the Revolution. He says,

(Edwards) probably would have supported the "sacred cause of liberty" since he believed that civil liberties were inextricably linked with religious liberties, and that preservation of liberties was worth fighting for." <sup>3</sup>

So religious and civil liberty are "inextricably linked." You cannot infringe on one without infringing on the other. Ebenezer Pemberton in a Massachusetts election sermon in 1710 summed up the Biblical position when he said,

Liberty both civil and religious is the spirit and genius of the sacred writings. <sup>4</sup>

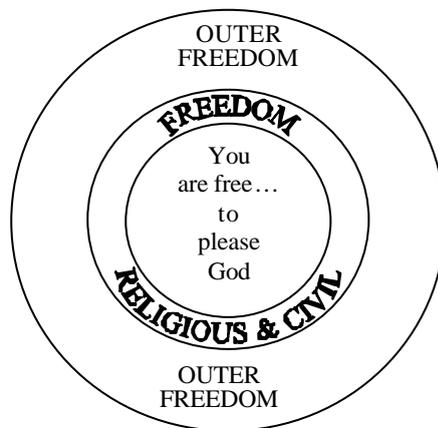
Here the church in the 21st century is making a tragic mistake. For Evangelicals today imaging God or being a good Christian is limited to having a personal relationship with God and preaching the gospel. And that is all that matters. No wonder our Western civilization is adrift. We have abandoned our culture and our culture is about to abandon us. In our pietistic zeal we believe that a government bent on reducing our civil liberties is acceptable as long as it leaves us with our devotional liberties. Nothing could be so foolish. The federal governments of both the United States and Canada along with the courts are on a relentless course to destroy every public expression of the image of God on this continent. The governments and courts, of course, do not understand the concept of the image of God in man, but the Devil does. And he uses these public institutions to destroy the image of God. Tragically the church of the 21st century does not see the connection between civil liberty on the one hand and religious and Christian liberty on the other hand both of which are fundamental to God's image.

At this point it will be helpful if we begin to develop a diagram of the image of God in man. At its very heart must be Christian Liberty- the responsibility and right to please God. Then next to it must come civil and religious liberty as all three are "inextricably linked." These three freedoms can be looked upon as the inner or heart expression of God's image.

And you do not need to be a theologian to grasp the centrality of freedom. Ask any immigrant from China why he came to North America and the answer is unanimous-freedom. Patrick Henry summed up the gut issue of the American Revolution with "Give me liberty or give me death."

The 10 other rights which we mentioned earlier, form the outer expression of the image of God. Here is the first stage of the diagram.

The Image of God



The next most important right is the right of self defense- protection. Without this, freedom will soon vanish. The connection between freedom and self-defense is clear in these two quotes. Patrick Henry said,

If we wish to be free: if we mean to preserve inviolate those inestimable privileges for which we have been so long contending; if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained- we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of hosts , is all that is left us.<sup>5</sup>

Teddy Roosevelt said,

We live in a great and free country only because our forefathers were willing to wage war rather than accept the peace that spells destruction.<sup>6</sup>

#### Footnotes - Chapter 8

1. Created in God's Image, A. Hoekema, p.5
2. " " " p.231
3. One Holy & Happy Society, Gerald McDermott, p.35
4. NEC & TAR, Baldwin, p.19
5. The Federalist Special Edition July 4, 2002  
Federalist No. 02-27
6. Ibid

## Chapter 09 - "Unalienable Rights" - the right of Self-Defense

### "Life, Liberty, and the Pursuit of Happiness"

#### The Biblical Evidence for the Right of Self-Defense

God is a God of protection so we must image this aspect of Him.

God is our refuge and strength, a very present help in trouble Ps. 46:1

Deliver my soul from the wicked. Ps. 46:1

You shall preserve me from trouble. Ps. 32:7

As God protects his people so we must protect one another. Here is Christ's command concerning protection. Christ said, "He who has no sword, let him sell his garment and buy one." Luke 22:36

I once said to another Christian that I was reading a book on the Bible and Gun Control and as a puzzled smile crept across his face, he uttered, "That's impossible!" - meaning there is nothing in the Bible on the subject. Well, as we are about to see, the Bible has ample to say about self-defense in both the Old Testament and the New. And the right of self-defense negates gun control

#### Genesis 2:15

The right of self-defense predates the fall of Adam and as such it is one of the universal rights of man. Adam was given this right in the Garden of Eden and although he lost certain rights such as eternal life because of sin, this and most other rights were left intact. It was God's gift to man to protect him from some of the more destructive deeds of the Devil, the great destroyer. The Devil is really bent on destroying everything God has given man - every right, every possession, and every ounce of happiness.

And one of the means of preserving the blessings of the Lord is the right to defend yourself, your loved ones and your property.

This right is stated in Genesis 2:15. Unfortunately, the Hebrew word which indicates protection (shamar), is translated in the NIV as "to take care of" instead of "to guard" and "to guard" is a much better translation. Anthony Hoekema says, "the word shamar means to guard, watch over, preserve or care for." <sup>1</sup> So putting all these meanings together you could say "shamar" means to take care of something in a guarding, preserving and watching over sense which is best summed up in one word "guard". The same Hebrew word "shamar" is used in Genesis 3:24 where it is translated "to guard."

He placed a cherubim at the east of the garden of Eden and a flaming sword which turned everyone away, to **guard** the way to the tree of life.

So the passage in Genesis 2 should read,

"The Lord took the man and put him in the Garden of Eden to work it and **guard** it."  
(Genesis 2:15)

When God said "guard it," God was commanding Adam to perform this responsibility. And when he and his wife both listened to Satan, he failed in his responsibility. Let us never forget that when God holds me responsible to do something, I have a right to do that, an unalienable right. Adam was to guard all that God had given to him- the Garden of Eden and everything in it, that is, himself, Eve, the fruit trees, its beauty, the animals, and his God-given rights. Although when expelled from the Garden of Eden because of sin, Adam, we will see, lost not one ounce of his right of guarding and defending all that God had given him.

### **The Biblical Right to carry a Pistol**

The responsibility of self-defense is instinctive in everyone. If someone tries to assault your wife in your presence, you will automatically step forward to help her. And it is not only your duty, but your God-given right as rights and responsibilities are inseparable.

One of the more sinister aspects of modern government is the continual erosion of the means of self-defense. You still have the right to defend yourself, but government takes away the means. For example, in Canada you have a right to have a gun for hunting and target shooting, but not for self-defense. Use a gun for self-defense against a fully armed thief and the police will charge you with a weapon's offence. Allan Rock, a Liberal M.P. and Cabinet minister, said in the House of Commons, "No one has the right to use a gun in self-defense. We have the police and army for our protection." But God says otherwise.

In the Garden of Eden, God gave man the right to protect all that God had given him. The rest of Scripture makes it clear what this right means. Our first example is the right to carry a pistol, when necessary. Christ in the passage below encourages his apostles to carry a weapon to use against robbers.

### **Luke 22:35-38**

Then Jesus asked them, "When I sent you without purse, bag, or sandals, did you lack anything?" "Nothing," they answered. He said to them, "But now if you have a purse, take it, and also a bag; and if you do not have a sword, sell your cloak and buy one..." The disciples said, "See, Lord, here are two swords." "That is enough," he replied.

When Christ sent his apostles out to the lost sheep of the House of Israel, they took no money ("purse"), no luggage ("bag") and no extra shoes, and no weapons. Now that they were about to go among the Gentiles, it would be different. They would need money ("a purse"), luggage ("a bag"), and a weapon ("a sword"). As they would be carrying a significant amount of money, they needed some means of self-defense; hence, "two swords."

Jesus' advice about weapons in Luke 22 has to apply to the post resurrection age. This conversation between the disciples and Christ occurs at the end of the last supper just before the Garden of Gethsemane scene, so there was no opportunity before the resurrection for the disciples to be sent out to spread the gospel. When Jesus says "But now... sell your cloak and buy (a sword), "he means, "But now when I send you out next...sell your cloak and buy a sword..." which was not until Pentecost. And perhaps it does not even apply until the church went beyond Jewish territory into Gentile lands as the clear implication in the passage is that the need for weaponry is when Christ sends them out among the Gentiles. Anyway what is important for us is that Christ's advice to carry a lethal weapon applies to our age. Matthew Henry applies it to our age. He says,

"He that has no sword wherewith to defend himself against robbers and assassins will find a great want (need) of it and will...wish some time or other, that he had sold his garment and bought one (a sword)...Christ wore none himself, but he was not against his disciples wearing them."

If the disciples can carry a sword, I can carry a pistol if I feel it's necessary. A sword on your hip in 30 AD is equivalent to a revolver in a holster in 2000 AD. Send me to southern Sudan as a missionary where the Muslims are massacring Christians and the first thing I would do is buy a Colt 45. Then if I ran into Muslim gangs killing Christians I would do what Abraham did in Genesis 14- organize and suitably arm Christians to pursue the murderers.

The fact that you cannot carry a pistol in Canada shows that the apostles had greater freedom under Caesar than you do under the legacy of Chretien and his Liberal government. Christ and the apostles did not have to get a license or permission to carry a weapon. Canadians and Americans do. Long live, Caesar!

There are those who would strongly object to these sentiments. They would say because Peter carried a sword it does not mean we can carry the modern day equivalent namely a pistol. They would say the Roman government permitted their citizens to do this and Jesus was just functioning within Roman guidelines. Our government says "No!" to carrying a pistol and we must obey. My reply is, governments do not determine rights, God does. Second, governments must not go beyond their bounds which is to do you good and punish evil and leave me free to obey God. He has commanded me in Genesis 2 to guard my home and family against all comers. If I feel I need a loaded pistol under my pillow because of where I live, then God has given me that right. Government cannot protect my family against an armed robber or rapist. Only I can do that and God has given me that right.

It is instructive to notice the interaction between Christ and Peter in the Garden of Gethsemane when Peter, who was carrying a sword, misused it.

"Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus' companions (Peter) reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear. "Put your sword back in its place," Jesus said to him "for all who draw the sword will die by the sword." (Matt. 26:50-52)

Note, first, Peter was carrying a sword and Jesus did not object until he misused it. Second, when Christ rebuked Peter for misusing it, he told Peter, "Put your sword back in its place." What did he mean by "place"? In the gospel of Luke Jesus said to Peter. "Put your sword into the sheath." He did not tell him to get rid of it. Third, when Christ said "All who draw the sword will die by the sword," he was warning Peter. Peter came dangerously close to killing the servant of the high priest. Slicing off an ear with a sword is only one centimeter from a lethal blow. And a lethal stroke would bring Peter face to face with the death penalty. In this dialogue Christ is saying, "It is OK to carry a lethal weapon, but don't misuse it as there are consequences!" Remember what Matthew Henry said, " Christ was not against his disciples wearing them (weapons)."

### **But!**

Some may object the Bible tells us in several verses that we are not to fight with the weapons of this world. One verse says,

"The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." (2 Cor. 10:4,5)

The battle this verse is describing cannot be fought with guns because of the nature of the battle. The passage is talking about "arguments" and "thoughts" that are "against the knowledge of God." This calls for the defense and proclamation of the gospel. It is the battle for the minds of people and as such requires "divine power", not gun power. Christians do not win converts as do the Muslims with the barrel of a gun. But as we go about preaching the gospel and someone tries to rob us, then we defend ourselves with a weapon, as Christ advised us – "if you do not have a sword, sell your cloak and buy one."

Another verse says,

My kingdom is not of this world. If it were my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place. John 8:36

Jesus said this to Pilate who asked him, "Are you the king of the Jews?" Christ is a King, but his kingdom is not here in this world and thus as a King of the Kingdom of God, Jesus was no threat to the Roman rule over the issue of his trial and crucifixion. Neither were his followers.

Having said this, the Kingdom of God is not the only kingdom God recognizes. Nations are set up by God and the rules for nations are different than the rules for the Kingdom of God. The offensive weapon of the church (the Kingdom of God) is the gospel where the offensive weapon of the state is the sword. Nations are to ensure freedom- freedom of religion, speech, association and all other freedoms. Believers belong to both kingdoms and it will depend upon the circumstances which offensive weapon they use. Here in the issue of Christ's death, his followers were not to fight with a weapon. As we proceed in this discussion we will see that there are circumstances where they will fight, where they must fight and with carnal weapons.

"Missionaries do not carry guns," someone might object. Well, maybe some of them should. The preachers at the time of the American Revolution all had guns and they did not hesitate using them in self-defense. The 19th and 20th centuries are probably the only centuries where Christians and their ministers have been unarmed. In the 16th-18th centuries (1500's-1700's) they were armed. At the time of the Magna Carta (1300's), Christians used weapons to force King John to accept the rights demanded in that document. But the right to carry a weapon in self-defense against criminals, although important, pales in comparison with the next right. It is this right that makes freedom possible. This is the foundational right.

### **The Biblical Right to Form Armed Militias Against Tyranny**

We need to consider the story of Melchizedek and Abraham in Genesis 14:1-20 and then draw some conclusions. This passage is a totally different example of self-defense than Luke 22. Here a private militia is organized against several governments. Abraham with his army rescued Lot, his family and their property. What happened was a war broke out in the region of Sodom and Gomorrah with Lot being captured and taken prisoner. So naturally Abraham came to the rescue. He had his own private militia - "318 trained men born in his household," and also had some allies. Thus under the leadership of Abraham, this combined force attacked the enemy and won. As a result of this victory, Abraham

"recovered all the goods and brought back his relative Lot and his possessions together with the women and the other people." (Genesis 14:16)

Abraham re-established Lot's basic rights- the right to property, freedom and life. The method of protection here is an armed militia of sufficient size to be victorious over several governments. The NIV does not mention weapons, but the NKJV does. That they were armed is a foregone conclusion. The NKJV says,

"Now when Abram heard that his brother was taken captive, he armed his 318 trained servants who were born in his house, and went in pursuit. (Gen.14:14 NKJV)

It is also important to note that Abraham was not part of a nation, was not a king, or a magistrate in some government. He was just the head of a family consisting of his wife and servants. The importance of this is that God thus sanctions a private citizen or group of private citizens to organize and use armed militias to protect themselves, even against a government. We do not need the cooperation of a magistrate.

The obvious burning question is "Does it apply to the New Testament age, that is, today?" Most ministers would dismiss Genesis 14 as totally inappropriate for the New Testament age and the spread of the gospel to the ends of the world. But I beg to differ with anybody who holds this position. And lest anyone think that differing from the majority on what applies to the New Testament from the Old Testament is on the edge of heresy, this quote from Jonathan Edwards is helpful. He says,

"There is perhaps no part of divinity attended with so much intricacy, and wherein orthodox divines do so much differ as stating the precise agreement and difference between the two dispensations of Moses and Christ." <sup>2</sup>

Before we look at the Scriptural support for Genesis 14 belonging to our age, it is interesting to note that Matthew Henry, the great Puritan expositor, saw this passage as applying to the present age. He said about Abraham and this passage,

"though he was a man of peace, yet he disciplined his servants for war, not knowing what occasion he might have, sometime or other, so to employ them. Note, though our holy religion teaches us to be for peace, yet it does not forbid us to provide for war."

### **Genesis 14 - Belongs to the New Covenant**

One reason is the blessing of Abraham by Melchizedek who is a resurrection age High Priest.

After Abram returned from defeating Kedorlaomer and kings allied with him...Melchizedek, King of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram saying, "Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High who delivered your enemies into your hand." (Gen. 14:18-20)

This is a most significant blessing because of what the New Testament has to say about Melchizedek. He is no ordinary person but, at least, a type of the resurrected Christ and both Christ and Melchizedek belong to the same priestly order. The Bible says,

"Jesus has become a high priest forever, in the order of Melchizedek." (Heb. 6:20)

Only Jesus and Melchizedek belong to this order. Second, this order is clearly a resurrection order. Melchizedek is

"without beginning of days or end of life...a priest forever." (Heb. 7:16)

So is Christ.

"(Christ) has become a priest...on the basis of the power of an indestructible life" (Heb. 7:16)

And third, both are a type of each other. Melchizedek is

"like the Son of God...a priest forever." (Heb. 7:3)

Christ is

"like Melchizedek...a priest...on the basis of the power of an indestructible life," (Heb. 7:15,16)

It is obvious they literally image each other. And the blessing is a resurrection blessing. So through Melchizedek, the resurrected Christ blesses Abraham's armed rescue of Lot and, I believe, this blessing certainly implies that Genesis 14 is part of the resurrection age. We are,

however, left with no doubt about Genesis 14 applying to today. Christians mistakenly lump Abraham's rescue of Lot with the Levitical priesthood and reject both as part of the Old Covenant. But the Bible does not do this. In Hebrew 7 only the Levitical priesthood is rejected, not Genesis 14. If God intended to exclude Genesis 14, he could very easily have done this by placing it alongside the Levitical priesthood and then rejected both. Instead He places the Genesis 14 blessing of Abraham's armed rescue of Lot with the order of Melchizedek, rejects the Levitical priesthood and replaces it with the order of Melchizedek.

Note this as you read Hebrews 6 and 7.

### Hebrews 6:20-7:3

The Genesis 14 blessing of Abraham in Hebrews is surrounded by the order of Melchizedek, Christ on one side and Melchizedek on the other.

Christ	"He (Jesus) has become a high priest forever, in the order of Melchizedek.
Abraham's military action blessed	This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the Kings and blessed him, and Abraham gave him a tenth of everything.
Melchizedek a type of Christ	First his name means 'King of righteousness', then also, 'King of Salem' means "King of Peace." Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever."

### Hebrews 7:11-18

Then follows the rejection of the Levitical priesthood being replaced by the order of Melchizedek.

Levitical priesthood rejected in favor of the order of Melchizedek	"If perfection could have been attained through the Levitical priesthood...why was there still need for another priest to come - one in the order of Melchizedek, not in the order of Aaron. For when there is a <b>change</b> of the priesthood, there must also be a change of the law...
Christ a type of Melchizedek	And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation...but on the basis of the power of an indestructible life. For it is declared: You are a priest forever, in the order of Melchizedek.
Levitical priesthood rejected	The former regulation is set aside because it was

weak and useless for the law made nothing perfect."

Furthermore, if the armed rescue of Lot by Abraham is not to be part of the New Covenant- the resurrection age- then why did God use Melchizedek, a resurrection age priest and a type of the resurrected Christ, to bless the military operation? Why didn't God just let Abraham rescue Lot and skip the blessing. That way the whole episode would have no significance for us. But that is not what God did. Melchizedek blessed Abraham and for a reason. The New Covenant not only concerns salvation, but also justice, justice among the nations. Here is a prophecy of Isaiah concerning Jesus Christ and the resurrection age.

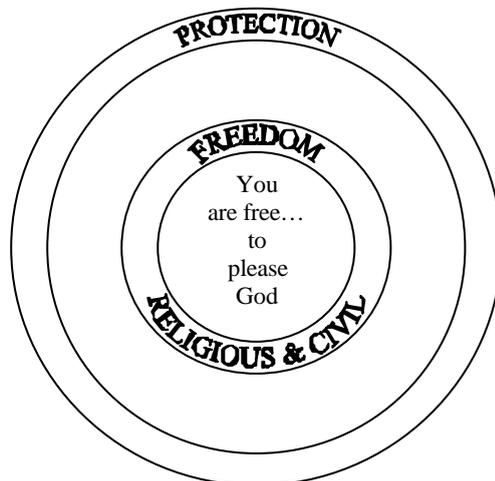
### **Matthew 12:18-21 (NKJV)**

"Behold, My servant whom I have chosen, My Beloved in whom My soul is well pleased; I will put my Spirit upon Him. And He will declare justice to the Gentiles. He will not quarrel nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break and a smoking flax He will not quench, till He sends forth justice to victory. And in His name the Gentiles will trust."

Abraham rescued Lot because justice was at stake and in doing so set a pattern for us to follow. Justice in a nation comes most often, like Abraham's rescue of Lot, through an armed revolution. Genesis 14 gives a group of citizens the right to engage in armed resistance against a government as an act of self-defense. And it is clearly a right. Our responsibility in life goes way beyond our own immediate family. It is not just my own rights I fight for. I am to love my neighbor. "Am I my brother's keeper?" And if Genesis 14 applies to the New Testament age, so does a vast portion of the Old Testament such as the book of Judges.

In developing our diagram of the image of God we will limit it at the moment to the image of God before the fall. The Declaration of Independence which is our organizational guide for part B obviously does not include the fall. Yet we must study man both before and after the fall to understand God's image. So we will let the diagram reflect God's image before the fall while the text covers both. Thus at this point we will add the word "protection" to our diagram. Protection was necessary in the Garden of Eden because of the presence of Satan. That is why Adam had to "guard it." But militias and weapons were only necessary for protection after the fall and we will add them to the diagram in a few chapters.

The Image of God



### **Footnotes - Chapter 9**

1. Bahnsen, Kaiser, Moo, Stickland, *The Law, the Gospel, and the Modern Christian*. p. 14  
ISBN 0-310-53321-X
2. Hoekema, Anthony, *Created in God's Image*, p. 79,80 ISBN 0-85364-446-2

## Chapter 10 - "Unalienable Rights" - Some sobering thoughts on Guns

### Life, Liberty and the Pursuit of Happiness

Everyone has at least two enemies- criminals and tyrannical governments and historically the most devastating enemy of man has been the latter. What criminal or gang of criminals has killed as many people as Stalin, Hitler or Mao? Actually a tyrannical government is just a group of criminals in charge of a government.

It can be headed by petty criminals like Clinton and Chretien or monstrous ones like Saddam Hussein. And the petty criminals in government such as the two above would be monstrous ones if they could get away with it. Each one pushes their democratic system to its legal limits and then some. Take away the limits and the mean streak Chretien and Clinton nurture would know no bounds. I fear government far more than individual criminals. Ask Randy Weaver who he fears the most. Thus a private citizen must have both the right and the means of defending himself against criminal acts of not only individuals, but also governments, especially the latter. The second amendment of the Constitution of the United States of America protects the rights of its citizens to own weapons to fight their own government. The Amendment has to do with freedom, militias and the right to own the appropriate weapons to maintain that freedom. It 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 all smacks of the Wild West to some. But that is not its source. It came out of the American Revolution where the Americans overthrew British tyranny, really George III tyranny. They learned the hard way the connection between freedom and guns. If the Colonial Americans had been an unarmed populace, King George III would have enslaved them. But because they were not, they were able to overthrow the yoke of British tyranny. So the founding fathers of the United States spoke out quite frankly about guns and freedom. Here are some blunt quotes from them on the subject:

**President Thomas Jefferson** (the third president of the United States)-

"No freeman shall be debarred the use of arms." <sup>1</sup>

**Richard Henry Lee** (a signer of the Declaration of Independence)-

"To preserve liberty, it is essential that the whole body of the people always possess arms, and be taught alike, especially when young, how to use them." <sup>1</sup>

**Patrick Henry** (who uttered that famous cry, "Give me liberty or give me death!"),

"The great object is that every man be armed...Everyone who is able may have a gun." <sup>1</sup>

**President James Madison** (the fourth president of the United States)

"Besides the advantage of being armed... which the Americans possess over the people of almost every other nation... The several kingdoms of Europe...are afraid to trust the people with arms." <sup>1</sup>

**George Mason** (he along with George Washington formed the Virginia Militia to fight the British)

"Divine providence has given to every individual the means of self-defense...To disarm people...(is) the best and most effectual way to enslave them." <sup>1</sup>

**Noah Webster** (he compiled Webster's Dictionary)-

"Before a standing army can rule, the people must be disarmed; as they are in almost every kingdom in Europe. The supreme power in America cannot enforce unjust laws by the sword, because the whole body of the people is armed, and constitute a force superior to any band of regular troops that can be, on any pretence, raised in the United States." <sup>1</sup>

This last quote by Noah Webster about the Colonial standing army (professional soldiers) being weaker than the combined force of American citizens no longer holds. Sadly the American Armed Forces are a much stronger force than anything that exists on a citizen's level in the U.S. which means that if the Armed Forces were to be turned on the American citizens, there would be little hope. Standing armies in peacetime are potentially dangerous to freedom.

Before I proceed further, I think it is necessary to make some comments about the periodic cry to ban all guns. Every time some teenager sprays his school with bullets killing his peers, this cry goes up from the anti-gun lobby and unthinking, but well meaning citizens. The problem is not guns, but the morality of the teenagers and their parents. Ungodly parents periodically produce psychos who kill.

The first comment is about Switzerland. That country functions without a standing (professional) army. The people are the army. It is called a militia. Every able-bodied male belongs to the militia and keeps his automatic weapon, pistol and ammunition at home. There are more deadly weapons per person in Switzerland than any other nation, yet it is the freest, safest, most democratic country on earth. If guns were the problem, the Swiss would all be dead.

Second, the only reason Milosevic of Serbia can ethnically cleanse Kosovo murdering thousands upon thousands of people is because those people are unarmed. Try to ethnically cleanse Switzerland, and you will end up a piece of Swiss cheese. The best and safest country is a country with a well-armed populace.

Third, Russia would not be in its mess today if it were Christian with a fully armed populace. After communism fell, the criminals took charge because they had guns and the general population did not. It's that simple. Finally, the people in North America who demand a ban on all guns in order to stop the random slaughter among teenagers forget or do not want to think about a much greater potential for slaughter- the rise of a dictator. William Penn, as we noted earlier, said,

"If we are not governed by God then we will be ruled by tyrants." <sup>2</sup>

North Americans are not ruled by God, so a tyrant is inevitable. When the U.S. and Canada are disarmed what are its citizens going to do when a Hitler takes over and ethnically cleanses Christians for example? Our concern then will not be the slaughter of 12 teenagers, but a blood bath involving millions. The history of mankind is just one blood bath after another for two reasons - the populace is unarmed and non-Christian. Why is it that Switzerland escaped the blood bath of the two world wars? There is a humorous anecdote that answers this question.

A popular story at the turn of the century concerned a visit by the crown prince and later Kaiser of Germany, Wilhelm Hohenzollern, to Switzerland to view the Swiss militia in training. He supposedly asked the Swiss commander how many men he had under arms. When the commander answered one million, Wilhelm asked what would happen if five million of his men crossed the Swiss border tomorrow. The Swiss commander replied that each of his men would fire five shots and go home.<sup>3</sup>

I am sure there were many reasons the Germans left the Swiss alone, but the most obvious one was that every Swiss man was armed to the teeth and ready. A hidden, but equally important factor in the Swiss equation is that it was and is the most Christian nation in Europe. The Swiss know the two sources of freedom- guns and Christianity, that is, an armed Christian populace. One of the unstated messages of this book is that every Christian should own a gun or two.

#### **Footnotes - Chapter 10**

1. Hornberger and Ebling, The Tyranny of Gun Control  
p. 14, 24, 30, 44, 68, 92 ISBN 1-890687-00-6
2. Schaeffer, Francis A Christian Manifesto, p. 34 ISBN 0-89107-233-0
3. Hornberger & Ebeling, The Tyranny of Gun Control p. 50

## Chapter 11 - "Unalienable Rights" - The Remaining 9 rights

### "Life, Liberty and the pursuit of Happiness"

Now we will look at the other 9 rights, rights that belong to the outer expression of the image of God. These are our civil freedoms.

#### (1) Man's Rule over Nature

Let us make man in **our image**...let them rule over the fish of the sea, and the birds of the air, over the livestock, over all the earth (Gen 1:26)

God rules over creation and so must we. In this way we image God. This is the first responsibility God gives us as his creatures and as it is a responsibility it is automatically a right.. It is repeated in verse 28 to emphasize its importance.

Now the dominion over the animals and nature matter to Christ. Psalm 8 and Hebrews 2:6-8 tell us this. Hebrews quotes Psalm 8 and applies it to the resurrected rule of Christ so you can put Christ into the passage where it fits. Both passages say,

What is man that you are mindful of him, or the Son of Man (Christ) that you take care of him? You have made him (Christ) a little lower than the angels; You have crowned him (Christ) with glory and honor, and set him (Christ) over the works of your hands,...Heb 2:6-8 and Psalm 8:4-6

Now what are the works of his hands?

all sheep and oxen- Even the beasts of the field, the birds of the air, and the fish of the sea...(Psalm 8:7,8).

Because Christ was "crowned with glory and honor," he was given rule "over the works of your hands" which includes all the animals – beasts, birds, fish etc. So Christ's resurrection dominion includes the world of the animals and all God's physical creation. Consequently, we directly image God when we exercise dominion in this area. And because it is the first mentioned right and responsibility in Genesis 1 and then because it is repeated in Psalm 8 and Hebrews 2, it is no light thing when Christians permit without opposition the animal rights advocates to hinder this dominion over nature.

#### (2) The Right to marry and have large families

In Genesis 1 this right is the second mentioned after dominion over the animals.

So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea... (Genesis 1:27,28)

The command to be fruitful and multiply makes marriage and large families a right.

Marriage and family are, I believe, God's front line in evangelism. Here the church reaps her converts and thus a steady year by year increase. God said to Abraham

In **you** all the families of the earth shall be blessed. Genesis 12:3

"In you" that is "in Christ," THE DESCENDANT of Abraham, God blesses the families of the earth. I think it no exaggeration to say that this is a very much lost truth today. Where are the large families that are raised in the nurture and admonition of the Lord? They are out there but not in great numbers.

Marriage and family is the way we fill the earth with people and thus "rule it" and "subdue it". Subduing and ruling images God. So does "fruitfulness." Marriage also images God by imaging the relationship in the triune God. In the Trinity the Father loves the Son and the Son obeys the Father.

As the Father loved me...I have kept my Father's commandments and abide in His love. John 15:9,10.

Likewise husbands are to love their wives and wives are to obey their husbands.

Wives, submit to your husbands...Husbands, love your wives Eph 5:22,25

Children see and experience the triune God in a Godly home as they see their father love their mother and their mother obey their father. These are the homes where the Spirit of God works greatest among the children and the promise to Abraham of saving families becomes effective. This cannot happen in a home where a non-Christian is married to a Christian. There it is impossible to image this precious relationship as one partner is out of sync with the other. Now large families are the norm in the Bible

Like arrows in the hands of a warrior are sons born in one's youth. Blessed is the man whose quiver is full of them. Psalm 127:4,5

This is the fastest way to "fill the earth." Jonathon Edwards viewed the millennium as a time when there would be a vast increase in population, mainly Christians. He said,

At the end of the thousand years, there would be more than a million inhabitants on the face of the earth, where there is one now... That his redeemed ones should be as numerous as the drops of dew.<sup>1</sup>

And there is plenty of room left on earth for more people. A drive through rural U.S.A. proves that. Canada is almost an empty country.

### **(3) The Right to Food**

It is the third right listed in Genesis 1.

See, I have given you every herb that yields seed which is on the face of all the earth and every tree whose fruit yields seed; to you it shall be for food. Gen 1:29

Then in Genesis 2:9,

Out of the ground the Lord God made every tree grow that is...good for food.

And finally in 9:2,3.

And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you.

As we have seen already, what God has given me I have a right to, all of it. And in the New Testament does not the feeding of the 5000 establish food as a right?

How does eating food image God? In several ways. First, without food there would be no one to image God as food is necessary for survival. Second, we glorify or image God in our eating and drinking (1 Cor. 10:31). Third, God enjoys his creation. When God made the world in Genesis 1, six times it is said that he looked at it with satisfaction and enjoyment.

And God saw that it was good. (Gen 1:10, 12, 18, 21, 25, 31)

We image God when we, too, enjoy his creation even by the simple act of eating food and thoroughly enjoying it. Fourth, God's provision of food for us is imaged in our provision of food for our children and the hungry.

There is a simple, but important question we should ask here, namely, why does God tell us in Genesis 1:29, "I give you every seed bearing plant...for food?" Does anyone have to be told he should eat? Hardly. What God is doing is establishing food as a right, perhaps the most basic right. The statement "I give you" (1:29) combined with "guard it" (2:15) makes it an unalienable right. As long as a person is alive he has a right to proper nourishment. But along with that right comes the responsibility to work.

If anyone will not work neither shall he eat. 1 Thess. 3:10

About our need for food the Bible says,

He has filled the hungry with good things (Luke 1:53)

And God has taught us to pray, "Give us each day our daily bread."

So food is a gift of God to all his creatures and thus a right. I have a right to what I have been given, an unalienable right.

#### **(4) The right to rest and recreation**

On the seventh day God rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. (Genesis 2:2,3.)

God rested from his week's work of creating, so we must rest from our weekly work and in so doing we image God. It is a special day "holy" and "blessed," the Lord's Day where we concentrate on loving God and our neighbor. And a time for gathering with God's people for worship. It is also a time, I believe, of recreation- entering into God's creation and enjoying it in a way that develops relationships with family and friends as well as God's people. And as we noticed above, enjoying God's creation is imaging him.

And God saw that it was good.

What we are saying in this section dealing with our rights is that we have a right among other things to freely image God in all things. Imaging God is also responsibility.

#### **(5) The Right to Life**

The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. (Genesis 2:7)

God breathed into man life. He gave him life and we all have an unalienable right to what we have been given by God. Also God protects life. He demands the death penalty for those who take life (Genesis 9). Thus in imaging God, we protect life and give life by procreation. Then Christ is life- "I am the way, the truth, and the life." As He alone is the source of life and thus He is prolife so his creatures must be prolife.

#### **(6) The right to own property**

Now the Lord God had planted a garden in the east, in Eden: and there he put the man he had formed...The Lord God took the man and put him the Garden of Eden to work it. (Genesis 2:8,15)

God gave to Adam and Eve the Garden as their property with the responsibility to work it, that is, to develop it. And along with this piece of property came wealth.

The gold of that land is good; aromatic resin and onyx are also there. (Genesis 2:12)

Outside the Garden was not only gold but precious gems. And it was Adam's if he worked for it. The gift of property and wealth was Adam's from God and the right to both was not taken from

him at the Fall. He just had to give up the Garden of Eden, but property rights remained as the story of Naboth's vineyard in 1 Kings 21 proves. One reason God gave Adam property and wealth was because Adam and Eve had a large family. Large families are everyone's right.

After he (Adam) begot Seth, the days of Adam were 800 years; and he had sons and daughters. Genesis 5:4

Now how does property and wealth image God? ( Remember what images God I have a right to.) Very simply as God is the biggest and wealthiest landowner there is. Here are two verses about God's property.

The earth is the Lord's, and everything in it. (Ps. 24:1)

Every animal of the forest is mine, and the cattle on a thousand hills (Ps. 50:10)

God has the property rights to the whole earth and everything in it. And we image him by exercising our rights in this area. Abraham is a good example of a person possessing wealth and property (livestock).

Abraham had become very wealthy in livestock and in silver and gold. (Genesis 13:2)

Now Abraham is, of course, Old Testament and that creates problems for some people who feel that wealth and prosperity is an Old Testament promise and not one for the New Testament. Jonathon Edwards had no difficulty applying the promise of wealth to New Testament times. During the millennium Edwards believed that the people of the earth would be blessed with "great temporal prosperity" and "wealth" would be "abundant". <sup>1</sup> The millennium for Edwards preceded the visible return of Christ. He believed through the preaching of the gospel, God would do a mighty work all over the earth.

For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (Habakkuk 2:14)

And the conversion of the world would bring in prosperity. What about this verse in Mark that promises us houses and lands if we forsake all for Christ and the gospel?

Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for my sake and the gospel's, who shall not receive a hundredfold now in this time - houses and brothers and sisters and mothers and children and lands, with persecutions- and in the age to come, eternal life. Mark 10:29, 30

If family is a right, then so is property. Jesus is saying give up your rights and follow me and I will give you back your rights a hundredfold.

Today, there are two factors that inhibit wealth and prosperity- ungodly citizens and ungodly governments both of which will largely be removed during the millennium when God will save whole nations and their rulers. Abraham was promised nations and kings and these must be believing nations and kings.

No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. Genesis 17:5,6

Godly people work hard and Godly governments encourage the prosperity of their citizens. It is that simple. Now we will say more about property rights and taxation when we get to the fall of man.

### **(7) The right to beauty**

And the Lord God made all kinds of trees grow out of the ground- trees that were pleasing to the eye (Genesis 2:9)

The Garden of Eden was "pleasing to the eye." Could it be otherwise? Much of the earth today which is no Garden of Eden, is still pleasing to the eye. In fact God's creation shouts "beauty" to us. And we should shout back "praise the Lord" because one of our basic needs is to behold beauty. That's why people travel all over the world. This beautiful world is God's gift to us, one of our eleven rights. Just as our stomachs need food, our eyes and ears need beauty. Ugliness and noise, the handiwork of uncaring humans, are destructive of the human spirit.

As God creates things beautiful so must we. Imaging God here will mean that we will create beauty in every area of the outer expression of His Image- our work, our recreation, our properties, society, and even food preparation - all areas of our physical lives.

We not only image God by creating beauty we image Him by enjoying the beauty in His creation. As God enjoyed His creation, so must we. I repeat, looking at his own handiworks, the Bible says about God,

And God saw that it was good."

So we enjoy seeing, hearing, smelling, tasting, and touching things of beauty in God's creation. This pleases God. And because enjoying God's creation pleases Him there is an obvious implication here. Just as the right to have a large family and the right to own property implies the right to own a home suitable for a large family, then the right to enjoy the beauty of creation implies the right to travel around this earth, see it, and praise God. In fact traveling around the world to see the beauty of God's creation is literally imaging God. God is all seeing. When the Bible says, "God saw that it was good," He saw His entire creation instantly. We cannot do this. But we can in a small way if we travel. So traveling around the world over time images God's all seeing view of the beauty of His creation. In Proverbs we have Jesus Christ expressing his enjoyment of His Father's creation as He helps God create it. Jesus says,

Then I(Christ) was the craftsman at his side, I was filled with delight day after day, rejoicing always in his presence, rejoicing in his whole world, and delighting in mankind. (Proverbs 8:30,31)

We are to be conformed to the image Christ and here he is "rejoicing in his whole world." If Christ delights in creation, so should we. It is our right.

### **(8) The Right to unique and purposeful work**

The Lord God took the man and put him in the Garden of Eden to work it... Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field. Genesis 2:15,19,20

In the above passage we see Adam's unique and purposeful calling- working the Garden and naming the animals. I do not know the details of working the Garden, so I cannot comment on them, but naming the animals was an intellectually difficult, but important task. If you do not believe this, try and rename all the animals with brand new names. You won't get very far. Reason, it was Adam's unique calling and not yours. So I am happy that Adam performed this task for the rest of us. We also have a unique calling.

Now because we see God working in both creation and salvation we are to work as well and thus image Him.

In the beginning God created the heavens and the earth (Gen. 1:1)

My food, said Jesus, is to do the will of him who sent me and to finish his work.  
(John 4:34)

Both Jesus and his Father had a unique work to do and we image them when we walk in the works that God has prepared for us from before the foundation of the earth.

We are his workmanship created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. (Eph. 2:10, NKJV)

Could there be any more unique and purposeful works than those God has ordained for each one of us from before the foundation of the earth? As this is my responsibility it is also my right.

Jesus, too, imaged God by doing the works His Father prepared for Him to do. In this conversation with Philip this comes out.

Philip said to Him, "Lord, show us the father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father...Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do. Because I go to My Father. John 14:8-12

And we of course are to image Christ. Every Christian needs to get a handle on Christ's promise to do greater works than He did and realize the unique calling he has for each one of us.

### **(11) The right to a moral society**

In the middle of the garden were the tree of life and tree of the knowledge of good and evil...And the Lord God commanded the man, You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die. (Genesis 2:9,16,17)

Adam and Eve were the beginning of society and right from the start it was a moral society with God alone determining the bounds of morality. They could either eat from the tree of life or disobey God and eat from the tree of death. They chose the latter. And every individual in society ever since has faced the same two choices- the way of life or the way of death.

Choose you this day whom you will serve... the gods of your fathers, or the gods of the Amorites. (Joshua 25:15)

One of our rights and responsibilities as a collective group of individuals is to create a society where right and wrong are clearly based on the moral laws of Scripture, where government is God's servant to do you good and God's servant to punish evildoers. God wants us to create such a godly society, one that images Him, one that reflects "the goodness and severity of the Lord" (Romans 11:22), and one that reflects God's moral society in the Garden of Eden. That was the desire and aim of the Christian patriot's at the time of the American Revolution. But evil people will always want to change the moral nature of society to one that does not image God, but rather to something that images the opposite.

To them God says:

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness. Isaiah 5:20.

The nation and kingdom that will not serve you will perish. Isaiah 60:12

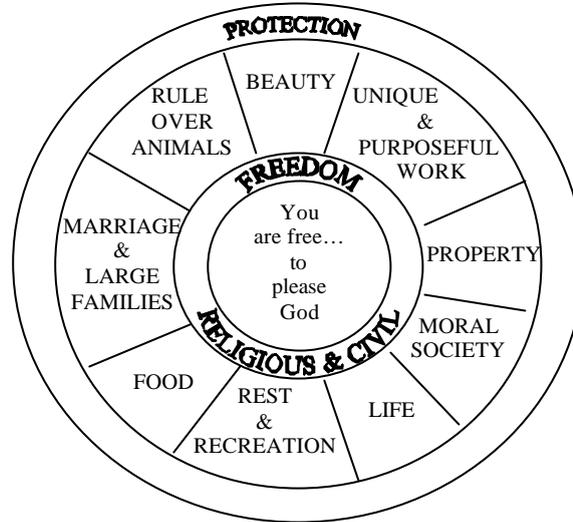
Blessed is the nation whose God is the Lord. Psalm 33:12

Righteousness exalteth a nation. Proverbs 14:34

In the light of the destruction of Sodom and Gomorrah does anyone question that God wants Godly nations? If God has no interest in Godly nations, why did he destroy those people? Therefore I have a responsibility to work to that end. And I need a godly nation so that I can freely image god. There was no freedom in Communist Russia to image God. As I have a responsibility to work towards creating a godly nation, I have a right to live in such a nation.

Here is the Image of God in man in its final form before the fall into sin.

The Image of God in Man before the Fall



**Footnotes - Chapter 11**

1. McDermott, Gerald R. One Holy and Happy Society, P. 69

## Chapter 12 - "Unalienable Rights" - The Fall and the Restoration of the Image of God

### "Life, Liberty, and the pursuit of Happiness"

How does the fall affect the image of God in man? Was it totally destroyed? Partially? And if partially what is left and what is not? It is clear from Scripture that man still possesses the image of God although it has been profoundly affected by the fall. Here are two verses implying that the image of God still remains in man.

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness...my brothers, this should not be. (James 3:9)

The reason we are not to curse men is because they have been made in God's image and presumably God's image still remains. Also in Genesis 9:5,6 it is for the same reason that you are not to kill other humans. Fallen man still bears the image of God.

Whoever sheds the blood of man, by man shall his blood be shed for in the image of God has God made man (Genesis 9:5,6)

What has happened to the image of God as a result of sin? First, the most dramatic change was that man dies. God said,

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 surely **die**. (Genesis 2:17)

Because man died that very day, this was obviously not physical death as Adam lived to be 930 years old, but spiritual death ending his relationship to God. Consequently he was no longer willing to love God and his neighbor, no longer willing to please God in the activities of the inner and outer man. Instead he pleases himself and has become totally self-centered. His Christian liberty which depended upon his willingness to please God vanished at the same time. Now he is a slave to sin and he easily becomes a slave to man as well. Adam died spiritually and ultimately physically.

But spiritual death did not completely eradicate the knowledge of God. Romans 1 teaches man knows there is a God from creation. He clearly sees God's power and divine personality in creation. But in his wickedness he stubbornly refuses to be thankful for the blessings of creation. Also he refuses to glorify God by doing the works of the Father like Jesus did. In brief he refuses to image God which is the very reason he was created. Instead unregenerate man suppresses this knowledge by a very wicked life. How wicked is each and every man? This list of sins in Romans 3 says it all.

There is:           no one righteous, no, not one  
                          no one who understands  
                          no one who seeks God  
                          no one who does good

no one who knows the way of peace  
no one who fears God, no, not one

All have become worthless.

Their mouths: - practice deceit  
-spew poison  
-are full of cursing and bitterness  
They: shed blood  
cause ruin and misery.

Without God, then, and possessing a very wicked, deceitful heart, man lives a life of minimal happiness, at best, while totally failing to image or glorify God where the only real happiness lies. And all along part of his misery is that he knows that such a life as described above deserves death.

They know...that those who do such things deserve death. (Romans 1:32)

Second, the shell of the outer expression of the image of God is also left. We own property, see beauty, and exercise dominion over nature (when the animal rights people will let us). We work, rest, and engage in recreation. We do all these things in the outer realm of the image of God, but when we do them, we do them to please ourselves, not God. So that outer structure that God designed to be a jewel radiating Him is now just an empty, ugly shell.

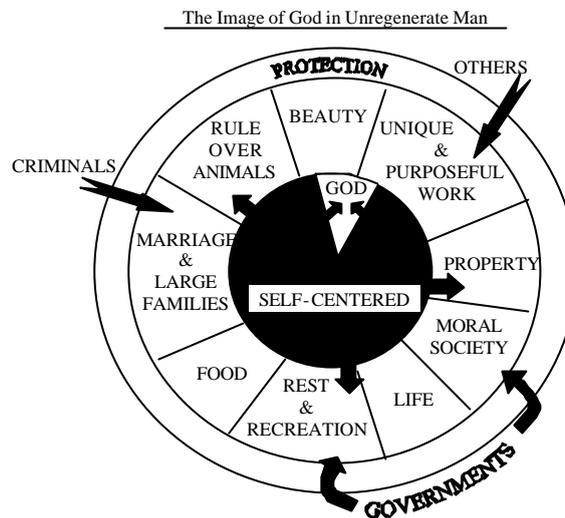
Although the outer aspect is still with us, but now hollow in the sense that we please ourselves, it too has been damaged in certain other ways. In Genesis 3 we see the details of what we lost in the outer realm. Adam or man lost his special property- the Garden of Eden. And instead God gave him property outside the garden. But it requires painful toil to make the land produce and man would have to contend with weeds. Eve or the woman suffered pain in childbirth and has to submit to the rule of her husband, regenerate or unregenerate. So the fall brought pain and suffering to God's image.

But that is not the end of the story for the image of God. With self-centeredness at the heart of man's existence, unregenerate man is possessed by an unholy determination to destroy, what is left of God's image. He is God's enemy bent on self-destruction and the destruction of others. The latter takes place wherever men can exercise power over another- church, family, government, and criminal activity. Even the church has a measure of guilt here- dictatorial elders. Isaiah lays bare man's inherent ability to destroy.

Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity, wasting and destruction are in their paths. (Isaiah 59:7)

The fall, then, brought pain, suffering and destruction to the image of God so that it is now under attack from every direction- from inside as well as from without. The diagram below shows unregenerate man's expression of God's image. From the inside in our self-centeredness we suppress the knowledge that we have of God. The heart's desire to please God has gone

completely so that the heart now is totally darkened except for the knowledge of God in Romans 1. The outer shell is intact but under attack from within and without.



### **The Restoration of God's Image**

After the fall it was and is God's intention to restore the image of God in man. He did this with the promise of promises, Jesus Christ and Him crucified, and three additional promises or rights- the right to the fruits of your labors, the right to have Godly nations and rulers, and finally the right of revolution. These rights complete our diagram of the image of God after the fall. This will also complete the details of the unalienable rights that are mentioned in the Declaration of Independence- Life, Liberty and the pursuit of happiness. To do this we will continue to follow the outline in the Declaration of Independence.

#### **1. The Promise of Christ**

The first and most important promise was the promise of the seed of the woman- Christ- who would bruise Satan's head.

And I will put enmity between you and the woman, and between your seed and her Seed;  
He shall bruise your head and you shall bruise his heel. (Genesis 3:15, NKJV)

Christ in his life, death, and resurrection bruised Satan in the head-an ultimate deathblow. In doing so Christ redeemed us from Satan's power and restored the image of God. Christ as the second Adam is now the image of God.

Christ, who is the image of God. (2 Cor 4:4)

He (Christ) is the image of the invisible God (Col 1:15)

And as we put on Jesus Christ we image the invisible God in every area of our life.

Put on the new self, created to be like God in true righteousness and holiness...Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us. (Ephesians 4:24,5:1)

The first promise was our redemption in Jesus Christ.

### **Promise 2 - The Fruit of your Labors**

Now the second promise follows quickly on the heels of the promise of a Savior. It was the promise of the fruits of your labors. And this was necessary because Adam was expelled from the Garden of Eden where he had all that he needed to fully image God. Outside the Garden a fallen world was a semi-hostile environment. So man needed the financial means to develop every aspect of the image of God. If you look at the diagram of the image of God before the fall, all of them now cost money, but certain aspects cost more money than the others, for example large families, recreation, property for your family, and travel. The travel costs for a family of 15 from the U.S. to Africa would be considerable, yet God wants us to enjoy His creation just as he does. You cannot do this without adequate means. And as we should expect He has promised us in Genesis the means right after the promise to send Jesus Christ.

Among the curses against man and woman in Genesis 3 are two promises that are not even noticed by the church. There is a promise to women and a promise to men. Women are promised children, and men, the fruits of their labor. It is the latter that concerns us here.

Genesis 3:16-19

To the woman he said, "I will greatly increase your pains in childbearing: with pain you will give birth to children. Your desire will be for your husband, and he will rule over you." To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it.' Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

To the woman God said,

I will greatly increase your pains in childbearing; with pain you will give birth to children  
(Genesis 3:16)

The penalty is pain in childbearing and the promise is "you will give birth to children."

To the man God said,

Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. Genesis 3:17

Adam's penalty is "painful toil" and the promise is "you will eat of it all the days of your life." This promise is stated three times.

v.17- you will eat of it all the days of your life.

v.18- you will eat of the plants of the field

v.19- you will eat your food.

By repeating the promise to man three times, God is emphasizing the importance of the fruits of one's labors.

Now I am not alone in noticing these two promises- the promise of children and the promise of the fruit of your labor. Anthony Hoekema, a Reformed scholar, in his excellent book "Created in God's Image" says,

As the woman will bear children with pain, so the man will eat the produce of the ground with a painful kind of toil...Though this painful toil is one of the results of sin, these words still imply a blessing. For the human beings will continue to eat what the ground brings forth; their lives will still be sustained...In the judgments of the man and the woman, there, we can see both blessing and judgment.<sup>1</sup>

I see, however, much more in this promise in Genesis than does Anthony Hoekema. Part of the reason, I suspect is that he has a more limited view of the expression of the image of God than I do and thus he explains the promise "you will eat of it" with the simple statement "their lives will be sustained." The "much more" becomes clear in Isaiah 3 and Psalm 128, which are an obvious exposition of Genesis 3:17,18,19.

Say to the righteous that it shall be well with them, for they shall eat the fruit of their doings. Isaiah 3:10 (NKJV)

Blessed are all who fear the Lord, who walk in his ways. You will eat the fruit of your labor; blessings and prosperity will be yours. (Psalm 128:1,2)

We are not just "sustained" by the fruit of our labor as Hoekema says but according to the Bible we enjoy the fruits of our deeds and it is "well" with us because we have material "blessings" and "prosperity" from God. Hoekema needed to develop this promise to Adam further as it has a direct bearing on the image of God which is the subject of his book. Man needs the fruit of his labors to image God fully. Is it any wonder that the American Colonists were upset at Britain for their repeated efforts to take the fruits of their labors through taxation?

Although the curse and promise from God to Adam in Genesis was couched in farming terminology because Adam's first activity had to be farming, it also applied to all the work in which

man engaged. Most of us today are not farmers. The curse means we "toil" and "sweat" physically, emotionally, and intellectually as we work long and hard at our jobs. It's work.

The promise means that our wages are ours, and I believe God literally means **all** our wages. So when God repeats three times the promise to all men that you will eat of the painful toil of the ground, he is saying to us, "You have a right to **all** the fruits of your labors if you use it for the reason I gave it to you, namely to image me." Remember what God promises me I have a God given right to. Psalm 128 says that my labors should bring me "prosperity" and "blessing." It is obvious that there are conditions that must be met before you will enjoy all the fruits of your labor. First, the promise is to the righteous only, to those "who fear the Lord."

Blessed are all who fear the Lord...you will eat the fruit of your labor. (Psalm 128:1,2)

Second, you can be a righteous person, but so long as you live in an ungodly nation with an ungodly ruler you will never "eat the fruit of your labor." This is only possible in a Godly nation with Godly rulers. Godly people work hard and a Godly ruler fulfills his mandate to be "God's servant to do you good" (Romans 13). The good of his people is the focus of a Godly ruler. Thus the nation prospers. And the USA is a living example of this in its early history. God promised to Abraham that he would bring about believing rulers and nations that would be prosperous like Abraham. That is still in the future.

I will make you exceedingly fruitful; and I will make nations of you, and kings will come from you. (Genesis 17:6)

Yet you can be a righteous people with Godly government and still not experience the fruits of your labors. When the first colonists came to America they were Godly people with Biblical government, but they suffered from the cruel winters, the impenetrable forests and the pagan Indians. So before this promise could be realized they had to subdue the land and adequately protect themselves from the Indians.

"Fill the earth and subdue it." (Genesis 1:28) "Guard it." (Genesis 2:15)

The Americans filled the 13 Colonies with Christians and then subdued their environment, the Indians as well as the land. So this promise from God, although a right, is often not immediate. The colonists suffered for their posterity, who later experienced this promise when the United States in its early history became the wealthiest, freest, and godliest nation on earth. It was not perfect as it had blemishes such as slavery. But it was miles ahead of any other nation on earth. Today all this is disappearing because most Americans are unrighteous people with a godless federal government and semi-godless state governments. So those preachers who promise health and wealth to all who become Christians need to re-read their Bibles. It is not that simple. Prosperity is promised, but not separate from certain conditions.

### **Taxation**

In an ungodly nation with ungodly rulers what stands between us and the fruit of our labors? Taxation, especially income tax. Although a government has a Biblical right to tax for Biblically sanctioned activities such as national defense, sewers and highways, they should never tax your

wages directly. God promises you the fruit of your labors - all of it. That's what these verses are saying.

The righteous...shall eat the fruit of their doings. (Isaiah 3:10)

You will eat the fruit of your labor; blessings and prosperity will be yours.  
(Psalm 128:1,2)

I consider all income tax- a direct tax on the fruit of your labors- unscriptural and therefore not one of the areas we owe our government obedience. Government taxation should be indirect, such as a sales tax. Direct taxation on your wages conflicts with the promise of God to give us the fruits of our labors. We are so used to income tax that we do not realize that it is a recent innovation introduced in the early 1900's. It did not exist before this in the United States because it could not have. As long as the Boston Tea Party was fresh in their memory, Americans would never have permitted a government to directly touch the fruits of their labors. This quote from an article on the United Nations captures the anti-taxing nature of early America.

We should recall how gingerly the Founding Fathers approached the grant of the taxing authority to the national government they advocated. The Constitution gave Congress the right to lay and collect taxes, duties, imposts, and excises, as well as to borrow money. Generally, it was believed that while government should be able to tax commerce it could do so only at the edges, as import and excise taxes. Income taxes or collections on investments and the **like were viewed as interfering with property rights...** the idea of direct taxation was considered so extreme at the time and for over 100 years thereafter that it took the Sixteenth Amendment in 1913 to permit levying of a personal income tax. <sup>2</sup>

This brings up the question of tax collection. We should receive all the fruits of our labor, all our wages, as it forces government to collect taxes directly from us. God has given our wages to us, and what is mine I have the right to control. But government by using our employers as tax collectors directly controls our wages. If we control our wages, then we can deny government unjust taxes. That is one of the lessons of the American Revolution. And I believe God wants us to do just that- deny government, if we can, illegitimate taxation as it is theft from God. Here are some quotes by Colonial Ministers on your property rights, the right to the fruit of your labors, and the responsibility to defend that right.

Rev. S. Williams, 1741, election sermon.

In the law of God...you learn that every man has an indisputable right to all the good things which God gives him by...his own labor...and that these are to be inviolably secured to every man...Here rulers are taught to seek the virtue and happiness of their people as the end (purpose) of government. <sup>3</sup>

Elisha Williams, a follower of George Whitefield, wrote the following in a tract entitled "A Seasonable Plea" (1744).

And every Man having a Property in his own Person, the Labor of his Body and the Work of his Hands are properly his own, to which no one has Right but himself...Thus every

Man having a natural Right to his own Person and his own Actions and Labor, which we call Property; it certainly follows, that no Man can have a Right to the Person or Property of another: And if every Man has a Right to his Person and Property; he has also a Right to defend them and a Right of punishing all Insults upon his Person and Property. <sup>4</sup>

The next two quotes were made during the French and Indian War (1756-1763) and concern primarily the right of self-defense in preserving liberty, but we also see in these quotes the same attitude towards defending property and religion as well as liberty.

Rev. Cogswell, sermon in Pomfret to the company under the command of Captain Putnam. (April 13, 1757)

There is a Principle of Self-Defense and Preservation implanted in our very Natures, which is necessary to us almost as our Beings, and which no positive law of God ever contradicted...When our Liberty is invaded and struck at, tis sufficient Reason for our making War for the Defense or Recovery of it. Liberty is one of the most sacred and inviolable Privileges Mankind enjoy...what Comfort can Man take in life when at the Disposal of a despotic and arbitrary Tyrant who has no other law but his Will...To live is to be free: Therefore when our Liberty is attacked and clandestine, underhand Machinations, or open Violence threaten us with the loss of so dear a Blessing, tis Time to rouse, and defend our undoubted and invaluable Privileges...When our Religion is in danger...it will warrant our Engaging in War...Religion is a treasure never to be parted with...we fight for our Properties, Liberties, our Religion, our Lives. <sup>5</sup>

Samuel Davies, 1758

The following quote is one that reflects the opinion of Whitefield and his many clergy friends in America, the "New Lights." Before we quote from the sermon we will give historian Alice M. Baldwin's account of its widespread influence. She says,

A sermon which apparently had much influence in New England, as well as in the other colonies, was one preached in 1758 by Samuel Davies, a "New Light" Presbyterian of Hanover County, Virginia, to the militia. It won at once more volunteers than could be used, whereas before it had been almost impossible to get recruits. Davies sent it to Dennys de Berdt, the friend of Whitefield and of many "New Light" clergy in the colonies. De Berdt had it printed in London and sent copies to Eleazar Wheelock and others...the sermon was also published in Philadelphia. It has the same theories of government and natural rights and the same martial spirit as those of New England. <sup>6</sup>

Here is a quote from that sermon:

We fight for our People...our Liberty, our Estates, our Lives!...shall we tamely submit to Idolatry, and religious Tyranny? No, God forbid: Let us play the Men, since we take up Arms for our People, and the cities of our God...to secure the Liberties conveyed to you by your brave Forefathers, and bought with their Blood. <sup>7</sup>

It is an interesting aside to note that Davies talks about the young George Washington. This comment was made in 1758. Alice Baldwin says,

This is the sermon in which Davies speaks of Washington as an instance of the kindling of martial fire in the country.<sup>8</sup>

Then she quotes Davies' sermon.

As a remarkable instance, of this, I may point out to the Public that heroic Youth Col. Washington, whom I cannot but hope Providence has hitherto preserved in so signal a Manner for some important Service to his Country.<sup>8</sup>

Now let's just review these statements on property rights as they are important.

"Every man has an indisputable right to all the good things which God gives him by his own labor." S. Williams

"Every Man having a right to his own labor, which we call property...and if every man has a right to his property; he has also a right to defend them." Elisha Williams.

"we fight for our properties." Cogswell

"we fight for our Estates." Samuel Davies

According to these men you have a right to all the fruits of your labors. Property rights were important as they were the single most important cause of the Revolution. It was over enforced taxation because taxes take your property. One author put it this way.

And it was in New England that the sentiment for revolution was most fervent. The ministers and civil leaders of the towns along the Eastern Seaboard made it clear very early that they did not want taxes, and they did not want bishops.<sup>9</sup>

### **Promise 3- Godly nations and Rulers**

The third promise is in Genesis 17. Looking down the road of history and knowing that man would fill the earth, God also knew nations would have to be born whose mandate would be to protect the image of God, so God made the following promise to Abraham,

As for me, this is my covenant with you: You will be the father of many nations...I have made you the father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. (Genesis 17:4-6)

Abraham is not just the father of individual believers- he is that, -but also the father of believing nations and believing kings (rulers). Individual believers and believing nations are inseparably connected in Romans 4. As I have a right to believe, I also have the right to Godly nations with Godly leaders.

Abraham...is the father of all who believe. Therefore the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring...As it is written: "I have made you a father of many nations." (Ro. 4:11,16,17)

Abraham is "the father of all who believe" and the "father of many nations." To be the father of "all who believe" and the father of unbelieving nations makes no sense.

It seems to me the church today has completely lost sight of God's desire to bring into being Godly nations. Such a nation was United States at her outset. Up to 90% of her population were believers and most of these were Calvinistic. Also their leader George Washington was a Christian. Why does God want this? Because only a Godly government will respect, nourish, and protect the image of God in man.

### **Godly Government**

Now Godly government has a contribution to make to the image of God. It is primarily in the area of protection. Government protects God's image. Here are some of the ways.

**Protection-** A country dedicated to the Biblical rights of its citizens needs to protect itself from other countries. National defense is the concern of the federal government. But because of the potential abuse of federal power citizens must be able to protect themselves from their own government. Switzerland is the perfect example of effective national defense that in no way threatens its own population. (See Appendix 2) Individuals must also be able to protect themselves from criminals. Thus the necessity to carry a concealed weapon. And government in no way should hinder the possession of any weapon through gun control laws.

**Rule over the animals-** I can control the animals and plants on my property, but who does it in parks and public lands? The government.

**Beauty-** This means we do not wantonly destroy creation. So government must wisely preserve the beauty that exists in its country in balance with the right to work and use natural resources. Switzerland is a perfect example of how to do this.

**Rest-** Pass laws to preserve a day of rest (the Lord's day) once a week.

### **And so on!**

But there is another reason God wants Godly nations. He wants all of his creation to recognize and serve him including nations. A nation in God's plan is just like a family or church-- a corporate expression of the image of God.

Blessed is the nation whose God is the Lord. Psalm 33:12

The nation or kingdom that will not **serve** you shall perish. Isaiah 60:12

He wants a Godly nation just as he wants a Godly family and the climax of a nation's service to God is national praise.

O praise the Lord, all ye nations. Psalms 17:1

How does a nation praise or serve the Lord? Psalm 67 answers this:

### **Psalm 67**

1. May God be gracious to us and bless us and make his face to shine upon us,
2. That your ways may be known on earth, your salvation among all nations.
3. May the peoples praise you, O God; may all the peoples praise you,
4. May the nations be glad and sing for joy, for you rule the peoples justly and guide the nations of the earth.
5. May the peoples praise you, O God; may all the peoples praise you.
6. Then the land will yield its harvest, and God, our God will bless us. God will bless us, and all the ends of the earth will fear you.

Above is a prayer to God to bless the earth with nations that "know your ways" – Christian nations that are ruled "justly." This, of course, implies Christian rulers. This may be a novel idea to many Christians today because one looks around and sees everything but Christian nations and leaders, the possible exception being one African country, Zambia. And as Psalm 67 makes clear, God rules individually and corporately in a Christian nation. This is the problem in the United States. Apparently buckets of Christians, but God is not ruling in their lives. And therefore God is not ruling in the nation. Tragic, but true! Now Christian nations with Christian rulers leads to national praise. Why? Because Christians praise God for the good things God is doing in the nation. Here are three things.

May the nations be glad and sing for joy, for you rule the peoples justly and you guide the nations of the earth...then the land will yield its harvest.

First, God through a nation's leaders rules justly. Second, through those same leaders, God guides the nation, and third, prosperity results. Just rule is what makes a people happy, rejoicing and praising God. The Christians in the new United States of America were a happy people.

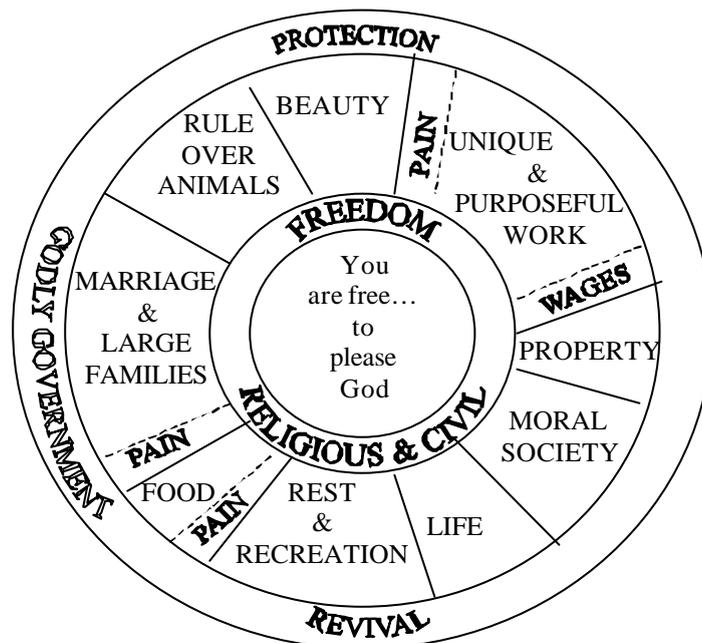
When the righteous are in authority, the people rejoice. Proverbs 29:2 RSV

In North America we need to weep and repent, not rejoice, for we have no such rule. And without Godly rule we cannot have economic prosperity. Are not the economies of Canada and the U.S. on decline? Furthermore, the ends of the earth will not fear him. When one nation is revived and experiences Godly leadership and prosperity, it affects other nations so they are revived. Where are the nations today that are revived and have Godly leadership? I think we need to make Psalm 67 our daily prayer.

So to this point the renewed image of God would look like the following diagram. It is different than the Image before the fall in that Godly government, revival, pain and wages (the fruits of your

labors) have been added in the appropriate places. Revival is placed under the heading of Protection along with Godly government as only revival (national) will produce Godly government which adequately protects its people. The renewed image is not complete yet. It will be when we fully understand revolution.

The Renewed Image of God (semi-complete)



**Footnotes - Chapter 12**

- |                          |  |
|--------------------------|--|
| 1. Hoekema, Anthony,     | Created in God's Image. p. 137                       |
| 2. Carpenter, Ted Galen, | Delusions of Grandeur, p.141, 142                    |
| 3. Baldwin, Alice M.,    | New England Clergy and the American Revolution, p.29 |

4. Baldwin, Alice M.,           New England Clergy and the American Revolution, p.65
5. Ibid, p. 87
6. Ibid, p. 88
7. "       p. 88
8. "       p. 88
9. Hart, Benjamin, Faith and Freedom, p. 238

**Chapter 13 - "That to secure these rights, Governments are  
instituted among Men, deriving their just  
powers from the consent of the governed... "  
- The Origin of Government**

In the above statement from the Declaration of Independence the purpose of government is to secure the rights God has given man. The reason this is so is because governments get their authority from their citizens. Putting it simply citizens choose a government to guarantee their rights. That is also the clear message of Scripture and the Colonial preachers.

We have already seen from Romans 13 that government is to secure these rights. It does so by doing you good and punishing evil. "Doing you good" means government will always preserve freedom so you are able to exercise your rights. By punishing evil government prevents individuals and tyrannical states from taking your rights. Evil in one sense is just that-taking away your God-given rights. Theft takes away your right to private property. Murder takes away your right to life and so on.

Now we must establish the fact that governments get their authority from the people.

At the beginning of history no authority was given by God for any specific kind of government. At that point God had given **man** his rights especially the right and responsibility to guard those rights. Because the earth had a small population that was sufficient. The seeds of good government however were inherent in those rights. In fact government is summed up in the two words "guard it" (Genesis 2:15). Government according to Romans 13 guards our rights. That is its function. It does so by doing you good and punishing evil. At the beginning of history one other command, I believe, is added by God to the command "guard it." It is the command concerning capital punishment. (Genesis 9:6)

The important thing to note about both of these, protection and capital punishment, is that they were given to man not government. By man I mean the individual person.

Genesis 2:15 The Lord God took the **man** and put him in the garden of Eden, to tend and guard it.

Genesis 9:6 Whoever sheds man's blood, by **man** his blood shall be shed for in the image of God he made man.

Yet today in a nation both these are a function of government, not the individual citizen. Governments **partially** protect (guard) their citizens through national defense and police forces. They also carry out capital punishment. But these functions- defense and capital punishment- were given to **man** originally. How did government get them? Or for that matter where did government come from? There is only one answer. As governments did not exist at the beginning and the authority to exercise these functions (defense and capital punishment) were man's, then government had to come directly from man. And John Davenport, the founder of Rhode Island, was correct when he said,

The power of government is originally in the people...the people so give the magisterial power unto some...they give it out conditionally...so as if the condition is violated, they (the people) may resume their power of choosing another. <sup>3</sup>

The pattern that the Scripture establishes is that the power of choosing a government lies first with God.

The authorities that exist are appointed by God. Romans 13:1

And second God shares this power with man who has the original responsibility to guard his rights and execute murderers. This power is his as an individual as God gave it to him as an individual. Finally, man, when necessary, delegates the right of governing to a ruler. And it is only necessary when the population requires it.

We see the first stage of this equation in the life of Abraham. At this point in history God had given man his rights including the responsibility to guard those rights and to exercise capital punishment. Abraham as an individual person exercised both. When Lot, his family and their property were taken in Genesis 14, Abraham pursued his captors. Lot's right to freedom and property were taken and possibly his right to life threatened. Pursuing Lot's captors and rescuing them was an exercise in the right of an individual to guard rights. And the slaughtering of the kings was the first example of an individual carrying out capital punishment.

Melchizedek...who met Abraham returning from the **slaughter** of kings and blessed him. Hebrews 7:1 (NKJV)

So Abraham as an individual person functioned as a government.

It is not until the theocratic kingdom of Israel that the authority to guard the rights of man is given to government, but only through the people. It could be no other way as the authority lay with man, individually. For example, David was chosen by God to rule in Israel (1 Sam. 16:1,13) but could not rule until the people chose him which was long after God chose him.

Then the men of Judah came and there they anointed David over the house of Judah. (2 Sam 2:4)

In the book of judges we see the dual principle of God choosing a ruler and then that ruler being chosen by the people. First God chose the judge.

Then the Lord turned to (Gideon) and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?" Judges 6:14

Then the people chose Gideon.

Then the men of Israel said to Gideon, "Rule over us...for you have delivered us from the hand of Midian" Judges 8:22

Their choice was based on Gideon's deliverance of Israel from tyranny. God obviously chose Gideon to deliver them, so he must be God's choice for ruler. A deliverer understands freedom and the rights of man which is the foundation of governing, otherwise he is not a deliverer. This free choice of a ruler first by God and then by the people is all through the Old Testament. Just one further example to cement this. Late in Solomon's life God chose Jeroboam to rule over the house of Israel. God said to him,

I will take you, and you shall reign over all your heart desires, and you shall be king over Israel. Then it shall be, if you heed all that I command you, (and) walk in My ways...I will be with you...and will give Israel to you. 1 Kings 11: 37,38

Then the Israelites chose him

Now it came to pass when all Israel heard that Jeroboam had come back, they sent for him...called him to the congregation, and made him king over all Israel. 1 Kings 12:20

So all Israel chose Jeroboam as their king. Sadly he did not walk in God's ways or he could have been a great king.

In this equation (God and man choosing a ruler) it is fatal to skip man. You end up with God giving authority directly to a government or a king which is the formula for tyranny. This was the battle of 17th century England between the Stuart kings and the English parliament, namely, the battle over the divine right of kings. The divine right of kings is the claim that God chooses a king directly without the consent of the people (parliament). Today we are rapidly moving towards the divine right of governments and the divine right of courts.

Alice M. Baldwin in her book *The New England Clergy and the American Revolution* states very clearly the Colonial position on the power of government coming "from the consent of the governed." She says,

The ministers of New England believed that "rulers" among whom they included king, parliament, colonial governors and assemblies, and all in authority, were God's delegates and derived their power from Him, BUT NOT DIRECTLY...Rather their power came, as did civil government itself, only mediately from God but DIRECTLY FROM THE PEOPLE. <sup>1</sup>

Without "the consent of the governed" in the equation there is no such thing as government, only tyranny and misery. Let me repeat the idea of the origin of government so you do not forget it.

God gives the authority of government to man who in turn gives it to a ruler. And what is this authority? The responsibility in a country to do you good and punish evil. That is what it is to govern according to Romans 13. Abraham exercised this authority among his family, friends and servants. <sup>2</sup>

Here are some quotes from New England preachers that clearly make the point that citizens determine magistrates (politicians).

Thomas Hooker (1638)

The choice of public magistrates belongs unto the people by God's own allowance...the foundation of authority is laid firstly, in the free consent of the people. <sup>3</sup>

Roger Williams (date?)

The Sovereign, original, and foundation of civil power lies in the people. <sup>4</sup>

Jonathon Mayhew- 1750, a liberal Congregationalist in the Old West Church in Boston.

Neither God nor nature has given any man a right of dominion over any society independently of that societies approbation and consent to be governed by him...disobedience is not only lawful but glorious...(to those that) enjoin things that are inconsistent with the demands of God. <sup>5</sup>

Thomas Allen and the Baptist minister Valentine Rathbun (1779)

As all men by nature are free, and have no dominion one over another, and all power originates in the people, so in a state of civil society, all power is founded in compact. <sup>6</sup>

### **Footnotes - Chapter 13**

1. Baldwin, Alice M., The New England Clergy and the American Revolution, P. 34
2. My own summary
3. Ibid p. 26
4. Ibid p. 27
5. Ibid p. 45
6. Ibid p. 144

## **Chapter 14 - "a design to reduce them under absolute despotism" - The destruction of the Image of God through democratic tyranny**

**"that whenever any form of Government becomes destructive of these ends...when a long train of abuses...evinces a design to reduce them under absolute despotism"**

As Godly government has a contribution to make to the image of God, ungodly government on the other hand is destructive to the image of God. Ungodly government is literally a threat to everyone of these rights. In North America increasingly heavy taxation and politically correct legislation has literally undermined every right given by God except for the right to walk with God which no "government" can take from you. And "government" is quite happy to let you keep that right so long as you let them take all your other rights.

So sinful man is in desperate shape. And without the blessing of God, the guarantor of these rights, unregenerate man always ends up in some kind of slavery. The purpose of government before God is to guarantee these rights, but when governments go down the road of tyranny, they take away rights. Look at the history of this world. It is almost exclusively the story of tyranny-rights taken away and therefore slavery in varying degrees. I want to begin by looking at the present day tyranny in North America- "democratic government" destroying our rights.

Democratic tyranny always begins with unlawful taxation. In our century unlawful taxation started with income tax early in the 1900's which, as we have seen, is a violation of God's promise to Adam that he (and us) would "eat" the fruit of our labors.

Income tax is not only an attack on God's promise of the fruit of your labor, but it also severely limits many of your God-given rights and therefore your imaging of God. It is at the very heart of all the heavy taxation that is imposed on us in North America which means that you do not have enough money left over from the fruits of your labor to exercise in a God-honoring way the following rights: family, property, work and travel.

### **The Right to Family**

One Hundred years ago before the advent of income tax, families were large. Ten to twelve children were common. Now there are one or two children per family. What happened? A major reason is that now no one can afford ten children. Why? Heavy taxation especially income tax. Heavy taxation also includes government debt and inflation. Government borrowing (debt) is both hidden taxation and the cause of inflation. I would hazard a guess that the decline in the size of the family for the past 80 years parallels, the increase in the amount of income tax and government debt. Obviously there are other factors, but this is a major one. So today there are 1 or 2 children per family. And are not small families one of the reasons for the decline in the number of Christians in society? The first line of evangelization for Christian parents has always been their children. In the old days for example 8 out of the 10 (+/-) children per family would get converted. And the church grew. Now 1 or 0 out of 2 gets converted and the church shrinks.

Look at the church. How the numbers would be increased if families had 10 children. Heavy taxation, especially income tax, has robbed you of the God-given right to have a large family. Heavy taxation has affected families in at least two other ways. Along with the right to have a family goes the responsibility to train that family.

Train a child in the way he should go, and when he is old he will not turn from it.  
Proverbs 22:6

First, this means both parents must spend time with their children in an atmosphere of love. Once upon a time mothers used to stay at home with the children while fathers would work from 8 a.m. to 5 p.m. They all ate supper together and were free to be together in the evenings and on the weekends. This made for good family relations something for which God holds fathers responsible. It is not only necessary for the kids, but also for mom and dad. They have a relationship that needs nurturing and it is crucial for the children to see their parents reflecting the image of God in their relationship. The relationship between husband and wife is probably the most fundamental way the image of God is reflected and passed on from one generation to the next. The closeness to the image of God and marriage is obvious in this verse.

So God created man in his own image, in the image of God he created him; male and female he created them. Genesis 1:27

But because of heavy taxation family life is becoming more difficult. I know of one Christian family where the father holds down two jobs. He goes straight from one job to the other and is gone from home from 7:30 a.m. to 10:00 p.m. 5 days a week. The mother also works part time. The father even has to work every other Sunday. All to feed and clothe his family of 4 and rent an apartment. How much time does he have to spend with his family? None during the week. Only on Saturday and every other Sunday. His God-given right and responsibility to love his family is severely limited. But that is not all. His right to a day of rest, the Lord's Day, is cut in half. His right to property - owning a house so he can raise his family properly - is totally gone. Why? Government spending and taxation. Let me quickly mention that Government spending and taxation so saps the economy that employers cannot pay good wages. So you are hit from both sides- poor wages and heavy taxation. The whole of North America is suffering from the tyranny of heavy taxation.

Second, the responsibility to train your children includes educating them. One half your municipal taxes goes to education. The State (Provincial) and Federal governments also pour money (your money) into education. And all this money is spent on supporting a failing and politically correct public education system- a system that increasingly fails to educate and instead indoctrinates your children with pagan concepts. Your only hope is to pull your kids out and send them to a private school. But how many Christians can afford to do this. So you are trapped. The government robs you of the money God gives you to educate your children and if you are economically in the same bind as the family I just mentioned, you are forced to send them to a public system that is inch by inch becoming destructive. The educational trap is just another attack by government on our God-given rights and responsibilities.

### **The Right to Property**

One of the fundamental rights is property rights. God said to Adam, "You will eat of it" meaning, the fruit of your labor is yours. Then in the Psalms God says,

You will eat of the fruit of your labor; blessings and prosperity will be yours.  
(Psalm 128:1,2)

With the fruit of your labor (your prosperity) you can buy property- a house for both shelter and space to raise your family. Apartments are totally unsuitable for raising a family. So every family has a right before God to have a house- a big family means a big house. And why doesn't every family have a house? Not just the heavy taxation / low wage problem, but also the high cost of housing-inflation. And I wonder who is primarily responsible for inflation?

### **The Right to Work**

What has happened to our right to work? Some places on this continent have unemployment as high as 20% and in most places it is very difficult to find work. What is the root cause? Cheap labor in other countries along with unions certainly contribute to unemployment. But these I believe are not the root cause. The foundational cause is government debt, taxation, and spending. Let me just suggest an instant solution to the unemployment problem. It is my conviction for reasons I have stated that all income tax is morally wrong. A government should never directly tax the fruit of your labor. If income tax is wrong, then abolish it immediately. This would mean that I would have an additional \$20,000/year or \$1650/month to spend. Everyone would have almost double their take home pay to spend. What a sudden and huge boost to the economy. The reason why there are few jobs available is that people do not have much money to spend. Overnight in North America there would be millions of new jobs. Pie in the sky? I think not. If you abolish income tax, how do you pay the debt? You don't. I didn't incur the debt. The politicians did and those who voted for them. Abolish the debt along with income tax. Anyone stupid enough to lend governments money deserves to lose it. Then confiscate all the property and wealth of the politicians and their cronies for the past 30 years who were responsible for the debt and charge them with theft. Use the money obtained from confiscating their property to foot the bill for their imprisonment and the country's debt.

Interestingly these three rights - the right to family, property and work are found in Psalm 128 where God weaves them together with prosperity and waking with God. Godliness and material blessing are fundamental to the exercise of all our rights. This Psalm is, I believe, a snapshot of the image of God in man.

1. Blessed are all who fear the Lord who walk in his ways.
2. You will eat the fruit of your labor; blessings and prosperity will be yours.
3. Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table.
4. Thus is the man blessed who fears the Lord.
5. May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem.
6. And may you live to see your children's children. Peace be upon Israel.

The heart of the image of God is "walking in his ways" and "fearing the Lord" (v.1) Then follows the promise of work- "labor" - and all the results of your work, "the fruit of your labor" (v.2). Hard work coupled with godliness brings "prosperity and blessings." (V.2) After this comes family rights- a fruitful wife with obedient sons. (v.3) "Within your house" implies property rights (v.3). How can you raise a family without a house? Other elements in the image of God are either mentioned or implied. The right to life is plain in the prayer, "may you live to see your children's children"(v.6)- a long life. A moral society is implied in the hope, "may you see the prosperity of Jerusalem." (v.5). No society can prosper for long unless it serves God. And the four references to "blessing" certainly includes beauty, rest and recreation and food. The entire image if God is a blessing: Imaging God in its totality without government interference is the greatest blessing possible.

### **The Right to Travel**

This right is based on the statement, "God saw all that he had made, and it was very good." Imaging God means that we have a right to do what God did and see- "all that he had made." How many North Americans could afford to travel with their families to Europe every year? I could, if my take home pay was \$49,000/year instead of \$29,000 which is the difference income tax makes. With no income tax every family could afford to travel frequently and glory in God's creation.

### **Political Correctness**

Excessive taxation has savaged our rights to family, property, travel and work. Political correctness savages the rest except for the right to walk with God. The final result of this process is slavery. Let us go through the remaining rights and see how political correctness has damaged them.

### **The Right to a Moral Society**

In North America divorce, abortion, euthanasia, homosexuality, feminism and pornography are politically correct. So our governments and courts have protected these by law. Thus governments are failing in their major contribution to the image of God- the punishment of evil. What was right is now wrong and what was wrong is now right.

Woe to those who call evil good and good evil, who put darkness for light, and light for darkness. Isaiah 5:20

Right and wrong are being turned upside down. And the following word from Proverbs is literally true of our governments and law courts. This verse is a Biblical definition of Political Correctness

He who justifies the wicked and he who condemns the righteous are both alike - an abomination to the Lord. Proverbs 17:15 (RSV)

So our courts and governments in North America are abominable in the sight of God much of the time.

## **The Right to Rule over the Animals**

Animals have no rights. God's people have rights; animals do not. So when groups "claim" rights for animals, they are usurping the prerogative of God who alone gives out rights. And the right they want for animals is the right to life. They would make the killing of any and all animals illegal if they could. It is one thing to protect endangered species, but it is another thing to protect all animals. By trying to protect all animals the animal rights groups are defying the clear teaching of Scripture. God said to Noah-

The fear and dread of you will fall upon all the beasts...all the birds...every creature...all the fish; they are given into your hands. Everything that lives and moves will be food for you. Genesis 9:2,3

If you have the right to eat an animal, then you must be able to kill it. Now there is a reason animals have no rights. They don't need any as God cares about them. God said,

And to all the beasts...the birds...all creatures ...I give every green plant for food. Genesis 1:30

Look at the birds of the air; they do not sow nor reap or store away in barns, and yet your heavenly father feeds them. Matt. 6:26

We are to image God in relation to his creatures. What does God do to them? He feeds and takes care of them. And we too must have the same care and concern.

But we must not only care about them, we are to rule over them. Some animals become nuisances and are destructive so they must be controlled. Raccoons mess up my backyard by dumping the garbage cans and spreading the garbage. Pigeons mess up the buildings and sidewalks in the city. It is not a beautiful sight. Canada Geese in a similar manner mess up the ponds, beaches and parklands. Governments and individuals have a responsibility to control these animals even if it means killing them. Take the raccoons for instance. In a city they are total nuisance and should all be shot. Of course, discharging a firearm in the city to kill a raccoon would put you in jail for 10 years. If you kill a raccoon with baseball bat on your own property and get caught you will get a fine or a jail sentence. Why? Because animals now have rights.

But rather than giving animals rights, it would be better for us to follow God's example and care for them and rule over them. If God cares, so must we. But our caring must not blind us to the fact that humans and their needs are infinitely more important. So if we care about God's creation and follow God's word, we will find ourselves opposed on the one hand to the animal rights and radical environmental groups and on the other hand to the companies that rape the environment for profit.

## **The Right to Beauty**

Along with dominion over nature goes the question of beauty. We are to exercise dominion in such a way that beauty is preserved and created. If you want to see a violation of the right to beauty look at the new housing in the suburbs of most cities.

## **The Right to Rest**

Government has a responsibility to legislate a day of rest and should. But what North American community protects a day of rest any more? It is not politically correct.

## **The Right to Life**

Abortion and euthanasia are a direct attack on the right to life. For example, the birth of down syndrome children has dropped by 90%. Why? Abortion. The first target was the unborn, then the handicapped, terminally ill, and the elderly. The latest is babies just as they are being born. Who is the next target? Where will it all end? Will it end? How long will it be before we have our own Auschwitz? Is not abortion our Auschwitz? So much for our God-given right to life. But abortion is politically correct.

## **The Right to Protection**

This section can be summed up in one word, "Guns." The politically correct do not want an armed citizenry and they will push for every gun control law that they can. Inch by inch they will disarm North America so that the only weapons of consequence are in the hands of the government which the politically correct will control.

Our concern at this point is how do we protect our rights from "government"? And I think the Magna Carta is a helpful illustration. King John 1 of England was a tyrant. His government had two problems in common with ours- heavy taxation and court decisions that violated the 10 commandments. As a result in 1213-15 AD a group of barons and church leaders met with him and demanded that he cease from certain injustices and grant them a list of rights. He refused, so they (the church and barons) raised an army and forced him to sign and abide by the Magna Carta. It was preceded by negotiation and persuasion, but when that failed they met his tyranny with armed force. When God commands us to guard our rights, I believe, the same two principles apply. First, use every peaceful means that we can and then when these are exhausted we have a God-given right to use force. All I am establishing at this stage is your God-given right of protection not when and how to use it in a detailed way.

If one is going "to guard" his rights with the ultimate thought of force, then one must be suitably armed. Arms, of course, means guns. And there are those who balk at guns, especially the more potent ones. A gun is a modern weapon and the Bible is full of stories involving the lawful use of weapons. If you don't like guns, then throw away the Old Testament and the four gospels of the New Testament and limit your Bible to Acts through Jude. Abraham had weapons. All of ancient Israel had weapons. The apostle Peter carried a weapon. And Jesus told his disciples to buy some weapons (Luke 22:36). In the light of this, if guns still bother you, then go back to your knitting and knit a big, black wool ball, so that when someone breaks into your house at midnight to rape your daughter, throw the wool ball at him. A black wool ball has one advantage at night- the element of surprise. He won't see it coming.

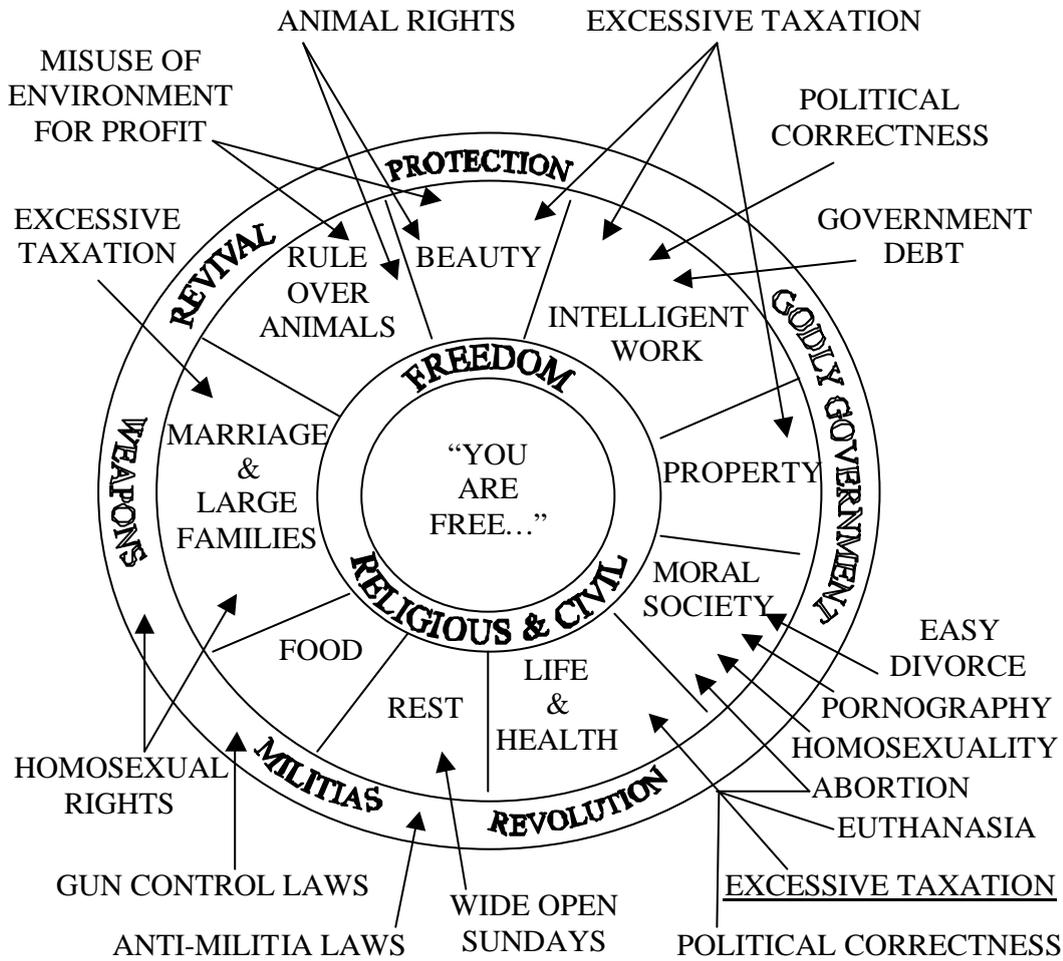
But suitable weapons may not be obtainable because of gun control laws. They may be illegal. Most rulers democratic or otherwise I believe want their populations helpless, as the purpose of

gun control laws is to ban the very weapons necessary to tackle standing armies. Were there any gun control laws when America started as a country? I think not. Politicians delight in telling us that gun control laws protect us from criminals. As if a criminal cannot get a gun. But gun control laws have nothing to do with protecting citizens. Rather they protect governments from their civilian populations. This was made abundantly clear in England in 1920 when a stringent gun control law was passed under the guise of checking increased crime. The true reason however was otherwise.

But in 1920...Parliament approved a comprehensive arms control measure that effectively repealed the right to be armed by requiring a firearm certificate for anyone wishing to "purchase, possess, use or carry any description of firearm or ammunition for the weapon"...The announced rationale for dramatic shift in firearms policy was an increase in armed crime. Yet statistics for London show no such increase...Confidential cabinet papers point to government fears not of crime but of disorder and even revolution.<sup>1</sup>

Nevertheless before God you have a right to any suitable weapon, banned or not. And as we shall see in a moment also the right of revolution. Below is a diagram of the attack by ungodly government on God's image. Because this is the only chapter on the attack by ungodly government on the image of God, we have completed the diagram by adding weapons, militias and revolution. The former two we have already discussed while the latter one will be established from the Bible in the next three chapters.

SOME OF THE ATTACKS ON THE IMAGE OF GOD IN MAN  
BY UNGODLY GOVERNMENT



God has established government as important part of society. Godly individuals, Godly families, Godly churches, Godly businesses and Godly government is what God desires for a nation as each in their own way reflect and contribute to the image of God in man. But evil people, bent on the destruction of God's image, infiltrate or influence government to pervert it so that it no longer fulfills its God-given purpose to do its citizens good and punish evil. Instead government inch by inch becomes an instrument of tyranny bent on the destruction of God's image first, in its own

sphere, government, then the family, business and the individual. Last of all the church. And the church will be left alone as long as it is asleep. But if it ever wakes up to its responsibility to resist tyranny, then it will be persecuted. Right now the church is asleep in North America and has been so for a long time as a result we will continue to move away from godliness, freedom, life and happiness to wickedness, slavery, death and misery. The daily slide into the latter is obvious.

#### **Footnotes - Chapter 14**

1. Malcolm, Joyce Lee, To Keep and Bear Arms p.170-171,.

**Chapter 15 - "It is their right...to throw off such government"**  
**The Right of Revolution**

**That whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it, and to institute new Government...but when a long train of abuses...evinces a design to reduce them under absolute despotism, it is their right...to throw off such Government.**

The topic of the next 3 chapters is revolution. And we will, first, answer the question "What is a revolution?" The Bible clearly has a theology of revolution and we have seen this already, as a revolution is just an act of self-defense against your government. But, second, if the Church does not develop this theology, untold harm results to the nation and the image of God. You cannot read the Bible cover to cover and not see that God cares about nations and people's rights. As an example of a Church not understanding the Biblical theology of revolution we will look at the Peasants War in Germany and the part Luther played in it and then, third, complete the diagram of the Image of God.

**What is a Revolution?**

A revolution is a war defending your God-given rights against your own government. It has two parts- (1) it is a defensive war and (2) it is against your own government. First, a Biblical revolutionary war is always defensive. You are protecting your rights. The example we used was Abraham's rescue of Lot. By rescuing Lot, his family, their property and freedom, Abraham was defending Lot's rights. The Biblicalness of this was established in chapters 9 and 10. The Colonial ministers looked upon the war of 1776 as a similar defensive war.

Rev. Stephen Johnson, a New Light Minister, 1765.

May we not ask who is the aggressor, he that invades the right of a free people, or they who defend only what is there own? <sup>1</sup>

Rev. Shute in an Artillery Sermon, 1767

This kind of war is supported by the written revelation which God has been pleased to give mankind...a Defensive war is then right according to the constitution of God. <sup>2</sup>

Second, a revolution is a war against your own government. Now for some reason most people have less difficulty justifying a revolt against the oppressive rule of a foreign ruler than overthrowing their own government. Tyranny is somehow more acceptable from a fellow citizen than from a foreigner. The revolution under Oliver Cromwell in England was an example of the people overthrowing their own government. So was the American Revolution. Although the 13 Colonies were separated from England by a vast ocean, the Colonists looked upon themselves as loyal subjects to the King of England. Speaking of the position of the clergy and their relation to England, Alice M. Baldwin says,

All these men praised the British constitution which protected their rights...Haven (a preacher) said that "the colonists were loyal to the King and ready to obey Parliament in the exercise of due authority."<sup>3</sup>

Here are two quotes from ministers which indicate they were under British rule.

Rev. John Cleaveland, a New Light minister, 1774

Of Great Britain he said, "her Measures tend not only to dissolve our **political Union** to her as a Branch of the British Empire, but to destroy our Affection to her as the Mother State."<sup>4</sup>

Rev. Thacher in his Watertown Address, 1776.

it is now the Ardent wish of our Soles that America may become free and Independent States...we...Renounce with Disdain our Connection with a Kingdom of Slaves, we bid a final adue to Britain, Could an Accomodation be now affected we have Reason to think that it would be fatal to the Libertyes of America.<sup>5</sup>

On the other side of the coin George III believed the 13 Colonies were under his authority. That is why he taxed them. He never tried to tax France. Therefore when the Colonial ministers encouraged their congregations to go to war, they were encouraging them to revolt against their own government. It is a false position to hold that Britain was a foreign power. It was their "Mother State". Now because Abraham's rescue of Lot was a rescue from foreign governments there are those who would question that rescue as proper evidence for proving your right to make war on your own government.

Personally I think Abraham's rescue of Lot and the blessing by Melchizedek gives us the right to take on any government, your own or foreign, who usurps your basic rights. The issue for Abraham was, "Don't touch Lot's rights." There is however evidence in the Bible of people with the blessing of God revolting against their own governments. Here are two examples- Nehemiah and Jeroboam. We saw how Nehemiah "set a great assembly" against the nobles and officials, their own government, and that great assembly was armed. As a result the government backed down and the problems were resolved. Had they not backed down they would have had a revolution. Then there was Jeroboam and the 10 tribes of Israel who were originally part of the Jewish nation under Solomon. They revolted because Solomon's son Rehoboam was oppressive (1 Kings 12). And God promised to bless this revolution (1 Kings 11:31) if the Northern Kingdom would serve God (See Appendix 1 for details)

But there is something even more fundamental that gives us a right to revolt against our own government. And that is what the Declaration of Independence says, namely, "It is the Right of the People to alter or abolish it, and to institute new Government."

The real authority for the overthrow of your government is the source of government- the people (see chapter 13). If government comes from its citizens, then those same citizens can change it. And if the rulers refuse to leave, then armed resistance is justified as it was in Colonial America where their basic rights were being threatened. Because rights are unalienable, if threatened,

revolution in a nation is a necessity, never an option. You have to revolt if the circumstances dictate it. Abraham had no choice but to go after Chedorlaomer and rescue Lot and his family. Not to do so would be sin. So the word revolution, although normally reserved for the overthrow of your own government, for me includes the overthrow of any tyrannical government that is destroying the image of God.

Now we come to an example of the failure of the church to respond to a legitimate revolution because of its theology or rather the lack of it. The Reformation was a huge revival in many nations. Thus it was inevitable that a revolution would occur, but sadly the church in Germany was not prepared for it.

### **The Peasants Revolt**

The Evangelical church has not always understood its responsibility to overthrow tyranny and protect the image of God. Luther and Calvin did not clearly understand this responsibility. Both allowed for revolution. Calvin permitted a revolution only if led by a magistrate and Luther only in extreme circumstances and led by a "special person." Whereas the Bible places the ultimate authority for the protection of God's image including the act of revolution with the individual believer of which Abraham is a perfect example. Before we conclude this section I think it is worthwhile to look at the Peasants War in Germany where a great man of God Martin Luther failed to protect the image of God. God gave Luther a wonderful opportunity to defeat tyranny and establish a Godly nation. But he turned his back on the opportunity. And he did so because he misinterpreted Romans 13, and did not understand God's image in man and the responsibility to protect it. Another two hundred years would pass before the church would figure out how to handle tyranny.

### **The Peasants War**

It is at the point of revolution that Luther failed in his theology and that failure cost the lives of thousands upon thousands of people in the Peasants War which left the German peasants in a state of slavery under ruthless tyrants for many years to come. In the middle of that war God gave Luther a clear opportunity to overthrow German tyranny and finish the Reformation with a military revolution. He could have established a truly Christian nation like America. But because he failed to grasp the revolutionary nature of the Bible, the German Reformation went only half way and the war ended in a terrible carnage. Much of the blame for that carnage, sadly, can be laid squarely at Luther's feet. If you read Schaff's History of the Christian Church (Vol.7), you can clearly see the God-given opportunity Luther and the middle class had to militarily defeat the German rulers who were tyrants. The Peasants War is a sad and tragic event in the history of the church- tragic because of the carnage and sad because it should have been and could have been a glorious "American type" revolution. The following quotes from Schaff bring all this out.

### **The Causes of the Peasants War**

"The German peasants were the beasts of burden for society and in no better condition than slaves. Work, work, work, without reward, was their daily lot even Sunday hardly excepted. They were ground down by taxation, legal and illegal...The Reformation, with its attacks upon the papal tyranny, its proclamation of the supremacy of the Bible, of

Christian freedom, and the general priesthood of the laity, gave fresh impulse and new direction to the rebellious disposition. They (the peasants) looked exclusively at the democratic element in the New Testament, and turned it against the oppressive rule of the Romish hierarchy and the feudal aristocracy. They identified their cause with the restoration of pure Christianity." <sup>6</sup>

At the beginning of the revolt, the peasants demanded many of their God-given rights by issuing a bill of rights with twelve statements.

1. Freedom of religion- the right to elect their own pastors.
2. Freedom from excessive taxation.
3. Freedom from slavery
4. Freedom to hunt and fish
5. Freedom to use forests for fuel.
6. Limits to compulsory military service
7. The right to fair wages
8. Lower rents
9. Justice in the law courts
10. Property rights
11. Inheritance rights for widows and orphans
12. Test each right with Scripture and withdraw unscriptural ones.

All these are their God-given rights and Schaff correctly comments: "These demands are moderate and reasonable." <sup>7</sup> Even Luther agreed with these articles, and according to Schaff,

"had they been granted in 1524, Germany might have been spared the calamity of blood shed, and entered upon a career of prosperity. But the rulers and peasants were alike blind to their best interests, and consulted their passions instead of reason. The peasants...resorted to brutal violence against their masters...The rebels destroyed the palaces of the bishops, the castles of nobility, burned the convents and libraries, and committed other outrages. Erasmus wrote...'Every day there are bloody conflicts between the nobles and the peasants ...Every day priests are imprisoned, tortured, hanged, decapitated or burnt.'" <sup>8</sup>

Actually both sides were brutal, depending on who had the upper hand. And had Luther stepped in on the side of the peasants, he could have curbed the peasant's excesses and brought about an American style revolution making the rulers submit to the will of the people. God gave Luther the opportunity to champion the rights of the people. Schaff says,

"At first the revolution was successful. Princes, nobles, and cities were forced to submit to the peasants. If the middle classes, which were the chief supporters of Protestant doctrines, had taken sides with the peasants, they would have become irresistible." <sup>9</sup>

Here was Luther's opportunity to strike a mortal blow against tyranny by urging the middle classes to take up arms against their rulers, defeat them, and bring in a new order based on the God-given rights of man. And what did he do?

"The fate of the peasantry depended on Luther...But the leader of the Reformation threw the whole weight of his name against the revolution...Luther had, at first, considerable sympathy with their cause (the peasants cause) and advocated the removal of their grievances; but he was always opposed to the use of force, except by the civil magistrate, to whom the sword was given by God for the punishment of evil-doers. He thought that the revolution was wrong in itself, and contrary to Divine order; that it was the worst enemy of reformation...he also warned the peasants against revolution, and reminded them of the duty of obedience to the ruling powers (Ro. 13:1), and of the passage, that "They that take the sword shall perish with the sword." <sup>10</sup>

So Luther tragically threw the weight of his influence behind the tyrannical authorities and against the peasants. He turned on the peasants with a vengeance.

When the dark cloud of war rose up all over Germany, and obscured the pure light of Reformation. Luther dipped his pen in blood, and burst out in a most violent manifesto "against the rapacious and murderous peasants." He charged them with doing the Devil's work under pretence of the gospel. He called upon the magistrates to "stab, kill, and strangle" them like mad dogs. He who dies in defense of the government dies a blessed death, and is a true martyr before God. A pious Christian should rather suffer a hundred deaths than yield a hair of the demands of the peasants.

The advice of the Reformer was only too well executed by the exasperated princes, both Protestant and Roman Catholic, who now made common cause against the common foe. The peasants, badly armed, poorly led, and divided among themselves, were utterly defeated...In the decisive battle at Frankenhausen, May 25, 1525, five thousand slain lay on the field and in the streets; three hundred were beheaded before the court-house the castle of Zabern, in the Alsace (May 17), eighteen thousand peasants fell...

The number of victims of war far exceeded a hundred thousand. The surviving rebels were beheaded or mutilated. Their widows and orphans were left destitute. Over a thousand castles and convents lay in ashes, hundred of villages were burnt to the ground, the cattle killed, agricultural implements destroyed, and whole districts turned into a wilderness. "Never," said Luther, after the end of the war, "has the aspect of Germany been more deplorable than now."

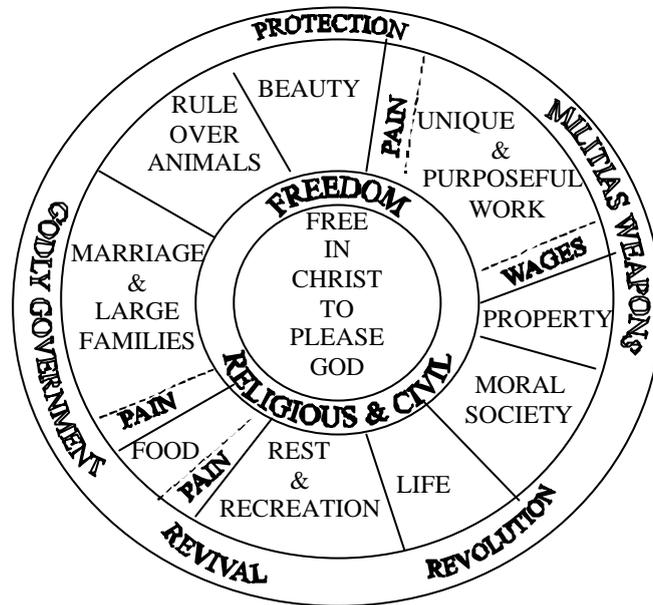
The Peasant's War was a complete failure, and the victory of the princes an inglorious revenge. The reaction made their condition worse than ever. Very few masters had sufficient humanity and self-denial to loosen the reins. Most of them followed the maxim of Rehoboam: "My father chastised you with whips, but I will chastise you with scorpions" (1 Kings 12:14) The real grievances remained, and the prospect of a remedy was put off to an indefinite future.

The cause of the Reformation suffered irreparable injury, and was made responsible by the Romanists, and even by Erasmus, for all the horrors of rebellion. The split of the nation was widened; the defeated peasantry in Roman Catholic districts were forced back into the old church; quiet citizens lost their interest in politics and social reform; every attempt in that direction was frowned down with suspicion. Luther had once for all

committed himself against every kind of revolution, and in favor of passive obedience to the civil rulers who gladly accepted it, and appealed again and again to Rom. 13:1, as the popes to Matt. 16:18, as if they contained the whole Scripture-teaching on obedience to authority. Melancthon and Bucer fully agreed with Luther on this point; and the Lutheran Church has every since been strictly conservative in politics and indifferent to the progress of civil liberty.<sup>11</sup>

I include this account of the Peasants War because Luther's understanding of Roman 13 is typical of most evangelical ministers today and unless this changes we are going to see in North America a repeat of the same carnage that Luther witnessed in his beloved Germany. The storm clouds of oppression are gathering on the horizon. Read Peter Jones' book "Spirit Wars." He correctly says that the Gnostic-feminist-homosexual-pagan alliance is bent on destroying Christianity. To do so they must gain control of the most powerful nation on earth- the United States. And when they control the United States, they will control the world. That supreme control is not far off. The Democrats are the political representation of the Gnostic-feminist-homosexual-pagan alliance. And in the sea-saw between the Republicans and Democrats you never know before an election who is going to win. Put a Democrat in the White House and the alliance controls the weapons of power- the armed forces, the CIA and the FBI, plus all the other branches of executive power. If they ever control all three- legislative, executive and judicial branches, the pagan alliance will control the world and the fires of Christian persecution and martyrdom will burn hot. That is the pagan-Gnostic dream. "But God"- that is our only hope.

Now we can legitimately add the final element of the image of God- revolution. How does a revolution image God? It protects the image of God. It guards our rights. And God is a God of protection. Revolution, then concludes our methods of protection.



### Footnotes - Chapter 15

1. Baldwin, Alice, New England Clergy and the American Revolution page 102
2. Ibid, p. 107
3. Ibid, p. 106
4. Ibid, p130, 131
5. Ibid p. 130
6. Schaff, Philip, History of the Christian Church, Vol 7 p. 441-442
7. Ibid, p. 444
8. Ibid p. 441-445
9. Ibid, p. 445
- 10 Ibid. p. 445-446
11. Ibid, p. 446-448

## **Chapter 16 - "It is their right...to throw off such government"**

### **The Pattern of Revolution**

Along with the right to revolt from tyranny, happily God has left us clear-cut guidance on how to go about it. There is a pattern that must be followed. Follow the pattern and the revolution will succeed. The American revolution succeeded while the French revolution failed. Why? The French people did not have a Biblical theology of revolution. The Americans did. And we see the pattern of revolution in the book of Judges. It is as follows:

1. Sin- national departure from God.
2. Punishment- the establishment of a tyrannical government
3. Repentance and Revival
4. Armed Revolution
5. Victory and Peace (Freedom)

First a nation sins on a national scale and is punished by God. North America and the entire Western civilization has national sins, literally blood on their hands- abortion, euthanasia, homosexual rights, feminism, children's rights and animal rights. All these sins are national, meaning that they are protected by law. Punishment for these national sins by the establishment of a tyrannical government has not come yet but will unless there is repentance and revival. England was spared the punishment of the French Revolution and Napoleon because of the Whitefield-Wesley revival. The 13 Colonies repented and were revived, but not spared a revolution like England was. And in the providence of God the American Revolution was necessary as an education in Godly revolution, an education America will have to learn all over again. Few Americans have any appreciation of the spirit of Patrick Henry, "Give me liberty or give me death." Thus the clouds of the judgment of God on North America are filling the horizon. But the future lies with God and he will bring judgment in his own good time. Our purpose in this chapter is to see this 5-point pattern in the book of Judges. We will first look at several of the revolutions in the book of Judges, notice the pattern, and some other important details such as the support of the nation for the revolution.

#### **Revolution 1- Othniel Judges 3:7-11**

All five principles are present in this revolution under Othniel

1. Sin and Departure from God- "the children of Israel did evil in the sight of the Lord. They forgot the Lord their God." (3:7)
2. Punishment by tyranny- "the Lord...sold them into the hand of Cushan-Rishathaim King of Mesopotamia; and the children of Israel served...eight years." (3:8)
3. Repentance and Revival-"The children of Israel cried out to the Lord." (3:9)
4. Revolution-"The Lord raised up a deliverer for the children of Israel who delivered them: Othniel...He went out to war." (3:9,10)

5. Victory and Peace-"And the Lord delivered...(the) king of Mesopotamia into his hand...so the land had rest for forty years. (3:10,11)

### **Revolution 2 – Ehud (Judges 3:13-30)**

Another important principle in this cycle of sin, tyranny, repentance, revival, revolution and victory (3:12,14,15,30) appears clearly in the revolution under Ehud. It is the support of the people for the revolution

he (Ehud) blew the trumpet in the mountains of Ephraim, and the children of Israel went down with him...he said to them "Follow me, for the Lord has delivered your enemies the Moabites into your hand." So they went down after him...and at that time they killed about 10,000 men of Moab...so Moab was subdued that day under the hand of Israel. And the land had rest for 80 years (3:27-30)

So the people of Israel supported the deliverer that God gave them against Eglon. The same principle of support is also present in Othniel's revolution, but it is not so obvious.

The Spirit of the Lord came upon him (Othniel) and he judged Israel **He went out to war. (3:4)**

It is inconceivable that Othniel went to war by himself. So he had the support of the people.

The Biblical pattern for a revolution then is God raising up a deliverer to rescue a nation from tyranny after a large-scale revival where those revived citizens support the deliverer by engaging in armed revolution. The result is peace and prosperity. This is exactly what happened in the American Revolution. There was a massive revival under the preaching of George Whitefield. George III had become tyrannical in relation to the 13 Colonies. So God raised up George Washington as a deliverer. And under the preaching of their pastors the Colonial Christians supported Washington and went to war. And so the United States of America was born.

### **Revolution 3 – Barak and Deborah (Judges 4,5)**

This revolution follows the same 5 principles as the others (see Judges 4:1-3, 6, 23,24) but it adds 3 further details about revolutions. First, the leadership and the response of the people does not have to be unanimous to be successful. What makes it successful is God's involvement. And second, not to participate in a God commanded revolution is sinful. Finally, leaders must lead and followers follow.

First, although circumstances did not work out perfectly, the revolution under Deborah and Barak was successful. There were two problems -one with the leadership and one with the followers. Barak, God's chosen deliverer would not lead unless Deborah went with him. He caved in at the beginning. But with Deborah's assistance, Barak successfully led the people. Then not all the tribes of Israel supported the revolution. The tribes of Rueben, Gilead, Dan and Asher did not partake in the revolt. So the support from the citizens was not complete but that did not hinder its success. Why? Because God supported it. He commanded the revolt and led them to victory.

First, God commanded the victory

(Deborah) sent and called for Barak...and said to him, "Has not the Lord God of Israel commanded saying, 'Go and deploy troops at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun; and against you I will deploy Sisera the commander of Jabin's army and I will deliver him into your hand?'" (4:6,7)

Second, God went before the revolutionaries.

Then Deborah said to Barak, "Up! For this is the day in which the Lord has delivered Sisera into your hand. Has not the Lord gone out before you?" (4:14)

Finally, God won the victory

On that day God subdued Jabin King of Canaan in the presence of the children of Israel (4:23)

Another further detail that we learn from this revolution is the sinfulness of not participating in it. In the following verse Jesus Christ as the Angel of the Lord is speaking. He says,

"Curse Meroz" said the angel of the Lord, "Curse its inhabitants bitterly, because they did not come to the help of the Lord, to the help of the Lord against the mighty." (5:23)

No wonder the preachers of the American Revolution considered it a sin to be against the Revolution. Alice Baldwin sums up the attitude of the Christian New Englander about the religious duty to revolt with the following comment:

Such a study (of the Great Awakening) will serve to make more clear the interest of the New Englander in fundamental law, his belief that any violation of it by those in authority was tyranny and that revolt against such tyranny was legal and not only legal but a religious duty.<sup>1</sup>

Finally another factor that makes a revolution successful is leaders and willing followers. The importance of this comes out in Deborah's Barak's song. They sang,

When leaders lead in Israel, when the people willingly offer themselves, Bless the Lord!...My heart is with the rulers of Israel who offered themselves willingly with the people. Bless the Lord. (5:2,9)

"Leaders" is plural so it is not just the top leader that matters but leaders at every level. This war was won for three reasons - God, the combined leadership, and the willing citizenry. The same could be said for the American Revolution.

The same 5 principles of revolution apply to Gideon (ch. 6-8) and Jephthah (ch. 10-12). Abimelech (ch. 9) was an evil ruler so it is a different situation. Samson (ch. 13-16) is an interesting case as some of the principles apply and some do not. The people did evil so God delivered them into the

hands of the Philistines for 40 years. But there was no national repentance, yet God chose Samson to "begin the deliverance of Israel from the hands of the Philistines." (13:5) There was also no general support for Samson among the people, so he functioned as an individual leading Israel for twenty years. (15:20) As you read the account he was essentially a lone ranger functioning as a freedom fighter or a guerilla warrior. And God honored him. I am not sure what the message of Samson's life is except that sometimes God wills a single individual to take on the entire wicked establishment.

Now we turn to the book of Psalms to see this pattern

### **Footnotes - Chapter 16**

1. Baldwin, Alice, *New England Clergy and the American Revolution* p. 47

## **Chapter 17 - "It is their right...to throw off such government" The Book of Psalms and Revolution**

Revolution as a Biblical principle is all over the place in the book of Psalms. You cannot escape it. And I think God put it there so we would not miss it as this is the book of the Bible Christians read the most. The book where we find the most comfort, strength and encouragement is also the book where God can get real tough. In the same breath David both encourages us with "Blessed are all those who put their trust in him"(2:12) and warns us how severe God can be- "You (God) shall dash them in pieces like a potter's vessel" (2:9) It is literally the book of tough love. In doing so Psalms does not, like Judges, present us with a clear pattern of revolution, but one that is somewhat jumbled. And a pattern is not necessary, as the book of Judges establishes that. All we are going to note here is that we see the main elements of revolution in at least 21 Psalms.

The five principles sin, tyranny, repentance and revival, revolution and victory which form the pattern for revolution in the book of Judges can be reduced to three in the Psalms.

1. tyranny as a result of God punishing a nation for its sins.
2. revival (and repentance)
3. revolution by God's people which includes victory and the ensuing peace.

Reducing our five principles to three- tyranny, revival and revolution- helps us when we look at the book of Psalms where these three themes show up very clearly in a series of what I call post-resurrection Psalms. By post-resurrection I mean Psalms whose message is for today. They tell us about Christ's rule on earth while he is seated at the right hand of the Father in heaven after his resurrection. Christ will remain seated here ruling until His enemies are made His footstool and He has subdued the peoples (nations) of the earth. God does this through a combination of revival and revolution. The pattern of tyranny, revival and revolution pops up in many Psalms but they do not appear in an orderly fashion, jumbled as I said. We will look only at Psalm 9 and Psalm 110 as they are representative of the other (19+) Psalms which clearly teach revolution as a necessary option to deal with tyranny. Then we will conclude with a list of the other 19 revolutionary Psalms.

### **Psalm 9**

This Psalm is talking about Christ's rule over the nations after the resurrection. References to Christ's rule in righteousness (justice) while seated on his throne in the heavenly Zion means that we have a post-resurrection situation. First we will go the New Testament and look at some verses in Hebrews where it clearly refers to Christ after his resurrection, and ascension when he is seated in heaven at the right hand of the Father. The same ideas as those in Hebrews are repeated in Psalm 9 which means we have a post-resurrection psalm. Then we will see the theme tyranny, revival and revolution. First some verses from Hebrews which are clearly post resurrection ideas.

### **Hebrews**

1:3 After he had provided purification for sins, he **sat down** at the **right hand** of majesty in heaven.

1:8 Your **throne** , O God, will last forever and righteousness will be **the scepter** (rule, authority, judgment) of your kingdom.

1:13 Sit at my **right hand** until I make your enemies a **footstool** for your feet.

10:12 But when this priest offered for all time one sacrifice for sins, he **sat down** at the **right hand** of God. Since that time he waits for his enemies to be made his **footstool**.

12:22 But you have come to Mount **Zion** to the heavenly Jerusalem, the city of the living God.

All the above verses from Hebrews refer to Christ seated in and ruling from Heaven. We see this in the words sit, the right hand of God (rule), throne, footstool, and Zion (See Heb. 12:22-24). The same pictures are in Psalm 9 below. Three of the 4 verses below refer to Christ enthroned in heaven. Three of the verses talk about Him judging, reigning and governing.

Psalm 9

v.4 You have sat on your throne judging righteously.

v.7 The Lord **reigns** forever, he has established his **throne** for **judgement**.

v.8 He will **judge** the world in righteousness. He will **govern** the peoples with **justice**.

v.11 Sing praises to the Lord **enthroned** in Zion.

This is clearly a Psalm intended for the resurrection age. The words throne, reigns (rules), sat, judge (rule), govern (rule), justice and Zion are post-resurrection words. All these words in Psalm 9 and Hebrews have to do with Christ at the right hand of the Father ruling in his resurrection power.

Now notice the themes of tyranny, revival and revolution, which are interwoven in this psalm.

### **Tyranny**

v. 3 & 4 - My **enemies** turn back... You have upheld my right and my cause.

v.9 - The Lord is a refuge for the **oppressed** a stronghold in times of **trouble** .

v.12 - For he who **avenges** blood remembers; he does not ignore the cry of the **afflicted**

v.13 - O Lord, see how my **enemies persecute** me.

v.18 - But the **needy** will not always be forgotten, nor the hope of the **afflicted** ever perish.

These words- enemies, oppressed, trouble, afflicted, persecute and needy- are words that reflect the rule of a tyrant. But mingled with those same verses about tyranny is the promise of God for deliverance.

v.4 You have **upheld my right**

v.9 The Lord is a **refuge**...a stronghold

v.12 he who **avenges** blood remembers

v.18 not always...forgotten

And when God moves revival comes.

### **Revival**

v.11 **proclaim** among the nations what he has done.

This is preaching the gospel.

v.10 You, Lord, have never forsaken those who **seek** you.

v.12 he does not ignore the **cry** of the afflicted

In Judges revival always begins with crying out to the Lord.

v.14 that I may **declare your praises** in the gates of the Daughter of Zion and there **rejoice** in your salvation.

These verses above go from proclaiming the gospel to crying out to the Lord and finally rejoicing in God's salvation- revival.

### **Revolution**

Revolution follows revival as a dog follows its master. Actually a God-ordained revolution is caused by a revival. Let me repeat this quote of Francis Schaeffer.

And we must not forget that Jonathon Kaufman was right when he wrote in the Wall Street Journal..."it was the Great Religious Awakening...that helped sow the seeds of the American Revolution." <sup>1</sup>

Why does revival “sow the seeds” of revolution? Because revived people want freedom- the freedom to keep the labor of their hands, to raise their children in a Godly manner, to live in a culture that is safe and secure, and above all the freedom to publicly witness to the God of the Bible. Putting it simply revived people want the freedom to image God which is impossible while a tyrant reigns. What was the cause of Colonial America? Charles I, Charles II and James II in 17th century England denying Christians their religious and civil rights. John Bunyan spent 12 years in jail for publicly preaching the gospel under Charles II. Puritan England resorted to two solutions to this religious tyranny. Some of Puritan England moved to America for freedom, while others forced Charles I and James II out through revolutions under Cromwell and William and Mary. The message of the Bible for tyrants is leave peaceably or be removed forcibly. Tragically most tyrants do not have the sense to leave without a fight. The following verses tell us about the fight. And as you read these verses of Psalm 9 remember God has no hands or feet except ours so we destroy, uproot and strike tyrants with terror.

v.5 You have rebuked **the nations** and **destroyed** the wicked; you have **blotted out** their name forever and ever.

v.6 Endless ruin has overtaken the enemy, you have **uprooted their cities**; even the memory of them has perished.

v.15 The **nations** have **fallen into the pit** they have dug; their feet are **caught** in the net they have hidden.

v.16 The Lord is known by his **justice**.

v.17 The wicked return to **the grave, all the nations** that **forget** God.

v.19 Arise O Lord, let not man triumph; let the nations be **judged** in your presence.

v.20 **Strike them** with **terror**, O Lord; let the **nations** know that they are but men.

The fruit of revival and revolution is justice from government.

v.8 he will **govern** the people with **justice**.

What do these verses mean if not revolution? Go back and read verses 5,6, and 20. It is more than obvious that something violent is going to happen to those nations that do not serve Christ. And it is clear that these verses apply to the age in which we live.

### **Psalm 110**

Like Psalm 9 this one is also a post- resurrection psalm which includes the pattern of tyranny, revival, and revolution.

### **A Post-Resurrection Psalm**

Two verses of Psalm 110 are quoted in the book of Hebrews, thus connecting this Psalm directly with the age of the resurrection in which we live. The first verse in Psalm 110 is

The Lord (the Father) says to my Lord (Jesus): "Sit at my right hand until I make your enemies a footstool for your feet." (Psalm 110:1 quoted in Hebrews 1:13)

This clearly refers to Christ sitting on the throne at the right hand of the Father after his resurrection. The other verse is Psalm 110:4 and it says,

"You are a priest forever in the order of Melchizedek."  
(Psalm 110:4 quoted in Hebrews 7:17)

In Hebrews 7 the priestly order of Melchizedek replaces the Old Testament Levitical priesthood. And the resurrected Christ belongs to this New Testament order of Melchizedek and Christ is the priest in the above verse. These two verses have to do with Christ's rule during the resurrection age. There Jesus is seated at the right hand of God making his enemies a footstool and is a priest in the order of Melchizedek.

Two other verses also point to a post-resurrection message in this Psalm.

v.2 The Lord will extend your mighty **scepter** from **Zion**.

v.5 The Lord is at your **right hand**.

As we have already seen the words scepter, Zion, and right hand speak of the post resurrection rule of Christ at the right hand of his Father. So this is a psalm that speaks to the age in which we live right now.

We will look now at the pattern- tyranny, revival and revolution as that is what the purpose of Christ's enthronement is, namely, victory over tyranny and the restoration of his image.

### **Tyranny**

The word enemies appears twice at the very beginning of this Psalm (v.1,2) and God's enemies are the source of tyranny

v.1 The Lord says to my Lord: "Sit at my right hand until I make your **enemies** a footstool for your feet."

v.2 The Lord will extend your mighty scepter from Zion; rule in the midst of your **enemies**.

By enemies God means all the enemies of the image of God, not just the enemies of the gospel. For example, governments, political parties and interest groups that would deny citizens their property rights or any other rights are enemies that God wants to make his footstool. And the

fact that Christ is on the throne means that this will happen. Christ's enemies will either be converted through a revival or become his footstool through armed conflict – revolution.

### Revival

Revival is in the second verse where righteousness will reign in the hearts of believers.

v. 2 The Lord will extend your mighty scepter from Zion; you will rule in the midst of your enemies.

A scepter is a symbol of rule and authority. It is also a symbol of righteousness (Heb 1:8). According to verse 2 above the Lord extends his mighty scepter (righteousness) from Zion (heaven, see Heb 12:22) to rule among his enemies. This is what we see in the book of Acts – Jesus ruling in righteousness among his foes. In Acts 2 and 3 many souls were converted – brought to salvation because of the righteousness of Christ. Then Peter and John were put in jail by their enemies, “the rulers, elders and teachers of the law” (Acts 4:5). Here is Christ ruling in righteousness, that is, bringing many to faith in himself while surrounded by his enemies. This is revival and it happened in the 18<sup>th</sup> century with Whitefield and the Wesleys – multitudes of conversions in the midst of strong opposition.

In verse 3 we see the human element in revival where God spreads his gospel through his troops- the preachers of the gospel- who are willing to do battle with the devil.

v. 3 Your troops will be willing on your day of battle. Arrayed in holy majesty...

These preachers (troops) are "arrayed in holy majesty," God is with them and thus their preaching is effective. This battle is the age-old battle between Jesus and the Devil for the hearts of people. According to verse 2 Christ will triumph in righteousness as his scepter is "mighty."

Revival is touched on again in verse 4 where God says about Jesus his son,

You are a priest forever in the order of Melchizedek.

Christ belongs to the order of Melchizedek. And this means at least three things according to Hebrews 7. Two things concern the gospel and the third revolution. Concerning the gospel Melchizedek is "king of righteousness" and "king of peace". Is not this what the gospel brings to every believer? We receive when we believe in Christ his righteousness and his peace. The third aspect of the order of Melchizedek concerns revolution and we will note this in the section below.

### Revolution

Now Revolution oozes out of almost every verse of this psalm. Let me define revolution for you again. It is an armed **revolt** against tyranny either from without or within a country. Whether tyranny comes from a foreign government or your own is all the same to God. God condemns any and all forms of tyranny and gives you the right to defend yourself and all your rights against any

who would take them away. Here are God's thoughts on revolution that we see in every verse of this psalm.

Verse 1: The Lord says to my Lord: Sit at my right hand until I make your enemies a footstool for your feet.

Believers worship at his footstool (Psalm 99:5) but are never his footstool. Only his enemies are. Although we were once his enemies, we are no longer so (Romans 5:10). When God says Christ's enemies will be made his footstool, he means they will be conquered. I can hardly imagine a more graphic picture of defeat than the defeated becoming a footstool for their conqueror.

A revolution is an armed resistance involving troops and battle. Well that fact is literally fulfilled in this verse.

Verse 3: Your **troops** will be willing on your day of **battle**.

By troops the Psalmist means not only ministers of the gospel, but also armed soldiers who do battle with tyrants. An example of willing troops were the men of the congregations of the Colonial ministers that I mentioned in Chapter 1. Those ministers organized the men of their congregations into militias to fight the British under George Washington. As we shall see in Chapter 19, Whitefield also rallied the troops for battle against the French in Louisburg.

Verse 4: You are a priest forever in the order of Melchizedek.

Revolution is another ingredient in the order of Melchizedek. The most obvious thing about Melchizedek in the Old Testament is that he just did one thing. He blessed Abraham's armed rescue of Lot from 4 foreign governments. So Melchizedek blessed a revolution.

Melchizedek...blessed Abram saying, "Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who delivered your enemies into your hand. Genesis 14:18-20

The enemies were kings- governments. And as we have already pointed out the mention of Melchizedek and this blessing in the book of Hebrews (7:1) lifts it out of the Old Testament into the Resurrection age.

Another aspect of the characteristic of this revolution comes out in Hebrews 7:1

For this Melchizedek, King of Salem, priest of the Most High God who met Abraham returning from the **slaughter** of the Kings and blessed him (NKJV- Heb. 7:1)

Thus in response to the violation of Lot's right to freedom and property Abraham slaughtered those kings. And Melchizedek blessed this slaughter. You cannot escape this aspect of the order of Melchizedek, to which Christ belongs (Hebrews 7:15-17). Melchizedek not only blessed the armed rescue of Lot but also the slaughter of the Kings (Heb 7:1 NKJV). So we can say that the order of Melchizedek is not only righteousness and peace-the gospel of grace- but also the defense of all our God given rights to the point of slaughtering tyrants who unrepentantly and

stubbornly persist in their determination to destroy the image of God in man. This is the third aspect of the order of Melchizedek. And remember Christ belongs to this order. Now Charles I was a perfect example of an unrepentant and stubborn ruler, whom Cromwell "slaughtered". The Politically Correct movement has many such people whose one aim is to destroy God, his church and Christian society. There will come a time when the slaughter of some of them may be necessary. Revolution is not for the squeamish.

The slaughter of rulers who stubbornly assault the image of God is clearly stated in verses 5-6 of Psalm 110.

Verse 5 The Lord is at your right hand he will crush kings on the day of his wrath.

Verse 6 He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.

The word "crush" (NIV) in the NKJV is translated "execute". And those rulers who are executed are "heaped up". I would like to suggest that these heaped up dead rulers are the footstool for Christ's feet.

"until I make your enemies a footstool for your feet." (Ps 110:1)

There are many other post-resurrection psalms that contain the themes of Christ's rule from his throne in heaven, tyranny, worldwide revival, and revolution. All the following are clearly post-resurrection psalms which mention one or more of these themes.

Psalm 2, 22, 33, 45, 46, 47, 48, 66, 67, 68, 72, 82, 96, 97, 98, 99, 100, 113, 144. Then there are verses in still many other Psalms that talk about, for example, the punishment of unjust rulers. In conclusion note the following four verses of Psalm 58, which are pretty blunt.

### **Psalm 58.**

v. 1 Do you rulers indeed speak justly?  
Do you judge uprightly among men?

v. 2 No, in your heart you devise injustice and your hands mete out violence in the earth.

v. 6 Break the teeth in their mouths, O God; tear out, O Lord, the fangs of the Lions.

v. 10 The righteous will be glad when they are avenged, when they bathe their feet in the blood of the wicked.

What do you do with these verses? The message is clear. Rulers cannot get away with injustice and the righteous are God's instruments of punishing them. Look no further than the Colonial preachers going into their pulpits with their guns to organize their congregations into militias to fight George III. It's called "Revolution." And it is not pretty.

The righteous **will...**bathe their feet in the blood of the wicked.

Spurgeon said, "I love God's 'wills' and 'shalls.'" Why? Because they will happen.

#### **Footnotes - Chapter 17**

1. Schaeffer, Francis, [A Christian Manifesto](#) p. 67 ISBN 0-89107-233-0.

## **PART C**

Freedom , Power and Hope

### **Chapter 18 - "That glorious work of God so often foretold in Scripture which...shall renew the world of mankind." <sup>1</sup> – Jonathan Edwards**

When George Whitefield set foot on American soil in 1739, a pessimistic view of the return of the Lord prevailed. Most American clergy believed America would get worse and worse until the Lord would return and bring in the golden age called the millennium. Increase Mather said that just before Christ's return "America will be hell,"<sup>2</sup> a view which also prevails today in North America.

But then came the Great Awakening. As a result of this momentous revival Jonathan Edwards in 1742 preached a series of sermons which expounded a new post millennial optimism. He believed Christ would not return to earth before the millennium but after. And America's destiny was to bring this millennium in gradually until a perfect social world order was established. Later, Colonial ministers were convinced British rule hindered this millennial vision, the New Light, and thus British rule must be thrown off. Consequently one of the chief causes and perhaps the chief cause of the Revolution was the change from a pessimistic premillennialism to an optimistic postmillennialism where America minus the British would become the shining city on a hill. The following quote brings this all out.

In addition to changing American social and ecclesiastical institutions the Awakening brought about a very critical turning point in American theology. As a result of the Awakening American pietists came to believe that they had a special role to play in God's providential plan for the redemption of mankind. By 1765 the whole significance of millennialism had been transformed in America. Prior to the Awakening theologians in America had universally preached that the millennium would occur only when Christ returned to earth to set right the wicked ways of this world. The second coming had to precede the millennium because men themselves were too wicked ever to create a perfect social and moral order. Increase Mather had been so fearful of the barbarous influence of the frontier environment that he predicted "that in the glorious times promised to the Church on Earth, America will be Hell." But by 1745 the glorious showers of blessing spread by God throughout the colonies had caused a far different and more optimistic interpretation to arise. American theologians began to argue that perhaps God meant to convert all the people of America and then to enlist them to help prepare the way for Christ's return by creating a perfect social order in the New World. No less a theologian than Jonathan Edwards expounded this new postmillennial optimism in a series of sermons in 1742. Christ will not return to earth before the millennium, he said, but after it. What was more, the New Jerusalem would not be accomplished all at once "by some miracle" but will be 'gradually brought to pass' through the work of man. "It is not unlikely that this work of God's Spirit (the Awakening), so extraordinary and wonderful, is the dawning, or at least a prelude of that glorious work of God so often foretold in Scripture which, in the progress and issue of it, shall renew the world of mankind...We cannot reasonably think otherwise than that the beginning of this great work of God must

be near. And there are many things that make it probable that this work will begin in America.” In this postmillennial view of American destiny it was manifest that Americans were the successors of the Jewish nation, the chosen people of God, God’s New Israel. As such they had a mission to serve as the avant-garde of God’s millennial kingdom on earth.

As this opinion spread after 1742 throughout the colonies, many came to believe that Americans could not effectively fulfill this mission so long as they were tied to a corrupt, oppressive, and tyrannical monarch and Parliament in England. In the years 1765 to 1775 those imbued with this **new light** God had shed during the Awakening became convinced that God was trying to show them how much more important it was to adhere to his higher laws than to the man-made laws of Parliament. Regardless of a man’s denomination, this postmillennial optimism influenced many colonists to believe in 1775 that God had ordained, planned, and guided the British colonies to that moment when they must take their destiny into their own hand. Only in a purified and perfect republican social order, which guaranteed political and religious liberty to all men, could their mission to the world be accomplished. Thereafter the rights of Englishmen became the inalienable rights of mankind and the Americans felt obliged to bring the blessings of liberty to the rest of the world.<sup>2</sup>

From the above quote it is clear that Postmillennialism opens the door to a revolutionary theology. From my understanding it is the only view of the return of Christ that does.

But this quote leads us to ask a very important question. If the early American Christians believed that they were God’s chosen instruments to bring this about, which they did believe, one must ask, “What happened?” Somewhere along the way the shining city on a hill lost its shine. Why? Perhaps this is the next question I should address with a book.

Now for some scriptural support for postmillennialism. At the end of the last chapter I gave a list of Psalms in which the themes of tyranny, revival and revolution appear. Also in these Psalms postmillennialism is very prominent so I have picked out below verses where this is clearly taught. Many of you who are reading this book will not be postmillennial so first I challenge you with the question, “what do these verses mean?” Second, a premillennial view is necessarily antirevolutionary. If things are going to get worse and worse why have a revolution? It is a waste of time if the return of the Lord is just around the corner. The United States needs a revolution right now to overthrow paganism in government, but it will never happen so long as the pessimistic premillennial view prevails. Those of you who glory in the revolution of ’76 and are militant premillennialists glory in a contradiction. What every Christian needs to do is what I have done namely put on the shelf your personal views of the millennium and read through the Bible from cover to cover and ask yourself what it is teaching on this subject. This is how I became postmillennial- straight from the Bible. Here is a snippet from the Psalms of what the Bible has to say about the Lord’s return.

Spurgeon, as we have already noticed, said, “I love God’s ‘shalls’ and ‘wills’.” And he did so because what God wills he does. So notice anytime God says in Scripture “I will” or uses the word “will.”

### Some Postmillennial Statements in the Bible

Ask of me and **I will** make the nations your inheritance and the ends of the earth your possession. (Psalm 2:8)

All the ends of the earth **will** remember and turn to the Lord and all the families of the nations **will** bow down before him, for dominion belongs to the Lord and he rules over the nations...All the rich of the earth **will** feast and worship... Posterity **will** serve him... future generations **will** be told about the Lord. (Psalm 22:27-30)

The "wills" in the above passage must happen.

God says:

1. **I will** make the nations your inheritance
2. All the ends of the earth **will**...turn to the Lord
3. All the families of the nations **will** bow down before him
4. All the rich of the earth **will**... worship
5. Future generations **will** be told about the Lord
6. Posterity **will** serve him

Every one of the above statements concerns salvation and indicates a great work of God. And because of the word "will" they all must happen. How? Well, only the power of God can accomplish this. So we must ask ourselves, "What in Scripture is the power of God unto salvation?" The Return of the Lord? No. The gospel is! Paul said,

I am not ashamed of the gospel of Christ for it (the gospel) is the power of God to salvation for everyone who believes. (Romans 1:16)

And what is it in the gospel that is the power of God? Verse 17, in the next verse, answers this question.

For in it (the gospel) the righteousness of God is revealed from faith to faith.

The gospel, not the Second Coming, saves people. Matthew Henry commenting on the house built on a rock in Matthew 7 says that the Second Coming of Christ "drives sinners from him."

When he came in the flesh, he called sinners to him (Matt 9:13) but when he shall come again in glory, he will drive sinners from him. They that would not come to him to be saved, must depart from him to be damned.

### Some More Postmillennial Statements

Let **all** the earth fear the Lord; let all the people of the world revere him...Blessed is the **nation** whose God is the Lord, the people he chose for his inheritance. (Psalm 33:8, 12)

God wants all people on earth to revere him and he blesses a nation whose people (a majority) have him as their Lord. And in the next few verses we see this happening in most nations and even among the rich and famous.

“Let the nations fall beneath your feet...Daughters of kings are among your honored women...the king is enthralled by your beauty...men of wealth **will** seek your favor...therefore the nations **will** praise you forever. (Psalm 45: 5, 9)

I **will** be exalted among the nations; I **will** be exalted in the earth. (Psalm 46:10)

God's word says the rich **will** seek God and the nations will praise him. Why? All because God, through Christ, has stated that he will be exalted among the nations. And exalted He shall be. This has to happen. Psalm 66:1,4 says:

1. Shout with joy to God, all the earth! ...
4. All the earth bows down to you; they sing praise to you...

In verse 1 God commands all the earth to shout with joy to God and in verse 4 it takes place – "All the earth...sing[s] praise to you." This is a converted world, not necessarily every last person, but a great majority. And the only means of converting someone is the gospel, so we as Christians, because of the gospel, have a bright future.

What does God mean when he says, "All the earth...sing(s) praise to you?" We get a clue from Benjamin Franklin when he writes about the change that overcame Philadelphia as a result of George Whitefield preaching the gospel to its inhabitants. He wrote,

In 1739 there arrived among us the Rev. Mr. Whitefield. He was at first permitted to preach in some of the churches; but the clergy, taking a dislike to him, soon refus'd him their pulpits and he was oblig'd to preach in the fields. The multitudes of all sects and denominations that attended his sermons were enormous, and it was a matter of speculation with me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers, and how much they admired and respected him, notwithstanding his common abuse of them, by assuring them they were naturally half beasts and half devils.

It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seem'd as if all the world were growing religious, so that one could not walk thro' the town in an evening without hearing psalms sung in different families of every street.<sup>3</sup>

So we look forward to the future where what happened in Philadelphia will happen all over the earth.

The future conversion of "all nations" and "all rulers" could hardly be clearer than in Psalm 72:11,17:

All kings will bow down to him and all nations will serve him...All nations will be blessed through him and they will call him blessed.

Now the conversion of all kings (v.11 above) is extremely important, as true prosperity will only come to a nation I believe, with a Christian ruler. He ushers in, with the cooperation of Christian subjects, true prosperity. Let us briefly review Psalm 67 again and note the millennial hope of salvation to all nations, worldwide praise, just rule, and material prosperity.

### Psalm 67

The first two verses are world wide revival.

- V. 1 May God be gracious to us and bless us and make his face shine upon us,
- V. 2 that your ways may be known on earth, your salvation among all nations

Verse 3 is 1739 Philadelphia, but in every corner of the earth.

- 3. May the people praise you, O God may all the peoples praise you.

Verse 4 is, "Thy kingdom come, they will be done on earth as it is in heaven." At that time God's will, will be done by individuals, families, churches, businesses and nations.

- 4. May the nations be glad and sing for joy, for you **rule** the peoples justly and **guide** the nations of the earth.

Because God's will is done in all areas of the life of nations, the blessing of prosperity will come to those nations.

- 5. May the peoples praise you, O God; may all the peoples praise you.
- 6. Then the land will yield its harvest, and God, our God, will bless you.

There is an obvious question that arises from Psalm 67 and all the other verses in this chapter, one which we have alluded to already. Psalm 67 describes no nation on earth at the moment. The USA was such a nation as a result of the Great Awakening. But no more. So where is all this going to start? What nation or nations will God choose to begin his great work of world wide salvation? No one of course knows as the Spirit of God is like the wind and cannot be predicted or controlled. A more important and pertinent question, however, is "How will it all start?" Well, how did it start in Colonial America? It started with one man- George Whitefield. God, through Whitefield's 7 journeys to America, sowed the seeds of national revival that were necessary to the founding of the greatest nation on earth. Other people such as Jonathon Edwards and the Tennant family were prominent, but without Whitefield as God's instrument it could never have happened. Jesus said, "Pray ye therefore that he will send forth laborers into his harvest." We need to pray,

O God, in the name of Jesus raise up another George Whitefield and another Jonathon Edwards. Send down your power and convert whole nations.

Here we can all make a difference by obeying this verse and praying for laborers to take the gospel into the harvest.

### **Footnotes - Chapter 18**

1. McDermott, G.R. One Holy & Happy Society , chapter 2 somewhere
2. Greene & McLoughlin, Preachers and Politicians, p. 62-64
3. Dallimore, Arnold, George Whitefield ,V.1 p. 439

## Chapter 19 - George Whitefield and the American Revolution

The Declaration of Independence and the American Revolution came directly from the Christian culture of the 13 Colonies. It was the inevitable result of the 17th century Puritan (Colonial) teaching on government and the Great Awakening. The latter was the fruit of the labors and teachings of Jonathon Edwards, George Whitefield and their followers, but especially Whitefield.

Whitefield's greatest single contribution to the cause of freedom was the massive conversion and spiritual deepening of at least 3/4 of the Colonial population. This meant there was a great number of people willing to fight the British. But that was not all. He made another but little known contribution to the war. When the Colonial preachers went into their pulpits and urged their congregations to go to war, they were following the example set earlier by George Whitefield. It all happened during the French and Indian War in 1754-1763(the Franco-British War).

On Cape Breton Island in Nova Scotia the French had built a massive military and naval installation at Louisburg- "one of the most heavily armed fortresses in the world."<sup>1</sup> From this base the French attacked New England shipping and sent armed troops into Colonial territory. It was also suspected that the French had plans for invading New England which would be a direct threat to America's religious and civil liberty.

Since (the Colonists) regarded the whole Franco-British conflict as part of the long struggle between Romanism and Protestantism, this endeavor took on for them the characteristic of a holy war. <sup>1</sup>

So the Colonists decided to make a surprise attack on Louisburg, but the Colonial military was having difficulty raising troops. At the urging of Colonel William Pepperell, the leader of the expedition, Whitefield became involved by encouraging Christians to join up and consequently "great numbers enlisted." <sup>1</sup> Whitefield even gave them a motto for the invasion- "Nil Desperandum, Christo Duce: Christ leads, never despair." <sup>1</sup> Then to send them off Whitefield preached a sermon on the verse, "the battle is the Lord's."

What kind of an army was it?

Some authors have pictured Pepperell's army as a drunken rabble. This undoubtedly applied to some, but the vast majority, we may be sure, were more like Cromwell's soldiers who went into battle singing hymns, and convinced they were fighting for God. <sup>1</sup>

At first, the battle went against the American invaders. Nevertheless, Whitefield urged the people to be faithful in prayer and expressed confidence that the Colonials would win. And they did.

"The event was of high historical importance" <sup>1</sup> as it was decisive in the defeat of the French in Canada by the English. And even more importantly,

had Quebec remained in French hands, the New England Colonies, fearing a French attack, would probably never have considered severing their ties with Britain and the war of Independence might never have taken place. Whitefield's role in the Louisburg affair was a major one...had he not given the venture his support the majority of men would not have enlisted and the attempt would have been abandoned. <sup>1</sup>

As Whitefield's support made the difference between success and failure in the Louisburg battle, I think it is no exaggeration to say that the preachers of '76, his followers, made the difference in the war of Independence. They literally followed his example. Whitefield went into his itinerant pulpit and urged them to go to war. The colonial preachers did the same 15 years later. Thank God for Whitefield's example. He was the most influential preacher in the 13 Colonies until he died in 1770. His influence lived on in his followers who supported the cause of freedom both before and after his death.

The ministers who supported the evangelistic efforts of George Whitefield were outspoken in their advocacy of armed resistance to protect the rights of property and liberty. Two examples were Elisha Williams and Samuel Davies. Both raised troops for the Franco-British war. Elisha Williams in 1744 wrote a pamphlet, "A Seasonable Plea for liberty" and said,

...Thus every Man having a natural Right to (or being Proprietor of) his own Person and his own Actions and Labor, which we call Property; it certainly follows, that no Man can have a Right to the Person or Property of another: And if every Man has a Right to his Person and Property; he had also a Right to defend them, and a Right to all the necessary Means of Defense, and so has a Right of punishing all Insults upon his Person and Property. <sup>2</sup>

Samuel Davies expressed the same sentiments in a sermon when he said, "We fight for our People...Our Liberty, our Estates, our lives!" Here is a quote from this sermon and Alice Baldwin's assessment of it. Davies preached this sermon to raise troops for the French-English War.

A sermon which apparently had much influence in New England as well as in other colonies, was one preached in 1758 by Samuel Davies, a **New Light** Presbyterian of Hanover County, Virginia, to the militia. It won at once more volunteers than could be used, whereas before it had been almost impossible to get recruits. Davies sent it to Dennys de Berdt, the friend of Whitefield and of many **New Light** clergy in the colonies. De Berdt had it printed in London and sent copies to Eleazar Wheelock and to others. De Berdt says in his preface that the discourse had, he believed, "Direct Tendency to raise a Noble Spirit among the Inhabitants of the Western World," and he wrote later to Wheelock that he was glad it had been so profitable. The sermon was published also in Phila. It has the same theories of government and natural rights and the same martial spirit as those of New England, also the same appreciation of William III. "We fight for our People...our Liberty, our Estates, our Lives...shall we tamely submit to Idolatry, and religious Tyranny? No, God forbid: Let us play the Men, since we take up Arms for our People, and the cities of our God...to secure the Liberties conveyed to you by your brave Forefathers, and bought with their Blood (pp. 18-20). This is the sermon in which Davies speaks of Washington as an instance of the kindling of martial fire in the country. "As a

remarkable instance of this, I may point out to the Public that heroic Youth Col. Washington, whom I cannot but hope Providence has hitherto preserved in so signal a Manner, for some important service to his Country." <sup>3</sup>

Whether it was the French-English War or the American Revolution the issue was the same - freedom. Samuel Davies expressed it well when he said, "We fight for our liberty...to secure the liberties conveyed to you by your brave Forefathers, and bought with their Blood." In North America we too prize freedom, but not so highly as we do not want to shed our blood for it.

#### **Footnotes - Chapter 19**

1. Dallimore, Arnold. George Whitefield. v 2, p. 201-203.
2. Baldwin, Alice, The New England Clergy and the American Revolution, p. 66
3. Ibid p. 88

## **Chapter 20 - "If the Son shall make you free, you shall be free indeed."**

There are many who think the American Revolution was about taxation without representation. Nothing could be further from the truth. It was about freedom. Sending a representative to England who had some say over the tax policies England would enforce on the Colonies would have solved nothing. Patrick Henry saw what was at issue when he cried "Give me liberty or give me death." The Colonists wanted "ZERO" taxation from England. The right to tax took away some of their freedom and was the thin edge of the wedge. What freedom would be next? The only way zero taxation would happen was freedom from England. So it is time to take a close look at that great statement made by Christ about freedom, "If the son shall make you free, you shall be free indeed" and see how it gels with this revolution.

I said in an earlier chapter that I would comment on this verse and now is the appropriate moment. I do so because this passage addresses the question I raised in the introduction, namely, "Why did the Colonial preachers go to war." The verse above sums up what the Revolution was all about. Also what this book is about, namely freedom.

Now what does the Bible mean by this statement on freedom? Is this just "spiritual freedom" which is the modern interpretation or does it include civil liberties? Well the context leaves us with no doubts.

### **What is Freedom?**

#### **"If the Son makes you free, you shall be free indeed." (John 8:36)**

"Freedom to do what?" is the question we need to ask. From the context those who Christ sets free are Abraham's children and Abraham's children do the works of Abraham.

If you were Abraham's children, you would do the works of Abraham. (John 8:39 NKJV)

Putting verse 36 and verse 39 together we see that "freedom " (v.36) is doing " the works of Abraham." (v. 39) If the Pharisees were believers, according to John 8:36,39 they would be free and do the works of Abraham. No other conclusion is possible from the passage. God's free people do the works of Abraham. That's what freedom is.

So our next question is, "Who is Abraham and what are his works?" Abraham is the father of all who believe both Jew and Gentile (Romans 4: 11, 12). Consequently some of his works will apply to the resurrection age and some will not as they apply only to the Old Testament. And then there will be those which apply to both covenants. We have to sift out the peculiar Jewish works to determine which ones apply to us and which do not. We will look at some of his works, especially the ones that speak to the issues in this book.

For example, when Abraham built altars during his wanderings, he was functioning under the system of animal sacrifices which belonged exclusively to the Old Covenant. Obviously, then, this does not apply to us. On the other hand, God's promise in Genesis 17 to save nations and rulers clearly belongs to the New Covenant, the post-resurrections age. God said to him,

I have made you a father of **many** nations. I will make you very fruitful; I will make nations of you, and kings will come from you. Genesis 17: 5,6

And Abraham grasped this promise through faith. And it is repeated in the New Testament.

It is written "I have made you a father of many nations"...Against all hope, Abraham in hope believed and so became the father of many nations...(Ro. 4:17,18)

Now this promise in which Abraham believed concerning the salvation (the father) of "many nations" did not happen in Abraham's lifetime or even in the Old Testament. It was exclusively for the resurrection age. There is no evidence in the Old Testament of God saving "many nations." Furthermore there is a verse in the Psalms that categorically denies that this has happened under the Old Covenant.

He has revealed his word to Jacob; his laws and decrees to Israel. He has done this for **no other nation**, they do not know his laws, Psalm 147:19,20

The promise, "I have made you a father of many nations," then, must apply to the New Covenant. Yet with the exception of early America, national salvation - salvation of both subjects and rulers ("I will make nations of you and kings will come from you" Genesis 17:6) - has not happened to any nation that I know of. Thus we look to the future, hopefully the near future, for the fulfillment of this promise. As an expression of our freedom in Christ we should pray that this comes to pass. Now this was a work of Abraham that Jonathon Edwards engaged in. Like Abraham Edwards believed the promise and prayed for its fulfillment. He wrote in his diary,

I have not, in times past, in my prayers, enough insisted on the glorifying of God in the world; on the advancement of the kingdom of Christ, the prosperity of the Church, and the good of man. Determined that the following objection is without weight, namely, that it is not likely that God will make great alterations in the whole world and over turnings in kingdoms and nations only for the prayers of one obscure person. <sup>1</sup>

Of course, the obscure person who was praying for "great alterations in the whole world and over turnings in kingdoms and nations" was Edwards himself and being a militant postmillennialist such a prayer was totally consistent with what he believed. In believing and praying about the fulfillment of Genesis 17:5,6 Edwards was doing the works of Abraham, God's first postmillennialist.

Then there are the works of Abraham that belong to both Covenants such as faith in Christ.

He (Abraham) is the father of all who believe (Ro. 4:11)

In both the Old and New Testaments a person is saved by faith alone in the shed blood of Jesus Christ . That is the message of the entire Bible. And Abraham is the father of all who believe.

Another work of Abraham that applies to both Covenants besides saving faith is Abraham's rescue of Lot using Abraham's own private armed militia. This military action expands the definition of freedom in the verse, "If the son shall make you free, you shall be free indeed," to include all civil liberties. Armed militias are fundamental to the Old Testament concept of freedom as they are used repeatedly. The book of Judges is a good example. Melchizedek is the connection between the two Covenants. He blessed Abraham's rescue of Lot and said,

Blessed be God Most High, who delivered your enemies into your hand. (Genesis 14:20)

And as we saw in an earlier chapter, Melchizedek is a type of the resurrected Christ so this blessing was equivalent to the resurrected Christ blessing Abraham's armed victory which lifts private armed militias out of the Old Testament into the New. It is very significant, I believe, that Melchizedek does only one public thing in the Bible- bless Abraham's victorious rescue of Lot. He is also king of righteousness and peace. Interestingly, and perhaps surprisingly, God the Father sovereignly makes Christ a priest forever in the order of Melchizedek when he said,

You are a priest forever, in the order of Melchizedek. Hebrews 7:17

How can Christ belong to this priestly order of Melchizedek and have nothing to do with the only public thing Melchizedek ever did, namely, bless Abraham's armed rescue of Lot? He can't.

In conclusion, Christ said we are to do the works of Abraham, because that is freedom. And this freedom ...has to include the use of private militias for freedom because Christ belongs to the order of Melchizedek- the order that blesses the use of armed militias in the defense of freedom. Now this freedom that we are to protect is the freedom to express every aspect of the image of God. That's what Abraham was protecting when he rescued Lot- his life, property and freedom- his right to image God. Thus when Jesus said, "If the Son makes you free, you shall be free indeed." He was talking about much more than spiritual freedom.

Abraham's rescue of Lot is Abraham's American Revolution. And Abraham was truly the George Washington of Genesis. As God blessed Abraham after the slaughter of the kings, God in the past has blessed America. Today America is in a sad state and all who have come to this page in "The Bible and the American Revolution" need to pray:

**God, bless America!**

It is appropriate, I think, for the conclusion to this chapter to be a word from a Colonial minister. He and his fellow ministers made this revolution possible.

There is a Principle of Self-Defense and Preservation implanted in our very Natures, which is necessary to us almost as our Beings, and which no positive law of God ever contradicted...When our Liberty is invaded and struck at, tis sufficient Reason for our making war for the Defence or Recovery of it. Liberty is one of the most sacred and inviolable Privileges Mankind enjoy;...what Comfort can a Man take in life when at the

Disposal of a despotic and arbitrary Tyrant, who has no other law but his will... To live is to be free: Therefore when our Liberty is attacked and clandestine, underhand Machinations, or open Violence threaten us with the loss of so dear a Blessing, tis Time to rouze, and defend our undoubted and invaluable Privileges... When our Religion is in danger... it will warrant our Engaging in War... Religion is a treasure never to be parted with ..we fight for our Properties, our Liberties, our Religion, our Lives. Rev. Cogswell, 1757<sup>2</sup>

#### **Footnotes - Chapter 20**

1. Edwards, Jonathon ed., Life and Diary of David Brainerd p 25, 26
- 2 .Baldwin, Alice M., New England Clergy and the American Revolution, p.87

## Chapter 21 - The Key to the Power of God

In order for a revival to happen in the proportions that it happened during the Reformation and the 18th century in England and Colonial America, we must rediscover the power of God. And it is not difficult to find. Many modern evangelicals look for the power of God through speaking in tongues and other spectacular gifts such as miracles and healings. But that is not the source of the power of God. None of the great men of God over the past 450 years ever spoke in tongues, but they all knew the power of God. Romans 1:16,17 plainly tells us where to find this power.

16. For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes...17. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

In verse 16 the gospel is the power of God unto salvation. Then comes perhaps the most important question you can ask about Scripture, namely, "What in the gospel is the power of God?" And verse 17 answers it crystal clear- "for in it(the gospel) the righteousness of God is revealed from faith to faith." So the power of God is "the righteousness of God" which we receive and understand by faith alone. Robert Haldane, a commentator recommended by Dr. Martyn Lloyd-Jones, sadly comments,

When the question is put, why is the Gospel the power of God unto salvation? how few give the clear and unfaltering answer of the Apostle, Because therein is the Righteousness of God revealed.<sup>1</sup>

The failure, then and now, of preachers to make the connection between the power of God and the righteousness of God means we must clearly establish the connection if we hope for revival. And that is the purpose of this chapter.

There are some questions we must answer if we are to go from the statement in Romans 1:17 on the righteousness of God to experiencing the power of God in our daily lives. They are first, what is the righteousness of God and why is it so powerful? Second, how do we experience it? And, third, what does it do for us? Finally, what is the relationship between God's righteousness and our obedience? The answer to these questions reveal the righteousness of God.

Revival occurs when people get the right answers to these questions. It is called understanding or faith. First, one person understands the righteousness of God, shares it with others and then it spreads. That is what happened in the 18<sup>th</sup> century. George Whitefield, just after his conversion, while staying with friends in Gloucester saw it. Then Billy Bray and Charles Wesley. Then John Wesley. And soon after Grimshaw, Berridge, Rowlands, Venn, Romaine, and Lady Huntingdon. Then very quickly the whole of Colonial America and much of England. Similarly in the Reformation. It started with Luther and those around him and then it spread through northern Europe, England and Scotland. Sadly the message of Luther on the righteousness of God is almost lost today. But it was also lost in the day of Whitefield. The fact that anybody sees it should be a huge encouragement because by the grace of God it will spread.

So the Lord God will cause righteousness and praise to spring forth before all nations.

Is. 61:11

Now our first question about God's righteousness is "What is the righteousness of God and why is it so powerful?" 2 Corinthians 5:21 tells us what it is.

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

The verse can be broken down into three parts.

Part One He who knew no sin = Christ's Life	Part Two God made him to be sin for us=Christ's Death	Part Three That we might become the righteousness of God in him = the righteousness of God
Christ's Life	+ Christ Death	= The righteousness of God

The two obvious things to notice is that the righteousness of God is Christ's life, death. And second, God's righteousness is Christ's righteousness. Another verse that tells us crystal clear what this righteousness is, is Romans 5:19.

For as by one man's disobedience many were made sinners. So also by one man's obedience many will be made righteous.

Christ's obedience makes us righteous, that is, his obedient life and death. And Christ's life and death are inseparable. In his life he 100% obeyed God's law for us and in his death Jesus was obedient in taking our punishment. Without a perfect life his death would have been a failure and without his death his life would have been incomplete.

He humbled himself and became obedient to the point of death, even the death of the cross. Phil 2:8

Now God looked from heaven on this obedient life and death and put his stamp of approval on it by raising Christ from the dead. The power in the life and death of Christ is the resurrection. Strictly speaking the righteousness of God is Christ's life and death and the resurrection is the power. But the resurrection is inseparable from his life and death (1 Cor. 15). So the power of God is Christ's life, death and resurrection or God's righteousness as Romans 1:16, 17 says. And God wants every Christian to experience this power.

That you may know... what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places. Eph. 1:18, 19, 20.

Before I go on to the second question, I want to point out that the righteousness of Christ is the heart of the Christian message and its power. The Apostle Paul said in 1 Corinthians 2

1. I did not come with excellence of speech or of wisdom declaring to you the testimony of God.
2. For I determined not to know anything among you except Jesus Christ and him crucified...
4. And my speech and my preaching were not with persuasive words of human wisdom but in demonstration of the Spirit and of power.
5. That your faith should not be in the wisdom of men, but in the power of God.

Why did Paul's message come with such power? Because central to every message was Jesus Christ and him crucified. And what is Christ and him crucified? Well "him crucified" is obviously the death of Jesus Christ and I believe just as obviously "Jesus Christ" is his life. The name Jesus Christ stands for all that Jesus did which is his life. The question, "What is God's righteousness and why is it so powerful?" can be stated in this simple equation.

God's righteousness = Christ's life and death = Christ's righteousness = his obedience  
→ the resurrection.

It is important that we see these connections. For example, when the Bible talks about the "blood of Jesus Christ," it is just another way of stating the righteousness of God as Christ's death is inseparable from his life. This will all come out much clearer in the rest of the chapter.

Our second question is "How do we experience the power of God?" It is very simple – by faith. Now faith is "understanding" (Heb. 11:3) and there is a level of understanding that we must have of God's righteousness to tap into the resurrection power of God. It is two simple facts. First, God's declaration that we are righteous in Christ and second, the fact that all the blessings of God are heaped upon us because of this righteousness. The first fact is our justification. God has declared us righteous in Christ. This is imputed righteousness. Now the word impute has to be the most difficult word in the whole Bible. It is a word I have wrestled with for over 30 years and never fully grasped. But there is a picture in Scripture which God gives us that helps us. Two ideas on imputation are in these verses in Romans 4.

6. David also describes the blessedness of the man to whom God imputes righteousness apart from works: 7. "Blessed are those whose lawless deeds are forgiven, and whose sins are covered."

The first blessing is forgiveness- "whose lawless deeds are forgiven." In the second blessing there is a picture of what imputation is all about. Our sins are not only forgiven but they are covered- "whose sins are covered." It is a picture of our sins being covered by something. Isaiah 61:10 tells what this is,

I will greatly rejoice in the Lord, my soul shall be joyful in my god; for he has clothed me with garments of salvation, he has covered me with the robe of righteousness.

We are covered with a robe of righteousness. So every time Romans and Galatians talks about imputed righteousness just think of yourself and your fellow Christians putting on "the robe of righteousness." Paul says, "Put on the Lord Jesus Christ." (Romans 13:14) Christ as our robe of righteousness is the object of our faith and we put it on daily by believing all our sin is covered by his righteousness and that God sees only Christ's righteousness and not our sin. The following two verses tells us what God has done with our sins. They are gone in his sight.

I will be merciful to their unrighteousness and their lawless deeds I will remember no more. (Hebrews 8:12)

As far as the east is from the west, so far has he removed our transgressions from us. (Psalm 103:12)

Our sins are forgotten and removed totally away from us.

In the New Testament when God saw Christ's holy life and death on the Cross, he raised Christ from the dead. Since then he sees believers clothed in the righteousness of Christ and because of that clothing he is free to richly bless us. Every blessing from God is an exercise of the power of God, the resurrection power of God.

For you, O Lord, will bless the righteous. Ps. 5:12

He who did not spare His own son, but delivered Him up for us all, how shall he not with him also freely give us all things. Ro 8:32

The statement above, "He who did not spare his own son, but delivered him up for us all," is Christ's life and death or God's righteousness. And why in the above verse does God "freely give us all things?" Why? This is a most important question. Why does God bless us? Because of God's righteousness in which we are clothed. It is by faith that we believe this fact and we are thus totally acceptable to God so that he can bless us.

Now a perfect picture of the robe of righteousness is the gown worn in the worship service of a low Church of England minister. These gowns were worn by John Newton, Charles Wesley, and George Whitefield to mention only a few. Before every Anglican Church service, a minister puts on a cassock-a black gown and then covers it with a surplus- a white gown. The black gown is a picture of sin, our unrighteousness, and it goes from head to toe. "There is none righteous no not one." Then the white surplus covers it and it is a picture of the righteousness of God covering our sin, a great picture of the doctrine of Justification by faith alone. Paul glories in this righteousness. He says,

That I may win Christ and be found in him, not having my own righteousness which is from the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 2:8,9

And Paul looks to it hourly as the reason for God's blessing. And faith must see that the reason for all the blessings of God is God's righteousness. Miss this and you miss salvation by grace. Perhaps that is why there is no revival today.

Third, what does it do for us? We have briefly answered this above where we saw in Romans 8:32 that God freely gives us all things because of Christ's life and death- God's righteousness. And this fact is all over the Bible. Here are some examples. We also see in these examples some of the different ways of expressing the righteousness of God.

Romans 1:16,17 establish the fact that the power of God in the gospel is the righteousness of God. Then the book plunges into the unrighteousness of man until 3:21 when it comes back to the topic of the righteousness of God and some of the specific blessings of God which flow from it. Both the blessings and the cause of those blessings are obvious in these verses.

21. But now the righteousness of God apart from the law is revealed,...22. even the righteousness of God which is through faith in Jesus Christ to all and on all who believe...24. being justified freely by his grace through the redemption that is in Christ Jesus, 25. whom God set forth to be a propitiation by his blood, through faith, to demonstrate at the present time his righteousness...26. to demonstrate at the present time his righteousness, that he might be just and the justifier of the one who has faith in Jesus.

If you look at 24-26, there are four blessings. Without discussing their meaning, these blessings are justified, redemption, propitiation, and God being both just and the justifier of the one who has faith. Now what is the reason that God is able to do this? Four times it talks about God's righteousness, twice in verses 21 and 22 and then two times again in verse 25 and 26. These four blessings demonstrate his righteousness. In others word God's righteousness is the cause of these four blessings.

Now there are other ways of saying God's righteousness such as Christ's death and his blood. Also God's love. Christ's death and blood always presuppose his life which makes it equivalent to God's righteousness. God's love also stands for the righteousness of God. The apostle John said, "For God so loved the world that he gave his only son..." The love of God is the cause of Christ's life and death. Look at these four examples of God's righteousness in Romans 5.

6. For when we were still without strength in due time Christ died for the ungodly... 8. But God demonstrates his own love toward us, in that while we were still sinners, Christ died for us. 9... having now been justified by his blood... 10. If when we were enemies we were reconciled to God through the death of his son...

The blessings of strength, forgiveness of sins, justification and reconciliation in the above verses come to us because of Christ's death, blood and God's love, all of which stand for his righteousness.

Now it is important to note that all the blessings of God come to us because of the righteousness of Christ and faith in him. Romans 8:32 which we have already looked at clearly teaches us this. It says,

He who did not spare his own son, but delivered him up for us all, how shall he not with him also freely give us all things.

Nothing could be clearer. The sending by God of Jesus to live and die brings with it the gift of all things, all blessings.

Another verse that promises us all God's blessings from faith in the righteousness of God is Ephesians 1:3. There the phrase "the righteousness of God" is not used. Instead the phrase "in Christ" appears which is equivalent as it means "in" all that Jesus is and did which is his righteousness. "In Christ" means at least in Jesus' life, death and resurrection. It is also obvious that Christ's seating in heaven is included in the phrase "in Christ". Listen to this verse.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ.

There are other passages such as the triumphant passage in Romans 8:31-39 the blessings of which we receive solely because of the righteousness of God. One more way of saying the righteousness of God must be mentioned as it is so common. The Bible in the New Testament tells us to pray in the name of Christ. Jesus said, "If you shall ask anything in my name, I will do it." His name is obviously Jesus, but there is more to his name than that. Jeremiah 23:6 says,

Now this is his name by which he will be called: THE LORD OUR RIGHTEOUSNESS.

So when we are praying in the name of Jesus we are asking God to answer our prayers because of the righteousness of Christ. The name of Jesus obviously stands for all that Jesus does and is which is his life, death, and resurrection.

And so far all the blessings we have discussed are ours because of our faith alone and nothing to do with works. How, then, does obedience or sanctification fit in this? Does not God bless us because of our obedience? The Bible is crystal clear on this. Faith without works is dead and God clearly blesses his people when they obey. So how does our obedience and the attendant blessings dovetail with the righteousness of God which is without works and brings all spiritual blessings?

The story of Abraham offering his son Isaac as a sacrifice, which was an incredible act of obedience, is instructive in this regard. You all know the story. As Abraham took the knife to slay his son, God intervened and provided a ram for a sacrifice. It was a test of Abraham's faith. God said to him, "Now I know that you fear me." And then he blessed this act of obedience.

16... because you have done this thing, and have not withheld your son, your only son, 17. in blessing I will bless you, and in multiplying, I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18. In your seed all the nations of the earth shall be blessed, because you have obeyed my voice. Genesis 22:16-18.

The statement to Abraham, "In blessing I will bless you" helps us see how faith and obedience dovetail. All the blessings of God come to us because of Jesus' righteousness by faith, sometimes alone and sometimes with obedience. We are justified or declared righteous by faith at our conversion. This is a permanent state. And thus we are always righteous in God's sight. So God is free to bless us with everything. One of these blessings is obedience or sanctification.

But of him are you in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Corinthians 1:30

Because we are "in Christ Jesus" or in Christ's righteousness, Jesus is our sanctification or obedience. Thus the blessing of obedience comes from the fact that we are righteous before God and that righteousness has nothing to do with our works. This is the "in blessing" part of the statement to Abraham, "In blessing, I will bless you." With this gift of obedience we obey God. And then because we obey God, God blesses us which is the "I will bless you" part of "In blessing, I will bless you."

So we can say in conclusion the following statements. First, all the blessings of God come to us through our faith in Christ and his righteousness (the righteousness of God). Second, some blessings come from the righteousness of God alone such as justification, election, and adoption. And third, many blessings such as peace, answered prayer, and the exercise of the gifts require our obedience as well. But in both cases the focus of our faith is Christ and his life, death, and resurrection from which all the blessings flow.

And so "the just shall live by faith" – faith in the righteousness of Christ the source of all the power of God.

Let me conclude with one verse which says it all.

Just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord. Romans 5:21

"Grace reigns through righteousness" is the whole story. George Whitefield could hardly get through a sermon without saying: "O, the righteousness of Jesus Christ."

### **Footnotes - Chapter 21**

1. Haldane, Robert, The Epistle to the Romans, p126

## Chapter 22- Does the Bible justify the American Revolution?

We have established, I believe, that the bible teaches that the citizens of a country have a right to revolt against their government in order to restore their rights. Thus we can say the Bible justifies revolution. But we must then take this one step further and answer, "Does the Bible justify the American revolution – not just revolution, but the American version?" The answer from the Declaration of Independence is:

When a long train of abuses and usurpations... evinces a design to reduce them (the citizens) under absolute Despotism, it is their right, it is their duty to throw off such a government.

The Declaration is saying, "When a government because of abuses indicates it has given up governing and has become despotic, it should be removed." Putting it another way, you can ask, "What direction is a government going – towards tyranny or away from it?" The government of George III was marching swiftly to total tyranny and therefore revolution was the only answer. According to Romans 13 you must obey governments only when they do you good and punish evil. But when they increasingly do you evil and punish good, the point is reached when you no longer owe them obedience and you must revolt. Rights are unalienable and cry for defense. The point at which open revolt occurs can only be determined by the citizens and will differ with the circumstances.

It was clear to Abraham that he must rescue Lot militarily and there was no hesitation. God both blessed that rescue and was the cause of the victorious slaughter. It was just as clear to the American patriots that revolt was the only remedy because they rose up simultaneously all over the 13 Colonies.

What precipitated the revolt? Here are some of the abuses listed in the Declaration of Independence. Read them and come to your own conclusion about the justification of their revolt. ("He" refers to George III).

He has refused to Assent to Laws, the most wholesome and necessary for the public good. ---

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. ---

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. ---

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. ---

He has dissolved representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people. ---

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. ---

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. ---

He has erected a multitude of New Offices and sent hither swarms of Officers to harass our people, and eat out their substance. ---

He has kept among us in times of peace, Standing Armies without the Consent of our legislatures. ---

He has affected to render the Military independent of and superior to the Civil power. ---

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: ---

For quartering large bodies of armed troops among us:--

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:---

For cutting off our Trade with all parts of the world:---

For imposing Taxes on us without our Consent:--

For depriving us in many cases, of the benefits of Trial by Jury:--

For transporting us beyond Seas to be tried for pretended offences:-- ...

Finally,

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. ---

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages; and totally unworthy the Head of a civilized nation. ---

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. ---

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

It is very clear from the above abuses that George III has ceased to govern and had become a tyrant. All along, the Colonists tried to move him away from his increasing tyranny, but to no avail. The Declaration says,

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

So shots were fired and the glorious revolution began.

## Chapter 23 – Conclusion – What can we do?

It is clear from what I wrote in Chapter 14 and from the increasing homosexualization of America, that the government of the United States has passed the point of no return. The media and courts are determined to take this country down the road to a socialistic, pagan dictatorship and the elected officials either concur or ineffectively resist the downward plunge. The Democrats are for the downward slide while the Republicans offer at best only weak resistance.

So what are our real options for the future of the United States and the West? A simple guide is to follow the approach laid down by the Magna Carta, as it was a successful revolution. And it would be a valid option except for one point – the small number of people willing to become patriots and fight. So our only realistic option becomes, "How can the numbers be changed?"

The Magna Carta offers a good guide on how to handle a revolution. King John of England was a tyrant and the barons along with the church were determined to bring him in line. So they drew up a charter in 1213 that would place the King under the law and thus check royal power. This charter called for a halt to the King's injustices and demanded a list of rights. Twice they presented the King with these demands and twice the King refused.

after the second time, the barons raised an army to force the King to meet their demands. John saw that he could not defeat the army, so he agreed to the articles on June 15, 1215. Neither side intended to abide by the charter. War broke out immediately and John died in the midst of it in 1216. <sup>1</sup>

Like the Magna Carta, in the U.S. today a charter needs to be drawn up and presented to the government. Here are some suggestions.

1. Abolition of income and capital gains tax.
2. Criminalization of homosexuality, abortion, and euthanasia.
3. Repeal all hate crimes (thought crimes)
4. Repeal all gun control laws
5. Repeal all environmental laws that take away property rights and cause death (repeal the ban on DDT.)
6. Abolish the standing army and replace it with a Swiss style militia.
7. Make it mandatory for every home to have a loaded pistol for self defense.

Present these demands plus others to the President along with 5 million signatures of citizens who are both patriots and gunowners. By patriots I means people who are willing to fight for their rights. If these demands are refused, then start an armed revolt all over the country. Is the American army going to fire on fellow Americans? Some would but most would not. Five million

combatants would win easily. This is what happened at the time of the Magna Carta, but obviously with fewer numbers.

Of course, none of this is going to happen. Where do you find 5 million patriots who are willing to risk their lives? A friend of mine said you would be pushed to find 1 person in 10,000 who was a patriot. That is just 30,000 people and even that number is questionable.

The only hope is to change the hearts of the people so there would be several million willing to turn the USA back to a free and Christian country. That is what happened at the Great Awakening where 3/4 of the population (two and a quarter million) were Christians of a Puritan – Calvinistic quality. So we need another Great Awakening.

And how is this going to happen? First, the theology of Christians must change. We need a repeat of the Reformation. We must return to the teachings of Luther and Calvin. Luther discovered 3 profound truths that we have lost

1. Bondage of the will – man does not have free will, that is, man does not have the power to come to God
2. The righteousness of God (Romans 1:16, 17) – Christ's obedience is our salvation.
3. Sola Scriptura – the Bible is the truth, the final authority.

These are three truths among many that Luther taught, but they are the crucial ones. Then we must rediscover the writings of John Calvin – his Institutes and Commentaries. They are the most important writings of the Reformation. Here are two quotes, one Protestant and one Catholic, underlining this fact.

First, the Protestant quote. It is from B.B Warfield of Princeton Theological Seminary. He says

It is inadequate praise to say of Calvin that he was the best expositor of the Scriptures of his day; that he knew them better than any of his contemporaries, and was the most capable man of his time in unveiling their treasures to others. This is universally admitted. " Calvin," says Reuss, " was, beyond all question, the greatest exegete of the century." " The greatest exegete ... of the Reformation, " repeats Farrar, " was undoubtedly Calvin." So authoritative was his exposition that Richard Hooker – " the judicious Hooker " --- remarks that in the controversies of his day, " the sense of Scripture which Calvin alloweth " was of more weight than if " ten thousand Augustines, Jeromes, Chrysostoms, Cyprians were brought forth. " ...

The effect of their first publication maybe gathered from the enthusiastic praise of a scholar like Joseph Scaliger. He expresses his preference for the " Commentaries", properly so-called, which were written out by Calvin's own hand, above the expository "Sermons" which were taken down from his lips as he preached them; and then exclaims: "O, the great man! None of the ancients can be compared to him! How well he has understood the Scriptures! The first little money I get, I shall buy all his books. ....O, how well Calvin has followed the meaning of the prophets; no one better. Calvin's mind and judgment are final." <sup>2</sup>

Here is a fascinating Roman Catholic Assessment of the importance of John Calvin's writings. I include the surrounding comments of the Protestant author William Wileman as they sum up rather well the place of Luther, Calvin and the Bible in the Reformation.

Yet all the time the Bible was in the Vatican, hidden in Latin dust, and bound with an iron chain. The people were hungering for the bread of life, and yearning for liberty of mind and conscience. In fact, the new buds were beginning vigorously to assert themselves, and to push away the decay and death of the centuries.

The wisdom of God is to be admired in the sequence of events which closed the fifteenth and opened the sixteenth centuries. Three important events now invite our attention. These are, first, the invention of printing; second, the birth of Luther, in 1483; third, the birth of Calvin, in 1509. It would be difficult to over-estimate the importance of these three events, or of the order in which they stand. The printing press was necessary to any new circulation of the Bible, and thus to the spread of the gospel. It was the battering-ram to make windows in the walls of the prison, and liberate the Bible. The gospel opened the iron gates. A pathway was thus made for Luther. Sensible people shrewdly held up their parchment pardons to the light, and saw through them; yet few dared to speak their minds. It was something, however, that they had begun to think: God was even then preparing the man that would speak, and speak to purpose. The rougher work of a pioneer could not have been so well done by Calvin as by Luther; therefore God sent Luther first to clear the way.

But if Luther was a giant for valour and strength, Calvin excelled him in intellect and learning. This was necessary in the unfolding of God's plan. In choosing the apostles, the Lord called the bold Peter before the loving John (Matthew iv.18-21); while yet designating each of the twelve to the special kind of work suited to his ability. This thought receives apt and striking confirmation from a Roman Catholic source, which may be quoted here:

“ It cannot be denied that Calvin was the greatest man of the Protestant rebellion. But for him Luther's movements would probably have died out with him and his associates. Calvin organised it, gave it form and consistency, and his spirit has sustained it to this day. If Luther preceded him, it is still by his name, rather than Luther's, that the rebellion should be called; and the only form of Protestantism that still shows any sign of life is unquestionably Calvinism. It is Calvinism that sustains Methodism, that gives what little it has to Lutheranism, and that prevents a very general return of Anglicans to the bosom of the church. It is hardly too much to say that no greater heretic than John Calvin has ever appeared, or a more daring, subtle, adroit, or successful enemy of the church of God.”....  
"Considering the end of man and the purposes of civil society, murder and robbery are light crimes, and the spread of epidemic disease of no consequence, in comparison with the crime which Luther and Calvin perpetrated when they revolted from the church."\*

*\*These two quotations are from The Tablet. The latter is from the issue of January 27<sup>th</sup>, 1877.*<sup>3</sup>

So when the church returns to the truths of the Reformation, there will be some hope, but not until then. During the puritan period of the 1600 in England there would not have been a puritan home without Calvin's Institutes and many, perhaps all, would have his Commentaries or access to them.

Only when these truths again penetrate the church will it conquer the world. Then the church must penetrate the world. Acts 5 tells us how to do this. In Jerusalem the apostles were jailed by the authorities only to be released by an Angel who told them to resume their preaching in the temple. When the soldiers discovered where the apostles were, they brought them to stand before the Jewish council. And the High Priest said,

We strictly charged you not to teach in his name, yet you have filled Jerusalem with your teaching. Act 5:28

To which Peter replied,

We must obey God rather than men. Act 5:29

As they filled Jerusalem with their teaching so must we fill all American cities with the gospel. How? By preaching from house to house. The Apostles did this.

And everyday, in the temple and from house to house, they did not cease teaching and preaching Jesus as the Christ. Act 5:42

So did John Calvin. Here is Calvin first in Bourges (120 miles south of Paris) and then in Paris going from house to house with the gospel.

It was... while at Bourges that Calvin began to preach the gospel of Christ. Those who heard the young man expound the Scriptures, "heard him gladly," and entreated him to become their minister. He replied, "I have hardly learned the gospel myself, and lo! I am called to teach it to others."

His first attempts were made in the town of Bourges, and thence carried to the surrounding villages, especially one named Lignieres, where he was much encouraged by a wealthy man and his lady. His method was to go from house to house, and, opening the Bible, to explain its messages in the simplest manner to his hearers. His teaching thus dropped like rain and distilled as the dew. His pure doctrine thus issuing fresh from the very fountain of life, was most refreshing to his thirsty hearers. His manner was gentle and sweet, so that all were attracted by this youthful preacher of the "new doctrine."<sup>4</sup>

In Paris,

Quietly going with the Book from door to door, he (Calvin) won many a soul from the Kingdom of Darkness to the realm of truth.<sup>5</sup>

What can we do? First we can read the writings of Luther and Calvin to get our theology and interpretation of Scripture straightened out. In these two areas we all need to become Reformation Calvinists. Let me be specific. Read Luther's Bondage of the will and Commentary on Galatians. Then Calvin's Institutes and all his Commentaries. That's a big undertaking but many people in history have done this. But not in the 20<sup>th</sup> and 21<sup>st</sup> century and that is our problem.

Let me put in my own words why these writings are so important. As I read Luther and Calvin, the message of both men is the same – “The just shall live by faith” (Rom 1:17). They, like the great saints of Hebrews 11, walked by faith and consequently God performed great works through them. Today the church has lost sight of the walk of faith and thus we no longer see the works of God. Instead we are urged by Evangelical leaders and pastors to walk by “surrendering “ whatever that is. Now I am not alone in seeing that the heart of the Reformation is “The righteous (just) shall live by faith.” Joel Nederhood of *The Back to God Hour* of the Christian Reformed Church also thinks so. He said,

The biblical statement that the righteous will live by faith has caused cataclysmic change. Probably the greatest event it caused was the Protestant Reformation, which changed the world. It happened when Martin Luther suddenly understood that the righteous will live by faith.<sup>6</sup>

Second, we must reach out to our community with the gospel – house to house or in our homes. Whatever we do, we must follow the Apostles and fill our neighborhood with the teachings of Christ.

This is what happened in Colonial America before the Revolution. One man George Whitefield read the literature of the Reformation and traveled 7 times to North America to preach. Consequently he filled the 13 colonies with the teaching of Christ and him crucified. Then and only then came the Revolution.

What were the 13 Colonies like when Whitefield filled it with the teachings of Christ? Read again the quote from Benjamin Franklin,

In 1739 there arrived among us the Rev. Mr. George Whitefield. He was at first permitted to preach in some of the churches, but the clergy taking a dislike to him, soon refused him their pulpits and he was obliged to preach in the fields. The multitudes of all sects and denominations that attended his sermons were enormous, and it was a matter of speculation with me, who was one of the number to observe the extra-ordinary influence of his oratory on his hearers and how much they admired and respected him, not withstanding his common abuse of them, by assuring them they were naturally half beasts and half devils.

It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world was growing religious, so that one could not walk through the town in an evening without hearing the psalms sung in different families of every street.<sup>7</sup>

Is that what you hear when you walk through your neighborhood? I don't hear this in mine. So we all have a job to do.

One last word, perhaps the most important word. What we desperately need is revival. But we must remember revival is a sovereign work of God which he sends to bring glory to himself. He does not send revival to muster enough troops for a successful revolution no matter how just. He

sends it to bring glory to himself. That is the chief end of every thing – the glory of God. Here it is in Isaiah 64

Oh that you would rend the heavens and come down... (V.1)

Why?

To make your name known to your adversaries and that the nations might tremble at your presence. (V.2)

We like Isaiah want God to come down in power to move us, the church and our nations out of the depth of wickedness into which we and they have fallen. When God does rend the heavens and come down his first motivation is to glorify himself – make his name known (V.2). At the same time as this, in Isaiah 64, the prophet expresses his concerns over his and his nation's sins and the wretched condition of Israel. The whole purpose of God coming down is to glorify himself in the rescue of his people, Israel. So this is a good passage to read and meditate on frequently. We need to pray over its details and cry out to God in faith to rescue us and our nation. But who will do this? That was Isaiah's complaint in verse 7,

There is no one who calls upon your name, who rouses himself to take hold of you.

God only works through means and no one "calls upon God's name". Then comes the word of hope

But now, O Lord, you are our Father, we are the clay, and you are our potter, we are all the work of your hand. (V.8)

The implication is that as God is our Father and we are clay in His, the potter's, hands, He will mould his people to make them effectual and fervent in praying

Oh that you would rend the heavens and come down! (V.1)

Soli Deo Gloria.

### Footnotes - Chapter 23

1. World Book Encyclopedia, Vol. M, p48, 1974
2. Selected Shorter Writings of Benjamin Warfield, V.1, p397, P&R Publishing, 1970
3. John Calvin by William Wileman, Gospel Mission Press, p.10,11, 1981
4. Ibid, p.30
5. Ibid, p.35
6. The Forever People, by Joel Nederhood, p102, P&R publishing, 2000
7. Dallimore, Arnold; George Whitefield, V.1, p439

## Appendix

### Appendix 1 - Jeroboam's God-ordained rebellion against his own government

Is there a Biblical example of rebellion against your own government? Yes. Jeroboam rebelled against Rehoboam and split the Jewish nation into two kingdoms - Judah and Israel. And that rebellion was willed by God because of the terrible idolatry that started in Solomon's reign and continued under Rehoboam. God chose Jeroboam to rebel against Solomon's son. The word of God came to Jeroboam from the mouth of the prophet Ahijah:

Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces. Then he said to Jeroboam, "take ten pieces for yourself, for this is what the Lord, the God of Israel, says, "See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes...I will do this because they have forsaken me and worshipped Ashtoreth...Chemosh...and Molech." 1Kings 11:30-33

This revelation was made to Jeroboam before Rehoboam became king. Thus it remained to be seen what Rehoboam would do once he was king. So Jeroboam was duty bound to test Rehoboam's resolve to put Solomon's tyranny to rest. The whole assembly of Israel along with Jeroboam approached Rehoboam and said, "lighten the harsh labour and heavy yoke he (Solomon) put on us and we will serve you." 1 Kings 12:4

Tyranny and forsaking God go hand in hand and had Rehoboam rejected tyranny Jeroboam and his followers would have served him. But Rehoboam refused saying,

My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions. 1 Kings 12:11

So Jeroboam rebelled as God had commanded him. Now along with the command to rebel God gave Jeroboam a wonderful promise, the promise to be with him and to bless his rule if he obeyed God - a promise that God holds out to all godly leaders. God said,

As for you, I will take you, and you will rule over all that your heart desires; you will be king over Israel. If you do whatever I command you and walk in my ways and do what is right in my eyes by keeping my statutes and commands, as David my servant did, I will be with you. I will build you a dynasty as enduring as the one I built for David and will give Israel to you. 1 Kings 11:37,38.

But Jeroboam tragically failed to obey God. In fact he did “more evil than all who lived before.” Instead of leading a godly revolution against Rehoboam, he too succumbed to idolatry and tyranny. It is an example, however, of God commanding a rebellion against idolatry and tyranny in one’s own government. So whether tyranny comes from an foreign ruler or your own ruler, it does not change your right to revolt if the circumstances call for it.

Appendix 2 - 800 years of Swiss history with an armed citizenry and the  
resultant freedom

Here is an article taken from the internet on how Switzerland kept out foreign powers for 800 years during the many European wars. Especially interesting and informative is how the Swiss fended off Nazi incursions during the Second World War and why the Nazis did not attempt an outright invasion of Switzerland. Freedom must be defended and the Swiss know how to do it. The article was written by Dr. Peter Hammond of Frontline Fellowship in South Africa.

[http://www.frontline.org.za/articles/reformation\\_resistance.htm](http://www.frontline.org.za/articles/reformation_resistance.htm)

### **Reformation and Resistance**

– Switzerland's Secret Strategy For Survival

**“If you want peace, prepare for war.”  
“Peace is achieved through superior firepower.”**

These quotes sum up the Swiss attitude towards peace and freedom. A momentously important new book: Target Switzerland – Swiss Armed Neutrality in World War II, by Stephen Halbrook, provides the incredible - and until now untold - story of how Switzerland, alone among all the nations of Central Europe, successfully resisted the Nazi juggernaut during the Second World War. Switzerland was the one nation on the European Continent, from the Iberian Peninsula to the Volga River, that never succumbed either to the Nazi threats or military occupation. How this small republic succeeded in maintaining its independence, while completely encircled by aggressive totalitarian nations, needs to be remembered.

#### **The Unstoppable Offensive**

Neighbouring Austria succumbed to Nazi intrigues and threats and fell without a shot being fired in 1938. Czechoslovakia was likewise bullied and threatened into giving up without a fight. Albania was occupied by Fascist Italy. Poland fell after just 20 days of intense fighting in September 1939. Denmark surrendered within 4 hours of receiving an ultimatum. The Danish King and his government capitulated and prohibited any resistance to the Nazi occupation.

The Norwegians put up a spirited resistance, aided by British and French troops, but were quickly outmaneuvered by German paratroopers and mountain divisions. Sweden allowed the Nazi's to transport troops over its soil to Norway. It would later allow the transportation of an entire German army division across its "neutral" territory, to be used in the attack on the Soviet Union in 1941. Holland fell before the German Blitzkrieg in just 5 days. Belgium held out for almost 17 days before surrendering to the invading German army. France was conquered in under 6 weeks. Paris fell without a shot being fired.

Yet, despite Hitler's frequently repeated threats to invade, "liquidate" and annex Switzerland to his Gross-deutschland, (with maps even being printed on the day of the Anschluss of Austria, showing Switzerland as incorporated into the 3rd Reich), Switzerland succeeded where all other neutral nations failed. Switzerland remained an heroic island of freedom in a sea of Nazi tyranny, throughout Europe. It was to answer this question of how Switzerland so effectively resisted tyranny during a time when every surrounding nation failed, that this incredibly timely book – Target Switzerland – was written.

#### **Sharpshooters on Skis**

The spiritual and military strength and resolve of the tiny Swiss nation to resist the overwhelming totalitarian threat should continue to inspire freedom-loving people everywhere. This great land of the Reformation, with its long tradition of a decentralised, constitutional Republic, has long been renowned as a nation of marksmen on skis. Every man in Switzerland has at least one rifle in his home. Switzerland was the only European nation which proclaimed that, in the event of an invasion, any announcement of surrender was to be regarded as enemy propaganda, and that every soldier must fight to the last cartridge, and then with the bayonet. Their published and openly proclaimed military strategy was to make any invader pay a severe penalty for violating their neutrality. The order was: Keep Fighting. No surrender. No retreat. Fight to the last bullet and blade.

### **A Legacy of Liberty**

With the large number of totalitarian dictatorships, vicious wars and lack of freedom in large parts of the world today, the lessons and example of Switzerland should be carefully studied and learnt from. Switzerland is the oldest republic and democracy in the world. It also has the distinction of having the highest per-capita gun ownership in the world. In contrast to the rest of Europe, which had highly centralised governments, Switzerland had a very weak central government. The first unit of authority in Switzerland was the individual and the family. Then came the village or city, then the canton and finally the federal government. As a direct representative republic, power was decentralised. Power was exercised from the bottom up, not from the top down. Therefore, whereas Hitler was able to conquer much of Europe by bluffing and bullying the central authority of various governments into capitulation, in Switzerland there was no central authority, which could betray or surrender the nation. The Swiss solution to Hitler's total war was total resistance by the entire population.

Many would be surprised to hear that Switzerland achieved the highest military mobilisation of any population in World War II. A full 20% of the total Swiss population were mobilised to resist the Nazi threat in WW II. Some Swiss towns were bombed. Swiss pilots shot down at least 11 Luftwaffe planes in dog-fights during 1940 alone, to the loss of only 3 of their own aircraft. Repeatedly through WW II, Nazi Germany and Fascist Italy mobilised hundreds of thousands of troops, including mechanised divisions, on the border of Switzerland in preparation for invasion; unleashing intensive journalistic barrages of anti-Swiss articles, in preparation for occupation. Only to be faced down by hundreds of thousands of incredibly determined and well-trained Swiss troops, ready to repel any invaders.

While Hitler attacked every super-power of the time: France, Britain, Soviet Union and the USA, and every neighbouring neutral country, including Denmark, Holland, Belgium, Czechoslovakia and Austria, Switzerland was the only nation which successfully deterred the Nazi war machine from invading.

### **Swiss Sanctuary**

The extraordinary courageous efforts of the Swiss military to prevent invasion and preserve a haven in which individuals were protected, enabled many thousands of refugees and escaped prisoners of war to find sanctuary in Switzerland, in the midst of the savagery of WW II. Switzerland protected 50 000 Jews and over 100 000 interned soldiers during the war. Most of these soldiers were allies, 1 700 were American pilots who had been shot down over Europe and escaped to Switzerland.

### **Surrounded**

On 25 July 1940, General Henry Guisan, commander of the Swiss Army, summoned 600 of his senior officers to a jagged mountainside in central Switzerland, near Lake Lucerne. During the preceding weeks, Denmark, Norway, Holland, Belgium and France had fallen to the forces of Nazi Germany. The British Army had evacuated the continent, leaving its heavy equipment behind. Poland, Austria, Czechoslovakia and Albania had fallen in the

preceding two years. Hundreds of thousands of German troops were massing on Switzerland's northern border, and fascist Italy threatened Switzerland's southern border. Surrounded by totalitarian aggressors and occupied lands, the Swiss stood alone. Standing on the Rütli Meadow, overshadowed by the Alpine peaks, General Guisan addressed his officers: "I decided to reunite you in this historic place, the symbolic ground of our independence, to explain the urgency of the situation and to speak to you as a soldier to soldiers. We are at a turning point in our history. The survival of Switzerland is at stake." His order was to fight to the last man – never surrender.

### **Resistance to Tyranny**

It was on the Rütli Meadow that the Swiss Confederation was first formed on 1 August 1291. For 650 years, Swiss fighting men had earned the reputation as the most ferocious in Europe. Their determined refusal to live under the rule of foreign kings was legendary. Most people know the story of William Tell, the hero who refused to bow before the Austrian governor Gessler. He was condemned to shoot an apple off the head of his 6-year old son at 120 paces. If he refused, both father and son would be executed. In a remarkable display of archery skill, William Tell succeeded in hitting the apple and missing his son. Congratulating Tell, Gessler asked why he had another arrow in his quiver. Tell responded that, had he injured the child, he would have sent the remaining arrow into the governor's heart. Tell was condemned to life imprisonment for his insolence, but he escaped while being transported across Lake Lucerne.

Later he ambushed the governor and shot the reserved arrow into his heart. This instigated the rebellion in which the Swiss successfully overthrew the Austrians, who had been ruling them, and it was on this Rütli Meadow that the Swiss cantons swore loyalty to each other. In 1315, at the Battle of Morgarten, 1 400 Swiss peasants ambushed 20 000 Austrian knights and infantry in a narrow Alpine passage, showering them with rocks and driving them into a lake, where many drowned. At this battle, the Swiss killed 2 000 of the invaders, for the loss of only 12 of their own people.

In 1339, 6 500 Swiss infantrymen defeated 12 000 German invaders at the battle of Laupen. This was the first battle on the European continent, where infantrymen defeated armoured cavalry in open terrain. In 1386, at the Battle of Sempach, 4 000 Austrian knights were defeated by 1 300 Swiss peasants. In 1388, 650 Swiss successfully defeated an Austrian force of 15 000 invaders in the Alps. The Austrians lost 1 700 men to 55 Swiss. In 1476, a French army of 20 000 invaded. 412 Bernese troops in Grandson Castle were persuaded to surrender. All 412 Swiss were then hanged or drowned by the French. The Swiss mobilised immediately and at the ensuing Battle of Grandson, they routed the French with heavy losses. At the Battle of Morat, another French army of 23 000 was destroyed by a surprise attack, with the Swiss killing 10 000 French invaders, for the loss of only 410 Swiss. After the Battle of Morat, the Swiss infantry were the most renowned in Europe, and deeply sought after as mercenaries. (In fact, over 1 million Swiss served as mercenaries over the centuries).

In 1495, the Holy Roman Empire attempted to impose a tax on the Swiss, and this resulted in the Swiss defeating the Holy Roman Empire at the Battle of Dornach in 1501.

Even the cynical and sinister Niccolo Machiavelli, author of *The Prince*, observed that the Swiss were: "masters of modern warfare" and "the Swiss are well armed and enjoy great freedom."

The Swiss example of a decentralised federal Republic and a well-armed citizen's army, attracted the attention of English and American political observers in the 18th century, including many of the founders of the American Republic. The American Founding Fathers drew much inspiration from the Swiss example and incorporated many of their principles into the US Constitution, including the Second Amendment.

### **Subversion and Betrayal**

Switzerland's history of standing unconquered by foreign aggressors since 1291, has not, however, remained unbroken. In 1797, Napoleon succeeded in occupying Switzerland by a combination of threats, a propaganda war and by persuading the French-speaking cantons not to resist the New French Order. Geneva and Lausanne fell to the invading French without any resistance. When the German-speaking Swiss put up a brave resistance at Fraubrunnen, they were ill-equipped, many armed only with pitchforks. They were slaughtered by the French artillery and cavalry. Resistance movements soon sprang up that included thousands of Swiss citizens waging guerilla warfare in the Alps against the French occupiers. Many thousands of Swiss were killed during the brutal Napoleonic occupation.

### **Learning from Defeat**

After the disastrous years under French occupation, the Swiss were determined never to allow an invasion again and spent the next century building a strong citizens army, that anticipated new threats. They expended great effort and expense to improve both their weapons and their military tactics, to ensure that they preserved peace through superior firepower.

The Swiss also recognised that the enemy had only succeeded in overthrowing them because the Swiss had failed to remain united in the face of a pan-European revolutionary idea. After the French occupation, the Swiss were determined never again to allow foreigners to sow disunity amongst them through strategies of divide and conquer. As a result, in the 1930's, although 72% of the population of Switzerland were German speaking, they successfully resisted all Nazi propaganda and subversive activities in the country.

Under the new 1815 Constitution, universal male military service was instituted. The Swiss Shooting Federation (SSV) was formed in 1824 "to the promotion and perfection of the art of sharp-shooting, an art beautiful in itself and of the highest importance for the defence of the Confederation." Shooting festivals became one of the most important unifying activities in the communities.

### **Peace through Superior Firepower**

In 1847, the Protestant cantons put down a separatist revolt by Catholic revolutionaries. In 1857, the Prussian Kaiser mobilised over 150 000 soldiers to invade Switzerland over a border dispute. The Swiss mobilised 30 000 of their own troops to counter. One German observer remarked that the Swiss militia was worth half a dozen standing armies in Europe. In 1866, Bismarck suggested dividing up Switzerland between Italy, France and Prussia. In 1867, the Swiss invented a revolutionary new repeating turnbolt rifle with tubular magazine, holding 12 metallic cartridges. In 1874, the Federal Constitution provided for the government, for the first time, to equip every male citizen of military age with a modern rifle, uniform and ammunition. These were to remain in the hands of the soldiers at their home. (Up until this point Swiss soldiers had been expected to obtain their own weapons). In 1889, the Swiss developed a new straight bolt rifle, using the Swiss designed 7.5mm cartridge.

In sharp contrast to the increasing centralisation of power in other countries in continental Europe, in Switzerland the federal government became more and more responsive to the wishes of the individual citizens and introduced the referendum in 1874, as a means of determining new legislation.

In 1912, Kaiser Wilhelm II of Germany visited Switzerland. Observing Swiss army maneuvers, Kaiser Wilhelm questioned what a ¼ million Swiss soldiers could do if invaded by ½ million German soldiers. The famous Swiss response was: "then everyone of us will have to shoot twice!"

In 1911, the Swiss developed the Schmidt-Rubin infantry rifle, model 1911, which had a detachable 6-round magazine and a fast-acting straight pull bolt. Over 300 000 of these model 1911 rifles were manufactured and distributed to the population. The greatly

outnumbered Swiss placed great emphasis on superior military marksmanship and equipment. In 1911, American Colonel Bell noted that the Swiss had an unsurpassed love of country, spartan patriotism and valour. "While the Swiss believes in peace and desires it above all else, his good sense tells him that this is best assured by preparedness at all times."

### **The Great War**

When the Great War broke out on August 1st, 1914, with combatants on every border, the Federal Council mobilised the entire army, some 450 000 men. The army was well equipped with Maxim machine guns and modern artillery. Both aviation and anti-aircraft defences were introduced at this time.

A 1916 US Senate report "The Military Law and Efficient Citizen Army of the Swiss" noted that while the French army only trained at shooting ranges of 40 yards and were singularly poor even at this, and while the German soldiers do better than the French and train at 100 yards, the entire Swiss army had to be categorised as "all good marksmen" training at an average of 300 yards. There was absolutely no question that the Swiss had the highest standards of marksmanship in Europe, if not the world.

### **The Nazi Threat**

From the moment Adolf Hitler was named Chancellor of Germany on 30 January 1933, a reign of terror began. All rights to assemble and to a free press were removed. The Nazi's began house searches, seizing firearms from private citizens on a wide scale. Random searches and seizures were authorised. By March, Hitler was an absolute dictator and the regional German states had been overwhelmed by the central government.

From the beginning, the press in neighbouring Switzerland was the most vocal in exposing the dangerous trends and threats of the Nazi regime. The Nazi professor of military science, Ewald Banse, openly published his assertion that in a war against France, Germany would need to invade through Switzerland to outflank the French fortified Maginot Line, punching through the Geneva gap. Despite its majority German-speaking population, Banse used Nazi racial theories to describe the Swiss as "inferior."

While most of the world paid little attention to the disturbing trends of national socialism in Germany, the Swiss were repelled from the start. On 12 May 1933, the Swiss Federal Council prohibited the wearing of Hitlerite uniforms and insignia, and subjected violators to imprisonment or deportation.

The 1933 military manual issued to every Swiss citizen stated: "it is every man's duty to constantly maintain his rifle, and to practise constantly in both prone and kneeling positions at their local shooting society. To fire accurately, one should not shoot fast, but pull the trigger slowly using intelligence and judgement, remembering that the victor always has another cartridge in his rifle. The trigger was only to be pulled if the target will be hit. One has to shoot more accurately than the enemy and more skillfully use the terrain." Their SSV came out strongly in its publications against totalitarianism of both the right and the left. Swiss shooting matches were extended to 400 metres. Considering that the German army only trained up to 100 metres, the Swiss marksmen would have a serious advantage over any invader.

In September 1933, "A plan for the invasion of Switzerland" was published. The theme was: Geneva is the gateway to France and particularly important for the seizure of Lyons with its surrounding arms and ammunition factories. With violation of Swiss neutrality being publicly discussed, the Swiss massively increased appropriations for armaments.

On the first page of "Mein Kampf," Adolf Hitler had declared that "common blood must belong to a common Reich." He made it clear that one of his main goals was to reunite Austria and Germany into one Reich, and he also alluded to the integration of Switzerland into his Grossdeutschland. During the Middle Ages, Switzerland had been part of the Holy Roman Empire, the first Reich in Nazi terminology.

The Nazi's now were proclaiming that they intended to expand Germany's boundaries "to the furthest limits of the old Holy Roman Empire and even beyond." Prof. Banse wrote: "We count you Swiss as offshoots of the German nation; ... one day we will group ourselves around a single banner and whoever wishes to separate us, we will exterminate!"

### **United in Resistance**

It is remarkable that, unlike the Napoleonic War and WW I, when many Swiss were divided along ethnic lines with French and Italian speakers leaning towards France and Italy, and German-speakers sympathising with Prussia and Germany, the Swiss were united from 1933 on in their opposition to national socialism. Switzerland proved that French, German and Italian speaking citizens could live together harmoniously. Alone amongst the European nations, Switzerland remained immune to the infectious virus of the New World Order proclaimed by the Nazi's. In fact, the German-speaking Swiss became the most vehemently anti-Nazi group in the world. A war of words took place in Swiss and German newspapers. Swiss defiance of tyranny and zeal for justice and liberty soared. The people flocked to the shooting ranges.

Explosives being smuggled across Lake Constance from Germany were intercepted. Four Swiss-Nazi's stood trial in Bern for promoting racial hatred. The Swiss began building fortifications along their borders. From 1935, as violations of Swiss air space increased, Switzerland began regular air raid drills. An attempt to introduce strong centralised government was overwhelmingly defeated by referendum.

Major rearmament programmes escalated. A federal police force was introduced to counter pro-Nazi and Italian 5th column activities. Numerous espionage plots by both Nazi's and communists were uncovered. On 18th February 1936, the Federal council ordered the immediate suppression of all Nazi organisations in Switzerland. In 1937, the Communist Party and all other parties affiliated with foreign organisations were outlawed. A report surfaced, alleging that some 500 Gestapo agents were in Switzerland, conducting espionage.

In 1935, a new rifle – the K31 carbine – was introduced into the Swiss army. The Swiss design was far superior to all existing military rifles in the world at that time in terms of accuracy, weight, handling and ease of loading. 350 000 K31 rifles had been produced by 1945.

In 1938, when neighbouring Austria was swallowed up by Nazi Germany without a shot being fired, it was widely believed that Switzerland would be next. Simultaneously, Switzerland was flooded with Nazi propaganda and attacked by a journalist offensive. To counter Gestapo espionage, the Swiss military organised the counter-spy SPAB (Spionage Abwehr).

### **Isolated but Defiant**

As Austria ceased to exist as an independent state, the Swiss Parliament issued the following declaration: "It is Switzerland's mission in Europe to guard the passage over the Alps in the interests of all. It is the unanimous and unshakeable will of the Swiss people to assure the respect of its independence at the price of its blood ... the Swiss people are united in the determination to defend at any cost, to the last breath, and against anyone, the incomparable country which is theirs by God's will." They also noted that while "the Swiss people are prepared to consent to the sacrifices necessary for the National Defence, but the military armament of the country would be useless, if it did not rest on the spiritual and moral forces of the whole people."

Military service was extended. Fighter planes and tanks were purchased, pill-box fortresses were built along the Italian, Austrian, French and German borders. A New York Times article in 1938 noted: "Switzerland is the oldest republic in the world, the purest democracy in the world, an island of liberty in a sea of dictatorship ... a citadel of peace through stormy centuries ... grimly waiting in their calm, undramatic way with loaded rifles

and fixed bayonets." Hitler and Mussolini now ruled a combined 120 million people. The Swiss numbered but 4 million. Zurich, it's largest city, numbered 300 000.

### **Disarmed and Dismembered**

Yet, instead of its expected attack on Switzerland, the Nazi's next turned their attention to Czechoslovakia. Czechoslovakia resembled Switzerland in that its people consisted of an ethnic and linguistic mix, and were neutral. However, Czechoslovakia had a highly centralised government, and a mostly disarmed people. They were ripe for Hitler's attention. Through bullying, bluffs and intimidation, Czechoslovakia was dismembered, piece by piece, and fell without a shot being fired. The country ceased to exist and was absorbed into Nazi Germany, Hungary and Poland. The Swiss were well aware that, from the first day of the Nazi occupation of Czechoslovakia, posters were placed up in every town, ordering the inhabitants to surrender all firearms. The penalty for disobedience was death! To the Swiss, the connection between firearms and freedom was obvious. Tyrants prefer disarmed victims. Those who want freedom must be willing to fight for it.

### **Armed and Resolute**

As the Gestapo were energetically disarming citizens all over central Europe, the Swiss government were ensuring that every home was well equipped with weapons and ammunition. The Swiss also lowered the age for national service and increased the obligation to serve in the Swiss military to age 60.

General Guisan, in his book "Our People and its Army" asserted that military defence has two essential components – moral force and material force. Guisan emphasised some of the special Swiss customs: "a young man at his confirmation received a sword and could not marry unless he possessed a Bible and firearm." The local assemblies (Landsgemeinde) of law makers each carry a sword as a symbol of liberty when they gather for legislation. Days of military recruitment were festivals with processions, flags and music. "Being capable of military service is a physical certificate of health; our girls know it well!" The warrior spirit exhibits itself in the arts, literature and architecture. The army is the incarnation of the Federal Republic. "The people are the army, the army is the people." The army provided education for citizenship. Switzerland's strength was based on diversity. "It would be as vain to want to unify Switzerland as to attempt to level her mountains!" We must be "united, strong and vigilant."

The League of Nations had failed, only the Swiss army itself could preserve Switzerland's neutrality and sovereignty. "We have a small army, yes, but it is made strong by our traditions." "The nation would continue to exist only if it was strong enough to defend itself." Guisan insisted that "the oldest army in Europe must know neither defeatism nor fear; dignity forbids it!"

The SSV published this plea: "We owe it to our ancestors, who always appreciated freedom and independence ... but we owe it also to those who will live after us ... we must trust to God on high and never be intimidated by the power of man. It is better to die than to live in slavery!"

### **Preparing for War**

The Swiss established anti-aircraft batteries around all major towns. Most households were equipped with gas masks. Mines under all bridges and roads leading into Switzerland were in place already from 1938, and all these roads and bridges were under 24-hour guard. During one emergency, the entire Swiss army was mobilised within 2 hours. The population was instructed to stockpile food. Vast quantities of foodstuff and ammunition were stockpiled in fortified emplacements in the Alps. Many women's groups also began to get armed and firearms training.

### **Blitzkrieg**

There were many attempts by the Nazi's to intimidate Switzerland into curtailing their free press from criticizing the Third Reich. Spies and saboteurs were a constant danger, and on 1 September 1939, WW II was launched by Hitler's invasion of Poland. For the first time in history, the world witnessed the tactics of blitzkrieg – lightning war – in which tanks would slice into and surround an enemy's front and planes would swarm behind the enemy lines as mobile artillery. Much of the Polish Air Force was caught by surprise and destroyed on the ground. As Warsaw fell, the Nazi's conducted house-to-house searches to confiscate all firearms. Persons found in possession of firearms were executed.

As Britain and France declared war on Germany, the Swiss faced a new threat. The French considered invading Germany through Switzerland's Geneva Gap. The Swiss mobilised to resist both German and French invasions. From 22 September, Swiss anti-aircraft batteries began firing on German war planes violating Switzerland's air space. They also had to fire on French war planes near Basel.

On 30 November 1939, the Soviet Union attacked Finland. The Swiss were encouraged by the effective resistance of the Finns, also a nation of marksman on skis. The Finns demonstrated throughout the winter war that a small population could, in fact, successfully resist a strong aggressor.

### **Neutral Nations Fall**

The Nazi press began a systematic journalistic barrage against the Swiss, which always preceded a Nazi invasion. Swiss Intelligence learned of Germany's plans to invade Denmark and Norway in April, and passed this information on to the allied chiefs of staff, who discounted it. When the German invasion of Denmark and Norway came, they were ill prepared. For the first time in history, air transport played a major role in an offensive, placing German forces in key positions behind and among the Norwegian defences. Even when the Germans enjoyed no numerical superiority, they won easy victories. General Dietl's mountain troops at Narvik, although numbering only 4 500 against the 25 000 allies, routed the British, French and Norwegian troops. The Swiss noted that a German attack on the Swiss Alps would inevitably employ paratroopers, gliders and specially trained mountain divisions. Switzerland recognised that they were facing the greatest threat in their history.

### **Total Resistance**

In sharp contrast to the highly centralised structures in other countries, the distinctive Swiss command was for each individual soldier to act on its own initiative: "Where no officers or non-commissioned officers are present, each soldier acts under exertion of all powers of his own initiative." The entire nation was mobilised for invasion, and the Widerstandsgeist (the resistance spirit) was the most determined and pervasive in Europe.

As Berlin complained about the incessant anti-Nazism of the Swiss press, the Swiss government responded that it was: "the duty of our press to reject the domestic and foreign policies of the national socialists clearly and forcefully."

### **Aerial Dogfights**

As the Western front opened on 10 May 1940 with a German invasion of Holland, Belgium and France, 27 bombs were dropped by the Luftwaffe on Northern Switzerland, and Swiss anti-aircraft guns drove away German bombers and fighters. A Swiss squadron of pursuit planes engaged the Luftwaffe and a Swiss ME-109 shot down a Heinkel-111, twin-engine bomber. This was the first of many instances in which the Swiss used aircraft, initially purchased from Germany, to shoot down Luftwaffe warplanes.

German reconnaissance aircraft, equipped with cameras, flying over the fortified Northern frontier of Switzerland, were driven away by anti-aircraft fire. On 1 June, 36 German bombers entered Swiss air space and were attacked by Swiss ME-109's. Two HE-111 bombers were shot down. The next day another HE-111 was shot down by a Swiss

fighter. On 4 June, as the British army was being evacuated from Dunkirk, the Swiss Air Force was engaged in an intensive dog-fight with 29 German planes. Both Luftwaffe and Swiss planes were shot down. One German aircraft had the following order on board: "Lure the Swiss fighters into battle and shoot down as many as possible." On 8 June, it was David against Goliath again – 15 Swiss aircraft engaged 28 Luftwaffe planes, resulting in the downing of 2 Swiss and 3 German aircraft.

### **"Invasion Inevitable"**

World wide, the question was not whether the Wehrmacht would attack the Alpine Republic, but when. By 13 May, over 700 000 Swiss soldiers were mobilised – nearly 20% of the Swiss population, the highest percentage of any country in the war. As Italian troops massed on their Southern border, more divisions were rushed to the South. The League of Nations, the International Red Cross and the American Consul fled Geneva, Zurich and Basel in anticipation of the inevitable invasion. Aerial dog-fights between German and Swiss aircraft intensified. The USA urged all Americans in Switzerland to evacuate immediately. Holland and Belgium folded, and the British and French armies reeled back in retreat.

To guard against sabotage, over 70 000 old rifles were issued to the Ortswehren or local defence units. And in reaction, the German government complained that the Swiss military was dispersing ammunitions and organising local citizens to wage partisan war if invaded!

The military penal code was amended to provide for the death penalty for betrayal of military secrets and for treason. This was applicable to both soldiers and civilians. The Swiss prepared for the demolition of tunnels, bridges and railways in the event of invasion.

On 16 June, 9 Nazi saboteurs were apprehended with large amounts of explosives, destined for Swiss air bases. Several Swiss were killed when the British Air Force accidentally bombed Geneva and Renens on 12 June. 14 June, Paris fell without a shot being fired. Gestapo spies were captured with lists of Swiss citizens to be seized, imprisoned or executed, upon occupation. Throughout the war, Nazi infiltrators and saboteurs continued to be apprehended. 18 June, Hitler and Mussolini discussed the conquest and division of Switzerland, between Germany and Italy. With the French surrender on 22 June, 1940, Switzerland was effectively surrounded.

German publications stated: "Switzerland must quickly be swallowed ... Switzerland must not be allowed to stay out of the reorganisation of Europe." Several military plans for the invasion of Switzerland were drawn up throughout WW II. After France was conquered and Italy entered the war, Switzerland offered the most direct route to transport men and supplies, between Italy and Germany. After the Allies invaded Italy in 1943, Germany's need to swiftly deploy more troops and supplies into Italy became even more urgent. With the Allies advancing in 1944 – 45, the Nazi leadership planned to make a stand in the Alps.

Yet, on each occasion, the prospect of tackling the stubborn and obstinate resistance of an entire nation of sharpshooters on skis, caused the German High Command to repeatedly postpone the unpleasant task.

The Alpine Republic's policy of armed neutrality was a complete success. Switzerland alone, among all the nations of Europe, successfully resisted 12 years of Nazi propaganda offensive, infiltration and subversion, and stared down repeated threats of invasion with calm determination and thorough preparations. The land of William Tell, Ulrich Zwingli, William Farrell and John Calvin, with its deep distrust of central governments, its abiding love for God's Word and for life and Liberty, remained a bastion of freedom in a continent overrun by tyranny.

As Europe became an ocean of conflict, Switzerland stood firm as a island of liberty. Those who desire peace and prosperity would do well to learn from their inspiring example.

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