

Jesus, Warrior King

Subtitled: *or Jesus is not a pacifist*

by Chuck Spingola

This e-mail contains the Introduction, Dedication, Listing of Chapters, Preface and Contact Information for Chuck.

The following was originally posted on Gun Owners of South Africa {aka *Wapeneienaars van Suid-Afrika*} Discussion Forums, found at the '**From All Over**' forum, dated Monday/19FEB07:

<http://www.gunownerssa.org/>

Greetings fellow truth-seekers,

I'm pleased to announce that a close friend and dear brother-in-Christ, one Mr. Chuck Spingola of Ohio, has agreed to having his essay transcribed on this web-site, in its entirety. A hard-copy in a spiral-bound notebook is available from him for ten U.S. dollars (plus \$5 for shipping), however *you may read it here without cost.*

I had the honor of serving God on a street-preaching tour of some college campuses in Wisconsin in August & September of 2001. Though I had some unique experiences in the military, I was nevertheless quite shocked and dismayed within my heart to see for myself how the populace-at-large hates Christ and His Word. The street preachers were loudly mocked by both students and faculty members. They were falsely accused of many ridiculous things and were subject to a steady stream of filthy insults, curses and were spat upon too. Police Officers routinely made efforts to have us leave the various campuses. Chuck was amongst God's mighty men who feared none of these things and stood fast and tall, warning the crowd (and the godless Law Enforcement Officers) with a loud and clear voice at these various campuses of God's Law, His awesome Justice and of their need to repent and believe the Lord Jesus Christ. For what few that actually responded in a favorable fashion, Chuck and the other preachers told them of God's wonderful plan of salvation through Christ. For the most part, my part in all of this was to hold up one of our many large banners that blasted Abortion and

Sodomy (replete with hard-hitting scripture messages) and had ample opportunity to speak to interested and curious individuals.

Now would be a good time to share with you about the author of this work. Chuck was born in San Francisco, California in 1955 and was adopted by Mr. & Mrs. Albert Spingola at the age of three. Two years later they separated and by 1962 their divorce was final. Having a troubled childhood, he consequently did his first 13 months living in an institution for criminals between the ages of 12 and 13 years old. He was, within the next five years, to become labeled institutionalized and a habitual criminal. He made the transition from juvenile to adult correctional institutions smoothly, without missing a beat and was an aggressive sinner with all that it implies.

After much resistance to the conviction of the Holy Spirit, Chuck repented of his sins and by faith believed in the atoning blood of Jesus Christ. From that moment in January, 1979, his life was never to be the same. In June of 1980, he was married to Teresa Taboada. They now have two fine boys. David, their oldest, is fourteen and Michael is ten, who both, it could be added, mind their Daddy.

By God's grace, Chuck has endured the trials and persecutions that accompany proclaiming the Gospel of Christ in the open air. This includes thirty-eight (38) unlawful arrests in which he has never once been convicted of a crime. The most miraculous aspect of these trials and persecutions, he has found, is the Glory of God that is revealed in them. In the year of our Lord Jesus Christ, 1999, the State of Ohio permitted the Sodomites to fly their rainbow flag on the State Capital flagpole, directly under the U.S. flag, "Old Glory". Chuck Spingola, climbing up the flagpole, tore down the symbol of the sodomites and burned it in the presence of many, thus gaining further notoriety with both God and man. Within days after the event policy was written that insures the sodomites will never fly their flag again on the Ohio State Capital flagpole. As a full-time evangelist, Chuck is sure the best is yet to come.

It is my hope that Almighty God be exalted and that some of His saints will be girded up to know the truth involving lawful Self-Defense, and that one day it may assist some brother or sister 'out there' to overcome an attack from violent dogs by responding in an effective and just fashion!

The name of this book is called,

Jesus, Warrior King

(or Jesus is not a pacifist)

By Chuck Spingola

Published in 1999 A.D.

The scripture that Chuck has printed on the front cover reads,

"Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight..." Psalm 144:1 [KJV]

I would like to add that many people who know not the truth regarding this sobering topic of lawful Self-Defense would hastily point out that to defend one's self or family against violent evildoers equates to 'not trusting God'. This is both wrong and foolhardy. Who amongst us will rebuke king David (when we meet him in paradise by the grace of God) for not having faith nor trust in God? Interestingly enough, the very next verse in Psalm 144 reveals a wonderful truth:

"...my goodness, and my fortress; my high tower, and my deliverer; my shield, AND HE IN WHOM I TRUST; who subdueth my people under me." verse 2 (emphasis added)

This afternoon I will endeavor to transcribe the opening dedication, the listing of chapters and the preface to this teaching and will afterwards give Chuck's contact information out for any man who wants to reach him.

Dedication

"I would like to express my deepest gratitude to Christ my Savior, to whom I owe my life. He has given me a fine and suitable helpmate in my wife, Teresa. She has bore me two fine sons, David and Michael. She also, with me, has learned to "endure hardness as a good soldier" while at the same time maintaining a tender heart toward both Jesus and I. (I love you my darling.)

Thanks also to my Pastor the "General" George (Jed) Smock, who

has proven to be a fine Christian man and leader; who when the winds of adversity blow, flourishes.

Teresa and Jed, I dedicate this work to you."

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Preface

This study is written in response to some questions and concerns which arose out of an incident at Kent State University, Ohio, as I preached the Gospel of Jesus Christ on the student center plaza. The incident involved two student groups, the Gay, Lesbian, Bisexual, Transgender Union and Students Against Racist Action, as well as several faculty members. Several of the students from these groups looked on as I was physically assaulted by five of their members that were present. After being forced to defend myself, two of the attackers were sent to hospital, one having a broken nose and the other complaining of neck pain. Although I had initially been taken to jail, I was found innocent of any crimes while the two battle-wearied assailants were charged with assault and disorderly conduct. God's hand was clearly evident in the incident in that a reporter captured the entire incident on video, thus establishing my innocence and the assailants' guilt.

I have received two rather lengthy letters in which the authors perceived my defensive actions at Kent State to be unchristian and sinful. I feel the letter I received from Pastor Britt Williams covers most objections I have heard or read in opposition to Christian self-defense. I also believe Pastor Williams' letter best conveys the spirit and philosophical view in which religion must be seen and

understood in order to come to the conclusion he does. So I will be using his letter as prototype.

In my last twenty years as a Christian, I have observed that the philosophy of Pacifism has indeed prevailed in the minds of many Christians. It has successfully crossed many denominational lines. To some degree, it has affected most of the Protestant churches.

Many religious pacifists have built up a mighty fortress of supposed proof texts to support their belief. I believe, among true Christians whom are pacifists, the cornerstone of this philosophical fortress is the notion that pacifism is Christ-like and therefore loving. This is a good place to start in converting the religious pacifist because if the cornerstone in his philosophical fortress can be removed the rest will also crumble. In this writing, with God's help, I intend to prove that pacifism, when self-defense is an option, does not love and is therefore not Christ-like. I will attempt to edify, build up, and encourage Christian men of valor to continue in the The Faith that was once delivered unto the saints. I will also attempt to provide the liberty that can sooth and satisfy the conscience of reasonable men: men that intuitively know their duty but are constrained by the opiate of bad doctrine and misdirected religion.

PACIFY [Fr, *pacifier*; L, *pacificare*; *pax*, *pacis*, peace, and *facere*, to make,]

1. to appease; to calm; to still; to quiet; to make peaceful or calm; as, to *pacify* an angry man.

It is generally understood that the pacifists conviction and ensuing determination is to pacify social conflicts, at all levels, without the use of physical force.

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Thus ends the first installment of **Jesus, Warrior King**, for your study and prayerful consideration. Prove ALL things; hold fast that which is good! Lord willing, I'll transcribe chapters 1 - 2 in the days ahead.

The LORD JESUS be magnified!

With respect and love,

Billy Hoffmann

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1. The Crucifixion - An Extraordinary Event and Time

The religious pacifist affirms that Christians are to "take up their cross and follow Jesus", but cannot seem to understand or differentiate the "cross" the Christian must bear from the event in which Christ was hung upon the cross. Believing that Christians are to respond everyday to injustice in the same manner Jesus did on the day of His arrest and ensuing crucifixion only brings confusion in judging fellow Christians as they defend themselves, their families or country from physical attack. Indeed, this belief would cause, to say the least, indecisiveness at a time when split second action might be essential in fulfilling our moral obligation to both God and man. Let us endeavor to clarify our duty and moral obligation so that we act decisively should the situation arise. Let us start by looking into a particular day of Jesus' life.

This single day in the 33 year life of Jesus is, of course, the day He was crucified. This day of Jesus' crucifixion is but one (1) out of approximately 12,045 days, in which Jesus lived and walked the earth. This day, appointed from the foundation of the world,

is a day in which Jesus would fulfill His earthly ministry. This is the day that will change all men for all eternity. It is a day that Jesus had to endure once and only once in His entire life. This day is the only day Jesus allowed injustice to prevail in His presence and this only for a time, for **"Will not the Judge of the whole earth do right?"** Jesus never allowed justice or judgment to be perverted on any other day of His life other than this, because on no other day was He appointed to suffer death unjustly. It was the single most difficult day in Jesus' life:

Luke 22:41-44

41 And He was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 saying, Father, if thou be willing, remove this cup from Me: nevertheless not My will, but thine, be done.

43 And there appeared an angel unto Him from heaven, strengthening Him.

44 And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

It had to have been the most fearful day for Jesus as He wavered in His resolve to drink the cup of crucifixion; so much so that "there appeared an angel unto Him from heaven, strengthening Him". Indeed, the "great drops of blood", falling from His brow to the ground revealed His agony of soul. Would the Son of God complete His course? [Addl. note: one theologian speculated that Jesus' pure, sinless soul recoiled at the horror of having the sins of all His elect saints to be placed upon Him during this intense time-frame!]

It is very important to understand that on this most important single day in the entire history of the universe, there is an extraordinary request made by Jesus to His disciples. He requests that His servants not fight. Not fully understanding that their Master would be resurrected from the dead, this request must have seemed odd and out of character. After all, as long as the disciples had known Christ, He had taught out of the Holy Scriptures in the various synagogues of Israel. Without exception, He affirmed the concepts of self-preservation and self-defense, teaching through the Scriptures that strength, courage, and faith were the dominant characteristics of the men and women of valor whom God used to uphold His justice and judgment while slaying His earthly enemies. He taught them of Moses, of Samson, of Phinehas, of Jael, and Rahab the harlot, of Gideon, and of Barak and Jephthae; of David also, and Samuel, and of the prophets: **"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the**

edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens". In all manner of violent confrontation, God used these willing vessels in bringing victory for Israel and ultimately glory, honor, and praise to God.

Surely the disciples remembered that Jesus, after the manner of these mighty men of valor, made a scourge of small cords with which He drove out the moneychangers from the temple; they remembered Jesus praising a Centurion, one with a hundred armed soldiers at his command, as having the greatest faith in all of Israel; they remembered Jesus using an illustration in His teaching of an armed strong man defending his goods as a good thing; they remembered just hours earlier that He had told them to sell their garment and buy a sword [see Luke 22:36], and when they told Him they had two swords, Jesus responded, **"It is enough"**. Jesus likely taught them about the ten spies of the children of Israel that provoked the Lord to anger. How that, returning from the land of promise with an evil report, these faithless cowards would not trust and fight God's foes as He had instructed them in order to possess the land of promise. In fact, Peter was so confident of the Lord's teachings, character, and His recent instructions concerning the sword, that he did not hesitate to defend the Lord or himself, smiting off the ear of the high priest's servant.

Now in stark contrast to all this, Jesus asks His servants not to fight at a time in His ministry that self-defense would seem most appropriate. Jesus tells Peter to put up his sword. Why did Jesus say that? Because it was *the* Big Day! The day all heaven awaited and hell feared. The day that all penitent sinners would look to for salvation from sin, cleansing of heart and mind, and escape from the eternal torments of hell-fire. The day the grave would lose its victory and death its sting. The day that would, through the obedience of Christ, provide for fallen man the true love and motivation necessary to live a holy life. The day the greatest display of God's love for man would be made manifest to the world. Most importantly, this would be the day that would secure "a bride without spot or wrinkle" for the Son of God. So, as the day was extraordinary so the command to put up the sword was extraordinary.

Hours later, Jesus' agony would be over when hanging upon the cross on Calvary, and just prior to giving up the ghost, He said,

"It is finished!"

Never again would the servants of God be required not to fight. The posture Jesus took on this extraordinary day had served its purpose. Jesus had indeed been "delivered unto

the Jews" and atonement had been secured for an entire world of sinful men.

It was imperative that Jesus meet His death, on this "day of days, as a criminal" hanging on Calvary's cross, not in a street fight, no matter how justified or righteous the fight might be. This is the reason Jesus rebukes Peter, telling him to put up his sword, **NOT BECAUSE IT IS IMMORAL TO DEFEND YOURSELF**. Note the language in the passage below:

Matthew 26:51-54

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

Jesus' purpose and resolve is evident. He reasons if they were to take up and perish by the sword, how then shall His blood atonement be accomplished according to the scriptures? Jesus also assures Peter that He could pray for military help in the form of twelve legions of angels and His Father would presently grant them. One angel would have been sufficient to handle the situation; Jesus was using hyperbole or exaggeration to make the point. Neither Jesus' prayer to the Father or the Father's assumed bestowal of angelic troops would be possible if self-defense were immoral!

Pastor Williams' response to this comment is: "It is okay for Jesus to pray and request help from angels to defend Him." Therefore, this is the example all the truly Christ-like should follow. You can pray and ask angels for help, but it is sin to defend yourself. Let's think about this for a moment. If we are to assume self-preservation is immoral why would it become morally acceptable to employ angels to accomplish the same end? Using this faulty logic would be akin to praying and asking Father God for twelve legions of angels to help rob a bank. Simply put, God would not command or even permit the holy angelic beings to sin. In other words, if the end is sin so are the means to the end. The only conclusion possible is that self-preservation is not sin and, accordingly, neither is the means to the end, including physical force. Jesus did not choose self-preservation as an end but rather His appointment on the cross of sacrifice. With this explained I believe the following two passages can be more insightfully understood:

John 18:10-11

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father has given Me, shall I not drink it?

John 18:36

36 Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

Again, the time and event gives the reasons why self-defense would not have been appropriate. Let it be fixed in our minds, that anyone else in any other location, at any time, could have fought to the death defending themselves, family, friends, or countrymen, and would not have received a rebuke, but rather praise from God. The Christians or followers of Jesus Christ each have their own tailored and unique cross to bear; but do not be deceived, it will never include going to the slaughter as a lamb to be crucified for the sins of the world.

2. The Christian's Cross

In this chapter, I would like to touch upon the cross the Christian is to bear in order to be considered by the Father a loyal follower of Jesus. The requirement to take up our own individual crosses and follow Jesus is abundantly clear in the scriptures. This principle must be personally appropriated into the individual believer's life in order for one to be rightly defined as a Christian. What "Take up your cross and follow Me" actually means, in the practical application and every day life of the believer, is subject to opinion. However, these opinions vary depending on where the individual believer perceives the Lord is leading them.

Pastor Williams says: *We are the BODY OF CHRIST! This is Church's principal duty and should be her foremost characteristic, to be Christ-like! We are called to give Jesus our body whereby He can manifest His very life to this lost and sin-bound world. Why is this? So Jesus can live in 1998 through us! So that wherever we go, we can say what Jesus would say, do what Jesus would do, and be what Jesus would be. HEAR ME BRETHREN! Don't be deceived! If we give Jesus Christ a body today, He will do with that body the same thing He did with His own when He walked this earth!*

HE WILL OFFER IT UP WITHOUT RESERVATION TO BE CRUCIFIED!

***Note: All excerpts from Pastor Williams' letter will be *italicized* for clarification**

Jesus will not offer our bodies to be crucified in the literal sense of the word but only in the metaphorical sense. The metaphor is this: Jesus was indeed literally crucified, shedding His blood to atone for the sins of mankind; we as His followers must allow the "old man" to be crucified, that is to say, the carnal man, the sinful man. In other words, we must willfully resist unlawful desires and temptations. Then, as we are "crucified with Christ," in a sense we are raised up in the newness of life or character of Christ. In the following passages, Paul is explaining the cost of discipleship as he uses the crucifixion as a type or figure. See II Corinthians 4:10-11; Romans 6:1-11; Galatians 2:20.

Pastor Williams questions the righteousness of self-defense, and in particular the incident at Kent State University when I defended myself. Pastor Williams asks: *Tell me frankly brother Chuck, do you think Jesus would have responded as you did? Neither is Jesus punching His enemies in the nose and sending them reeling for cover. JESUS IS DOING WHAT HE HAS ALWAYS DONE FOR HIS ENEMIES. HE IS DYING FOR THEM!*

I disagree with Pastor Williams. Jesus is not dying for anyone anymore, nor has He always. See Hebrews 9:25-28 (below)

25 Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

So Christ was *once* offered! This is the fundamental tenets of the Christian faith for which Martin Luther was excommunicated from the Roman Catholic Church.

Pastor Williams says, *THE CROSS MUST BE EVIDENT IN OUR LIVES AND MANY TIMES THAT MEANS WE MUST SUFFER FOR THE UNJUST!*

We must, if we are to understand the Scriptures, see that the cross God's saints

have to bear is NOT of the same sort Jesus bore on Calvary. As I have stated previously, only the cup Jesus was to drink and the cross He was to bear could atone for the sins of the world [See Chapter 1. The Crucifixion]. This is the solitary reason the sacrificial Lamb of God did not fight in self-defense. We must shake off this religious stupor lest we leave ourselves, families, and country at the mercy of evil men and tyrants.

Bear your own cross, Christian soldier, resisting unto blood the temptation to resist God's will. A degree of reason must be used as the Christian attempts to differentiate between the ministry and calling of Christ and the ministry and calling of Christ's followers. Your blood, dear saint, is not valuable enough to atone for the sins of mankind. Christ's blood was, and He drank the cup His Father had given Him. Never again at any time (contrary to the canon law of the Roman Catholic Church) will the Father God require His son Jesus to suffer a criminal's crucifixion to atone for the sins of the world. But be encouraged, even as we pray "Thy kingdom come, Thy will be done on earth," you can have a hand in establishing God's kingdom and government here on earth, with justice, judgment, and equity. Who knows, if we employ our faith with boldness, we may have the opportunity and, yes, honor to shed our blood in the Master's service, even as the many in the "great cloud of witnesses" have done before us. See Hebrews 12:2-4 below:

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

When this passage is being interpreted through pacifist-colored glasses, the undiscerning mind supposes this passage to mean that Christians should strive against the "sin" of self-defense while allowing their blood to be shed. The essence of Hebrews 12:1 exhorts the reader to bear their cross by faith as those saints did in the previous chapter, which is commonly known as "THE HEBREWS HALL OF FAITH." It records those brave individuals who pleased God through works of faith. Observe the examples of those saints in Hebrews ch. 11 (below).

Hebrews 11:30-37

30 By faith the walls of Jericho fell down, after they were compassed about seven

days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented...

In examining these passages, we see works differing in type and ranging from Rahab the harlot, who essentially lied for God (See Joshua 2:3-4), to those who "waxed valiant in fight". "Others were tortured, had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment." Though the works vary substantially each one received a good report and through faith PLEASED GOD. Also, among these heroes of faith, we find Samuel the prophet who, when King Saul refused to obey God and kill Agag the King of the Amalekites, took a sword himself and hewed King Agag to pieces "before the LORD". There is the "reluctant" Gideon whom God told "go in this thy might and thou shalt save Israel". As we can see, the works performed by the saints of God will often vary. The task of the individual is to carry his/her own cross, to resist the temptation to refuse God's will, to "die to self" being obedient regardless of the cost.

Hebrews 11:34-35 indicates two basic works of faith performed in which those being praised died to self and selfishness: 1.) waxing valiant in fight, with the possibility of being slain; and 2.) being taken into captivity with all that implies. It is interesting to note the correlation of this passage and Revelation 13:7, which says

of the Antichrist:

7 And it was given unto him to make war with the saints, and to overcome them...

Notice the inspired writer does not say slaughter the saints but specifies "war". War is two or more factions in a physical conflict.

Revelation 13:9-10

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Here again as in Hebrews 11:34-35 we have the two choices; to go into captivity or be killed with the sword. "If any man have an ear, let him hear.", and, "HERE IS THE PATIENCE AND THE FAITH OF THE SAINTS." My sincere prayer to God is if my sons and I must be participants of this Great War, we may allude capture, dying with "the high praises of God in our mouths and a two edged sword in our hands," while spilling the blood of the enemies of God and His saints.

3. Attributes of Love

*Pastor Britt says, **The New Testament is void of an example of even one saint who ever defended himself against his persecutors! I know the doctrine that you preach. I know it and I believe it. We say that the Christian is to live in obedience and holiness. How? The Christian is to walk in the love of God and thereby fulfill the law of God. And what are the characteristics of love? I Cor. 13:4-5, **Charity suffereth long... [5] Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil...*****

Love for God and self-defense are not mutually exclusive. One can and must, as the occasion arises, defend his neighbor and/or himself in order to possess and display the charity that suffers long.

First, we must try to understand the character of God, the loving example that we should emulate. Many theologians have written on the topic of the love of God. Among them is Charles Finney, who in his book, *Finney's Systematic Theology*, addresses the attributes of love. Upon reading his book and particularly the chapter, "Attributes of Love", it became abundantly clear that there was a lot more to love than meets the eye. That is to say, love is not always expressed in a manner that is gentle and kind, as in hugging

children and kittens and such, so in an attempt to find out "what Jesus would do", let us first endeavor to understand the divine character.

Let us start with a fundamental truth. The Holy Scripture tells us: **God is love.** I John 4:8 [KJV]: "**He that loveth not knoweth not God; for God is love.**"

Under this broad canopy of love are many attributes, many different facets of expression. Longsuffering, patience, forbearance, meekness, compassion, mercy, justice, judgment, equity, wrath and fierce anger are all attributes of love. This fundamental truth of the attributes of love is vital in understanding the divine nature or character of God. It is important that we do not permit a philosophy of pacifism to cloud or warp our understanding and acknowledgment of all the different attributes of love. If this distortion or warping of the divine nature is permitted in the minds or intellects of the Christian and embraced, it only follows that the Christians would then be worshipping a false god. Worshipping a god that does not mirror the Biblical revelation of His character is idolatry or the worshipping of a false god.

The Christian affirms that Jesus is "**...the brightness of His glory, and the express image of His person, and upholding all things by the word of His power**" [Hebrews 1:3]. Hence, it follows that Jesus possesses all the attributes of love, which are found in God, the Father. God who is love employs each attribute at precisely the appropriate time to secure the greatest glory for Himself and the greatest good of His people. God does this with superior intelligence and never makes a mistake, often employing one of more of His attributes of love in a particular situation. For instance, God's wrath abides on the impenitent rebel but His grace is extended to the humble, repentant sinner (see James ch.6). Jesus was compassionate to the multitude that followed Him and fed 5,000 men with loaves and fishes because He saw them as sheep without a shepherd. But, He was angry with those who would make His Father's house a den of thieves and with zeal overturned their booths and violently whipped them out of the temple.

Below are other examples of God employing different attributes of love and indeed the Scriptures are literally full of them:

Matthew 9:36 **But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.**

I Peter 3:20 **Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.**

Numbers 32:13 **And the LORD's anger was kindled against Israel, and He made**

them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD.

Mark 3:5 And when He looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Psalm 5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

Psalm 7:11 God judgeth the righteous, and God is angry with the wicked every day.

Revelation 19:15 And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.

Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.

God is just as loving when He sends fire and brimstone on Sodom and Gomorrah, as He was when He sent Jonah to Ninevah and extended His mercy to them after they repented. God will be just as loving on Judgment Day as when He binds the wicked hand and foot and casts them into the lake of fire. God was just as loving when He sent His Son to die for sinners as when He wept over Israel, longing to gather them as a mother hen longs to gather her chicks under her wings. Justice and mercy, wrath and compassion, are each attributes of His divine character. Different circumstances may demand different expressions in the love of God, and so it is with the love we express for God and our neighbor.

It requires wisdom to employ each attribute of love at the appropriate time. Solomon asked for a wise heart to judge and it pleased God. With this wisdom, like God, Solomon would rightly employ attributes of love in judgment. Once when Solomon settled a dispute as to which harlot was indeed the mother of an infant, he said he would divide the infant and give a half to each woman who claimed to be the mother. As the sword was raised to divide the child, the real mother of the child intervened. She also displayed attributes of love when she told Solomon to give the baby to the other woman. For the mother would rather have the baby live with another than for it to be divided and die. Solomon judged between the love of a mother and the imposter and awarded the child to the unselfish one. Judgment, equity, compassion, and justice, were the attributes of love the wise Solomon employed, and for this his fame went throughout all Israel.

I Kings 3:28 And all Israel heard of the judgment which the king had judged; and

they feared the king: for they saw that the wisdom of God was in him, to do judgment.

Quite possibly, Solomon's greatest writing was dedicated, if analyzed, to the wise employment of love's attributes:

Proverbs 1:1-41 The Proverbs of Solomon, the son of David, king of Israel:

[2] **To know wisdom and instruction; to perceive the words of understanding;**

[3] **To receive the instruction of wisdom, justice, and judgment, and equity;**

[4] **To give subtlety to the simple, to the young man knowledge and discretion.**

The Christian who possesses a sanctified mind or intellect, will amaze others with their ability to judge between good and evil, because, like Solomon, the people will see "**that the wisdom of God was in him, to do judgment.**" The Christian, as he grows in the faith and in the knowledge of God, will undoubtedly grow in his ability to judge. As the saint matures his ability to employ the proper attribute of love at the proper time, his judgment will become more like God's. Quite naturally, God will then trust the saint of "full age" to rule with Him in judgment. But what is the deciding factor in which God Almighty acknowledges the saint as being of "full age" and thus capable and trusted by God to judge both the inhabitant of the earth and angels? The answer, I believe, is both logical and reasonable. Those who have trained themselves to discern good and evil by doing good. Observe these passages:

I Corinthians 6:2-3 **Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?**

John 7:24 **Judge not according to the appearance, but judge righteous judgment.**

In order to do what love would do, you must judge righteous judgment, like God. When we have matured in wisdom, we will be able to judge righteously and do what God would do in that particular situation, and it might not always appear loving.

God Almighty, through the inspired writer, also states the obvious as He exhorts and instructs His people:

Ecclesiastes 3:1-12

- [1] **To every thing there is a season, and a time to every purpose under the heaven:**
- [2] **A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;**
- [3] **A time to kill, and a time to heal; a time to break down, and a time to build up;**
- [4] **A time to weep, and a time to laugh; a time to mourn, and a time to dance;**
- [5] **A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;**
- [6] **A time to get, and a time to lose; a time to keep, and a time to cast away;**
- [7] **A time to rend, and a time to sew; a time to keep silence, and a time to speak;**
- [8] **A time to love, and a time to hate; a time of war, and a time of peace.**
- [9] **What profit hath he that worketh in that wherein he laboureth?**
- [10] **I have seen the travail, which God hath given to the sons of men to be exercised in it.**
- [11] **He hath made everything beautiful in His time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.**
- [12] **I know that there is no good in them, but for a man to rejoice, and to do good in his life.**

The Holy Writ expressly tells us that we, in the image of our great God and Creator, will likewise employ particular attributes of love in their time. In doing this, for man is "doing good in his life," and to God it is "beautiful."

Romans 12:17-21

*vs.17a **Recompense to no man evil for evil.***

The pacifist is interpreting this passage from the presupposition that self-defense is evil. This is "begging the question." I believe the proper light in which to interpret this passage would be to first understand what God considers evil. Sin is evil in God's sight and if not forsaken, this evil is worthy of eternal hell fire. Based on this simple understanding of evil, I believe the passage in question can be easily understood. If a

man does evil and sins against you, do not turn around and do evil by sinning against him. For example, if you should catch a man raping your wife (which would be evil) you should not recompense (pay back) this lawbreaker with evil, breaking the law of God and raping his wife. Be sure, however, that it is not and never can be thought of as evil by God if you were to stop the perpetrator of this crime by any means available. This would include anything from asking the rapist to cease and desist to taking his life if necessary. Not only would God find you free of any evil but, on the contrary, praise you as a good and faithful husband and a faithful servant of God.

There is a danger in calling evil good and good evil. The implications are vast in the perversion of justice and judgment and ultimately in the misplaced dispensing of mercy.

[17] Provide things honest in the sight of all men.

[18] If it be possible, as much as lieth in you, live peaceably with all men.

[19] Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord.

In understanding the divine character, we know God requires His people to obey, teach, and as far as we are able, uphold His laws on earth. That includes both the precept and penalty phases of the law. Verse 19 cannot mean that when a man is raping your wife or beating your child, or harming you so that you can no longer defend your wife and child, you should "not give place unto wrath" or sit idly and do nothing as the wicked triumphs against you. It would not be "pouring coals on the head" of the wicked to let him rape your wife without resistance! This is not the context. The following verse 20 is the example the Lord uses to qualify His previous statement in verse 19:

[20] Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt reap coals of fire on his head.

[21] Be not overcome of evil, but overcome evil with good.

Notice there are two men in this illustration that have been enemies. One of the enemies is humbling himself, obviously because he is hungry, and is begging food. Imagine the humility of an old enemy begging from one he has offended. Petty differences are to be set aside when your enemy is humbled and in need. If he says, "I repent," forgive him. God is saying, do not be malicious toward an old enemy by punishing him for past grievances when he is humbled and begging. The condition of the enemy's heart is ripe for forgiveness and compassion. Punishment is not the proper response to contrition in this situation, for the chastening of the Lord has already done its work. It is now time for mercy to triumph over judgment in the promotion of the greatest good. God knows that

employing this particular attribute of love, extending mercy to the penitent will accomplish the greatest good for God and both old enemies, possibly reestablishing peace. Notice the passage does not say, that if the criminal tries to get away with his crime, do not turn him in, or, do not resist him. The passage speaks of an old enemy who has perhaps offended you in the past, or perhaps, one who has sinned against you but is repentant as he begs for your help. It would be unloving to passively let a criminal bring harm to you and your loved ones. Love demands that you keep the law, which insists that this criminal be brought to justice. But, on the other hand it would be loving to have pity on a humbled personal enemy by giving him the requested food.

We as Christians must resist the temptation to be lax in the proper employment of godly attributes. The religious pacifist limits himself as to which attributes of love he may employ to overcome evil with good. This is a perversion of the divine character. Remember when the situation demanded that Jesus use violence. I am sure, in its proper measure, to overcome evil, He did not hesitate to drive the money-changers from the temple and turn over their tables. The evil that was overcome was the thieves and the money-changers, in the temple. The good that overcame the evil was Jesus making a scourge of small cords and violently whipping out the money-changers while turning over their tables. On one hand, we have a man having pity on his old, humble enemy, and on the other hand, we see Jesus purging the temple with a whip. In both scenarios, good overcame evil. What a contrast in the demonstration of the attributes of love or good! A whipping was good and giving food to a humbled enemy was good. But bear it in mind, the violence employed by Christ was not evil, but the good which overcame evil. Christ was motivated and constrained to act as He did by love. I believe we need to pray like Solomon that we may properly employ the attributes of love and thus be partakers of the divine character, whipping an enemy when necessary, and feeding an enemy when necessary.

4. Grace Vs. Law?

Many Christians believe that something takes place between the old covenant and the new covenant in which the character of God Almighty goes through a metamorphosis. They suppose that in the old covenant, under the law, God was mean and violent. He not only rained fire down from heaven to consume the prophets of Baal but very often He used men to execute His wrath upon the workers of iniquity. But now, under the new covenant and grace, He is nice and passive towards His enemies until the great Day of Judgment, when He will render to every man according to his deeds. But God never changes in regard to His divine character, as outlined in the previous chapter. He is the same yesterday, today and forever (see Hebrews 13:8).

Malachi 3:5-6

5 And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of hosts.

6 For I am the LORD, I change not...

The Almighty never changes in regard to His Divine Character. Are we not under grace in the new covenant? Yes, we are under grace if indeed we are governed by it. For if we allow ourselves to be governed by grace we will in effect be governed by love; love for both God and man, and thereby keepers of the law.

Grace #5485 charis (khar`-ece);

From #5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude)...

We understand from the Greek language and translation that grace properly defined is God's influence upon the heart. The conscience, (co-perception, joint knowledge) or consciousness of God as it were, does not cause but rather, teaches all men everywhere that they should live according to the law (which if summarized is to love God and your neighbor) to which the passage below attests:

Titus 2:11-12 For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world...

Now, since grace teaches us to obey the law, in the heart as well as outwardly, grace like the law has strict penalties upon those who reject or despise it as is evidenced in the passage below.

Hebrews 10:28-29

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

So we see that both law and grace are intending to be influences by which our moral behavior is to be governed. The difference is the one (law) was written on tablets of stone. The other (grace) is written on the fleshly tablets of the heart (see Jeremiah 31:31-33). Both have penalties if despised or rejected.

It is a great error to believe that through religious dispensation the character of God changes or fluctuates in regard to His character or divine nature. This erroneous belief must and will lead to uncertainty as to the "present" character of God and His ensuing requirements for right living.

In order to understand that God's character does not change with time; we must first acknowledge He is a moral being. That is to say, He is constantly judging between moral good and evil. When good or evil is accomplished, God ascribes praise or blame to the doer of the same; so as God judged our first parents Adam and Eve when they disobeyed His command He, being equitable, will judge all rebels through out all time. If He were to do otherwise, judging people by a different standard between Old and New Testaments, God would cease to be equitable and therefore untrustworthy. The fact that God is equitable through the ages should be a comfort to the saint and a terror to the wicked.

We, as God's creatures, are made after His likeness and His image. Therefore we should also be disgusted by the perversion of justice, even as God Himself is. The righteous judgments the Almighty makes and enforces should be the same His righteous people make and enforce. After God's likeness, we know intuitively that evil behavior should be punished and good behavior praised. All moral beings acknowledge this truth whether they verbalize it or not, as is evidently displayed in their everyday life. For example, a man's disdain, i.e., anger and wrath are focused against the child molester, but on the contrary gratitude and praise toward the one

whom returns a lost wallet. It is totally inappropriate to abandon our God-given faculties of justice and judgment in the name of grace, wrongly defined.

Psalm 94:15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

Man's Moral Obligations Also Unchanged

Mankind's moral obligations are not dispensed with under grace. We are expected to love and obey God, and therefore, in a moral sense, be like God, for it is written, "Be ye holy, as I am holy". That would naturally include loving what God loves and hating what God hates. We must understand as Christ's body on earth we are not only required to be loyal to God in all our doings but must for the sake of God help to establish His Kingdom on earth, not in word only but in deed. This includes, if necessary, the equitable exercise of justice with judgment in punishing the workers of iniquity within the scope of our own personal ability and responsibility, as the passage below reveals:

Isaiah 59:14-16 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, the truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

Intercessor #6293 *paga`* (paw-gah); a primitive root; to impinge, by accident or violence, or (figuratively) by importunity;

The true context of this Scripture was not that there was no one to pray (as some may suppose) but that *no one had enough passion to violently execute God's righteous judgment* upon the workers of iniquity.

Psalm 94:12-16

12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off His people, neither will He forsake His inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for Me against the evildoers? Or who will stand up for Me against the workers of iniquity?

Isaiah 1:21-27: How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers...

There is a class of Christians who believe being a member of the body of Christ, under grace, is limited to "spiritual matters." This class of Christian who will not lift a finger to fight social evils in an effort to maintain a moral culture is not useful to God or His Kingdom. Faith is displayed through works of love and obedience to the Holy Spirit. Every other religious exercise is as "sounding brass, or a tinkling cymbal."

Now, God chastens His creatures, oftentimes with the rod of men, for their good, that they be partakers of His Holiness. The whole purpose for God placing upon His creature's precepts and penalties is to break a rebellious spirit and obtain a submissive one; one which would love and obey Jesus. Judgment induces the fear of the Lord in the wicked, which is the beginning of wisdom (Eccl. 12:13-14; Prov. 1:7). God looks to save the humble and contrite, those who tremble at His Word (Isa. 66:1-2). This is the end for which the law was designed.

With that in mind, I believe we can understand some of the supposed

inconsistencies between Law and Grace. The biblical account of the woman caught in the act of adultery is commonly invoked by the "Grace" camp to prove their point. To wit: that God is no longer interested in law but rather grace. Upon further examination of this passage, we can glean a different point of view.

Among Jesus' enemies were the scribes and Pharisees who were constantly concerned that Jesus would succeed in gaining popularity among the Jews and thereby take their religious authority from them. They did, very much, like to be called "rabbi", to sit in the chief seats in the synagogues, to be viewed with reverence and respect as they stood in the market places praying openly and, of course, they enjoyed the financial benefits that accompanied such a position. If the hypocrisy Jesus had exposed in them (Mt. 23) was confirmed in the eyes of the people or if Jesus was confirmed to be a man of God via miracles, teachings, etc., they knew that their worst fears would come true. They would lose not only their seats of power, but all that implies. Therefore their preoccupation was to find an occasion in which to accuse Jesus of lawlessness, thereby to discredit Him and securing for themselves their positions. Notice in the following passage:

John 8:1-11

1 Jesus went unto the mount of Olives

2 And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

3 And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst,

4 They say unto Him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting Him, that they might have to accuse Him. But Jesus

stooped down, and with His finger wrote on the ground, as though He heard them not.

7 So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

In verse 6 Jesus seemed to be disinterested in their question, to the point that "He stooped down, and with His finger wrote on the ground, as though He heard them not." Notice Jesus, who came not to abolish, but fulfill the law, did not protest the stoning of the adulteress as the law of Moses prescribed. He simply suggested that those who were called upon to execute the righteous punishment of the law be without sin: "Let him that is without sin cast the first stone". Those who judge their neighbor should not have the same mote in their own eye, but should first cast the speck out of their own eye so that they can see clearly to judge their neighbor (Mt. 7:1-5).

8 And again He stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (King James Version)

Why did the Law of Moses prescribe that adulterers be executed? So that "All the people shall hear, and fear, and do no more presumptuously" (Dt. 17:13). God prescribed that the punishment be done publicly so as to have its intended effect. Imagine someone, contemplating adultery, seeing a capital criminal stoned to death by his/her peers in the middle of town. The execution of criminals is a tried and true deterrent to crime. In this particular situation though, carrying out the letter of the law would not have had the benevolent affect upon society intended by the

letter. All the citizens had gone away leaving no one to witness or benefit from the righteous judgment. Furthermore, the witnesses were to be the first to stone the criminal, and they had all abandoned their objection being convicted of their own hypocrisy. It would have been unlawful for Jesus to stone her under the law of Moses in those circumstances.

In addition, Jesus did not personally condemn the adulteress according to the law for the law had done its perfect work. That is to say, the law had had its benevolent effect on the adulteress already. It had condemned the adulteress and the penalty was impending (the stones were in the hands of her would-be executors). The adulteress was humbled because the law had induced the fear of God in her, and was a schoolmaster to lead her to Christ. So we can see that Jesus did not do away with the law concerning the adulteress. On the contrary Jesus relied on the law to do its perfect work because He understood "the law of the Lord is perfect converting the soul." She later, in vs. 11, calls Jesus "Lord" and did not justify herself when accused, to which Jesus responds "Neither do I condemn thee: go, and sin no more." Jesus was introducing no new concept here in pardoning the penitent adulteress. God, through Nathan the prophet, pardoned King David the adulterer and murderer when he demonstrated contrition and repentance over his sin under the Old Covenant. Jesus Christ the same yesterday, today and forever (Hebrews 13:8).

5. The Law in Salvation

Psalm 19:7: The law of the LORD is perfect, converting the soul (KJV)

The scriptures expressly state the law of the Lord converts the soul. The following passages illustrate this biblical truth. Lazarus, the servant of a rich man, died. The rich man also died and both were carried to their final abode. Lazarus was in Abraham's bosom while the rich man was cast into hell. The rich man had a couple of requests. He asked Abraham if Lazarus could be sent to his five brothers to testify unto them.

Luke 16:28-31

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (KJV)

In verse 31 we understand Moses is the lawgiver, the office of the prophet is to warn the people of God's judgment upon the lawless. If the five brothers of the rich man would not repent at the hearing of the law, neither would they repent if one rose from the dead to warn them of the torments of hell. Therefore, we conclude that the law is essential in the conversion of souls.

Galatians 3:24: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (KJV)

Law is made up of two parts: 1) Precept and, 2) Penalty. The precept would be the "Thou shalt not" do thus and so. The penalty would be punishment for doing what "thou shalt not" do. It has been truly said that without the penalty phase, law would be no law at all, but simply counsel or advice. Reason affirms what is revealed everywhere in Scripture, that the penalty aspect of the law is that which converts, or causes the soul to think differently. As a child, at the first understanding of the law, the concept of punishment converting the soul is self-evident. The implementation of the principles of law (precept and penalty) will "convert" the child with the fruit of righteousness evident in the child's behavior. Notice the passage below.

Hebrews 12:11: Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Now in the above passage we can assume the son mentioned had already transgressed the law. So in order to convert the son's soul, the penalty of the law must be executed. The execution of the penalty phase of the law is equated as love, while the dereliction of duty to execute the penalty phase of the law (hence converting the son's soul) is directly equated to hate.

Let me summarize: Upholding the penalty of the law equates to love, and withholding the penalty of the law equates to hatred. Jesus and those that are Christ-like are neither unloving nor hateful.

Proverbs 13:24: He that spareth his rod hateth his son: but he that loveth him

chasteneth him betimes.

Ecclesiastes 8:11: Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

From the passage above we see that those who escape the penalty of the law are unrestrained in the most detrimental way. Their heart "is fully set in them to do evil". The effects of an evil heart go far beyond those that possess it and indeed are the cause of all the woes in God's universe.

Are we no longer under law in the New Testament? I think not. However, without being mindful of the law and the penalty thereof and its righteous implementation, there can be no remorse, there can be no conviction, and there can be no salvation. Those that promote the law by securing the penalty of transgression are advancing God's kingdom on earth and in the hearts of men.

6. Self-Defense Is Virtuous

Virtue is to fulfill one's moral obligations and responsibilities. There are over the course of one's life many responsibilities. As a young boy, at the age of 10, my personal responsibilities were few and corresponded somewhat to the perception my mother had of my abilities. They included, mentioning a few, mowing the lawn, doing my paper route properly and on time, keeping my room clean, etc. If I were to go on a long vacation my responsibilities could be delegated to another easily enough, and with no real violence done to the routine which enabled our household to function in a proper and orderly fashion. When I became a man, I did away with childish things. My responsibilities, as a Christian, husband and father, at age 43 are now 100-fold of what they were when I was a child of 10.

I Timothy 5:8: But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

To neglect one's responsibility to provide for one's own "and specially for those of his own house," is to deny the faith and is equated to being "worse than an infidel." Infidels are hell-bound, but those who do not provide for their own are worse. There must be no confusion as to how God judges a man who can, but will not, provide for his own. Need I say an individual must live in order to fulfill their

responsibilities to God and man? Hence, the individual is responsible for self-preservation through self-defense if necessary, in order to fulfill his responsibilities. Many religious pacifists have built up a mighty fortress of proof texts to support their beliefs. I believe, among true Christians, the cornerstone of this philosophical pacifistic fortress is not cowardice but rather the misguided notion that it is Christ-like to be "lead as a lamb to the slaughter" and therefore loving. However, if interpreted under the light of obligation and reason the pacifist must concede the fact that if faced with the choice, it would be most loving and Christ-like to live, in order to defend his wife against rape and murder, rather than to not resist and die as a "lamb". So it's simple, if you permit yourself to be physically disabled or even killed you cannot protect your wife from rape or murder. If one can see the moral obligation to defend his wife and family, he can logically reason that he has a moral obligation to preserve and defend himself to the same end.

If one allows himself to be disabled or killed when self-defense is an option, he is worse than an infidel. Using the same reasoning can the Christian be obligated to participate in a just war? If one affirms his obligation to defend his family at his home front door, would it not be expedient to fight your family's enemies at the furthest distance from home as possible, thereby keeping the family out of harm's way? This is the concept for which we run to a battle line in the unfortunate event of war.

It is generally acknowledged that a man that defends himself, family or country against cruel forces is courageous. Courage cannot exist without there first being danger and fear. Both God and men give praise to the courageous soul proportionate to the degree of danger/fear overcome by the same. The greater the danger/fear overcame the greater the courage acknowledged. So it is understood that self-defense requires courage and is therefore virtuous.

Courage \ker-ij\ n : [Ofr. Courage, courage, mind, heart spirit, from L. *cor*, heart.]

1. the attitude or response of facing and dealing with anything recognized as dangerous, difficult, or painful, instead of withdrawing from it; the quality of being fearless or brave; valor; pluck
2. Syn. --bravery, intrepidity, valor, boldness, resolution, fortitude, firmness, fearlessness, daring, enterprise, hardihood, heroism, gallantry, dauntlessness, mettle, pluck

Self-Defense Is Never Immoral

Self-defense or self-preservation is an instinct given by God to all His creatures. As such, self-defense is an inalienable right. This inalienable right is acknowledged in the United States Constitution under the Second Amendment known as "the right to keep and bear arms." Law at all levels affirms the right of self-defense. There has never been a case in which a person was convicted for murdering another human being in self-defense.

Just for fun, let's look at a scenario in which the God-given impulse of self-defense is suppressed. There is an evangelist preaching to a hostile crowd on a university campus. The confrontation escalates until finally bullies physically assault the evangelist. The evangelist does nothing to defend himself and is killed; believing that's what Jesus would want. The wicked bullies claim the evangelist was spewing "hate speech" and "fighting words" when they attacked the "hate-monger," but they did not intend to kill but were merely standing up for the liberty of the homosexuals and other minorities. A liberal judge finds the bullies' actions noble and the death of the evangelist is deemed "unfortunate." She finds the assailants guilty of involuntary manslaughter, sentences them to twelve weekends of community service, and then suspends the sentence. Meanwhile the dead evangelist's widow and children are left without a protector and provider. The state will not help because the evangelist did not pay any taxes and so the widow and fatherless children are dependent upon 'Pastor Pharisee' for their welfare. And the pitiful martyr-evangelist opened his eyes in hell because he refused to employ the means at his disposal to provide for his own household. The masses of people who would have received gospel seed planted in their hearts as a result of the evangelist's preaching will never hear it and therefore, after death weep, wail and gnash their teeth in eternal hell-fire. Since there was no punishment executed speedily for the last murdered evangelist the students' hearts were emboldened and set in them to do evil. The murderous bullies kill the new evangelist who has come to fill the gap for the dead evangelist and so it goes on and on. This is what happens when evangelist's refuse to defend themselves. OK, maybe.

7. Governing Authorities and Defense

Pastor Williams says,

According to Scripture, there are three God ordained institutions: the family, the government and the Church. Let us briefly examine the institutions of Church and

government. We must not confuse their unique functions, for they are completely different. It is extremely important for us to make a distinction between the contrasting services that are to be rendered to God by the CHURCH and the GOVERNMENT! In the epistle of Romans, chapters 12 and 13, these services are briefly summarized. The general function of human government, as instituted by God, may be said to be three-fold: [1] To protect citizens, [2] To punish the evildoers, [3] And to promote the general welfare of the community where its laws are in effect.

Let us deal with these in turn:

[1] **To protect its citizens** – The oath of office the local, State or Federal armed forces take is to protect and defend the United States and its citizens from all enemies foreign or domestic. Their job description under this "oath of office" simply put is to stop evildoers from infringing upon U.S. Citizens God-given rights. Notice the opening statement of the U.S. Constitution: "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Because the armed forces, this includes local police, take an oath to do their duty does not remove a private citizen's personal duty under God to also do all he can to secure and maintain these liberties afore mentioned. This personal duty would quite naturally include defending his/her selves, family, friends and neighbors from enemies who would do them harm. I don't see how the obligation of this personal duty under God can be questioned. As a matter of fact the private citizenry have and do work hand and hand with paid armed forces.

[2] **To punish the evildoer** – This is exactly what the police at Kent State University are in the process of doing at this writing. After viewing a video of the entire ordeal (harassment and assault upon my person), the governmental authorities exonerated me while charging the evildoers with assault. Make no mistake, dear reader, the governing authorities judged me innocent of any crime or wrongdoing as I attempted to preserve my physical well-being. So how can it possibly be that Pastor Williams, who acknowledges such governmental authority as God's ministers, cannot bring himself to agree with the same, accusing those they call innocent of being guilty? It would appear that Pastor Williams has a conflict to settle with God.

Proverbs 17:15: **He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.**

God's ministers, as their job description clearly points out in Romans 13:3, *punish* the evil man and *praise* the good. Without the benefit of righteous judgment or the desire to execute it, one can only succeed in displeasing God and cause Him to wonder, as it is

written:

Isaiah 59:14-16

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the streets, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased Him that *there was no judgment.*

16 And He saw that there was no man, and wondered that there was no *intercessor...*

Intercessor #6293 *paga`* (paw-gah); A primitive root; to impinge, by accident or violence, or figuratively by importunity...

In the above passage the prophet Isaiah makes an odd declaration: "And He saw that there was no man" vs. 16. What is meant by "And He saw that there was no man"? It cannot mean God literally saw that there were no Homo Sapiens, for indeed He beheld those "that departeth from evil" making "himself a prey." Rather, these were apparently not considered men by God but something less – something that displeased Him and caused Him to wonder. The reason? These non-men would not intercede on God's behalf to execute judgment. This selfishness and blatant dereliction of personal, not governmental, duty displayed by these non-men wreaked havoc on society in general as noted in vs. 14: "And judgment is turned away backward, and justice standeth afar off." The people "that departed from evil" should have been "bold as lions" and instead of this they fled, making themselves "a prey", *as animals to be hunted.*

Pastor Williams states:

We must not confuse their unique functions, for they are completely different. It is extremely important for us to make a distinction between the contrasting services that are to be rendered to God by the CHURCH and the GOVERNMENT!

What exactly is the distinction between the governing authorities and the church in their job description and responsibilities to both God and neighbor?

- 1) Defining government
- 2) Defining the church
- 3) Government and the Church

1) Defining Government

Government: \ge-vern-ment\ n 1: authoritative direction or control : rule 2 : the making of policy 3 : the organization or agency through which a political unit exercises authority 4 : the complex of institutions, laws, and customs through which a political unit is governed 5 : the governing body

There are many forms of governments in the world. I believe the United States of America, which is a Constitutional Republic had, at its inception, the most biblical form of government. Through its system of elected government officials at the local, State and Federal levels, with their checks and balances, justice and judgment are dispensed, most equitably above all other forms of government. Although it has been acknowledged by our founding fathers that in order for our form of government to continue equitably, both in justice and judgment, God-fearing men must be elected into governmental office by a God-fearing people. In other words, a Constitutional Republic or rule of law will only work in a society where God-fearing leaders and citizens honor moral standards.

"The religion which has introduced civil liberty is the religion of Christ and His apostles... This is genuine Christianity, and to this we owe our free constitutions of government." Noah Webster

2) Defining the Church

We find in the Holy Scriptures that the church is made up of sinners or criminals that have been pardoned through repentance from sin and faith in the atoning blood of Jesus Christ. The sinner, by virtue of the pardon extended, now loves Jesus more than anyone or anything and therefore is loyal to Him. As loyal and obedient subjects or citizens of the Kingdom of Heaven, God and His law now govern the redeemed. Hence, we understand that the Kingdom of Heaven is indeed within the believer, if he remains obedient to the dictates of the Holy Spirit. The Holy Spirit no longer dwells in temples made with hands but in the redeemed, His people. The Church is made up of a royal priesthood, a holy nation belonging to and being governed by God Himself.

3) Government and the Church

The two, government and Church, are *not* mutually exclusive as some suppose in regard to duties, obligations and responsibilities: for the same end is to be secured by them both, namely, under God, to establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to our posterity and ourselves. In short, to love God first and our neighbor as ourselves. For

example, the military is funded by the people to battle the country's enemies, both foreign and domestic; thereby freeing up citizens to carry on with the responsibilities at home unhindered by the rigors of war. But if the enemy should break through the battle lines and find his way to the civilians' neighborhood and home it now becomes the civilian's duty to defend, with deadly force if necessary, themselves, families and neighbors, etc.

In like manner, the paid military soldier, though he is by profession set aside to protect and defend the country from enemies, does not assume that because he is such, he is excluded from other moral obligations or duties in other areas of life. In other words, profession does not have priority over moral obligation or duty but on the contrary the opposite is true. The professional carpenter, doctor, brain surgeon, garbage man, soldier, President, Open Air Preacher, etc., is not excluded from all other moral obligations or duty outside his profession. Mankind is morally obligated to do their duty in every situation and without exception, according to their ability, whether they are paid for it or not. The conscience affirms this truth.

It is, I must confess, hard at times to stomach the staunch pacifist that suppose themselves to be wiser and with greater insights into "spiritual things" than our founding fathers. I submit that on the Day of Judgment, when the books are opened, that the majority of us will shrink in shame if the exposition of our deeds should be made manifest after one of the signers of the Declaration of Independence. The men who signed the Declaration of Independence and the Constitution risked their lives, their fortunes and their sacred honor for a very risky proposition indeed. In so doing they established a precedent for a courageous defense of principle that has been a hallmark of American civilization ever since.

The Declaration of Independence, the foundation of our government and nation, declares: "**We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, that among these are the right to Life, Liberty, and the Pursuit of happiness, and that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive to these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness.**"

The Bible, Constitution and Bill of Rights in that order are the basis of all our laws. We are not to be governed by men, but by laws, laws that have at their foundation self-evident, inalienable rights which come from God. These laws apply universally to all men. No man is above the law of God and so it follows that no man is above the

Constitution and the Bill of Rights. If our elected leaders break the laws of God, and insist that we submit to their lawless leadership contrary to conscience, we must disobey them, even to the extent that we take up arms and win our independence from their tyranny as our American forefathers did over 200 years ago.

For instance, our American forefathers insisted that the Second Amendment is necessary to the preservation of this free society. The Second Amendment of the Constitution, or Article II of the Bill of Rights reads, "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." When the government makes laws that forbid this constitutionally protected and necessary right, as they have attempted many years now and intend to do further, they are the criminals. We have a duty to resist by all means available such mischief framed by "law".

Psalm 94:20-21

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

Our forefathers predicted that if we gave up the necessary right and duty to keep and bear arms, the death warrant of our freedoms will have been signed. Thomas Jefferson, the author of the Declaration, said, "**Rebellion to tyrants is obedience to God.**" One who submits to tyrants will wind up enslaved, his children murdered, his wife raped, his goods destroyed. One who disobeys and resists the tyrants that would attempt to rule over them, as did those in the book of Judges in the Holy Bible, is a hero and a patriot in the sight of God and unto all free men of conscience.

One of New England's most revered and highly influential clergymen, Samuel West was repeatedly sought out for advice on political matters. He wrote a sermon, which was preached before the Council and House of Representatives in 1776 and later reprinted widely throughout the colonies. The sermon was entitled, "On The Right to Rebel". Not surprisingly, it quickly became one of the most significant justifications for the struggle for independence. His understanding of a godly government are reflected, in part, in this chapter.

Many religious people seem to believe that a Christian's relationship to government is one of unlimited submission. That by rendering unlimited submission to government authorities the Christian would in turn be rendering unlimited submission to God Himself. In like manner, to resist or rebel against a governmental authority is to resist or

rebel against God Himself. This particular class of Christian believes we are to "render to Caesar" or pay whatever tribute is demanded us so as to maintain the salaries and upkeep of the same (and to pay for their social programs). The confusion and ensuing controversy comes in when the governing authorities are become tyrannical or despotic. The specific class of Christian, which we have been discussing, will maintain that *unlimited* submission is obligatory whether the governmental authorities are tyrannical and despotic or kind and benevolent. This violates all principles of justice as revealed in the conscience, as well as the Bible, the Declaration of Independence, and the Constitution.

NOTE: Is anyone surprised the Communist government of Red China not only agrees with 'unlimited submission' but facilitates this relationship between religion and government, as is evident in the article below:

"Those with ultimate power for controlling religion in China are atheists – they are required to be so by Communist Party regulations," an observer notes. **"State religious policy"**, as explained by Chinese President Ziang Zemin in the March 14th, 1996 edition of the People's Daily, is to **"...actively *guide* religion so that it can be adapted to socialist society."**

This class of Christian which, by the way, crosses the boundaries of many organized religious denominations, often misinterpret Romans ch.13 to mean that we should obey all so-called authority, which would be in compliance with the Chinese state religion. That is to say, yield to them unlimited submission. They teach that we should obey even corrupt governmental leaders, whether it is Stalin, Hitler, Pharaoh, Chinese President Ziang Zemin or U.S. President Clinton. Now in light of the doctrine of "unlimited submission", some of the questions which must be asked are:

1) Should the Christian have turned over Jews to be burned in the Dachau, Triblinka, Auschwitz (etc.) concentration camp ovens simply because the governmental authorities ordered it?

2) Maybe Rahab the harlot should have turned over those Hebrew spies?

3) Perhaps, in obedience to the King (Pharaoh), the Hebrew midwives should have *murdered* all the male children when their mothers were on the birthing stools?

Of course, these notions are ridiculous but nevertheless these are the very types of things the false-doctrine of Unlimited Submission demands. When the highest authority of our country, the President of the United States, sanctions and subsidizes, with the people's tax dollars, the murder of the innocent millions by Abortion, should we continue to submit as unto the Lord? When the government subsidizes the homosexual political

bodies such as *Act Up* and *Queer Nation*, as legitimate civil rights groups, should we submit, and not resist?

The citizens of the United States may still succeed where the children of Israel failed. In the passage below God was angry with His people and judged them as idolaters. God had redeemed His people from the bondage of Egypt and they owed Him their lives as free men. Rather than give God His due they neglected to uphold the laws of Jehovah, but rather, as a wandering harlot gave her allegiance to other gods, walking in the wicked statutes of corrupt rulers.

II Kings 17:7-8

7 and For so it was, that the children of Israel had sinned against the LORD their God, which brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

Let us examine Romans ch.13, which is one of the strongholds of Christian pacifist teaching. Their perverse interpretation demands that we should give unlimited submission to all governing authorities, regardless of the tyrannical and despotic policies and laws they impose:

Romans 13:1-7

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

God has created man with moral powers and faculties, by which the creature recognizes and discerns right and wrong, truth and falsehood, good and evil. So mankind's moral obligation to both God and his fellows is intrinsically known, hence the approbation of conscience which arises out of good done and the condemnation and disapproval of conscience when evil is perpetrated. If mankind had universally maintained moral integrity in submission to God, there would never have been the need to institute governments to enact or enforce penal laws, for **"the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine"** (I Timothy 1:8-10).

Therefore, because of the depravity of mankind, wisdom demands the citizenry form governing bodies to enact laws, with their precepts and just penalties, for the well being and security of the community in general. To the extent that these hired magistrates fulfill the duties entrusted to them by the people in securing the well being of the citizenry at all levels, local, State and Nationally, they are indeed God's ministers.

Notice the job description the inspired writer outlines for the ministers of God in Romans 13:4, **"For rulers are not a terror to good works, *but to the evil*. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."** While the rulers remain a terror to evil workers and at the same time praise the workers of good they are indeed the "ministers of God," but when they cease to be and do so, they also cease to be the "ministers" of God. Should a governmental ruler begin to punish the righteous and praise the wicked, he would justly incur the ire and wrath of God and all good men, and therefore not be a "minister of God", but a tyrant, a despot, and one that must be stopped.

8. Biblical Objections to Self-Defense

Pastor Williams quotes Luke 9:54-56:

54 And when His disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

"When examining Luke 9:54-56, we observe Jesus rebuking James and John as not knowing "what manner of spirit ye are of" as they asked Jesus if He wanted them to call down fire from heaven upon evil men. Pastor Williams concludes, "You have a bad spirit if you want to punish the worker of iniquity because Jesus did not come to punish but to save."

The context in which the passage is to be interpreted is contained in the previous verses, found in Luke 9:51-53:

51 And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem.

52 And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

53 And they did not receive Him, because His face was as though He would go to Jerusalem.

To summarize, these three verses show that James and John wanted to burn crowds of Samaritans like toast, as they recalled what Elijah had done, for nothing more than socially rejecting Jesus: this was hardly a Capital Crime.

Again, Jesus' disciples James and John were rebuked for wanting to kill men in a most cruel fashion, contrary to the law. In other words, the civil penalty they wanted to administer did not match up with the supposed crime. Jesus was rebuking James and John for a wrong spirit and unrighteous judgment. Praise is never appropriate for unrighteous judgment but the sternest condemnation and rebuke. Elijah, however, was apparently justified when he called down fire upon the soldiers of the idol-worshipping Ahaziah. God the righteous did send consuming flame from heaven upon them. In the

passage below we can see Elijah the Tishbite has the Word of the LORD for Ahaziah, King of Israel, a death sentence for idolatry:

II Kings 1:6 – And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? Therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

In verses 9-12, the first two set of fifty (50) soldiers that were sent to fetch Elijah to answer to King Ahaziah concerning the death sentence Elijah had conveyed, did not come in a spirit of humility, but one that apparently intimidated the man of God and led him to believe they meant to do him harm. See II Kings 1:9-12 below:

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

After calling down fire on the first two sets of fifty, notice the humble change of attitude displayed in the captain of the third fifty, his heart was ripe for mercy (it is amazing what a little judgment can accomplish). With this apparent new attitude, the angel of the LORD said to Elijah, "Go down with him: be not afraid of him." See II Kings 1:13-15 below:

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the

former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

We have just examined two different accounts of men invoking the judgment of God. In the first incident, (Luke 9:51-56) the disciples ask "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" As we observed, Jesus' disciples received a strong rebuke while Elias (Elijah) did not. Why? Simply put, God saw Elijah was just in his judgment while James and John were unjust. Dispensationalists, who mistakenly assume that a metamorphosis has taken place in the Divine Character, would interpret this supposed inconsistency between the New Testament disciples, James and John, and the Old Testament prophet Elijah according to their presupposition. To wit: In the Old Testament, the God of Elijah was mean and exacting, but Jesus, the New Testament God of James and John, reserves all judgment and is always merciful, regardless of man's heart condition.

This distorted view of the Divine Character will manifest itself in a kind of schizophrenia in the decisions and judgments of them that embrace it. In the Gospel proclamation, the law and its righteous judgments reveal God's character. This revelation of God's character is paramount to the saving of men's souls. If God's ministers present a perversion of God's character, how then will any of our hearers get a clear revelation of God? James and John's notion of justice and judgment in this particular instance was perverse, thus deserving of the Lord's sternest rebuke. How difficult and humbling it must have been to receive such a harsh rebuke from the Master. May we as Christ's ministers learn from James and John's mistake, lest we receive a just rebuke from the Lord as well.

Let us embrace this admonition from Jesus Christ as found in John 7:24:

Judge not according to the appearance, but judge righteous judgment.

Pastor Williams also cites Psalm 11:5 – *The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.*

The LORD's soul hateth him that loveth violence. Amen. Self-defense can hardly be considered loving violence. Let's imagine five guys are planning to employ violence in silencing God's minister. They attack and the victim defends himself. If I had to choose which one loved violence it would have to be the group of five attackers. It is good to

know that it was not just myself that was angry with those who assaulted me, but my God's very soul hated them.

Matthew 5:38-39: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: [39] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Once again, to take this passage out of the realm of an unjust, inequitable religious fog of confusion, let us interpret the above passage in context. Eleven verses earlier Jesus sets the stage or foundation for the teaching He will give in the following verses of Matthew 5:17-18:

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

So then, is Jesus doing away with the Old Testament law of an "eye for an eye and a tooth for a tooth" or not? He said He was not! Now the passages in question, Matthew 5:38-39 and the three following verses of 40-42 are not to be considered laws but rather counsel or advice for conduct. As we have discussed in the previous chapter #6, "Law and Salvation", Law is made up of two parts: 1) Precept and, 2) Penalty. The precept would be the "Thou shalt not" do thus and so. The penalty would be punishment for doing what "thou shalt not" do. It has been truly said that without the penalty phase, law would be no law at all, but simply counsel or advice. These passages can be understood to reflect the "Spirit" but cannot be pressed to the letter or taken literally.

If however we were to press to the "letter" or take literally verses 40-42....

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

...then we would have to conclude Almighty God has a special interest in someone giving his cloak in a lawsuit. We would also be left to speculate as to what Jesus meant exactly to the letter when He said, "And whosoever shall compel thee to go a mile, go with him twain". Is Jesus saying that if someone compel thee to go a mile carrying his

groceries then carry them two? If this were the case then what if the person for whom you, in literal obedience to vs. 41, carried his groceries two miles actually only lived one mile away? You would have over shot his home by one mile and left the individual the same distance from home while burning up a large amount of valuable time. If you were to carry the groceries that had in its contents critically needed medicine, you could have quite possibly secured the death of a sick man by going two miles instead of the requested one. In regard to the save verse (41) pressed to the letter we would also have to wonder exactly what Jesus meant by "whosoever shall compel thee". Did Jesus mean by "compel" that someone 1) ask you, 2) demand of you at sword point, or 3) challenges you? So we can see that if one were to try to press these passages to the letter rather than to interpret them in the light of the spirit of what is being said, it can only lead to confusion and speculation. To encapsulate Mt. 5:38-39, then Paul the Apostle and the Lord Jesus Himself are guilty of doing violence to the word of God as they each apparently violated the letter to "turn the other cheek" in the two following passages within Acts 23:2-3:

And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

We see Paul rightfully invokes the law and does not passively turn the other cheek while the law is broken.

John 18:22-23: And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

This was not Jesus' time to die on the cross, not just yet; so when the Lord was smitten unjustly He protested and did not passively "turn the other cheek". I conclude that turning the other cheek is more of a metaphor and cannot be pressed to the letter. It is simply wisdom and an attitude Jesus' disciples are to live by, which accepts reproach yet does not condone nor is apathetic toward lawlessness.

If counsel or advice is not conformed or adhered to it cannot carry with it moral condemnation and exacts no penalty because there is no sin. If you will notice, Jesus precedes this suggested response to being smitten with Old Testament law, the penalty for an eye for an eye, and a tooth for a tooth (vs.38). This penalty is to be exacted from two men who are striving and unintentionally hurt a woman who is with child. As the woman and child have been damaged so shall it be to those who have done the damage, an eye for an eye, etc. It is also important to note there is no penalty for two men striving

(fighting) if no innocent being is harmed.

Exodus 21:22-25

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

I believe this suggested conduct and advice for living is preventative and if strictly adhered to will save a lot of trouble and remorse. Jesus' counsel in Mt. 5:38-39 is used as a guiding principle not only for physical confrontation but every day life in general. Concerning the cheek smiting, the word "smite" in this passage is *hrap-id'zo* (Greek); to slap: smite (with the palm of the hand). A slap on the face causes no real lasting harm; it is more an act intended to cause dishonor than physical harm. But a closed fist can break a jaw, blind an eye, knock out teeth, and a fist with a gun, rock or knife in it can do even more devastating damage. Jesus' counsel is to accept reproach, in order to prevent a fight where real physical harm is possible along with the ensuing penalties, eye for eye, tooth for tooth, etc. This is the wisdom of God and is a mirror of the Godly wisdom revealed in the proverb below:

Proverbs of Solomon 17:14

14 The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

To turn the other cheek is not instruction to condone lawlessness, which if done will only serve to harden the wicked heart to do further lawlessness, as we have discussed in previous chapters from Eccl. 8:11: **Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.**

I believe II Cor. 11:20-21 tells us clearly that the smiting we are instructed to receive is that of an open hand, and this to reproach, not that we are to stand still and accept whatever bullet, knife, stone or fist a sinner sends our way.

II Cor. 11:20-21: For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak.

To summarize this point, we are to permit reproach heaped upon us, but not the breaking of the law. We are not to endure assault and battery and permit the criminal to go unscathed, thereby facilitating lawlessness in the name of Jesus. I have an amusing thought. What would Pastor Williams teach his congregation to do if a homosexual insisted on kissing them on the cheek? Would he counsel them to "turn the other cheek"? I have a piece of advice for him; do not let your religious beliefs be known in San Francisco, California.

II Timothy 2:24-25 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, [25] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth...

When we read here that "...the servant of the Lord must not strive," what is exactly meant? We know that it cannot mean that we cannot contend for the faith verbally, with passion, delivering rebuke with great authority and intensity. Why? Because the Bible instructs us to do so, and we have many examples of such in Scripture. Yet, something is meant when the servant of the Lord is forbidden to strive. What is this? To strive means among others things to fight!

The previous verse, 23, hold the context and answer to Pastor Williams' question:

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.

So we can conclude that these passages talk about the servant of the Lord must not strive about words, but rather avoid "foolish and unlearned questions".

I Timothy 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous...

"Striker": (Greek) *plake`-tace, A smiter*

According to the Bible this is a qualification for leadership in the Church! Will we ignore this?

This passage is not clear as to what context striker or smiter is used. But it is easily understood that it is not all inclusive. That is to say, the passage does not condemn all types of smiting. For example, the Scriptures expressly instruct us to smite our children when they misbehave. To neglect smiting in this situation is not loving to our children. We have discussed in previous chapters that an individual must live in order to fulfill their responsibilities to God and man. If an evil man tries to physically harm or take your life you are obligated to defend yourself. Candidates for bishops as well as lay persons are responsible for the provision of their own households. To neglect provision would render you "worse than an infidel" This provision would quite naturally include protecting your family from harm by any means available. This would include a good smite or two, and if necessary, with a large blunt object. Therefore, in order to love God and man, not in word only but in deed, we must smite with varying degrees of force and as often as duty demands it. I am sure the type of smiting that would disqualify a candidate from election to the office of bishop is the bad or immoral type which self-defense can never be.

James 5:6 Ye have condemned and killed the just; and he doth not resist you.

It appears that the just have suffered at the hands of the rich and powerful of the world system and why? Because the Holy Ghost says they have not resisted them! THE JUST DO NOT RESIST THEIR PERSECUTORS!

I will reiterate here that the point Pastor Williams has been attempting to make from the beginning is that it is "sin" for a Christian to exercise self-defense. Pastor Williams has said concerning the Kent State incident:

As I see it, the only thing you can do is humble yourself and go to the men who you physically harmed, go before the student body of Kent State, as well as those who received "The Campus Ministry" newsletter, and REPENT!

In order to be consistent, Pastor Williams would also have to judge those just men referred to in James 5:6 as unjust and sinners if they had resisted false condemnation and murder. James 5:6 cannot rightly infer that all just men do not resist condemnation and murder or that just men render themselves unjust if they do resist false accusation and murderous attack. To put it another way, if Pastor Williams' interpretation of this passage is true, any Christian who resisted false accusation and murderous attacks would be sentenced to eternal torment in Hell-fire. There is no commandment that says, "Thou shalt not defend yourself if you are a Christian." To believe this would be the height of stupidity. God Himself resists those who bare false witness (who condemn unjustly) and He commands men to do the same. The scriptural passage below attests to this truth:

Deuteronomy 19:16-19

16 If a false witness rise up against any man to testify against him that which is wrong;

17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

God also resists murderers and commands men to do the same when He roared from Mount Sinai "Thou shalt not murder" (see the Words of Jesus Christ in Mt. 19:18!), and again here:

Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

We see from these passages God's laws resist the false witness and murderer, as do all men, especially the righteous saints.

The passages in James could be speaking of a group of people he was personally acquainted with which were being convicted in the courts and wrongly put to death by the false testimonies of rich land owners. Why these just men did not resist tyranny can only be speculated upon. But in order to remain just or righteous before God their motivation for not resisting had to be benevolent. In other words, the good accomplished by their lack of resistance and ensuing condemnation and murder had to be greater, or at least perceived by them to be greater, than the good done by resisting tyranny. One suggestion would be perhaps their loved ones would suffer terribly if these just men resisted these tyrannical landlords, and possibly be expelled from the land which could mean starvation or worse. In this type of scenario, a just man could yield to tyranny, "for no greater love is there than this, than that a man lay down his life for his friends." Beyond this I will not pretend to fully understand this portion of scripture, or its practical application, if there is one, in everyday life. Nor will I deny the inspiration of the passage and all that it implies. I will point out, however, that it would be perverse to believe God would consider a man unjust for no other reason that he resisted tyranny and murder.

II Corinthians 10:3-4 For though we walk in the flesh, we do not war after the flesh: [4] (For the weapons of our warfare are not carnal, but mighty through God to the

pulling down of strongholds;)...

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

We are not fighting a battle that can be won in the natural. We are to be spiritual beings and the nature of our battle is in the spiritual realm. That which is birthed out of the fleshly or natural realm will not further the kingdom of God.

Yes, it is true, these two passages are speaking of a spiritual war or battle that is waged in the mind, and a war we must maintain victory over. These methods of spiritual warfare are a means to an end. The spiritual armor we are to put on daily is to the same end. All the spiritual gifts are employed to the same end. The spiritual race we run is also to that same end. The end (you may ask) is Holiness unto the LORD. Or in other words, the end of all spirituality is right action. If our actions are right toward God and man we are victorious spiritual warriors. With that said, let us bear in mind a victorious spiritual battle can, and sometimes does, produce the righteous and virtuous act of self-defense.

James 1:19-20 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: [20] For the wrath of man worketh not the righteousness of God.

Here is the entire portion of Scripture that I believe will provide a better contextual understanding of the verses quoted above by Pastor Williams:

James 1:18-21

18 Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

To understand the context to verses 19-20 we must first look at vs. 18. This verse is referring specifically to "the word of truth," which if understood and appropriated in the

life of the believer will cause us to "be a kind of first fruits of His creatures". So to facilitate this glorious end the following verse instructs its readers in the way to appropriate "the word of truth". "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:" Why does verse 19 exhort its readers so? Because the opposite mindset and attitude is to be slow to hear, swift to speak and swift to wrath and is considered "filthiness and superfluity of naughtiness" which must be "laid apart" in order to "receive with meekness the engrafted word, which is able to save your souls." Simply put, the word of truth can not become engrafted into the heart producing righteousness if the mind is on other things.

Wrath: Greek #3709, *orge* (or-gay`); from #3713; properly, desire (as a reaching forth or excitement of the mind), i.e., (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment...

Notice the Greek translation of the word **wrath** does not imply or infer unjustifiable physical violence in its meaning or subtleties thereof but rather an exercise of the intellect. Just for the exercise though let's assume that wrath in this passage actually did mean unjustifiable physical violence. The passage would read, "slow to unjustifiable physical violence." Would God condone sin and immorality if we arrived at it "slowly?" I think not.

9. Saint Paul?

What you are about to read are more excerpts from a lengthy letter I received from Pastor Williams. We had corresponded back and forth via e-mail, and in the scenario below Pastor Williams is countering a reply of mine which I cited a few Biblical examples of the righteous employment of physical force, such as:

- Numbers 25:6-13 - Phinehas, the son of Eleazar
- I Samuel 15:33 - Samuel the prophet
- Judges 4:21-23 - Then Jael Heber's wife
- Judges 3:15-23 - Ehud the son of Gera
- Hebrews 11:34-35 - The saints who waxed valiant in fight

Before we proceed let the reader understand because of the present social climate of our nation, I feel it necessary to add this disclaimer: in this discussion, neither I nor Pastor Williams have any designs, or intentions to encourage anyone to rise up and take physical action against any abortion "doctors." It is apparent however that when the exchange of free thought is exercised, opinions and ensuing convictions may be formulated. My only desire is that they will be godly ones.

Pastor Williams writes:

Citing Old Testament saints as examples to justify your actions is an illogical and inconsistent thesis. It's as if you are saying, "These O.T. Saints are our examples. They shed their share of blood, and God was pleased with them. Their cause was just, and so is ours."

Let us take this argument to its logical end. If I am called by God, and filled with His Spirit I might justify any act of violence, even killing someone, as long as this act was directed against someone who was responsible for what the Bible deems as evil. Simply put, if the person deserves it, and they are escaping justice, let 'em have it. Let's use a hypothetical situation as an example. If a president, who by virtue of his presidential veto power; is personally responsible for the cold-blooded murders of literally multitudes of unborn children through abortion. Consequently, would it be within the will of God for us to assassinate our God-hating, God-rejecting, and bloodthirsty president? I assume your answer would be no. Why not? Justice must be served. If we apply your premise without alteration equally to this plot we can easily justify such an action. Certainly if the judicial process of our land is so lacking in moral fortitude mustn't someone take action for the good of our nation? Surely, God is raising someone up to put a bullet in that president, right? Let us consider such a scenario. First, let us suppose such an individual has fulfilled this so-called God-given mandate to assassinate that president. Afterward let us imagine that he is apprehended, and swiftly brought before a court of justice.

As the trial begins and the court springs into session the charges are read and the accused is asked to stand and enter his plea. He stands and with great confidence says, "NOT GUILTY!"

Once the plea has been officially recorded the judge asks the defendant if he has an attorney.

"I have no lawyer," says the man.

The judge then offers the services of the State's defense lawyers who sit nearby in the courtroom. With this the accused man shocks the courtroom, "I am in no need of a lawyer as I will defend myself. Furthermore, I am a Christian and this assassination was merely the fulfilling of my Christian duty."

With this the judge leans forward in his chair and with furrowed brows asks the question that most naturally follows the defendant's unusual statement, "How can you justify such an act of violence and at the same time call yourself a Christian?"

Dear brethren, listen closely as the accused man boldly and brazenly gives his twisted reply - "David slew his Goliath, Samuel hewed his Agag, Ehud stabbed his Eglon, and I have shot the President! Praise God!"

The courtroom burst into chaos, the judge sighs with unbelief, and the defense attorneys stand and gravely pronounce the defendant INSANE!

Insanity, is indeed the only word that can describe the defense that seeks to justify such un-Christlike actions. May we blush at such foolishness. This kind of logic will lead to ***anarchy!***

Please note the definition of the two words (used above), which were used in the summary paragraph of Pastor Williams correspondence:

The word **insane** means; unsound in mind; mentally ill or deranged

The word **anarchy** means; lack of ruler or Government, without chief or ruler

It is interesting to note that an incident took place in the State of Florida that greatly resembles the scenario presented above by Pastor Williams until the outcome in court. From that point on there is no resemblance or similarity at all. I will now share it with you.

In 1995 a Christian man by the name of Mr. Paul Hill shot to death an abortionist and his bodyguard. Since peaceful protests had been going on for months outside the clinic, both men had taken the precaution of slipping on "bullet-proof" vests before their day's work. Mr. Hill chose to shoot them both in their unprotected heads with a .12 gauge shotgun. Needless to say their bullet-proof vests did them no good and they both died. During the trial, at which Paul Hill defended himself, he pled **Justifiable Homicide**. The Judge presiding ruled Paul Hill's defense of justifiable homicide as "unacceptable" and could not be used in this particular case. In protest to the Judges ruling, Mr. Hill remained silent for the rest of his trial. His justification for the homicide was this, he believed he was protecting and defending the lives of innocent babies by stopping the man that was murdering them for money. He was quickly convicted on two counts of First-Degree Murder and give two Death Sentences. He is now on death row in the State of Florida.

Paul Hill #459364
Florida State Prison
Post Office Box 747
Starke, FL 32091 USA
Tel.# 1.904.964.8125

[Billy's Note: Mr. Paul Hill has since been executed...]

Pastor Williams says,

God the Father uses the Son to reconcile the world unto Himself. May God give us grace that we may detect the difference between the roles of the church and the government. In this final point allow me to use an illustration to express this difference: it would be a righteous thing for the State of Mississippi to arrest and execute every abortion doctor in the state, but it would be murder for me to take justice into my own hands and kill one.

I wonder how Adolph Hitler would have felt about this type of religious sentiment?

Pastor Britt Williams' closing statement:

In closing let me say that I believe what I am saying is by divine direction. I believe that I am speaking to you as the oracles of God. I have been unable to shake the burden that the report of this incident has placed upon my heart, until now. I now have delivered my soul. I believe the Holy Ghost has already prepared your hearts for this letter. I boldly call you to repentance. Brethren, don't allow your doctrine of sanctification to hinder your confession of wrong doing. I've seen many a man refuse to repent because he feared to confess that he was less than sanctified. I beg you to hear me.

As I see it, the only thing you can do is humble yourself and go to the men who you physically harmed, go before the student body of Kent State, as well as those who received "The Campus Ministry" newsletter, and REPENT! If you refuse to do this I humbly ask you to give me a Biblical response to explain your reasons.

*Your concerned and burdened brother,
Pastor Williams*

Proverbs 25:26 **A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.**

Proverbs 17:15 **He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.**

Consider it done, Pastor Williams.

* Four (4) months ahead of time, Pastor Williams as well as other clergy, were invited to

debate the author of this topic at an annual conference for ministers. His airfare, room and board was to be paid by the hosts. Pastor Williams declined the invitation.

10. **Mighty men of valor**

Pastor Williams had asked me, "If it is not sin for a Christian to defend themselves then why is there no record of examples in the New Testament or in *Foxe's Book of Martyrs*?" First of all, there are examples in both the New Testament and Foxe's book of men defending themselves while defending God's honor, a friend's life, a people and a culture. Jesus defended Himself as He defended His Father's honor, whipping from His Father's house those who would make it a den of thieves. Peter defended himself while he was willing to lay down his life for a friend; in this case it happened to be Jesus.

In *Foxe's Book of Martyrs* we can read: "A Leader of the Lollards: The Trouble and Persecution of the Most Valiant and Worthy Martyr of Christ, Sir John Oldcastle (Knight Lord Cobham)." Sir John Oldcastle (Knight Lord Cobham), like many martyrs, fought in the crusades (Holy Wars) in Rome and Canterbury defending themselves while defending the Noble cause of Christ.

Later in Foxe's account, Lord Cobham is quoted: "Also I suppose this fully, that every man in this earth is a pilgrim toward bliss, or toward pain; and he that knoweth not, he will not know, nor keep the holy commandments of God in his living here (albeit that he go on pilgrimages to all the world, and he die so), he shall be damned: he that knoweth the holy commandments of God, and keepeth them to his end, he shall be saved, though he never in his life go on pilgrimage, as now use, to Canterbury, or to Rome, or to any other place."

The Noble Lord Cobham understood that if men did not keep the commandments of God, though they went on pilgrimage in the Holy Wars, they would be damned. * (If going to war for religious convictions is not a just and holy war than what is?) Just as Lord Cobham, the Valiant, is honored in Foxe's Book of Martyrs, so the Old Testament saints who employed righteous violence are honored in the New Testament. They are held up above the mundane and common masses as examples of those who pleased God through valiant works of faith -- men of whom the world is not worthy. Observe below:

Hebrews 11:32-34

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel,

and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

So we have in both the New Testament and *Foxe's Book of Martyrs* clear examples of Christians defending themselves and receiving honor by both God and man. We also see in the New Testament the condemnation and judgment of God upon the rebellious Israelites who would not wage war on the Canaanites which resulted in their death and disinheritance from the promised land. This historic account can be seen in the New Testament book of Hebrews ch.3. This is a key passage of scripture, for in it are lessons, which, if understood and appropriated will secure salvation, by that I mean the rule of God, in the individual believer, church body, and ultimately, Christ's Kingdom on earth.

Let's first look at the Old Testament to better understand what the writer of Hebrews is referring to when he warns,

Hebrews 3:12 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Numbers 13:1-2

1 And the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

After the children of Israel were led up out of the bondage of Egypt, from under the hand of Pharaoh, King of Egypt, God led them through the Red Sea, while drowning the Egyptian pursuers. He had further revealed to the children of Israel His great power and provision as He led them with a pillar of fire by night and a pillar of cloud by day. God did all this for the children of Israel because He had long before chosen them as a people for his own possession that they might glorify His name throughout the nations. Now it is time to trust in the Lord their God and as co-workers with Him march into Canaan to conquer and possess the land of promise. The Lord commands Moses to send rulers from each of the

twelve tribes of Israel to go in and spy out the land (Numbers 13:1-2).

The Land was as the Lord had promised, a land of rich natural resources, a land flowing with milk and honey. Moses also instructed them to be of good courage and bring back some of the fruit of the land. When they entered to spy out the land it was the time of the first ripe grapes. The children of Israel harvested a single cluster so plentiful it was carried on a pole between two men. They collected pomegranates and figs from this bountiful land and also saw there many large enemies. Upon returning they reported the finding to Moses.

Numbers 13:27-28

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

They also told Moses of other tribes that dwelled there, the Amalekites, the Hittites, the Jebusites, the Amorites and the Canaanites. Caleb sensed their fears and tried to encourage the people.

And Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it." But fear and unbelief had gripped ten of the tribe leaders so that they gave "an evil report" saying, "We be not able to go up against the people; for they are stronger than we" and "...we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight" (Numbers 13:29-33). This was the grave sin of the unbelieving children of Israel. Not trusting in the God of their deliverance, they rendered themselves worthless in the use God had designed for His chosen people, and He would get no glory from them. Murmuring, they asked Moses, "did God bring us up out of Egypt so our wives, children and we would die by the sword?. They even said, "...let's go back into bondage for it was better for us there" (Numbers 14:2-4).

It is sobering to note the treachery and ingratitude that a fearful, unbelieving heart can cultivate. When Joshua and Caleb, which also went up to spy the land, heard their murmuring, they tore their clothes (Num. 14:6). They tried to encourage the congregation and they began to remind them of God's word concerning the land of promise and through the lips of faith spoke forth a different perspective of God's foes that the rebellious cowards so feared.

Numbers 14:9 **"Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the LORD is with us: fear them not."**

But it was too late. The children of Israel would not be encouraged. Because the children of Israel had seen the mighty miracles in Egypt and in the wilderness, God was angry. They still did not have faith to fight to possess the land of promise. God swore in His anger, those that have tempted Me these ten times, provoking Me, shall not enter into the land which I swore their fathers (Num. 14:22-23).

vs.24 **But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it.**

Here is, I believe, the practical application to the New Testament saints as it applies to the subject at hand. Not just to justify self-defense but to justify an actual battle or war. These passages clearly show that God's people must obey Him in all things. Not just the things pertaining to the inner man as many modern-day Christians suppose, for the children of Israel were also in covenant with God concerning the inner man. As the passage below shows:

Leviticus 19:2 **Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.**

But we like they, in order to fulfill our duty to God and our neighbor, may someday have to take up arms against the enemies of God Almighty.

Notice there are two classes of people profiled in these passages, one, the majority, being fearful and unbelieving. The other, Joshua and Caleb, who trusted God and were not fearful, but rather waxed valiant because they had "another spirit." They, unlike the fearful, entered the Promised Land and possessed it while the fearful, unbelieving souls received the same penalty as a whoremonger, idolater, homosexual, murderer, or adulterer might - death and disinheritance. Death and disinheritance is prescribed by God in both the Old and New Testament for the fearful and unbelieving as we shall see in the following two passages of Scripture:

Numbers 14:36-38

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander

upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

Revelation 21:8 (below)

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

We as Christians need faith in God that will produce good old-fashioned intestinal fortitude, because courage is a must for all true Christians that desire to enter the Promised Land.

Hebrews 3:6-12

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, Today if ye will hear His voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted Me, proved Me, and saw My works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways.

11 So I swear in My wrath, They shall not enter into My rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Hebrews 4:11 **Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

Albeit, relative to the entire content and volume of the New Testament and Foxe's Book of Martyrs, the examples of self-defense contained in them are few. This is due to the fact that these writings are designed to reveal particular insights into historical events and involve particular people. The New Testament focuses primarily on the atonement of Christ's precious blood and the disciples who would tell the good news. Foxe's Book of Martyrs' emphasis is evidently contained in its title. It is a book of Christian martyrs, not Christian soldiers. If one would not limit his consumption of literature to these two books, and that with a jaundice eye, there would certainly be found literary justification, yea inspiration, not merely for self-defense but offensive attack by valiant men upon seemingly insurmountable hordes of the wicked. Let's briefly examine just a few of these books.

The Old Testament

Notice the progression as the inspired writer documents for all time the names and acts of the might men whom David had. The record starts with the mightiest man who slew the most men at one time, Adino, chief among the captains, then continues with those of lesser valiant accomplishments.

II Samuel 23:8-12

8 These be the names of the mighty men whom David had: the Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away.

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people, returned after him only to spoil.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

II Samuel 23:24-39

24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Erika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Mahari the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahrai the Beerothite, armor-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

Please notice the last name on the list, Uriah the Hittite. Uriah was indeed a warrior loved by God Almighty. It is true perhaps that he was not as notable in might as others, but in loyalty and in nobility I believe Uriah out-shined them all. King David went in to Uriah's wife, when he himself should have been in battle,

and she conceived. The King had a plan to cover his sin. He called Uriah in from battle and told him to go home and have pleasure with his wife. But Uriah would not. Uriah reasoned that the ark of God and his companions' camp were in open fields; should he eat, drink and have pleasure with his wife while they suffer hardness? "As thy soul liveth I will not", he told the King. The King then signed a death warrant for Uriah the Hittite and sent it to the commander of his armies by Uriah's own trusted hand. It told the commander to put Uriah up by the wall at the fiercest part of battle, then withdraw, leaving Uriah alone to be slain by the enemy.

Oblivious to the plot and politics of the situation, Uriah fought like a warrior poet; so it was by the wall, at the fiercest part of battle, that the loyal and noble Uriah, poured out his life's blood in service to God and country. I sometimes wonder why Uriah did not retreat with the others. Is it possible he did not hear the trumpet call to retreat or notice that his fellow soldiers had withdrawn leaving him alone in battle? To King David, Uriah was just someone that needed to be killed to hide his royal sin. But to God, Uriah the Hittite held a special place of honor. So much so that Uriah's name is mentioned in the lineage of the Lord Jesus Christ Himself.

Matthew 1:6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah

As the enemy hordes were held at bay, before Uriah reached exhaustion, he was through the clash of swords to say: *"Let the victors when they come, when the forts of folly fall, find my body near the wall"* (possibly).

America's Providential History

A book by the above title written by Mark A. Beliles & Stephen K. McDowell published by Providence Press Chronicles, documents many Clergymen and Christian soldiers who participated in the Revolutionary War. The author notes: Without the Great Awakening (1740 - 1760). The ideas, the motivation, the Biblical worldview, and the great virtuous statemanship seen in the Founder's Era were all birthed in this great revival led by Jonathan Edwards and George Whitefield. George Washington, Samuel Adams, Thomas Jefferson and others who guided us throughout independence and our beginnings as a nation were young men during this time period. The godly environment of the Awakening deeply affected and helped prepare them for their destiny. *It is interesting to note that George Whitefield blessed the New England forces as they marched off to battle in the French and Indian War.

The following excerpts from *America's Providential History* clearly reveal the spirit and willingness of the Christian colonist to fight and die if necessary for liberty and freedom in the cause of Christ. At the Virginia Convention, Patrick Henry urges the colonial delegates to take up arms since they had exhausted every means of protest and flight. He said:

"There is no longer any room for hope. If we wish to be free...we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us! ...Three millions of people, armed in the holy cause of liberty...are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations; and He will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave...There is no retreat but in submission and slavery! ...Gentlemen may cry, "Peace! Peace!" - but there is no peace.. Is life so dear and peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!"

A few months later on the day in which all thirteen Colonies were united in Congress, pastor David Jones preached one of the day's most eloquent sermons entitled, *Defensive War in a Just Cause Sinless*. In this sermon he appealed to the history of Israel and noted that "when vice and immorality became prevalent: when they forsook and rebelled against their God, (then) they lost their martial spirit." Then the nation experienced revival under the leadership of Nehemiah who stirred the people to arm themselves with these words: "Be not ye afraid of them; Remember the LORD, which is great and terrible, and fight for the brethren, your sons and your daughters, your wives and your houses!" Pastor Jones proved from many Scriptural examples how a defensive war is sinless before God, and when it is proper to use force against a tyrant. Then he says: "The reason why a defensive war seems so awful to good people is, they esteem it to be some kind of murder; but this is a very great mistake; for it is no more murder than a legal process against a criminal. The end is the same; the mode is different. In some cases it is the only mode left to obtain justice. And surely that religion is not from Heaven, which is against justice on earth."

On the night of April 18th, 1775, Samuel Adams and John Hancock, as they had done on many occasions, found refuge from British troops at the home of pastor Jonas Clark, minister in the town of Lexington. One of Clark's houseguests asked him on that night if the Lexington people would fight if necessary. Clark, who had laid a solid foundation concerning the duty of self-defense of inalienable rights for years through his sermons, responded confidently: "I have trained them for this

very hour!" The following day the war began when the patriots of Lexington refused to be disarmed by British troops.

The renowned poet and song writer Ralph Waldo Emerson, wrote "The Concord Hymn", which was sung at the dedication of the battle monument on the Lexington Green on July 4th, 1837:

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled;
Here once the embattled farmers stood,
And fired the shot heard round the world,

The foe long since in silence slept;
Alike the conqueror silent sleeps,
And Time the ruined bridge has swept
Down the dark stream that seaward creeps.

On this green bank, by this soft stream,
We place with joy a votive stone,
That memory may their deeds redeem,
When, like our sires, our sons are gone.

O Thou who made those heroes dare
To die, and leave their children free,
Bid Time and Nature gently spare
The shaft we raised to them and Thee.

Annals of the American Revolution

Jedidiah Morse wrote a book with the above title, and in it he states: "The prayers and public discourses of the clergy, ...who were friends to their country, (and there were few who were not) breathe the spirit of patriotism; and as their piety and integrity had generally secured to them the confidence of the people, they had great influence and success in encouraging them to engage in its defense. In this way, that class of citizens aided the cause of their country; and to their pious exertions, under the Great Arbiter of human affairs, has been justly ascribed no inconsiderable share of the success and victory that crowned the American arms."

The Pulpit of the American Revolution

The author J. Wingate Thornton declares: "Thus it is manifest, in the spirit of our history, in our annals, and by the general voice of the fathers of the republic, that,

in a very great degree, to the pulpit, the Puritan pulpit, we owe the moral force which won our independence."

The Great Revival in The Southern Armies

William W. Bennett, D.D., Superintendent of "The Soldiers' Tract Association," and Chaplain in the Confederate Army wrote a book with the above title. William W. Bennett entered this publication, according to Act of Congress, in the year 1876, in the Office of the Librarian of Congress, in Washington. There are chronicled in the pages of this book a wartime revival of religion that has not been equaled since. I will write down for you a few brief excerpts:

The (pastor) Dr. John C. McCabe, was one of the post chaplains at Richmond. "One day, in making his usual visitations, Dr. McCabe called in at the Maryland hospital, and in making his rounds, was attracted to the bed of a young and delicate boy, suffering from the effects of protracted fever. The little fellow had seen only fourteen summers, and his thin, pale face bore marks of disease and suffering. The following occurred, as reported by the chaplain:

'How old are you, my son?', said the gentleman.

'I was fourteen my last birthday.'

'Why that is very young to be in the army?'

'Yes, sir; but I thought it my duty.'

'Where are you from?'

'Mississippi, sir.'

'What is your name?'

'Dwight Sherwood.'

'Why, that is a Northern name.'

'Yes, sir; my father was a Northern man, but he has lived in the South for many years, and is a good Southern man.'

'And your Mother, where is she?'

His little thin lip quivered as he said with an effort to suppress emotion, 'She is dead.'

'Well, my son, you are very young, and you are very sick. You are not able to endure the fatigues of a campaign, and if you get better, you had better return home, hadn't you?'

The boy turned his large, eloquent eye upon his interrogator, and firmly, but modestly replied, as a slight flush passed over his pale, expressive face, 'Not until the war is over.'

'Why, what can you do, you are so young and so delicate?'

'I am a marker, sir, and I hope soon to be up and in the field again, I think it my duty.'

'Well, you ought to try and be a good boy, to avoid everything that is wrong, and you ought to pray to God to give you a new heart, and to keep you from falling into bad habits.'

'I do, sir', said the little fellow, his eyes half concealed beneath the long, soft lashes. 'My mother taught me to pray. I have kept out of scrapes, and have had no difficulty with anyone but once, and I did not seek that one.'

'The gentleman then held further conversation with the brave little fellow, and promised to see him again.'

The death scenes among these youthful soldiers often evinced the full power of the gospel in conquering death. The glory and triumph of religion were never more fully manifested than in the following sense: a young soldier, while dying very happily, broke out in singing the following stanza:

Great Jehovah, we adore thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne:
Endless praises
To Jehovah, three in one.

"The chaplain then asked if he had any messages to send to his friends, 'Yes', said he, 'Tell my father that I have tried to eat my meals with thanksgiving. Tell him that I have tried to pray as we used to do at home. Tell him that Christ is now all

my hope, all my trust, and that He is precious to my soul. Tell him that I am not afraid to die - all is calm. Tell him that I believe Christ will take me to Himself, and to my dear sister who is in heaven. The voice of the dying boy faltered in the intervals between these precious sentences. When the hymn commencing, 'Nearer, my God, to Thee', was read to him, at the end of each stanza he exclaimed, with striking energy, 'Oh, Lord Jesus, thou art coming nearer to me.' Also, at the end of each stanza of the hymn (which was also read to him) commencing,

Just as I am - without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come,"

'He exclaimed, 'I come! O Lamb of God, I come!' Speaking again of his friends, he said, 'Tell my father that I died happy.' His last words were, 'Father, I'm coming to Thee!' Then the Christian soldier sweetly and calmly 'fell asleep in Jesus.'

General Robert E. Lee, considered by many as the greatest General of the War Between the States, was a devoutly religious man. His favorite hymn was well known to be "How Firm A Foundation". It has been said his faith guided him in peace as well as in war. He believed a Christian was one who would never shrink from doing his duty and was always a gentleman.

Sgt. York: His Life, Legend & Legacy
Written by John Perry

"The greatest civilian soldier of the War."
--- General John J. Pershing, describing Sergeant Alvin York, who later received the Congressional Medal of Honor, Prauthoy, France, 1919

"What you did was the greatest thing accomplished by any private soldier of all the armies of Europe." --- Marshal Ferdinand Foch, Supreme Allied Commander in World War I, upon awarding Sergeant York the Croix de Guerre with Palm, St. Sliva, France, 1919

"When I die, I had rather it be said about me that I gave my life toward aiding my fellow man than for it to be said that I became a millionaire through capitalizing on my fame as a fighter. I do not care to be remembered as a warrior, but as one who helped others to Christ." --- Sergeant York, speaking before the First Presbyterian Men's Club, Nashville, Tennessee, 1926

"This exemplar of the American fighting man died in 1964, all but forgotten."
--- LIFE Magazine, describing Sergeant York in a special issue on American heroes, 1997

I'm not so sure LIFE Magazine is correct about the hero Sergeant Alvin York being "all but forgotten." But we know this for sure, Alvin York and the other Christian men of valor mentioned in this book have awaiting them a sure and precious reward to lay at the Master's feet, while lesser men will shrink in shame at the open books in God's own hand.

The list of books about Christian warrior heroes goes on and on. Many exploits accomplished by them have not been recorded in books. But it is certain God Himself has recorded in volumes and deeds of those that love Him and tremble at His Word.

Ecclesiastes 3:1, 3, 8 & 13 -

1 To every thing there is a season, and a time to every purpose under the heaven:

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

8 A time to love, and a time to hate; a time of war, and a time of peace.

13 He hath made every thing beautiful in His time...

Psalms 144:1 -

1 Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight...

11. Summary

Many Christians, along all domination lines, erroneously believe that Jesus was a pacifist. They believe that in order to be Christ-like, self-defense should be disregarded in the lives of the believers. Some even believe it is sin for Christians to defend themselves. These notions, along with the doctrine of submission, are the perfect set of religious beliefs in which to render good men not only useless in opposition to tyranny, but also the allies of tyrants. One of our founding fathers, Edmund Burke said, "All it takes for evil men to triumph is for good men to do

nothing." At this writing, our U.S. troops, including reserves, are overseas "keeping the peace" in seven different nations. According to our U.S. Defense Department, we are critically low not only in ready troops but arms and cannot meet military doctrine, which requires the capability of U.S. armed forces to fight on two fronts if necessary. What will you do if foreign troops invade our soil? Karl Marx, the father of modern communism stated that "religion is the opiate of the masses." I perceive the veins and life's blood of the religious masses in today's America have been and are being injected with the opiate of false religion. This false, drug-induced, religion that teaches the doctrines of pacifism and unlimited submission is diametrically opposed to the Spirit that infused Christian men of valor through the ages, but is entirely consistent with a herd of sheep that can be easily led to the slaughter. Rise up, O men of God!

Let the victors when they come, when the forts of folly fall, find my body near the wall. Amen.

All scripture references taken are from the Authorized Version (King James Bible)

* The Patriot's Handbook, by George Grant, Published by Highland Books, Elkton, Maryland, pg. 119