



JOE GRIFFIN

Gospel's Missionary Journey

EDITED BY
JOHN CAMERON SMITH

Gospel's Missionary Journey

“For it is by [God’s] grace you have been saved, through faith [in Christ] – and this [salvation] not from yourselves, it is the gift of God – not by works [effort], so that no one can boast.” (Eph. 2:8-9)

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Joe Griffin Media Ministries

St. Charles, Missouri

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This book is edited from the lectures
and unpublished notes of Joe Griffin.

Joe Griffin Media Ministries
1821 South River Road
St. Charles, MO 63303-4124 USA
www.joegriffin.org
www.gdconline.org

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Biblical Mandate

Responsibility of believers as royal ambassadors is to represent God the Son, Jesus Christ, before man:

**Believers are witnesses for Jesus Christ,
as though God were making His appeal
[Christ's Gospel] through us. (2 Cor. 5:2)**

INTRODUCTION

The ratification of our *Declaration of Independence* from Great Britain occurred over 240 years ago. Thereafter, the American people have benefited from the most extraordinary period of prosperity ever experienced by mankind since the Garden of Eden. The major reason for this prosperity was the inculcation of Bible doctrine in the souls of citizens who freely believed by faith alone in Christ alone as their personal Lord and Savior.

The ebb and flow of history is controlled by Christ. The principle He uses to prosper or curse a Client Nation is the size of its Pivot.¹ Thus, wherever the largest gathering of spiritually advancing believers exists in history is where the greatest degree of prosperity and divine blessing occurs. National prosperity first existed in the Jewish Client Nation of Israel under the reign of King David, followed later by Gentile Client Nations throughout Europe, and eventually in the United States of America.

This book honors the influence of spiritually mature believers throughout world history by revealing the faithful efforts of dedicated Christian missionaries in the Gospel's journey from the Apostle Paul in the first century A.D. to present-day America.

Joe Griffin
St. Charles, Missouri
April 2017

¹ See pages 20-21 and the *Subject Index*, page 68 for the explanation of *Client Nations and their Pivots*.

PREFACE

If you are a believer in the Lord and Savior Jesus Christ, then before beginning your Bible study it is mandatory that you name your sins directly and privately to God the Father.

If believers confess their known sins to the Father, He is faithful and righteous to forgive their sins and to cleanse them from all wrongdoing, including unknown or forgotten sins. (1 John 1:9)

Accordingly, you will be filled with God the Holy Spirit in fellowship with God the Father, and thus spiritually prepared to learn Bible doctrine.

God is spirit, and those who worship Him must worship in the filling of the Spirit and biblical truth. (John 2:24)

If you have never believed in the Lord Jesus Christ as your Savior, then the issue is not your naming of sins. The issue is faith alone in Christ alone.

He who believes in Christ has eternal life; but he who does not obey the command to believe in Christ shall not see eternal life, but is condemned to the Lake of Fire, forever alienated from God. (John 3:36)

Chapter One

GOSPEL'S JOURNEY, EUROPE

The insertion into human history of our Lord's ministry followed by the introduction of the Church Age² is referred to as "**the fullness of time**" (*Gal. 4:4a*). Although the first missionary efforts were directed toward the Jewish people by the Apostle James, this verse reveals that Gentiles would be included by God in a worldwide missionary outreach as His Client Nations.³ The first Client Nation was the Roman Empire, an autocracy that defended the freedom of missionaries to evangelize peoples and nationalities within its borders.

APOSTLE PAUL (*AD c. 5 - c. 67*)

Missionary outreach activity is the link between New Testament apostles and teachers, and the Protestant church in America. The most successful Apostle was Paul who was commissioned to minister to the Gentiles.

I should be a minister of Christ Jesus to the Gentiles, ministering as a priest the good news of God, that the offering consisting of the Gentiles might become acceptable, having been sanctified by the Holy Spirit.
(*Rom. 15:16 EXT*)

I will not presume to speak about anything except what Christ has accomplished through me, resulting in obedience of the Gentiles to God by word [*Gospel*] and by occupation [*missionary*]. (*Rom. 15:18 EXT*)

² See Griffin, *One Day at a Time* (2013, 2017), pages 91-92.

³ Selected by God to administer the development, preservation, education, and dissemination of His Word throughout the world.

Paul conducted four missionary journeys, the first to Antioch located in *Anatolia* (present-day Turkey). This area was heavily populated by people whom the Greeks called Celts and the Romans called Gauls.⁴ This ethnic group migrated from the British Isles and settled in Anatolia where they became known as the Galatians.

On his second missionary journey, Paul extended his Gospel ministry by traveling from Anatolia to present-day Macedonia and Greece on the European continent. Paul was seeking positive volition since a majority of Jews had reacted negatively toward the Gospel of Christ. This journey outside Israel was a critical event in Western civilization since Paul ventured into Europe where the Gentiles were receptive to the Gospel of Jesus Christ and His orthodox Christian theology.

By the power of signs [to the Jews] and miracles [to the Gentiles] in the power of the Holy Spirit; so that I [Paul] from Jerusalem, on a circuit as far as Illyricum [Ἰλλυρικόν (Illurikón)⁵], I have fulfilled the good news [Gospel] of Christ.⁶ (Rom. 15:19 EXT)

⁴ “Celt”: division of early Indo-European people who relocated from the British Isles and Spain to Asia Minor. A modern Highland Scot, Irishman, Welshman, Cornishman, or Briton” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “Celt”).

⁵ Roman province of southeastern Europe along the eastern coast of the Adriatic Sea and west of Macedonia (Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 773), an area believed to at least partially represent the former country of Yugoslavia.

⁶ See Appendix A – *Jesus Christ, Lord & Savior*, pages 53-56.

When Paul crossed the Hellespont, he left Asia Minor and the Middle East and entered Europe with the Gospel message for the Gentiles. The missionary emphasis now officially changed from the Jews to the Gentiles.

That I should be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that the offering of the Gentiles might have become acceptable, having been sanctified by the Holy Spirit.

(Rom. 15:16 EXT)

Positive volition to the Gospel by various Gentile peoples in the West created personal and national prosperity in Europe whereas widespread deprivation and hardship occurred among unbelievers in the East.

By their acceptance of orthodox doctrine, the Roman Catholic Church provided the early impetus for successful missionary activity during the 1,000 years following the fall of Rome. These years were known as the Middle or Dark Ages, an impoverished and corrupt era in history.

ROMAN EMPIRE (c. 31 BC – c. AD 476)

The Nicene Creed was formulated in AD 325 in Anatolia that represented a doctrinal statement seeking to clarify orthodox doctrines of the Christian faith. Individuals could be guided to orthodox churches that endorsed the doctrines of the Nicene Creed. From such churches came the early Christian missionaries who evangelized many of the peoples and nationalities inhabiting the countries and regions of Europe.

This orthodoxy remained unchanged until the 6th century when a controversy arose between the Latin and Greek regions of the Greco-Roman world. The argument originated over whether the Holy Spirit was provided to Church Age believers by God the Father or by both the Father and God the Son (John 15:26). This conflict, identified as the "Filioque Dispute," was never resolved between the two factions, resulting in a separation within the church. The Eastern Church endorsed the erroneous belief that the Holy Spirit was provided by only God the Father, while the Western church supported the orthodox doctrine of procession (succession) from both the Father and Son. This schism eventually resulted in the founding of the Greek Orthodox Church in Constantinople, Turkey.

In the years following Pope Gregory (c. 540-604), the Catholic Church increasingly deviated from orthodoxy causing widespread corruption and apostasy. This decadence within the Church occurred under several popes, most notably Pope Zacharias (679-752). In summary, Catholicism attempted to integrate pagan festivals, rituals, values, and beliefs with Christian orthodoxy, and persecuted or on occasion killed those who failed to accept this newly created religion.

With declining Roman military power, the Germanic Lombards became a serious threat to

the Roman Empire. These people were ruling northern Italy when the Lombard king, Astolf, invaded the papal territories. Pope Zacharias sought protection from these invasions from Pepin the Short (714–768) who was the “power behind the French throne.”

The Pope promised Pepin that if he helped in his battle with the Lombards, he would grant him the Crown of France. This was the first step toward the creation of a new Western empire whereby the political head of state was granted his ruling authority from the Pope of the Roman Catholic Church. This resulted in the creation of the Holy Roman Empire in 800, the first emperor of which was Charlemagne (c. 742–814), King of the Franks and son of Pepin the Short. Since he united much of Europe during his reign, he is also called the “King of Europe.”

The unholy alliance between church and state survived until 1806 when the French Emperor, Napoleon Bonaparte, terminated the alliance described by the French author Francois Voltaire as “neither holy, nor Roman, nor an empire.”

ULFILAS (311-382)

The **Goths** were a Germanic people comprised of two groups, *Ostrogoths* and *Visigoths*. These tribes lived north of the Roman Empire to the Baltic Sea. The Ostrogoths captured Ulfilas as a boy and raised him as a Goth with proficiency in Greek and Latin.

At age thirty, Ulfilas was sent as an envoy to the Roman Emperor where he was consecrated as the Bishop to the Goths and returned to his country as a missionary. Since the Goths lacked a written language, he translated the Bible into a new written language by creating a Gothic alphabet. Ulfilas spent the rest of his life preaching the Gospel, teaching doctrines, and training pastors.

MARTIN OF TOURS (316-397)

Martin was born in present-day Hungary. When he was old enough, he joined the Roman army. Following several years of service, he became a Roman Catholic missionary to Gaul (present-day France).

In 360, Martin began to evangelize Germanic soldiers by training them in God's Word. When satisfied with their understanding of the Gospel message, he sent them throughout Gaul to evangelize others. In 371, he became *Bishop of Tours* and established a monastery on the site of what became one of the most important battles in Western history, the *Battle of Poitiers*.

By the 6th century, the religion of Islam had gained widespread acceptance in the Middle East and North Africa with followers identified as *Saracens*, a Latin term for "Easterners." In the 730s, the Islamic general 'Abd ar-Raham, commanding an army of Saracens consisting of Moors (Arab-Spanish mix), Arabs, and Berbers (North Africans), invaded Gaul from Spain to replace Christianity with Islam while destroying Martin's monastery that had become a Christian center throughout Europe. However, the army of *Charles Martel*, King of France, decisively defeated him in the *Battle of Poitiers* in southern Gaul in 732.

Martel's victory halted the advance of Islam and, thus, liberated Western Europe from Muslim influence while safeguarding successful Christian evangelism originated by Martin 400 years earlier.

RELIGION OF ISLAM (600s – Today)

Created as a substitute for Christianity, the religion of Islam is the brilliant invention of Satan to destroy Christianity with doctrines that depict Jesus Christ as only an apostle without the essence of deity. In AD 610, an obscure Arab merchant named Abu al-Qasim Muhammad became the prophet of Allah, supreme being or god of Islam, for leading this attack against the Christian faith.

Subjected to evil control of demon possession, Muhammad believed he was receiving visions during which Allah communicated directly with him. Until his death, he received recurring revelations from Allah, some 650 of which were reduced to writing. These visions developed into the Qur'an, or the Islamic Bible. Islam accepts all previous revelations as divinely inspired, including the Christian Bible, but only the Qur'an is capable of completing and superseding biblical revelation wherever differences exist between theologies. "Islam" indicates "surrender," identifying the basic doctrine of its theology: Muslims must

surrender to Allah's will. In other words, the Muslim profession of faith is, "There is no god but Allah and Muhammad is his prophet." Thus, as the last of a series of prophets including Adam, Noah, Moses, and Jesus Christ, Muhammad supersedes Christ as the Prophet, Priest, and King of the Church. Christ is reduced to an apostle, the Christian Trinity is rejected, and its Bible is portrayed as an historical artifact.

PATRICK (mid-400s)

Patrick was an aristocrat born in Great Britain to a Celtic-Roman family of high rank. At age sixteen, he was kidnapped by Irish raiders and taken to Ireland where he served as a slave for six years. During his captivity he accepted Jesus Christ as his personal Savior.

After six years as a herdsman, he escaped back to Britain where he dreamed that his former Irish captors had appealed to him to return to Ireland. Patrick interpreted this dream as his personal destiny to become a missionary to the Irish people. Since he felt unqualified academically, he delayed returning to Ireland for fourteen years while preparing for his ministry.

Once back in Ireland, he became an instant success in preaching the Gospel of Christ. It has been estimated that Patrick evangelized over one million Irishmen. He also founded local churches and a monastery at Armagh that became a famous medieval school of theology. Patrick taught the doctrine of the Trinity by using the

three-leaved clover as a visual aid. Today, the Irish people regard Patrick as their patron saint and the shamrock as their national flower.

COLUMBA (521-597)

One of the fruits of Patrick's ministry to Ireland was an Irish aristocrat and professional soldier named *Columba* who is recognized for converting Scotland to Christianity. His ministry started in Ireland where he established over forty missions. He trained his missionaries as if they were soldiers and even taught them close-order drill.

In 563, Columba became involved in a dispute that ended in the death of one of the men involved. Columba was innocent, but could suffer if he did not leave Ireland. As a result, he left with twelve of his missionaries for *Iona*, an island of *Pictland* (present-day *Scotland*), where he founded one of the notable Christian missions of the world during his day.

There were two major powers fighting for control of the area when Columba arrived. One group was the savage *Picts* (*Celts*), their name derived from the Latin *Picti* or "*painter*," an apt description of their use of body tattoos. The other major power was the kingdom of *Dalriada* known as the *Scots*. Columba began evangelizing the Picts and Scots for conversion to Christianity — It has been estimated that over eighty-five percent of the pagan population was converted by his missionary efforts.

Subsequently, his first cousin Aidan joined him from Ireland and the two formed and trained an army that ended the warfare between the Picts and Scots. Aidan became the King of Dalriada and the great-grandfather of

Kenneth MacAlpin who established Scotland by finally conquering the Picts and consolidating his kingdom of Dalriada into Scotland in 841.

It is interesting to note that *Patrick* is credited in Irish mythology with driving all the snakes out of Ireland. Not to be outdone, the Scots insist that Columba killed the fabled Loch Ness monster.

Columba spent his final years on the island of Iona directing and training missionaries to spread the Gospel of Christ. He died in 597 and was buried on Iona.

COLUMBANUS (543-615)

By the late 6th century, the Christian impact of *Martin of Tours* in France was exhausted and the country was ravaged by warfare among the people. Columbanus, like Columba, was an Irishman highly trained in the original biblical languages who traveled to France in 590 to initiate a Christian revival that returned stability to the region. Upon his arrival, Columbanus was accepted by *Guntram, King of Burgundy*, but was not welcomed by Queen *Brunhilde of Austrasia*. Brunhilde was an arrogant, self-righteous woman who opposed Celtic Christianity and, accompanied by the clergy, forced Columbanus out of France. He moved to Switzerland where he continued his missionary work until he died in his seventies.

BONIFACE (675-754)

Born of a noble Saxon family in Wessex, England in 675, Boniface was educated in England and ordained a priest at age thirty. From 716-722, he successfully evangelized the people of *Friesland*, which is a present-day province of *The Netherlands*, until he came into conflict with its *King*

Radbod who was at war with *Charles Martel* of France. Since both Charles and Boniface were Christians, Radbod tried to kill Boniface, but he escaped into south-central Germany to an area known then as *Hesse* (or present-day Frankfurt) where he founded a Christian mission. The story is told that the people of Fritzlar, North Hesse worshipped a oak tree they believed was sacred to *Thor*, their pagan God. Boniface proceeded to evangelize two thousand angry Thor worshippers while chopping down the tree and using the wood for a mission station.

With the backing of the Celtic Church of England, Boniface was able to establish mission stations all over Germany. He was killed as a martyr by pagan Frisians in 754 while reading Scripture to converts. Many of his preserved sermons reveal his orthodox understanding of the doctrines of God's Word.

CYRIL (827-869) & METHODIUS (825-884)

These two brothers were known as the apostles to the Slavic people. Although they were natives of Greece, they preached as missionaries to the Slavic inhabitants of modern-day Bulgaria. In 865, the brothers attempted to evangelize Bulgaria's *King Boris* who was negative to *Cyril's* presentation of the Gospel of Christ. *Methodius*, a talented artist, painted a mural on one of the palace walls, which revealed the *Last Judgment* depicting Jesus Christ on the *Great White Throne* with the *Lake of Fire*⁷ blazing below. As Cyril described the fate of those who rejected Christ and the everlasting bliss of those who accepted Him, Methodius incorporated the ideas into his mural.

⁷ Eternal residence of unbelievers, forever separated from God.

When the message and mural were finished, Boris believed in Christ as his Savior, a testimony that resulted in thousands of Bulgarians converting to Christianity.

Cyril created a Slavic alphabet based on Hebrew and Greek characters and translated Scripture into what is known as Old Church Slavonic or Old Bulgarian language. In the 1400s, Czech missionary *Jan Hus* evangelized in Czechoslovakia using Cyril's Bible.

Jan Hus preceded *Martin Luther* by almost a century with his excommunication from the Catholic Church because of his rejection of the sale of indulgencies. He was burned at the stake by the Church for heresy in 1414.

ANSGAR (801-865)

Of Frankish descent, *Ansgar* became a missionary at age twenty-one. He had several successes in Denmark and Germany, but his greatest occurred in Scandinavia. The first door opened in 829 when *King Bjorn* of Sweden, an unbeliever, invited Ansgar to his country. To help in the conversion, Ansgar hoped to offer gifts to the King. However, while crossing the Baltic Sea he was captured by Viking pirates who dumped him on the shores of Sweden with only the clothes he was wearing. Thus, instead of bribing the King, Ansgar was obliged to personally evangelize him into God's Family.

The man who opened the second door for Ansgar was *Haakon I* of Norway. After his father's death, Haakon returned to Norway to become its new King. One of the people evangelized and brought to Norway by Haakon was *Olaf I* who ruled Norway from 995-1000. Olaf 1 initiated the conversion of many Norwegians to Christ.

ERIC THE RED (10th century) & LEIF ERIKSSON (10th - 11th centuries)

Eric the Red grew up in Iceland when his father was exiled from Norway. In 982, Eric explored the land 175 miles to the west of Iceland, which on a clear day could be seen from the Icelandic mountaintops. After spending four years exploring the area, Eric's son, *Leif Eriksson* left Greenland and sailed to Norway where he was converted to Christianity by the Norwegian King *Olaf I* who sent him to evangelize the Greenlanders. On his return voyage, Leif briefly landed in an area he called *Vinland* (presently eastern Canada). When Leif returned to Greenland, he evangelized his fellow colonists, including his mother who established the first church in Greenland at *Brattahlid*.

The next trip to Vinland was made by Leif's younger brother, *Thorvald*, who sailed as far south as the present state of Maryland, USA, but his attempts to evangelize the natives failed. Once his crew returned to Greenland, the weather underwent one of its major cyclic changes from extremely warm to exceptionally cold, thus ending missionary journeys to North America for over 400 years.

SUMMARY

When Christopher Columbus discovered North American in 1492, missionary activity began again. During the first millennium, millions of people were evangelized into Christianity despite confronting severe opposition. Even as churches had degenerated into apostasy by the end of the millennium, souls were still saved by faith in Christ. The increased demand for biblical truth prompted God to initiate a return to orthodoxy with believers that survived and prospered.

Chapter Two

GOSPEL'S JOURNEY, AMERICA

INTRODUCTION

From Jamestown in 1607 until the birth of our nation in 1776, Protestants came to dominate the land that would become the United States. Neither Spain nor France had sufficient populations to sustain immigrants in numbers that could match the English. As gold was depleted, Spain lost interest in the Americas. Both Spain and France kept a military presence on the continent and attempted to expand their empires, but involvement in European ventures kept them too busy to be successful.

As a result, the land that became the United States was largely unoccupied by Catholic missions. However, our entrance upon the international scene as a free nation was the result of over two centuries of interrelated events which can only be explained by the fact that Jesus Christ controls history (*Col. 1:16-17*).

A major change in public knowledge would occur following *Johannes Gutenberg's* invention of the printing press with movable type in the 1450s. From that point on, any new or old idea could be printed and circulated. The public's knowledge of Scripture was especially enhanced by its access to the published Bible.

Toward the end of the 15th century, two seemingly unrelated events were historically significant. First, *Christopher Columbus*, believing Asia was accessible by sailing westward across the Atlantic Ocean, convinced the Spanish monarchs, *King Ferdinand of Aragon* and *Queen Isabella of Castile* of his proposal. They financed

several of his journeys, including the discovery of *The Bahamas* on his initial voyage in 1492. This discovery initiated a major interest in Spanish colonialism ... *gold was the motivation and evangelism was the justification*. Spanish and Portuguese voyages always included Catholic missionaries who were mandated by the Church to evangelize the indigenous Indians of the New World.

Columbus' New World discovery inspired several other explorers including the following: Italian *Amerigo Vespucci* who joined Columbus on his 2nd and 3rd voyages; Spanish explorers *Alonso Ojeda*, *Vasco Nunez de Balboa*, *Hernando Cortes*, *Francisco Pizarro*; and Portuguese explorers *Pedro Cabral* and *Ferdinand Magellan*. Thus, the treasuries of these countries, especially Spain, were overflowing with North American gold while new Catholic converts to the faith were significantly increased during these years.

Secondly, a world dominated by Roman Catholic theology seemed inevitable until an obscure monk in Wittenberg, Germany challenged the theology and practices of Catholicism. *Martin Luther's* efforts to radically change Catholicism inspired a return to the the original orthodox doctrines that had been ignored by the Catholic Church for a ritualistic, humanistic theology that would increase the number of its parishioners and satisfy its desire for political power. Luther sought to separate the State from the Church and restore the former biblical orthodoxy. Those Catholics responsive to his message were called *Protestants* (that is, "*Protestors*"), while those in Germany preferred the term *Evangelical*, and those in France became known as *Huguenots* who were followers of Calvin's reformed Protestant theology.

MARTIN LUTHER (1483-1546)

Martin Luther was born in Eisleben, Germany in 1483. At age seven, he entered the Latin school in Mansfeld, Germany, where he learned the language of the scholars. In 1501, he entered Erfurt University where he received a law degree. However, before he could establish a law practice he was almost physically struck by a lightning bolt. Convinced that the incident was a message from God, he stated, "I will become a monk." Thus, in 1505 he entered the monastery in the city of Erfurt where he read and re-read Scripture for ten years.

As he attempted to comprehend the grace plan of God, he became focused on one verse in the book of Romans:

For in the gospel an integrity from God is revealed that is from faith to faith. Just as it stands written: The justified shall live by faith. (Rom. 1:17 EXT)

In this verse, Luther discovered the doctrine of salvation by faith alone in Christ alone and of spirituality through faith in God's Word. In his writings, he is quoted as saying: ***"The whole Scripture revealed a different meaning to me. This passage in Paul opened for me the gates of paradise, I felt I was born again."*** This discovery of divine grace through faith alone contradicted the Roman Catholic requirements of human works for both salvation and spirituality, as well as penance for the recovery from sins. Catholic parishioners were practicing the sacrament of penance when Scripture taught the exact opposite.

In a mythical place called *purgatory*, sins of the living and even those of the dead could be absolved by a system of

human works: for example, paying money to the church, performing rituals such as fasting, repetitive recitation of prayers, and even flagellation in some instances. Once performed, the church issued an indulgence from its “*treasury of merits*” in order to forgive their sins and punishment. A papal bull declared that the living could buy the dead out of purgatory.

On All Saints’ Eve of October 31, 1517 (Halloween), Martin Luther, now a professor at the University of Wittenberg, offered an invitation to debate the doctrine of indulgences by nailing a printed notice to the door of the All Saints’ Church in Wittenberg that served as the university’s bulletin board.

To be debated were *ninety-five theses* that refuted the doctrine of indulgences and identified the three most fundamental of which were the following:

- 1) Justification by grace through faith alone in Christ.
- 2) Universal priesthood of the believer.
- 3) Bible as the only source of revealed truth.

In one of his more critical passages in the paper, Luther wrote, “***If for the sake of money the pope can free suffering souls from purgatory, why not for the sake of love empty out purgatory altogether?***”

In 1519, Luther refuted the Catholic doctrine of *papal supremacy* in a debate with the Catholic theologian Johann Eck who obtained a papal bull from Rome condemning Luther’s theology. Undaunted, Luther claimed that the printing press was “***God’s latest and greatest gift,***” and began a prolific outpouring of tracks and papers in order to validate his doctrinal conclusions to the Catholic hierarchy and among his

fellow Catholic brethren. Three of his most famous papers, supported by Scripture, were:

“Freedom of the Christian,” which spoke of a personal relationship with God in opposition to a life of works, rituals, and extra-biblical mandates from the Pope.

“Babylonian Captivity of the Church,” which claimed as unbiblical all rituals for the church except baptism and the Eucharist.

“Christian Nobility of the German Nation,” wherein Luther urged the termination of certain practices such as adoration of saints, vows of poverty, indulgences, papal bulls, and observance of festival days. He further insisted that priests should be allowed to marry and those with dissenting opinions should be debated, not executed for heresy.

In other writings, Luther claimed the Pope was not infallible and did not possess power to issue new Christian doctrines. He insisted that the office of Pope was of human origin not validated by Scripture.

By 1523, Luther's printed writings totaled 1,300 and over a million copies of his works were circulated. By the time of his death in 1546, he had averaged writing a paper every two weeks. However, the initial tracts were enough to incur the wrath of Pope Leo X, who in 1521 issued a papal bull excommunicating Luther from the church. The bull allowed Luther sixty days to recant his alleged heresy. On the sixtieth day, Luther lit a bonfire into which he cast the bull of Leo X and volumes of canon law consisting of rules and directives written over the centuries by Bishops falsely believing they originated from Christ's apostles of the first century.

When Luther proclaimed Catholic theology as total heresy in 1521, the emperor Charles V of the Holy Roman Empire summoned Luther to appear at a hearing to disavow his writings. His response was brief and persuasive: ***“Unless proved wrong by Scripture and plain reason...my conscience is captive to the Word of God. I cannot and will not recant.”*** The following year, Charles V issued the *Edict of Worms* condemning Luther as a heretic and banned his writings. Although he was a marked man, Luther lived to be sixty-two years old, dying peacefully in Eisleben in 1546.

Huldrych Zwingli (1484-1531) and **John Calvin** (1509-1564) were the initial supporters of Luther’s theology and disputes with Catholicism. Zwingli was Swiss who initiated the Reformation in Switzerland in 1522. Luther and Zwingli were catalysts for the Reformation, while Calvin, a French theologian and pastor, expanded their doctrines and codified the Protestant movement into a systematic theology that rapidly gained adherents throughout Europe. This new theological movement captured the attention of everyday people by liberating them from the restrictive obligations imposed by the self-righteous, legalistic, and intrusive Roman Catholic church. (Refer to *Appendix D - pages 61-63*).

The people of Western Europe began to benefit from using biblical doctrines in their lives. Protestant doctrines inspired the creation of denominations, many of whom subscribed to Luther’s *95 Theses* and the teachings of Calvin and Zwingli.

Chapter Three

CLIENT NATIONS TO GOD

In 1685, Louis XIV of France revoked the *Edict of Nantes* with his own *Edict of Fontainebleau*. *Nantes*, mandated in 1598 by King Henry IV, allowed religious freedom for the French Huguenots. The most important freedom allowed was public worship that Louis XIV's edict rejected, placing the large Huguenot population in danger of persecution or even execution.

Huguenots had formed a large Pivot⁸ in the French Client Nation to God. Those not persecuted migrated to form Client Nations in *Brandenburg-Prussia*, *Netherlands*, *Great Britain*, and the *American colonies*.

The relocation of the Huguenots destroyed the middle class in France, together with its economic prosperity. Their absence was a leading cause of the *French Revolution* (1789-1799) that ended about a century later and from which France has never fully recovered.

A large contingent of Huguenots who came to America settled in Charleston, South Carolina, and helped develop that city into a center of Southern culture.

At this time, Prussia was ruled by *Frederick William I*. Initially Lutheran, Prussia adopted Calvinism around 1614. Following the reversal of the *Edict of Nantes*, Frederick passed the *Edict of Potsdam* welcoming Huguenot refugees, a relocation of highly qualified people mostly from the middle to upper classes. Industry and commerce developed rapidly from the

⁸ Spiritually advancing believers within the Client Nation.

arrival of the Protestant Pivot. Later *Frederick II* would write that his country benefited immensely from the influence of these industrious Huguenot refugees.

In 1689, Frederick William's nephew, *William of Orange*, became King of England and ruled jointly with his wife, *Queen Mary II*. Under these two monarchs, Protestantism replaced Roman Catholicism in England.

The Huguenot Pivot also moved to Holland (re-named Netherlands) from which the *Dutch Republic* emerged. This Protestant migration contributed to the Golden Age of the Republic (1581-1795) which developed into a world empire despite its limited domestic resources.

Another Protestant Pivot created a Client Nation in Sweden under the ministry of *King Gustavus Adolphus* (1594-1632). Under his leadership, Sweden became one of the great Protestant powers of Europe.

The 18th century witnessed events that shaped the maps of Europe and the Americas to the advantage of the Pivot. For example, the *War of Spanish Succession* (1701-1714), resulted in Britain becoming the leader in world trade. Furthermore, the *French and Indian Wars* (1689-1763) were a series of battles between France and Great Britain for control of North America. Resulting from these conflicts, Britain became the world's leader in overseas colonization and commerce.

The formation of multiple client nations stimulated the development of Protestant doctrines that inspired the *Industrial Revolution*, beginning in the 1760s. This societal revolution guided Europe out of the Dark Ages into the increased prosperity of the 18th century.

Chapter Four

PROTESTANT CHRISTIANITY ⁹

Christianity in Europe proved to be far more important than nationality or race. Areas of advanced thought were acclaimed by spiritually advancing believers due to their understanding of biblical doctrines. For instance, essential truths integrated in the souls of believers were absent in many non-Christian cultures: (1) dominance over animals, (2) uniqueness of individual personalities, (3) freedom from the control of the state, (4) dominion over nature, (5) inherent free will, (6) inborn sin nature, and (7) responsibility to determine one's destiny in time and in eternity.

However, loyalty to spiritual beliefs developed gradually in the souls of European Christians. For centuries such beliefs had been eclipsed by the accomplishments of the Muslims, culturally and intellectually. Additionally, the Germanic tribes that overran the Roman Empire were described as *Barbarians* because of their ignorance, violence, and inhumane behavior. Becoming saved and learning doctrine cannot instantly transform the culture of unbelieving civilizations. Willing acceptance of the Gospel message provided by missionaries, followed by a commitment to learn and apply biblical doctrines can gradually renovate the cultural beliefs of unbelievers. The Bible assures us that God always blesses the presence and use of His Word wherever it is found.

⁹ The major resource for this chapter is: Erik von Kuehnelt-Leddihn, *The Intelligent American's Guide to Europe* (New Rochelle: Arlington House Publishers, 1979), pages 45–57.

The cultural renovation of the Barbarians began with the initial invasion of Rome in 410 by *Alaric*, King of the Visigoths. A period of plundering followed but ended when the German *King Odoacer* deposed *Romulus Augustulus* in 476 as the last Roman Emperor. From Rome's collapse to the *Protestant Reformation*, over one thousand years elapsed before Protestantism replaced the rituals of paganism, humanism, and legalism in European lives. Only after Luther, Zwingli, and Calvin explained Protestant theology did Europe begin to benefit from the principles of Christian orthodoxy.

It was God's perfect timing to raise up a man of Luther's character to dispute the excessive legalism and often ostentatious emphasis on *humanism* that prevailed during the *Renaissance* (14th-17th centuries). Luther believed this humanist emphasis was a return to the nonspiritual cultures of Greece and Rome advocated by the ancient scholars. Although Luther was not resistant to classical literature, he was greatly opposed to developing a culture based on man-centered, humanist opinions, attitudes, and behaviors.

Luther supported the medieval concept of the universe as a circle with God at its center. The Renaissance view of the universe was an ellipse with two focal points — God and man — that advocated equality in prominence within the universe between sinful man and perfect God, the Supreme Authority and Creator of that universe.

Stimulated by Gutenberg's printing press, differences between Protestantism and Catholicism became obvious. For example, apart from Luther's *95 Theses*, distinctions resulted from their views of Christian style and design.

Catholicism sought to reconcile its theological beliefs to the widespread humanism and emotionalism existing throughout the *Renaissance*. Known as *Baroque art and architecture*, its style can be explained by such adjectives as extravagant, exaggerated, idolatrous, and excessively unrestrained. Some writers have depicted the style as expressing such human traits as self-indulgence, self-absorption, and/or an inordinate desire for attention.

Conversely, *Gothic art and architecture* of Protestantism is portrayed as highly organized and symmetrical, with straight vertical lines and high-reaching arches extending heavenward in honor of God. Thus, the Gothic form may be depicted as mathematics reduced to an art form which reveals the concept of divine absolutes.

The *Age of Enlightenment* (17th-18th centuries) infiltrated Christian theology with the new concepts of rationalism and empiricism as sources of authority and truth. The Enlightenment merged Greek philosophy with new scientific findings from which man could find wisdom and even personal happiness apart from God. These concepts interfered with the Christian perception of reality by means of faith in God and the teaching ministry of His absolute Word (*1 Cor. 2:9*).

In 1534, *King Henry VIII* separated the English Church from Rome. This new church later evolved into a Protestant version of Catholicism that was unacceptable to English Puritans due to its corruption, state affiliation, and elaborate rituals, vestments, and ceremonies. Only under Protestant theology had the prosperity of free-enterprise capitalism developed, which the Puritans viewed as an imputation of divine grace.

Chapter Five

PIVOT CROSSES THE ATLANTIC

PIVOT'S THEOLOGY

Protestants who left England for the American Colonies seeking religious freedom were initially labeled *Puritans*. Their name expressed their belief that the Anglican Church of England was corrupt and spiritually impure by maintaining certain affiliations with Catholicism.

The Puritans were steadfastly opposed to the state having any relationship with any church. The spokesman for this Protestant movement in England was *William Tyndale* who considered England as a Client Nation to God. He taught that England was under the protection of God's sovereignty, but only if she purged itself of all forms of idolatry. He asserted that when England obeyed God's laws, its citizens would prosper. Otherwise, England would suffer the five cycles of discipline¹⁰ dispensed by the justice of God.

Under *King Edward VI* (1537), Tyndale's desire for a Protestantism free of political intrusion flourished since the clergy could apply a systematic orthodox theology consisting of:

- 1) Communication of Protestant doctrines.
- 2) Consistent worship at a local church.
- 3) Church discipline.

However, when *Queen Mary I* replaced Edward on the throne in 1553, England reverted to Catholicism.

¹⁰ See Appendix B – *Five Cycles of Divine Discipline*, page 57-58.

Positive changes occurred in 1558 with *Elizabeth I*, but not as expected. For example, she issued two statutes: *Act of Supremacy*, identifying herself as the sovereign administrator over the Church of England, and the *Act of Uniformity*, mandating that English worship must follow the Book of Common Prayer. Largely for these reasons, *Puritanism*, or rejection of Catholic influence, developed and expanded during Elizabeth's rule.

Elizabeth's requirement of uniform vestments for clergy were opposed as remnants of Catholic theology. By 1570, most of the Puritans became Separatists, rejecting any association with a state-affiliated church. What finally emerged was the formation of a number of independent local churches which selected their own pastors and organized Bible classes. However, these "do-it-yourself" churches were unacceptable to Queen Elizabeth and her traditional state-church relationship.

The enmity between the two factions flared in 1583 when two Separatists were hung for selling pamphlets. The conflict intensified when three pastors were hung for teaching outside the established church. The remaining Separatists instantly fled to Holland where several of them later organized the *Mayflower Expedition* that sailed westward across the Atlantic Ocean in 1620 to establish the Plymouth Colony in New England. They were all *Calvinists* and this original group became known as the *Pilgrims*. Because of Adam's original sin, they believed mankind is totally corrupted at birth and the state, like the church, was an instrument of God used to control sinful behavior.

Before leaving for America, the Pilgrims signed the *Mayflower Compact* stipulating the formation of a civil government within a sanctified Commonwealth. Only church members could vote or hold public office. Nonmembers were permitted to benefit from the personal security specified in their basic rights of life, liberty, and the ownership of private property.

As Calvinists, the Pilgrims believed that the Scriptures contained all the principles needed to govern their American colony. It was firmly believed that each person had his own personal destiny in God's master plan, which promoted the concept of hard work and diligence to fulfill that destiny.

Since they understood man's total depravity (inborn sinful nature), they believed in preventing those in government from exercising unjustified authority over citizens. It was this fear of power that convinced them to distrust a system of majority rule. In short, if heathen majorities ignorant of divine wisdom were given power, they would likely become tyrannical. Puritan pastor Rev. John Cotton is quoted as saying; *"I do not conceive that God ever ordained democracy as a fit government either for church or commonwealth. If the people be governors, who shall be governed? As for monarchy and aristocracy, they are both clearly approved and directed in Scripture as the best forms of government in the commonwealth and in the church."*

Protestant thought asserted that God had not intended for citizens to subordinate their life and liberty to the predispositions of an elitist government. They believed that Scriptural laws should be enforced for the

protection of life, liberty, and private property. These laws protected society and prohibited authorities from pursuing their own interests. Protestant colonists believed that when rulers became tyrannical, resistance was a duty before God.

Therefore, individual rights were emphasized and the slightest infraction was viewed as a threat to the order of society and the peaceful success of its future. Private property was regarded as an extension of the individual. Thus, legal safeguards against government invasion of property rights served to protect these rights of the individual property owner.

Scripture mandated they should be authority oriented but orientation was to the law, not to man. Even a hint of oppression by government was viewed as an attack on individual rights. Fear of tyranny motivated Protestants to place serious restraints on delegated governmental powers over citizens. The consequence was a culture that emphasized limited government and maximum freedom for individuals governed by personal accountability.

PIVOT'S ESTABLISHMENT

When our Founding Fathers gathered in Philadelphia in 1787 to draft our nation's Constitution, they were not men guided by absolutes. They would argue and discuss, debate and proclaim, never on the subject of granting the government additional power but rather on restraining governmental authority over its citizens. It is not an easy task to delegate power granting authority over people, yet holding those authorities accountable. Permitting someone the possibility of violating the rights of a free

people was considered risky, potentially dangerous, and required maximum oversight.

Protestant theology had firmly established in their souls the doctrine that men are totally depraved, therefore sinful by nature and unable to please God. They conceded the human conscience provided a basic knowledge of right and wrong, but to entrust men with the freedom of others was a flawed concept and needed restraint.

Thus, government must be strong enough to restrain the masses, but not so strong as to allow rulers inordinate power. Such concern inspired the Founders to set up a tripartite system of government with built-in checks and balances designed to inhibit sin and regulate power over others. These principles in theology were incorporated into the original founding documents of our Republic.

DOCTRINES IN FOUNDING DOCUMENTS ¹¹

Divine Providence:

- *Declaration of Independence* concludes with this sentence: “*And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.*”
- Anti-God critics assert that *Providence* is a term from Deism denoting an impersonal God who lacks personality and, hence, does not exist as a person or being.
- Samuel Johnson’s 1755 Dictionary defines Providence as: “*The care of God over created beings; divine superintendence (supervision).*”

¹¹ The major resource for this subchapter is: John Eidsmoe, *Christianity and the Constitution: The Faith of Our Founding Fathers* (Grand Rapids: Baker Book House, 1987), pages 355–377.

- Noah Webster's 1828 Dictionary defines Providence as: *"In theology, the care and supervision which God exercises over his creatures. He that acknowledges a creation and denies a providence, involves himself in a...contradiction; for the same power which caused a thing to exist is necessary to continue its existence. Divine providence is often understood as God himself."*

Law of God:

- Declaration's opening sentence contains the phrase, *"the separate and equal Station to which the Laws of Nature and Nature's God entitle them"*
- This phrase is found in the writings of John Locke, Sir William Blackstone, and Thomas Hobbs and is used to describe a superior law that transcends human law.
- Nature's Laws are the standards by which man's laws must be judged. Otherwise, human law cannot be described as unjust since there is nothing superior by which to label it unjust.
- Thus, the Laws of Nature refer to the Laws of Divine Establishment,¹² and Nature's God refers to Jesus Christ who controls human history (Col. 1:15-17 EXT).

For when the Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts ... accusing or else defending them. (Rom. 2:14-15)

¹² See Appendix C, *Laws of Divine Establishment*, pages 59-60.

Equality Under the Law:

- *Declaration* asserts in its second sentence that “**all Men are created equal.**”
- *Constitution* emphasizes equality by denying any possibility of an official aristocracy in the country in Article I, Section 9, Paragraph 8: “**No Title of Nobility shall be granted by the United States.**”
- Scripture speaks of such, “**God is not one to show partiality**” (*Acts 10:34*). Also, “**God does not show partiality nor takes a bribe**” (*Deut. 10:17*).
- Israel’s legal code includes equality, “**There is no distinction between Jew and Greek [Gentile]; for the same Lord is Lord of all**” (*Rom. 10:12*).
- Citizens have “*Inalienable Rights ... among these are Life, Liberty, and the Pursuit of Happiness.*”

Inalienable Rights:

- Founders believed that all men were born with certain inalienable rights imputed by God.
- Therefore, no government has the power to grant such rights nor does it possess the prerogative to deny such rights.
- Government is empowered only to guarantee the protection of those rights.
- These God-given rights are easily discerned in the Protestant Bible.
- Right to freedom of volition and human life: “**You shall not murder**” (*Exod. 20:13, 6th Commandment*).
- Right to possess private property is implied in the “**You shall not steal.**” (*Exod. 20:15, 8th Commandment*).

- Right to privacy and one's possessions is found in: **"You shall not covet ... anything that belongs to your neighbor."** (*Exod. 20:17, 10th Commandment*).
- Right of liberty: **"If a man is caught kidnapping one of his fellow Israelites and treats him as a slave or sells him, the kidnapper must die. You must purge the evil from among you."** (*Deut. 24:7 NIV*). Three of these God-given rights are included in the Declaration: *Life, Liberty, and the Pursuit of Happiness*, the latter of which Locke and Blackstone concluded as referring to private property.
- **Bill of Rights**¹³ includes rights that are stated in the imperative moods of Scripture.
 - ~ Pastor is commanded to **"Shepherd the flock of God"** (*1 Pet. 5:2*), a mandate that cannot be fulfilled without freedom of speech.
 - ~ Flock is commanded **"not to forsake assembling together"** (*Heb. 10:25*) that cannot be fulfilled without freedom of assembly.
 - ~ These commandments require the freedom of religion and all three are in *Amendment I*.
- The following written by Thomas Jefferson is engraved on his burial monument:

God who gave us life, gave us liberty. Can the liberties of a nation be secure when we have removed their only sure basis, a conviction in the minds of the people that these liberties are of the gift of God?

¹³ First ten amendments to USA Constitution ratified in 1791.

Delegated Powers:

- Framers intended to make it clear that it was the governed who granted power to those who govern.
- Consequently, government has no power except as specifically authorized by the people.
- Declaration: "To secure these Rights, Governments are instituted among Men, deriving their just powers from the Consent of the Governed."
- Constitution reiterates this concept: "*The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people*" (Amendment X).
- Concept of delegated powers is clear: You cannot exercise power that you do not possess.
- These delegated powers reveal how the Founders sought to limit potential tyrants to the restrictions imposed by the Constitution.
- Israel was originally governed as a Theocracy by God. God reluctantly agreed to allow the Jews to be governed by their own kings, but the kings must be delegated limited power and with specified duties (1 Sam. 8:11-18), to which the people replied: **"No [to the duties listed], but there shall be a King over us, that we also shall be like all the nations, that our King may judge us and go out before us and fight our battles"** (1 Sam. 8:19b-20).
- Having anticipated their reply, the Lord advised them to delegate to the King only limited power **"so that he and his sons may continue long [terms] in his kingdom in the midst of Israel."**

- Jewish kings were issued a constitution in the form of the Torah and associated Scripture.
- These leaders were limited in their powers by the mandates of the Holy Writ (*Deut. 17:18-20*).
- Our Founding Fathers used this concept of limited powers in the creation of the American *Constitution*.

Checks and Balances:

- Founding Fathers did not incorporate checks and balances into the Constitution because they wanted more people to become involved in government.
- Rather, they understood the biblical warning of man's total depravity: **"All have sinned and fall short of the glory of God"** (*Rom. 3:23*).
- Founders intended to form a government that preserved this principle in all of its functions.
- James Madison, who is credited with authoring the *Constitution*, wrote in *The Federalist, Number 51*:

If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary. In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place, oblige it to control itself.

- Men have sinful natures and a government must be able to restrain them in order to govern effectively.
- When government is given too much power, rulers will use it to deny freedom or enslave the people.

- Solution was not a democracy since democracies grant power to the advantage of the majority.
- Solution was a Republic wherein the people elect representatives to vote as is best for all concerned.
- Congress may pass laws that the President may veto. Congress may override the veto, but the Supreme Court may find the law to be unconstitutional.
- Supreme Court may view the Constitution as a patchwork of opinions that they may expediently interpret to promote their own personal crusades, but the President may appoint more honorable men to the Courts of Law.
- We can be thankful to God our Founders included these limitations of power in the Constitution.

Innocent Until Proven Guilty:

- In Israel a person was presumed innocent until he was proven guilty by at least two witnesses.

A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. *(Deut. 19:15)*

- Also, these witnesses must be in total agreement regarding the facts and details. This is evident in our Lord's trial before Caiaphas and the Sanhedrin:

Witnesses were giving false testimony against Him, but their testimony was not consistent...Some said, we heard Him say...Not even in this respect was their testimony consistent. *(Mark 14:55-59)*

- Need for two witnesses in agreement to establish guilt before the law was incorporated into the *Constitution* in Article III, Section 3, Paragraph (1): *“No person shall be convicted of Treason unless on the Testimony of two Witnesses ...”*
- Continuing with the Lord’s trial, Caiaphas asked:
Are You the Christ, the Son of the Blessed One?” And Jesus said, I am; and you shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven. Tearing his clothes, the high priest said, What further need do we have of witnesses? You have heard the blasphemy; how does it seem to you? And they all condemned Him to be deserving of death. *(Mark 14:61c-64)*
- It was against Jewish and biblical law for a person to testify against himself. Caiaphas and the chief priests violated this mandate.
- As stated by *Amendment V* to the *Constitution*: *“No person ... shall be compelled in any criminal case to be a witness against himself”*

Right to Bear Arms:

- *Amendment II* to the *Constitution* states that the bearing of arms is a *right of the citizens*.
- Governments do not have the power to grant rights nor possess the prerogative of denying rights.
- Inalienable rights are inherent in human beings by divine imputation, not by government edict.
- Merely the possession of human life is all that is required for a person to have and hold these rights.

- Furthermore, the gun-control lobby would have us believe that *Amendment II* expresses only the right of the military to bear arms.
- However, *Amendment X* states: “*The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.* (Note: Groups do not have rights; only people do.)
- Moreover, *Amendment II* states: “*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.*”
- *Infringe* means an encroachment violating a right; *encroach* is to enter by gradual steps or by stealth into the possessions or rights of another. People are born with the right to possess arms and no government may infringe upon that right.
- **When a strong man, fully armed, guards his own house, his possessions are undisturbed. But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder ... whoever has no sword is to sell his coat and buy one.** (*Luke 11:21-22, 36 – Jesus Christ Speaking*)
- The Greek words in this verse for selling and buying reflect the imperative mood, indicating a command. The verb “to sell” is the aorist active imperative of *πωλέω* (*pōléō*): “**Sell your coat!**” The verb “to buy” is the aorist active imperative of *ἀγοράζω* (*agorázō*): “**Buy a sword.**”

Principle of Privacy:

- Believers are members of the Royal Family of God and are commissioned by Him as His royal priests.

You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellences of Him who has called you out of darkness into His marvelous light. *(1 Pet. 2:9)*

- Priests are persons who represents man before God and are called royal priests. Thus, believers are their own priests representing themselves individually and privately before God.
- Unlike the Jewish nation, no specialized priesthood with special access to God exists in the Church Age.
- There is no mandate to confess your sins to any other human or to be involved in any legalistic behavior to earn God's forgiveness. *(1 John 1:9)*
- Regarding your own personal affairs, God's Word unequivocally supports your privacy.

We hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. *(2 Thess. 3:11)*

They also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. *(1 Tim. 5:13)*

Make sure you do not suffer as a murderer, thief, evil-doer, or a troublesome meddler. *(1 Pet. 4:15)*

- Greek for “busybody” is *περιεργάζομαι* (*periergázomai*), one who intrudes upon the affairs of others by prying or snooping (1 Tim. 5:13).
- Greek for “meddler” is stronger, *ἁλλοτριοεπίσκοπος* (*allotrioepískopos*), a busybody interfering with what does not concern or belong to him; or unwanted or unnecessary intrusion that may seriously hamper, hinder, or frustrate (1 Pet. 4:15).
- Bible is clear: You have a right to your privacy and all others are to stay out of your personal affairs.
- Founding Fathers valued this doctrine of privacy and included it as *Amendment IV* in our *Constitution*:
The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated and no Warrants shall issue, but upon probable cause

Separation of Church and State:

- There are three sources for analyzing the concept of the separation of church and state:
 - ~ Bible
 - ~ *Constitution: Amendment I*
 - ~ *Pfefferian Inversion* (Appendix E, pages 64-66)
- Bible supported the separation of responsibilities in the political and spiritual life of Israel.
- Duties for managing the spiritual affairs of Israel were delegated to the tribe of Levi: **“The Law requires the descendants of Levi who become priests....”** (Heb. 7:5).

- Regarding affairs of state, Scripture states:
It is clear that our Lord descended from Judah, and in regard to that tribe, Moses said nothing about priests. (*Heb. 7:14*)
- Duties for managing the affairs of state were clearly delegated to the dynasty (family) of David:
Your house and your kingdom shall endure before Me forever; your throne shall be established forever. (*2 Sam. 7:16*)
- All kings of Israel beginning with David originated from the tribe of Judah. And its final Ruler in the future will also originate from that tribe:
I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the Bright Morning Star. (*Rev. 22:16*)
- Thus, the Bible defines a clear distinction between those functioning in political and spiritual affairs of Israel. The spiritual is limited in general to the tribe of Levi and specifically to the family of Aaron, while the political is limited in general to the tribe of Judah and specifically to the dynasty (or family) of David.
- King Saul was punished for violating this division:
Saul said, "Bring to me the burnt offering and the peace offerings." And he offered the burnt offering. (*1 Sam. 13:9*)
- When Samuel learned of what Saul had done, he responded by saying to him, **"You have acted foolishly,"** and replaced Saul with David as Israel's King (*1 Sam. 13:12-13*).

- King Uzziah of Judah also suffered the Lord's justice:

But when he [King Uzziah] became strong, his heart was so proud that he acted corruptly, and he was unfaithful to the Lord his God, for he entered the temple of the Lord to burn incense on the altar of incense. (2 Chr. 26:16)

Then Azariah the priest entered after him and with him eighty priests of the Lord, valiant men. (2 Chr. 26:17)

They opposed Uzziah the king and said to him, It is not for you, Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary, for you have been unfaithful and will have no honor from the Lord God. (2 Chr. 26:18)

But Uzziah, with a censer for burning incense, was enraged; and while he was enraged with the priests, leprosy broke out on his forehead before the priests in the house of the Lord, beside the altar of incense. (2 Chr. 26:19)

Azariah the chief priest and all the priests looked at him, and behold, he was leprous on his forehead; and they hurried him out of there, and he himself also hastened to get out because the Lord had smitten him. (2 Chr. 26:20)

- On the night before Christ was crucified the Jewish Sanhedrin illegally exchanged its responsibility as spiritual leaders for the role of political executioners.
- There are two spheres of responsibility in a Client Nation, the political and the spiritual. Our Lord was unequivocal in His directives regarding the citizen's attitude toward both: **"Render to Caesar the things that are Caesar's, and to God the things that are God's"** (*Luke 20:25*). Two areas of authority exist, receiving their delegated powers from God.
- Writers of the founding documents did not envision a wall of separation between the two preventing any interaction. Their idea was one of "*esprit de corps*" in which both institutions, though separate, would motivate and support each other.
- Government officials acquire courage in facing political problems by doctrine learned from the church. Believers receive motivation and confidence from government that provides the freedom to advance in God's plan.
- Former USA Supreme Court Justice Joseph Story wrote the following in his 1833 Commentaries on the United States:

Christianity ought to receive encouragement from the state, so far as was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy hold all in utter indifference, would have created universal disapprobation, if not universal indignation.

- The current legal explanation of *Amendment I* assumes an impenetrable wall between the two.
- The government views the wall as a garrison behind which it must oppose any intrusion by religion no matter how insignificant.
- The conventional church views the wall as a place of open debate whereby the minds of men might be influenced by divine revelation.
- However, the Supreme Court rules that simple contact with religion constitutes the establishment of religion.
- Since Christianity is a part of our nation's Anglo-Saxon culture, it is almost impossible for an ever-expanding government not to have contact with it.
- To restrict all contact infringes upon the *free-exercise clause of Amendment I*. Yet, accepted intrusion is to suppress, not promote, Christianity.
- An excellent analysis of the *establishment and free-exercise clauses is the Pfefferian Inversion* by Richard Neuhaus. (See Appendix E, pages 64-66)
- Founding Fathers were very perspicuous when they wrote, "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*"
- Simply stated, the government cannot establish a national religion, nor can it prohibit any religion from freely exercising in the United States.
- Clearly, any restraint placed on religion by any means serves to prohibit the free exercise of it.

- To disallow the expression of biblical ideas in public schools or anywhere else is academically dishonest and a prohibition of the free-exercise clause that includes free speech. This does not imply that the schools should teach doctrine or theology — they should teach only academic subjects.
- But when religion is an integral part of the subject matter and objective academic debate is permitted, then a student or teacher should be allowed to include biblical concepts in the discussion.
- Furthermore, freedom of speech and free exercise of religion permit anyone at any time to say anything he or she wishes whenever they enter into public discussion.

Summary

The ten biblical doctrines described above highlight the extent to which God's Word was purposefully incorporated into the founding documents of our Client Nation by the Founding Fathers. These doctrines of Protestant Christianity demonstrate the unseen divine power that has endowed us with over 240 years of personal freedom and prosperity.

However, these doctrines alone cannot maintain our freedom. For our nation to survive, the Pivot must continue to mature in its knowledge and use of God's Word and disseminate and explain our *Constitution's* biblical heritage to succeeding generations. Only by our abiding loyalty to the spirit-filled Christian way of life may our freedoms be preserved.

Chapter Six

DOCTRINAL CONCLUSIONS

Constitutional professionals interpret the separation of church and state so narrowly that if their interpretations were applied to the *Declaration of Independence* and the *USA Constitution*, those documents would be declared unconstitutional. George Will noted this ambiguity in his book, *Statecraft is Soulcraft*:

If 'right' rests solely on agreement without reference to absolutes, then what is 'right' is determined by opinion. Change opinion and the people again agree but what is 'right' has also been changed. And so has the character and the mind of the people. Citizenship is a state of mind, so if the mind is changed enough, the people may still be citizens, but of a different nation. ¹⁴

Just as the Protestant Reformation motivated Christian communities to return to the absolute truths of God's Word, a similar reformation is needed today whereby the Pivot of this Client Nation encourages a return to the absolutes of our Constitution. This can be achieved by applying God's Word in our lives and remaining steadfast in protecting our God-given rights. The inclusion of these rights in the *USA Constitution* was primarily attributable to Patrick Henry who cogently defined them as written in the first ten amendments. Our American culture is defined, revealed, and preserved by the divine principles included in its founding documents, as inspired by God's Word.

¹⁴ George F. Will, *Statecraft Is Soulcraft* (New York: Simon and Schuster, 1983), page 153.

Because of the Lord's everlasting grace plan for the human race, biblical truth perseveres throughout all generations of human history, even into eternity.

For the Lord is good; His lovingkindness is everlasting and His faithfulness to all generations (*Ps. 100:5*) ... **The grass withers, the flower fades, but the Word of our God stands forever** (*Isa. 40:8*) ... **Forever, O Lord, Your Word is settled in heaven.** (*Ps. 119:89*)

God's Word applied to life by members of the Pivot in a Client Nation preserves that nation in history. Failure of the Pivot in its faithfulness to God's Word incurs divine discipline for the Pivot and Client Nation.

Listen to the word of the Lord... for the Lord has a case against the inhabitants of the land, because there is no faithfulness or kindness or knowledge of God in the land. (*Hos. 4:1*)

There is swearing, deception, murder, stealing and adultery. They employ violence, so that bloodshed follows bloodshed. (*Hos. 4:2*)

Therefore the land mourns, and everyone who lives in it languishes along with the beasts of the field and the birds of the sky, and also the fish of the sea disappear. (*Hos. 4:3*)

Yet let no one find fault, and let none offer reproof; for your people are like those who contend with the priest. (*Hos. 4:4*)

So you will stumble by day, and the prophet also will stumble with you by night; and I will destroy your mother [*mother country, i.e., Client Nation*]. (*Hos. 4:5*)

My people are destroyed for lack of knowledge [of God's Word]. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children [succeeding generations]. (*Hos. 4:6*)

You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. (*Matt. 5:13*)

Preservation of our Client Nation depends only upon a restoration of the basic principles found in Scripture and in the Laws of Divine Establishment, those enshrined in our *Declaration of Independence* and *Constitution*, and those found in the Gospel and doctrines of New Testament truth. Dissemination of these principles is mandatory for all members of God's Royal Family. Personal evangelism is mandated by Him for all believers to "**do the work of an evangelist**" (*2 Tim. 4:5*). This can be achieved by means of verbal witnessing or by one's own example of living the Christian way of life.

Evangelizing the lost has always been accomplished on a global level by evangelists and missionaries. We have briefly researched the efforts of some missionaries during the first millennium of the Church Age:

- 1) Apostle Paul in Illyricum in the 1st century.
- 2) Ulfilas to the Goths in the 4th century.
- 3) Martin, Bishop of Tours in Gaul in the 4th century.
- 4) Patrick in Ireland in the 5th century.
- 5) Columba to Scotland in the 6th century.

- 6) Columbanus in France in the 6th century.
- 7) Boniface to Germany in the 7th century.
- 8) Cyril and Methodius in Bulgaria in the 9th century.
- 9) Ansgar to Scandinavia in the 9th century.
- 10) Jan Hus to Czechoslovakia in the 15th century.
- 11) Eric the Red & Leif Erikson to Iceland, Greenland, and North America in the 10th and 11th centuries.

We then studied the Protestant Reformation under the inspiration of Martin Luther beginning in 1517, followed by Huldrych Zwingli and John Calvin. Others who initially carried the Gospel of Christ to America were the Pilgrims whose descendants became our Founding Fathers.

However, the job of preserving freedom for current and future generations is never finished; there are men today who have dedicated their lives to carry forth the Gospel of Christ just as men did in the past. A few are listed in our church's Prayer List/Bulletin as a reminder to petition God the Father for their protection and provisions needed for life and godliness. As of April 2017, this list includes:

Jonathan Brown (Brazil)
 Pat Cate (USA)
 Armando Garcia (USA)
 Mario Garcia (Mexico)
 Gary Horton (USA, American Freedom Assembly)
 Rick Hughes (USA, Rick Hughes Evangelistic Ministries)
 Faisal John (Pakistan, Grace Bible Church)
 Max Klein (Thailand)
 Ralph LaRosa (Philippines)
 Nick Lipsi (Brazil)
 Tim McLachlan (Thailand)
 Tom Molinar (South Africa, Operation Molinar Mission)

George Mueller (Cameroon)
 Jim Myers, (Ukraine)
 Moses Onwubiko (Nigeria)
 David Ross (England)
 Quentin Swafford (USA, Family Always Matters)
 Elmer Smith (Hoopa, CA, First Baptist Church)
 Gary Watson (Philippi Freedom Ministries)
 East Ridge Bible Church (Shreveport, LA)
 Grace Evangelical Society (Corinth, TX)
 Joe Griffin Media Ministries (St. Charles, MO)
 Operations Grace World Missions (Houston, TX)
 R. B. Thieme, Jr., Bible Ministries (Houston, TX).

These twenty-four missionaries/missions are revealing the Gospel of Christ and Bible doctrine to unbelieving nations, including an increasing number of lost souls in our own Client Nation. There is a need for more missionaries to feed those who express positive volition to the Lord. Until face-to-face teaching is available for these individuals, MP3 disks and Internet Web sites exist to instruct and sustain those positive to God's Word.

May we be aware of the importance of spreading the Word and the challenge of historical impact assigned to every member of the body of Christ, especially to the *prómachoi*, the "**front rankers**" of the Church-Age Pivot.

Whoever will call on the name of the Lord will be saved. (*Rom. 10:13*)

Therefore, how shall unbelievers call on Christ in Whom they have not believed? Moreover, how shall they believe in Christ, about Whom they have not heard? Moreover, how shall they hear without a missionary? (*Rom. 10:14*)

Finally, how shall missionaries proclaim the gospel unless they are sent out? Just as it stands written [Isa. 52:7], “How beautiful are the feet of those who proclaim the good news about good things! (Rom. 10:15)

For not all have obeyed the gospel; for Isaiah says [Isa. 53:1a], Lord, who has believed our message? (Rom. 10:16)

Faith comes from hearing a message, that message comes through the agency of doctrine about Christ. (Rom. 10:17 EXT)

Therefore, we are ambassadors for Christ, as though God was making an appeal through us [believers]. (2 Cor. 5:20)

If anyone serves Me [Christ], he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him. (John 12:26)

May we, the Pivot who is the unseen and only reason for Christ's control of history of all Client Nations, continue to sustain our advance in the grace plan of God. Our advance to spiritual maturity is the only hope for the restoration of orthodox Christianity in our beloved nation.

The decisive challenge of historical impact to the Pivot of the Client Nation is stated as follows:

... become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe, as you hold out the Word of life. (Phil. 2:15-16a)

APPENDICES

These appendices offer biblical evidence and context to further clarify the doctrinal concepts introduced in the text of this book.

A – Jesus Christ, Lord & Savior

B – Five Cycles of Divine Discipline

C – Laws of Divine Establishment

D – Relationship or Religion

E – Pfefferian Inversion

If you continue to study Christ's Word, then you are truly His followers. And you shall know the truth and the truth shall make you free. (*John 8:31-32*)

Blessed is the man who finds divine wisdom, who gains understanding, for Bible doctrine is more profitable than silver and yields better returns than gold ... Long life is in doctrine's right hand; in its left hand are riches and honor. Doctrine's ways are pleasant ways, and all its paths are peace [*soul tranquility*]. (*Prov. 3:13-17*)

WORD OF GOD

For My thoughts are not your thoughts, nor are your ways My ways, declares the Lord.

For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts higher than your thoughts.

For as the rain and the snow come down from heaven, and do not return there without watering the earth and making it bear and sprout, and furnishing seed to the sower and bread to the eater;

So will My word be that which goes forth from My mouth; it will not return to Me empty, without accomplishing what I desire, and without succeeding in the manner in which I sent it.

(Isa. 55:8-11)

Appendix A

JESUS CHRIST, LORD & SAVIOR ¹⁵

As the Second Person of the Trinity, Jesus Christ agreed to execute God the Father's grace plan of salvation for the benefit of an inherently sinful human race. Since God's perfect righteousness cannot be associated with mankind's imperfect essence, an impartial mediator representing God and man was required to intercede on behalf of both parties. As undiminished deity (God) and true humanity (man) inseparably united in one person forever, only Jesus Christ is qualified as that mediator:

There is one God and one mediator between God and men, the man Christ Jesus. (1 Tim. 2:5).

The attributes of His undiminished deity united with His uncorrupted human essence¹⁶ in one person forever is known as the ***Hypostatic Union***,¹⁷ which identifies the uniqueness of Jesus Christ — different from God since He is also man, and different from man since He is also God:

In the person of Jesus Christ are two natures inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union between the two natures being personal and eternal.

¹⁵ Adapted from Griffin, *One Day at a Time* (2013, 2017), pages 17-18 and 58-59.

¹⁶ Lacking a sinful nature due to His ***virgin birth*** (Matt. 1:18-25).

¹⁷ Hypostatic Union is derived from the Greek for "essence" — Jesus Christ is "**the exact image of [God's] divine essence** [*hupostasis*]" (Heb. 1:3), united with His true humanity.

If the humanity of Jesus Christ had committed even one sin during His life on earth, He would not have been qualified to serve as mankind's mediator; in fact, He would have required a mediator for Himself (*Jas. 2:10*). In addition to His true humanity, Jesus Christ is God, not merely an agent or representative of God the Father (*John 1:1, 14*).

As the prophesied Messiah/Savior, Jesus Christ willingly deprived Himself of His attributes of deity. Thus, in His humanity, He became man's substitutionary sacrifice, bearing the punishment mandated by the Father for all past, present, and future sins of the human race. Since He was undiminished deity and true humanity in one person, His spiritual death on the cross was acceptable to the Father as the penalty for all the sins of mankind.

In the beginning was the Word [*Christ*], and the Word was with God, and the Word was God. He was with God in the beginning. The Word became flesh [*human*] and made His dwelling among us. (*John 1:1-2,14*)

God made Him Who had no sin to be sin for us, so that in Him we might be reconciled to God. (*2 Cor. 5:21 EXT*)

The humanity of Jesus Christ could have decided to commit sin, but He did not. In addition, lacking a sinful nature, He was able not to sin (*Matt. 4:1-11*). Hence the Latin maxim: *Posse non peccare, non posse peccare* — He was able not to sin and not able to sin. **18**

18 *The Integrity of God* (4th ed.), R. B. Thieme, Jr. Bible Ministries, 2005, page 88.

The Holy Spirit directed the writers of Scripture to use the language of accommodation to identify Jesus Christ in Scripture as the Son of God, Who, in His humanity, is obedient to His Father.

Who [Christ], being in the essence of God, did not consider equality with God something to be maintained [as only deity], but emptied Himself, taking the very nature of a servant, being made in human likeness ... He humbled Himself [submitted to salvation plan] and became obedient to death – even death on a cross!” (Phil. 2:6-8)¹⁹

Only one Savior exists throughout history. An eternal relationship with the Godhead is assured by faith alone in Christ alone for the purpose of providing the glorious prospect of sharing the happiness of God.

Salvation is found only in Christ, for there is no other name under heaven given to men by which we must be saved. (Acts 4:12)

I [Christ] am the Way and the Truth and the Life. No man comes to the Father except through Me. (John 14:6)

Let us fix our eyes [focus our faith] on Jesus, the author and perfecter of our faith, Who for the joy set before Him [willingly] endured the cross [substitutionary sacrifice for the sins of mankind]. (Heb. 12:2)

¹⁹ Refers to the concept of κένωσις (*kénōsis*), whereby Jesus Christ voluntarily deprived Himself of the independent use of His attributes of deity, except for miracles, during His earthly ministry.

However, as often occurs following salvation, too many believers live their lives in ignorance of God and the absolute truths of His Word, resulting in personal and possibly national discipline.²⁰ Having been saved but lacking sufficient knowledge of God's Word, the believer fails to benefit from the blessings awarded only to those who persist in their daily learning and use of doctrine.

After salvation, the foremost responsibility of believers is God's mandate to **"grow in the grace and knowledge of our Lord and Savior Jesus Christ"** (2 Pet. 3:18). Unless we comply with this admonition, we are incapable of fulfilling our personal destinies within His plan; and, as believers, we are identical with unbelievers. Progress by the believer spiritually is similar to the increase in competency that distinguishes all individuals seeking to improve their performance. As Christ stated: **"You are in error [have been deceived] because you do not know the Scriptures or the power of God"** (Matt. 22:29).

All that is required is the believer's positive volition toward God's Word, a willingness to learn biblical truth, and the courage to apply that truth in his life. We cannot live the Christian way of life without knowledge of God and His will and purpose for our lives. Doctrine stored in our souls empowers us with problem-solving strategies to resolve life's inevitable difficulties:

Whether well-fed or hungry, whether living in plenty or in want, I [Paul] can do everything through Him [by the power of Jesus Christ]. (Phil. 4:12-13)

²⁰ See Appendix B — *Five Cycles of Divine Discipline*, pages 57-58.

Appendix B

FIVE CYCLES OF DIVINE DISCIPLINE ²¹

A Client Nation is "God's protected representative on earth, a source for divine truth where the Gospel is freely communicated, doctrine is widely taught, and missionaries carry God's Word to areas of positive volition throughout the world. The formation of such a nation begins with people who respond to the grace of God and become believers in Jesus Christ. A nucleus of these Christians grows spiritually and forms a Pivot of mature believers sufficient to sustain the nation and through which God furthers His plan for mankind."

If the Client Nation's mission is corrupted or ignored, God's perfect justice will expose that nation to the increasing intensity of five cycles of divine discipline, potentially resulting in a loss of individual freedoms and national sovereignty:

FIRST CYCLE: Loss of health, decline of agricultural prosperity, terror, fear, combat death, and loss of freedoms due to negative volition toward doctrine (*Lev. 26: 14-17*)

SECOND CYCLE: Economic recession and/or depression plus added personal and individual discipline for persistent negative volition in spite of the first warning (*Lev. 26: 18-20*)

THIRD CYCLE: Violence and collapse of law and order, severe restraint of travel and commerce (*Lev. 26: 21-22*)

²¹ Information herein is adapted from R.B. Thieme, Jr., *Freedom through Military Victory*, 4th edition. (Houston: R.B. Thieme, Jr., Bible Ministries, 2003).

FOURTH CYCLE: Military conquest or foreign occupation, scarcity of food (reduced to one-tenth the normal supply), and the separation of families (*Lev. 26: 23-26*)

FIFTH CYCLE: Destruction of the nation due to maximum rejection of the biblical principles in God's Word (*Lev. 26: 27-39*)

As God's first Client Nation, Israel descended into unrelenting apostasy three times in its history and suffered the fifth cycle of God's discipline — that is, national destruction. First, the Assyrians destroyed Israel's Northern Kingdom in 721 BC; and second, the Chaldeans destroyed Israel's Southern Kingdom in 586 BC. In the years following the discipline, the Jews of both kingdoms lost personal freedoms and national autonomy. The third application of God's divine discipline occurred in AD 70 when the Roman legions destroyed Jerusalem and dispersed the Jews throughout the world, known as the "*Diaspora*."

While Client Nations may impact history for which they receive blessings, disobedient Client Nations decline into apostasy resulting in divine discipline. Today, the United States of America is increasingly disobedient to divine directives and, thus, worthy of divine discipline. Personal freedoms, privacy, and property originally protected by our founding documents are increasingly misinterpreted or totally violated by our government. Moreover, many Christian doctrines have been distorted by secular humanistic beliefs. The solution is a growing Pivot of spiritually mature believers within a Client Nation.

Appendix C

LAWS OF DIVINE ESTABLISHMENT ²²

Since God created the essence of human beings to include the attribute of personal volition, human freedom must be protected and preserved. For example, the Bible's *Ten Commandments* identify personal sins that could destroy the fundamental precepts of freedom: life, liberty, property, privacy, and divinely delegated authority. Also, belief in Jesus Christ as Savior is an act of volition that must be protected to permit Christian evangelism and study. God delegates authority to the human race in order to preserve freedom throughout history (*Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-14*). These systems of authority are identified as the ***Laws of Divine Establishment*** or simply ***Divine Institutions***:

Volition: Individuals are held responsible for their decisions and actions as regulated by self-discipline, divine guidance, and rational thought rather than emotional or instinctive behavior.

Marriage: A husband's delegated authority over his wife emulates the love of Jesus Christ for His Church and provides the essential structure for continued societal stability.

Family: Parental authority over their children must include impersonal love and respect, which serves to prolong and prosper the national entity by the influence of succeeding generations.

²² Adapted from R.B. Thieme, Jr., ***Freedom through Military Victory***.

Nation: Through enforcement of laws inhibiting centralized government control of freedoms and by military readiness capable of overpowering foreign and domestic aggressors in order to safeguard national stability and sovereignty.

The Nation (or Nationalism) safeguards the first three divine institutions by laws designed to defend and preserve personal freedom within the national entity. To safeguard these rights, the nation must protect its governing authority from internal and external threats that endanger its proper function.

Internally, by laws and their enforcement that restrain violations or control of individual freedoms. Centralized power, if unrestrained, invariably results in secular humanism, belief systems apart from God that take advantage of man's arrogance and lust for power (*Col. 2:8*).

Externally, by the strict enforcement of laws preventing the loss of national sovereignty resulting from international agreements that threaten self-government; and by superior military forces capable of overpowering all foreign aggressors. The Bible warns there will be no international peace and prosperity until the millennial reign of Jesus Christ (*Mark 13:7*).

Consequently, intercessory prayers for all of these divine institutions are needed to protect individual autonomy, privacy, property, and human life itself.

MAXIM: *Freedom without authority is anarchy and authority without freedom is tyranny.*

Appendix D

RELATIONSHIP OR RELIGION

Christianity is not a religion or philosophy that utilizes human thought, energy, charity, or morality. No human attribute or innovation can contribute to or improve upon God's grace plan for the human race. Rather, Christianity begins with a personal relationship between God and every human being resulting from His *grace gift of salvation and eternal life* for which Jesus Christ endured spiritual death on the cross on behalf of the human race. Thus, Christianity is defined by God's unequalled and unmerited grace plan for mankind consisting of the substitutionary death of Jesus Christ on the cross in full payment for all past, present, and future sins of the human race.

At the moment of salvation, God imputes His perfect righteousness to the new believer (*Rom. 3:22*) and the Holy Spirit empowers him to control his inherited sinful nature by the use of God's Word in his soul. If the believer faithfully perseveres in learning and using doctrine, he is divinely enabled to live the Christian way of life. Thus, Christian service or the performance of good deeds acceptable to God becomes the result, not the means, of the believer's spiritual growth: **"Bearing fruit in every good work [divine good], [due to] growing in the knowledge of God's Word"** (*Col. 1:10*).

Conversely, humanistic religions inspire attempts by man to earn or protect his salvation or gain the approval of God by acts of human effort apart from God. Rather

than agreeing with God's grace plan by accepting His Son's sacrifice on behalf of mankind as all that God requires for salvation, they promote works-oriented interference instead of reliance on His grace plan. Whether for salvation or God's approval, human efforts are depicted as "**filthy rags**" (*Isa. 64:6*).

For it is by [God's] grace you have been saved, through [by means of] faith [in Christ] – and this [salvation] not from yourselves, it is the gift of God – not by works [human efforts], so that no one can boast. (*Eph. 2:8-9*)

Only mankind's loyalty to God's righteous standards is compatible with His grace. However, Satan often uses human agents to distort the divine distinction between the undeserved provisions of God's grace for man and what man arrogantly assumes he can contribute to or improve upon God's perfect plan.

Emotionalism and empty ritualism dominate many churches. Mysticism supplants objective knowledge of Bible doctrine. Good deeds are touted as an approach to God. Morality is distorted into legalistic asceticism and is preached as a substitute for Christian virtue. Christian service is enforced through guilt, fear, penance, and doubt concerning one's eternal status, or false hopes of divine blessings. Political activism precludes divine viewpoint thinking. And there are endless schemes to raise money.²³

²³ R.B. Thieme, Jr, *The Divine Outline of History* (2nd ed.), page 140.

Mankind's relationship with God and His grace plan is totally dependent on believing in the total accuracy and faithfulness of His Word as literally, grammatically, and historically interpreted from its original manuscripts. Different religions originate from man's flawed biblical scholarship, which allows for scriptural interpretations compatible with their own worldly views. These versions are totally unacceptable to God.

God has revealed His Word to believers by His Holy Spirit, not in words taught us by human wisdom but in words taught by the Holy Spirit, expressing spiritual truths in spiritual words...that we may understand what God in His grace has freely given us.

(1Cor. 2:10-13)

Conversely, man is inherently unable to improve upon God's infinitely superior grace plan for the human race. We cannot fulfill God's plan for our lives if we do not understand the significance of God's grace, which rejects attempts to deserve or earn His favor — ***God's grace is freely given, never earned or deserved!***

False religious practices involve self-centered attempts by man using his own virtue, intelligence, and effort to attain salvation, provide forgiveness of sins, earn divine blessings, and/or qualify for an eternal relationship with God. These actions define the essence of religion: namely, man arrogantly and hopelessly striving to earn the approval of God apart from a genuine belief in Jesus Christ as Savior followed by obedience to His mandate to ***"grow in the grace and knowledge of our Lord and Savior Jesus Christ"*** *(2 Pet. 3:18)*.

Appendix E

PFEFFERIAN INVERSION

Leo Pfeffer, now rich in years and honors, has done more than anyone else to shape the law regarding religion and the state in America. For forty years he has argued against school prayer, religious symbols in the classroom, aid to parochial schools before the Supreme Court and, more often than not, he has won. Recently, Pfeffer describes himself as an “absolutist for strict separationism” — the “wall of separation” between church and state can never be high enough. He knows that being an absolutist is an extreme position, but his idea of democracy is that absolutists on one side contend against absolutists on the other, and somehow something like justice emerges from the battle. Looking back, he seems puzzled that the absolutists on “the religious side” just weren’t there when they should have been. Time and again, his absolutism prevailed as though by default.

Leo Pfeffer is not against religion; He views religion as an exclusively private matter — what he is against is religion in public. With the expansion of the modern state, the words public and governmental have become increasingly exchangeable. As a result, it is increasingly possible to construe the separation of church and state as the separation of religion from public life. As the government increasingly absorbs all public space, and a good deal of private space, religion gets squeezed into an ever tighter corner of privacy. In recent years we have witnessed a new assertiveness of religion in public. For example, the religious right and the Roman Catholic bishops’ pastoral letters have attracted widespread and often anxious attention. Religion

is struggling to get out of the corner in which it has been confined by Court rulings and by habits of mind that were, in large part, crafted by the formidable Leo Pfeffer.

Pfeffer sold the Court, important sectors of religious leadership, and almost the entirety of “enlightened” public opinion on one key idea. His concept might be called the Pfefferian Inversion of the First Amendment. The First Amendment states: ***“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”*** These words leave no doubt that the Framers were concerned for religious freedom, including the freedom of conscience. They were adamant in their belief that the national government had no business interfering with that freedom. One way the government might interfere is by promoting one religion over others. The proscription of such establishment is designed to protect religious freedom. “Free exercise” of religion is the goal; “no establishment” is one important instrument in the service of that goal.

Now comes the *Pfefferian Inversion*. (Admittedly, he was not alone, and there were precedents on which he built.) Instead of a two-part religion clause (“no establishment” and “free exercise”), it was urged that there were two religion clauses, and they had somehow to be “balanced” one against the other. This ignored the fact that the two parts of the clause do not work against each other, “no establishment” is in the service of “free exercise.” Inversion was completed when lawyers became familiar with talking about the religion clause as “the establishment clause.” Thus, the means (“no establishment”) is erroneously given priority over the end result (“free exercise”).

An extreme expression of this inversion is to be found in the much used treatise on constitutional law by Laurence Tribe of Harvard. Professor Tribe writes that there is a “zone which the free exercise clause carves out of the establishment clause for permissible accommodation of religious interests. This carved-out area might be described as the “zone of permissible accommodation.” One doubts if the Framers would be grateful to the Professor for his allowance of a “zone of permissible accommodation” for what was their entire purpose in the first place — the free exercise of religion.

Once we identify the Pfefferian Inversion, the Court decisions of the last forty years become easier to understand. The premise is that any government involvement in or support for religion violates the “no-establishment clause.” Thus, everything that government touches must be free of religion. And, of course, government increasingly touches everything. One consequence among many is that religious social agencies and colleges have in many cases traded their religious identities for governmental dollars. It is their shame that they did so; it is a great injustice that they were required to do so. Here and elsewhere, the Pfefferian Inversion has supported a government-imposed conformity against the genuine pluralism, including the religious pluralism, of our society.

It is time to reassert *the elementary truth that the purpose of the religion clause of the First Amendment is to protect, not prohibit, the free exercise of religion.*²⁴

²⁴ Adapted from John Neuhaus, “*The Pfefferian Inversion*,” National Review, May 13, 1988, page 44.

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ABOUT THE AUTHOR ...

Joe Griffin is pastor of Grace Doctrine Church and president of Joe Griffin Media Ministries, both located in St. Charles, Missouri. He is a graduate of the University of Alabama and, after a career in television production, was ordained as a Pastor in God's grace ministry by Berachah Church in Houston, Texas.

Griffin became the pastor/teacher of Grace Doctrine Church in 1985. From the Bible's original languages, his exegetical analysis of Scripture has gained a national following through the live broadcasts of his Bible classes over the Web site www.joegriffin.org.

*Griffin has authored seven other books: **God Exists, Safe to Die?, Know What God Thinks, Does He Hear My Prayer? One Day at a Time, Promises of God, Forty Proclamations**, and was editor of Joe Hunt's **Who Loves You?***

Joe and his wife, Jo Henra, live in St. Charles County (just west of St. Louis), Missouri. They have two sons, a daughter and son-in-law, and two grandchildren.

ABOUT THE EDITOR ...

John Cameron Smith, a native of British Columbia, Canada, has lived most of his adult life in St. Louis, Missouri. For his undergraduate degree, he majored in the physical sciences, followed by a Masters degree in Financial Management.

During his business career lasting almost forty-five years, Smith served as an executive with several companies. He retired as an executive responsible for mentoring the growth of small businesses.

*Smith and his family were among the initial group that joined Grace Doctrine Church in 1975, and since then has served in several positions on the Board of Deacons. He currently serves as Senior Editor for the publications of Joe Griffin Media Ministries. He has edited two other books: **One Day at a Time** and **Promises of God**.*

John and his wife, Susan, live in St. Louis County, Missouri, and enjoy sharing in the lives of four children, their spouses, and eleven grandchildren.

NOTES:

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Joe Griffin Media Ministry
1821 South River Road
St. Charles, MO 63303-4124

