

Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 09, 2018 10:33 AM
To: Joshua.Venable@ed.gov
Subject: Location/Time Change: Bible Study, January 10

Hi there,

I apologize if you have already received this notice- but wanted to make sure everyone was aware. Thank you.

Best,
Lauren

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 09, 2018 8:51 AM
Subject: Location/Time Change: Bible Study, January 10

Hello,

The regularly scheduled Cabinet Members Bible study on Wednesday, January 10, will now be hosted by Vice President Mike Pence in his West Wing office at 7:30 AM.

Please let me know if your Member plans to attend. Thank you!

Best,
Lauren

This electronic message contains information generated by the USDA solely for the intended recipients. Any unauthorized interception of this message or the use or disclosure of the information it contains may violate the law and subject the violator to civil or criminal penalties. If you believe you have received this message in error, please notify the sender and delete the email immediately.

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, September 26, 2017 9:26 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: 09 25 17 Gods Safety Net-FINAL.pdf

Hi all—tomorrow's Bible study will again take place here at HHS. We apologize for the confusion. It will be moving to the WH soon.

Attached are the notes for the week.

Thank you,

—
Jessica Harrison

From: Harrison, Jessica (OS/IOS)
Sent: Monday, September 11, 2017 9:14 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (John.Twomey@HHS.GOV)
Subject: Cabinet Member Bible Study

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

—
Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, September 19, 2017 9:16 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: RE: Cabinet Member Bible Study
Attachments: 09 18 17 Is-Studying-the-Bible-Important-FINAL.PDF

Hi all—tomorrow's Bible study will take place here at HHS. We apologize for the confusion. It will be moving to the WH soon but not tomorrow. Sec. Price will not be in town but please have your detail reach out to his if your boss is planning to attend.

Attached are the notes for the week.

Thank you,

--

Jessica Harrison

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, September 12, 2017 2:49 PM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (John.Twomey@HHS.GOV)
Subject: RE: Cabinet Member Bible Study

All just want to reiterate that Bible Study will take place at HHS tomorrow at 7am.

Next week it might move to the WH but tomorrow is here at the Hubert H. Humphrey building.

Thank you,

--

Jessica Harrison

From: Harrison, Jessica (OS/IOS)
Sent: Monday, September 11, 2017 9:14 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (John.Twomey@HHS.GOV)
Subject: Cabinet Member Bible Study

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Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, September 12, 2017 2:49 PM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: RE: Cabinet Member Bible Study

All just want to reiterate that Bible Study will take place at HHS tomorrow at 7am.

Next week it might move to the WH but tomorrow is here at the Hubert H. Humphrey building.

Thank you,

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Jessica Harrison

From: Harrison, Jessica (OS/IOS)
Sent: Monday, September 11, 2017 9:14 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (John.Twomey@HHS.GOV)
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Thank you,

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Jessica Harrison

Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 09, 2018 10:33 AM
To: Jessica.Newman@ed.gov
Subject: Location/Time Change: Bible Study, January 10

Hi there,

I apologize if you have already received this notice- but wanted to make sure everyone was aware. Thank you.

Best,
Lauren

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 09, 2018 8:51 AM
Subject: Location/Time Change: Bible Study, January 10

Hello,

The regularly scheduled Cabinet Members Bible study on Wednesday, January 10, will now be hosted by Vice President Mike Pence in his West Wing office at 7:30 AM.

Please let me know if your Member plans to attend. Thank you!

Best,
Lauren

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Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Monday, January 08, 2018 6:51 PM
To: Jessica.Newman@ed.gov
Subject: Location/Time Change: Bible Study, January 10

Good Evening,

The regularly scheduled Cabinet Members Bible study on Wednesday, January 10, will now be hosted by Vice President Mike Pence in his West Wing office at 7:30 AM.

Please let me know if your Member plans to attend. Thank you!

Best,
Lauren

This electronic message contains information generated by the USDA solely for the intended recipients. Any unauthorized interception of this message or the use or disclosure of the information it contains may violate the law and subject the violator to civil or criminal penalties. If you believe you have received this message in error, please notify the sender and delete the email immediately.

Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, January 28, 2018 6:52 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: 01 29 18 The Fallacy of Christian Nationalism LC v4.pdf

Good Afternoon!

We look forward to seeing you this Wednesday for the Cabinet Bible study. Please plan to join us!

For your personal edification, I am also attaching a printed version of Ralph's Bible study titled *Better Understanding the Fallacy of Christian Nationalism*.

Our next Bible study will be:

Wednesday, January 31st
7:00 AM
USDA
1400 Jefferson Drive SW
POC: lauren.sullivan@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, January 21, 2018 6:28 PM
To: Danielle Drollinger; Ralph Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: Clarity Regarding Same Sex Marriage Ralph Drollinger 2018.pdf

Good Afternoon!

We look forward to seeing you this Wednesday for the Cabinet Bible study. Please plan to join us!

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Clarity Regarding Same Sex Marriage*.

Our next Bible study will be:

Wednesday, January 24th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: lauren.sullivan@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio Version: <http://bit.ly/2rqCFP1>

Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 16, 2018 1:41 PM
To: joshua.venable@ed.gov
Cc: Sloan, Matthew - OSEC, Washington, DC
Subject: Bible Study Tomorrow

Good afternoon!

This week's Cabinet Member Bible Study will be tomorrow, January 17th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Matthew Sloan is copied here.

Please let me know if you need additional information.



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, January 14, 2018 5:25 PM
To: Secretary Sonny Perdue; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: Solomon's Advice on How to Eliminate a \$20.5 trillion Debt by Ralph Drollinger 2018.pdf

Good Afternoon!

Danielle and I look forward to seeing you this week for the Cabinet Bible study. Please plan to join us!

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Solomon's Advice on How to Eliminate a \$20.5 Trillion Debt*.

Our next Bible study will be:

Wednesday, January 17th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: lauren.sullivan@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio Version: <http://bit.ly/2Dvn1Er>

Danielle Drollinger

From: Danielle Drollinger
Sent: Tuesday, January 09, 2018 12:05 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study

Happy New Year!

Danielle and I look forward to seeing you tomorrow for the Cabinet Bible study. Please plan to join us.

Our next Bible study will be:

Wednesday, January 10th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Lauren.Sullivan@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 09, 2018 11:55 AM
To: Joshua.Venable@ed.gov
Subject: UPDATED: BACK AT USDA : Location/Time Change: Bible Study, January 10
Importance: High

Hi Everyone,

I apologize for the last minute change- but Bible Study will actually be back at U.S. Department of Agriculture tomorrow from 7:00am-8:00am. Please let me know if your Member is still able to attend.

As a reminder, attendees may arrive to 1400 Jefferson Drive SW, which is the main entrance to the Whitten Building. Please also let me know if your security detail needs a contact and I can provide that.

Thank you again!



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Danielle Drollinger

From: Danielle Drollinger
Sent: Monday, January 08, 2018 8:14 AM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: Learning to Better Discipline Your Mind Ralph Drollinger 2018.pdf

Happy New Year!

Danielle and I look forward to seeing you this week for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Learning to Better Discipline Your Mind*.

Our next Bible study will be:

Wednesday, January 10th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio Version: <http://bit.ly/2CE3L6w>

Danielle Drollinger

From: Danielle Drollinger
Sent: Friday, January 05, 2018 2:25 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: The National Consequences of Rejecting the Doctrine of Sin by Ralph Drollinger 2018.pdf

Happy New Year!

Danielle and I look forward to seeing you next week for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *The National Consequences of Rejecting the Doctrine of Sin*.

Our next Bible study will be:

Wednesday, January 10th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio Version: <http://bit.ly/2CYqScS>

Danielle Drollinger

From: Danielle Drollinger
Sent: Thursday, December 28, 2017 11:34 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: 12 25 17 Spiritual Maturity-FINAL.pdf

Hello!

We will miss being with you this Wednesday morning for the Cabinet Bible study but are praying you have a wonderful Christmas season with your loved ones.

For your personal edification, I am attaching a printed and audio version of Ralph's Bible study titled *Differentiating Between Spiritual Infancy and Maturity*.

Our next Bible study will be:

Wednesday, January 10th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osec.usda.gov

Audio Version: <http://bit.ly/2z1dnuo>



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Danielle Drollinger

From: Danielle Drollinger
Sent: Saturday, December 16, 2017 9:21 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: Leading the Family Devotions at Christmas by Ralph Drollinger.pdf

Merry Christmas!

Danielle and I will miss being with you the next few weeks, but pray you have a wonderful time with your family celebrating the King of Kings.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Leading the Family Devotions at Christmas*.

Our next Bible study will be:

Wednesday, January 10th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio: <http://bit.ly/2CJz688>

Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, December 10, 2017 6:56 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: Pertinent Lessons from the Book of Job by Ralph Drollinger.pdf

Hello!

Danielle and I look forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Pertinent Lessons from the Book of Job*.

Our next Bible study will be:

Wednesday, December 13th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.eapmin.org

Audio: <http://bit.ly/2kMcLCi>

Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, December 03, 2017 7:42 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: 12 04 17 Epistemology-FINAL.pdf

Hello!

Danielle and I look forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed version of Ralph's Bible study titled *Understanding Epistemological Presuppositions*.

Our next Bible study will be:

Wednesday, December 6th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osec.usda.gov



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Tuesday, November 14, 2017 12:25 PM
To: jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: McPherson, Brian - OSEC, Washington, DC
Subject: This Week's Bible Study

Good morning y'all!

This week's Cabinet Member Bible Study will be on Wednesday, November 15th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Brian McPherson is copied here.

Please let me know if you need additional information.

Thank y'all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, November 12, 2017 10:06 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: 11 13 17 Max Influence-FINAL.pdf

Good Morning!

We are looking forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *How to Maximize Your Influence on The Hill*.

Our next Bible study will be:

Wednesday, November 15th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osecusda.gov

ALSO PLEASE MARK YOUR CALENDARS

Our regularly scheduled Cabinet Members Bible study on Wednesday morning November 29th at 7:00 AM will meet in the Scholar's Initiative Room at the museum of the Bible. This will be a "Missions Emphasis" Bible study wherein 80 Capitol Ministries ministry leaders from throughout the world will be participating in a three-day Training Conference taking place at the museum.

Cabinet Members are being asked to participate on a panel with one-another and discuss with and encourage the Ministry Leaders present – men who are building similar ministries to political leaders.

Please RSVP to Danielle regarding your Member's participation in this important event.



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio Version: <http://bit.ly/2zxa39z>

Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Tuesday, November 07, 2017 1:31 PM
To: jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Long, Carl W. - OSEC, Washington, DC
Subject: Bible Study Tomorrow

Good afternoon everyone!

This week's Cabinet Member Bible Study will be on Wednesday, November 8th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Carl Long is copied here.

Please let me know if you need additional information.

Thank y'all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, November 05, 2017 10:44 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: 12 11 17 Lessons-from-the-Book-of-Job-FINAL.pdf

Good Morning!

We are looking forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Pertinent Lessons from the Book of Job*.

Our next Bible study will be:

Wednesday, November 8th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osecusda.gov

ALSO PLEASE MARK YOUR CALENDARS

Our regularly scheduled Cabinet Members Bible study on Wednesday morning November 29th at 7:00 AM will meet in the Scholar's Initiative Room at the museum of the Bible. This will be a "Missions Emphasis" Bible study wherein 80 Capitol Ministries ministry leaders from throughout the world will be participating in a three-day Training Conference taking place at the museum.

Cabinet Members are being asked to participate on a panel with one-another and discuss with and encourage the Ministry Leaders present — men who are building similar ministries to political leaders.

Please RSVP to Danielle regarding your Member's participation in this important event.



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio: <http://bit.ly/2hg2Cwj>

Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Tuesday, October 31, 2017 1:36 PM
To: jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Long, Carl W. - OSEC, Washington, DC
Subject: This Week's Bible Study

Good afternoon everyone!

This week's Cabinet Member Bible Study will be on Wednesday, November 1st at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Carl Long is copied here.

Please let me know if you need additional information.

Thank y'all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, October 29, 2017 8:17 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: 11 06 17 Counselors-FINAL.pdf

Hello!

Danielle and I look forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Who are Your Counselors in the Capital?*

Our next Bible study will be:

Wednesday, November 1st
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osecusda.gov

ALSO PLEASE MARK YOUR CALENDARS:

Our regularly scheduled Cabinet Members Bible study on Wednesday morning November 29th at 7:00 AM will meet in the Scholar's Initiative Room at the museum of the Bible. This will be a "Missions Emphasis" Bible study wherein 80 Capitol Ministries ministry leaders from throughout the world will be participating in a three-day Training Conference taking place at the museum.

Cabinet Members are being asked to participate on a panel with one-another and discuss with and encourage the Ministry Leaders present — men who are building similar ministries to political leaders.

Please RSVP to Danielle regarding your Member's participation in this important event.



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Audio: <http://bit.ly/2yUQYxZ>

Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Monday, October 23, 2017 5:44 PM
To: jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Carroll, Chad - OSEC, Washington, DC
Subject: Bible Study This Week

Good afternoon everyone!

This week's Cabinet Member Bible Study will be on Wednesday, October 25th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Chad Carroll is copied here.

Please let me know if you need additional information.

Thank y'all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Danielle Drollinger

From: Danielle Drollinger
Sent: Monday, October 23, 2017 1:34 PM
To: Danielle Drollinger; joshua.venable@ed.gov
Subject: Point of Contact Correction

Hello!

Danielle and I look forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *The Missing Mandate in Modern Missions*.

Our next Bible study will be:

Wednesday, October 25th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osec.usda.gov

ALSO PLEASE MARK YOUR CALENDARS

Our regularly scheduled Cabinet Members Bible study on Wednesday morning November 29th at 7:00 AM will meet in the Scholar's Initiative Room at the museum of the Bible. This will be a "Missions Emphasis" Bible study wherein 80 Capitol Ministries ministry leaders from throughout the world will be participating in a three-day Training Conference taking place at the museum.

Cabinet Members are being asked to participate on a panel with one-another and discuss with and encourage the Ministry Leaders present – men who are building similar ministries to political leaders.

Please RSVP to Danielle regarding your Member's participation in this important event.

Audio: <http://bit.ly/2hXXSYE>

Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, October 22, 2017 10:39 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: Capitol Ministries The Missing Mandate in Modern Missions.pdf

Hello!

Danielle and I look forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *The Missing Mandate in Modern Missions*.

Our next Bible study will be:

Wednesday, October 25th
7:00 AM
USDA
1400 Jefferson Drive SW
POC: Bethany.Hudson@osecusda.gov

ALSO PLEASE MARK YOUR CALENDARS

Our regularly scheduled Cabinet Members Bible study on Wednesday morning November 29th at 7:00 AM will meet in the Scholar's Initiative Room at the museum of the Bible. This will be a "Missions Emphasis" Bible study wherein 80 Capitol Ministries ministry leaders from throughout the world will be participating in a three-day Training Conference taking place at the museum.

Cabinet Members are being asked to participate on a panel with one-another and discuss with and encourage the Ministry Leaders present — men who are building similar ministries to political leaders.

Please RSVP to Danielle regarding your Member's participation in this important event.

Audio: <http://bit.ly/2hXXSYE>

Danielle Drollinger

From: Danielle Drollinger
Sent: Sunday, October 15, 2017 8:28 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: Cabinet Bible Study
Attachments: 10 16 17 Liberal Theology's Struggle FINAL.pdf

Hello!

Danielle and I look forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *Liberal Theology's Struggle with Modern Archaeology*.

Our next Bible study will be:
Wednesday, October 18th
7:00 AM
USDA
1400 Jefferson Drive SW
POC ctaylorcrowe@gmail.com

Audio:
<http://bit.ly/2hiQrV0>



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Danielle Drollinger

From: Danielle Drollinger
Sent: Tuesday, October 03, 2017 5:42 PM
To: Ralph Drollinger; Danielle Drollinger; joshua.venable@ed.gov
Subject: WHITE HOUSE CABINET BIBLE STUDY
Attachments: 2017-capitol-ministries-property-rights.pdf

Good Afternoon!

We look forward to seeing you this Wednesday morning for the Cabinet Bible study. Please plan to join us.

For your personal edification, I am also attaching a printed and audio version of Ralph's Bible study titled *What Does the Bible Teach in Regards to Property Rights?*.

Please note our change of meeting location.

Our next Bible study will be:
Wednesday, October 4th
7:00 AM
USDA
1400 Jefferson Drive SW
POC ctaylorcrowe@gmail.com

What Does the Bible Teach in Regards to Property Rights? Audio:

<http://bit.ly/2fHk8ZF>



Danielle Drollinger
mobile | 661.803.7971
www.capmin.org

Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Monday, October 16, 2017 4:04 PM
To: jessica.newman@ed.gov; joshua.venable@ed.gov
Subject: This Week's Cabinet Bible Study

Good afternoon everyone!

This week's Cabinet Member Bible Study will be on Wednesday, October 18th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, please pass along my contact information as well.

Please let me know if you need additional information.

Thank y'all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Tuesday, October 10, 2017 12:57 PM
To: jessica.newman@ed.gov; joshua.venable@ed.gov
Subject: Tomorrow's Cabinet Member Bible Study

Good afternoon everyone!

Tomorrow's Cabinet Member Bible Study will be at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, please pass along my contact information as well.

Please let me know if you need additional information.

Thank y' all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Tuesday, October 03, 2017 1:55 PM
To: jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Sullivan, Lauren - OSEC, Washington, DC
Subject: Tomorrow's Cabinet Member Bible Study

Good afternoon everyone!

Tomorrow's Cabinet Member Bible Study will be at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to Lauren Sullivan at lauren.sullivan@osec.usda.gov and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, please contact Matt Sloan at matthew.sloan@osec.usda.gov.

Please let me know if you need additional information.

Thank y'all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, September 11, 2017 9:15 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf; 09 11 17 Theological Liberalism-FINAL.pdf

Hi, all — just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, September 05, 2017 10:11 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf; 09 04 17 Remedy-Racism-Final.pdf

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Thursday, July 27, 2017 3:11 PM
To: Harrison, Jessica (OS/IOS); Twomey, John K. (OS/IOS)
Cc: Twomey, John K. (OS/IOS); (b)(6); BEATRIGW@ucia.gov; Eli.Miller@treasury.gov; Emma.K.Doyle@omb.eop.gov; EngEE@state.gov; Errical.Bryant@usdoj.gov; grovessa@state.gov; Newman, Jessica; Venable, Joshua; Kailey.M.Pickitt@omb.eop.gov; karenns@ucia.gov; Kevin.Sweeney@sd.mil; kirstjen.nielsen@hq.dhs.gov; lauren.sullivan@osec.usda.gov; Maddy Morris; Meghan.C.Patenaude@ovp.eop.gov; michael.britt@dot.gov; Michelle Hale; PeterlinMja@state.gov; Scott_Hommel@ios.doi.gov; Stan.Gerdes@hq.doe.gov; Victoria.J.Coressel@hud.gov; Viraj.Mirani@dni.gov; vivieca.wright@va.gov; wteramoto@doc.gov; Danielle Drollinger
Subject: RE: No Bible Study in August
Attachments: HWGTBible-1.pdf; HWGTBible-2.pdf; HWGTBible-3.pdf; HWGTBible-4.pdf

All,

Please see the attached Bible Studies in lieu of meeting in August.

Thanks,

--

Jessica Harrison

From: Harrison, Jessica (OS/IOS)
Sent: Wednesday, July 26, 2017 11:27 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (John.Twomey@HHS.GOV); (b)(6); 'BEATRIGW@ucia.gov'; 'Eli.Miller@treasury.gov'; 'Emma.K.Doyle@omb.eop.gov'; 'EngEE@state.gov'; 'Errical.Bryant@usdoj.gov'; 'grovessa@state.gov'; 'Jessica.Newman@ed.gov'; 'joshua.venable@ed.gov'; 'Kailey.M.Pickitt@omb.eop.gov'; 'karenns@ucia.gov'; 'Kevin.Sweeney@sd.mil'; 'kirstjen.nielsen@hq.dhs.gov'; 'lauren.sullivan@osec.usda.gov'; Maddy Morris; Meghan.C.Patenaude@ovp.eop.gov; 'michael.britt@dot.gov'; Michelle Hale; 'PeterlinMja@state.gov'; 'Scott_Hommel@ios.doi.gov'; 'Stan.Gerdes@hq.doe.gov'; 'Victoria.J.Coressel@hud.gov'; 'Viraj.Mirani@dni.gov'; 'vivieca.wright@va.gov'; 'wteramoto@doc.gov'
Subject: No Bible Study in August

All—there will be no Cabinet Member Bible Study in the month of August.

We will reach back out towards September.

Thanks!

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, July 25, 2017 11:58 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study invite.pdf; MasteringProverbs-7.24.17-FINAL.pdf

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, July 17, 2017 8:46 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf; Bible-Inform-Values-7-17-17-FINAL.pdf

Hi, all — just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, July 10, 2017 8:45 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Separation-7.10.17-FINAL.PDF; Cabinet Member Bible Study Invite.pdf

Hi, all — just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, July 03, 2017 9:15 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Bible Study Notes
Attachments: Truthfulness-7-3-17-FINAL-2.pdf

All—

I have attached the Bible study lesson for this week. Please share with your boss.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, June 26, 2017 9:56 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (OS/IOS); Flick, Heather (OS/OGC); Danielle Drollinger; (b)(6) BEATRIGW@ucia.gov; Eli.Miller@treasury.gov; Emma.K.Doyle@omb.eop.gov; EngEE@state.gov; Errical.Bryant@usdoj.gov; grovessa@state.gov; Newman, Jessica; Venable, Joshua; Kailey.M.Pickitt@omb.eop.gov; karenns@ucia.gov; Kevin.Sweeney@sd.mil; kirstjen.nielsen@hq.dhs.gov; lauren.sullivan@osec.usda.gov; michael.britt@dot.gov; Michelle Hale; PeterlinMja@state.gov; Scott_Hommel@ios.doi.gov; Stan.Gerdes@hq.doe.gov; Victoria.J.Coressel@hud.gov; Viraj.Mirani@dni.gov; vivieca.wright@va.gov; wteramoto@doc.gov
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf; Sexual-Sin-6-26-17-FINAL.pdf

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

—
Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, June 19, 2017 9:05 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Righteous Leadership-6.19.17.pdf; Cabinet Member Bible Study Invite.pdf

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, June 12, 2017 11:05 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf; Believers in Politics-6.12.17-FINAL.PDF

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, June 05, 2017 9:19 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: RE: Cabinet Member Bible Study
Attachments: Ministry v Political-7.03.17.pdf

I apologize the weekly Bible Study is now attached.

Thanks,

—
Jessica Harrison

From: Harrison, Jessica (OS/IOS)
Sent: Monday, June 05, 2017 9:18 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (John.Twomey@HHS.GOV)
Subject: Cabinet Member Bible Study

Hi, all — just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

—
Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, June 05, 2017 9:18 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf

Hi, all — just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 615-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, April 03, 2017 6:37 PM
To: Harrison, Jessica (OS/IOS); joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: RE: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 610-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it. We have had a good amount of Cabinet Members show and I know they would love to see your boss there.

I have also attached the invitation.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison
Deputy Director of Scheduling
Secretary Tom Price, HHS

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, March 28, 2017 2:04 PM
To: Harrison, Jessica (OS/IOS); joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf

Good Afternoon—just a friendly reminder about the Cabinet Member Bible Study tomorrow morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 610-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know some of the Cabinet Members are familiar with it.

I have also attached the invitation.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--
Jessica Harrison
Deputy Director of Scheduling
Secretary Tom Price, HHS

Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 30, 2018 8:58 AM
To: joshua.venable@ed.gov; leed.simmons@ed.gov; sarah.delahunty@ed.gov
Cc: Sloan, Matthew - OSEC, Washington, DC; Carroll, Chad - OSEC, Washington, DC
Subject: Bible Study

Good Morning,

This week's Cabinet Member Bible Study will be tomorrow, January 31st at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. Please RSVP to this email and please send a list of all staff and security coming with your Principal. If your security needs a point of contact, Matt Sloan and Chad Carroll are copied here.

Please let me know if you have any questions.



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Newman, Jessica

From: Newman, Jessica
Sent: Wednesday, May 24, 2017 5:20 PM
To: Simmons, Lee (Dougie); Delahunty, Sarah
Subject: FW: Cabinet Member Bible Study

FYI! I'll text cassi

From: "Harrison, Jessica (OS/IOS)" <Jessica.Harrison@hhs.gov>
Date: Wednesday, May 24, 2017 at 12:30 PM
To: "Harrison, Jessica (OS/IOS)" <Jessica.Harrison@hhs.gov>
Cc: "Twomey, John K. (OS/IOS)" <John.Twomey@HHS.GOV>, "Pelekoudas, Kristina (HHS/IOS)" <Kristina.Pelekoudas@hhs.gov>, "Gartland, Molly (HHS/IOS)" <Molly.Gartland@hhs.gov>
Subject: Cabinet Member Bible Study

Good Afternoon,

Due to the Memorial Day weekend the weekly Bible study will be cancelled for Wednesday, May 31.

Please let me know if you have any questions.

Thank you,

--

Jessica Harrison

Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 30, 2018 8:58 AM
To: carrie.coxen@ed.gov; jessica.newman@ed.gov
Cc: Sloan, Matthew - OSEC, Washington, DC; Carroll, Chad - OSEC, Washington, DC
Subject: Bible Study

Good Morning,

This week's Cabinet Member Bible Study will be tomorrow, January 31st at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. Please RSVP to this email and please send a list of all staff and security coming with your Principal. If your security needs a point of contact, Matt Sloan and Chad Carroli are copied here.

Please let me know if you have any questions.



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 23, 2018 9:14 AM
To: carrie.coxen@ed.gov; jessica.newman@ed.gov
Cc: Sloan, Matthew - OSEC, Washington, DC; Carroll, Chad - OSEC, Washington, DC
Subject: Bible Study Tomorrow

Good Morning,

This week's Cabinet Member Bible Study will be tomorrow, January 24th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. Please RSVP to this email and please send a list of all staff and security coming with your Principal. If your security needs a point of contact, Matt Sloan and Chad Carroll are copied here.

Please let me know if you need additional information.



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 16, 2018 1:41 PM
To: jessica.newman@ed.gov
Cc: Sloan, Matthew - OSEC, Washington, DC
Subject: Bible Study Tomorrow

Good afternoon!

This week's Cabinet Member Bible Study will be tomorrow, January 17th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Matthew Sloan is copied here.

Please let me know if you need additional information.



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 09, 2018 11:55 AM
To: Jessica.Newman@ed.gov
Subject: UPDATED: BACK AT USDA : Location/Time Change: Bible Study, January 10
Importance: High

Hi Everyone,

I apologize for the last minute change- but Bible Study will actually be back at U.S. Department of Agriculture tomorrow from ~~7:00am-8:00am~~. Please let me know if your Member is still able to attend.

As a reminder, attendees may arrive to 1400 Jefferson Drive SW, which is the main entrance to the Whitten Building. Please also let me know if your security detail needs a contact and I can provide that.

Thank you again!



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Tuesday, December 05, 2017 2:55 PM
To: Hudson, Bethany - OSEC, Washington DC; jessica.newman@ed.gov;
joshua.venable@ed.gov
Cc: Baisly, Russell - OSEC, Washington, DC
Subject: Bible Study Tomorrow

Good afternoon!

This week's Cabinet Member Bible Study will be on Wednesday, December 6th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Russell Baisly is copied here.

Please let me know if you need additional information.

Thank y' all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Tuesday, December 12, 2017 3:14 PM
To: Hudson, Bethany - OSEC, Washington DC; jessica.newman@ed.gov;
joshua.venable@ed.gov
Cc: Long, Carl W. - OSEC, Washington, DC
Subject: Bible Study This Week

Good afternoon!

This week's Cabinet Member Bible Study will be on Wednesday, December 13th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. Please RSVP to this email and please send a list of all the staff and security coming with your Secretary. If your security needs a point of contact, Carl Long is copied here.

Please let me know if you need additional information.

Thank y'all!

Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
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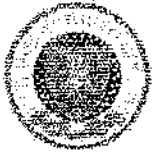
Hudson, Bethany - OSEC, Washington DC

From: Hudson, Bethany - OSEC, Washington DC
Sent: Monday, December 18, 2017 8:08 AM
To: Hudson, Bethany - OSEC, Washington DC; jessica.newman@ed.gov;
joshua.venable@ed.gov
Subject: Bible Study

Good morning!

There will be no Cabinet Bible Study this week. The next Bible Study will take place on Wednesday, January 10th. We look forward to seeing you then!

Thank you,
Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Wednesday, July 26, 2017 11:27 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (OS/IOS); (b)(6); BEATRIGW@ucia.gov; Eli.Miller@treasury.gov; Emma.K.Doyle@omb.eop.gov; EngEE@state.gov; Errical.Bryant@usdoj.gov; grovessa@state.gov; Newman, Jessica; Venable, Joshua; Kailey.M.Pickitt@omb.eop.gov; karenns@ucia.gov; Kevin.Sweeney@sd.mil; kirstjen.nielsen@hq.dhs.gov; lauren.sullivan@osec.usda.gov; Maddy Morris; Meghan.C.Patenaude@ovp.eop.gov; michael.britt@dot.gov; Michelle Hale; PeterlinMja@state.gov; Scott_Hommel@ios.doi.gov; Stan.Gerdes@hq.doe.gov; Victoria.J.Coressel@hud.gov; Viraj.Mirani@dni.gov; vivieca.wright@va.gov; wteramoto@doc.gov
Subject: No Bible Study in August

All—there will be no Cabinet Member Bible Study in the month of August.

We will reach back out towards September.

Thanks!

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, July 03, 2017 10:49 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: RE: Bible Study Notes

To confirm, the Bible Study is still not taking place this week- we just wanted to pass along the lesson.

Thanks,

—

Jessica Harrison

From: Harrison, Jessica (OS/IOS)
Sent: Monday, July 03, 2017 9:15 AM
To: Harrison, Jessica (OS/IOS)
Cc: Twomey, John K. (John.Twomey@HHS.GOV)
Subject: Bible Study Notes

All—

I have attached the Bible study lesson for this week. Please share with your boss.

Thank you,

—

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Thursday, June 29, 2017 11:39 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS)
Subject: Bible Study 7/5- CANCELLED

Hi all—

Next week's Bible Study is going to be cancelled due to numerous Cabinet Members out on travel.

We look forward to seeing you all on 7/12.

Thank you,

—

Jessica Harrison
Deputy Director of Scheduling
Secretary Tom Price, HHS

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Wednesday, May 24, 2017 12:31 PM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS); Pelekoudas, Kristina (HHS/IOS); Gartland, Molly (HHS/IOS)
Subject: Cabinet Member Bible Study

Good Afternoon,

Due to the Memorial Day weekend the weekly Bible study will be cancelled for Wednesday, May 31.

Please let me know if you have any questions.

Thank you,

--

Jessica Harrison

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Monday, May 22, 2017 9:07 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS); Pelekoudas, Kristina (HHS/IOS); Gartland, Molly (HHS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf; Anger-and-Office-2017.pdf

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 610-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study. Please note that this week Secretary Price is unable to attend and we ask that you please let your security detail know that ours will be out with the Secretary.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison
Deputy Director of Scheduling
Secretary Tom Price, HHS

Harrison, Jessica (OS/IOS)

From: Harrison, Jessica (OS/IOS)
Sent: Tuesday, May 16, 2017 10:14 AM
To: Harrison, Jessica (OS/IOS); jessica.newman@ed.gov; joshua.venable@ed.gov
Cc: Twomey, John K. (OS/IOS); Gartland, Molly (HHS/IOS); Pelekoudas, Kristina (HHS/IOS)
Subject: Cabinet Member Bible Study
Attachments: Cabinet Member Bible Study Invite.pdf; Unrepentant-05.15.17.pdf

Hi, all—just a friendly reminder about the Cabinet Member Bible Study Wednesday morning at 7:00-8:00am here at HHS-Hubert H Humphrey Building in room 610-F. We will have light refreshments and coffee.

It is hosted by Ralph and Danielle Drollinger with Capitol Ministries. They do a Bible Study on the House and Senate side as well. I know many are familiar with it.

I have attached the invitation as well as the Bible Study. Please note that this week Secretary Price is unable to attend and we ask that you please let your security detail know that ours will be out with the Secretary.

Please let me know if you need additional information and if your boss plans to attend. Also, if you are not the correct contact for scheduling purposes, please direct me to the person who is.

Thank you,

--

Jessica Harrison
Deputy Director of Scheduling
Secretary Tom Price, HHS

Newman, Jessica

From: Newman, Jessica
Sent: Tuesday, December 19, 2017 6:26 PM
To: Delahunty, Sarah
Subject: FW: Bible Study

From: Hudson, Bethany - OSEC, Washington DC [mailto: Bethany.Hudson@osec.usda.gov]
Sent: Monday, December 18, 2017 8:08 AM
To: Hudson, Bethany - OSEC, Washington DC
Subject: Bible Study

Good morning!
There will be no Cabinet Bible Study this week. The next Bible Study will take place on Wednesday, January 10th. We look forward to seeing you then!
Thank you,
Bethany



Bethany Hudson
Deputy Director of Scheduling & Protocol Officer
Office of the Secretary

United States Department of Agriculture
Office: 202-720-5949
Cell: 202-407-0106

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Sullivan, Lauren - OSEC, Washington, DC

From: Sullivan, Lauren - OSEC, Washington, DC
Sent: Tuesday, January 23, 2018 9:14 AM
To: joshua.venable@ed.gov; sarah.delahunty@ed.gov
Cc: Sloan, Matthew - OSEC, Washington, DC; Carroll, Chad - OSEC, Washington, DC
Subject: Bible Study Tomorrow

Good Morning,

This week's Cabinet Member Bible Study will be tomorrow, January 24th at the U.S. Department of Agriculture from 7:00am-8:00am in the Whitten Building at 1400 Jefferson Drive SW, Washington, D.C. 20250. Please RSVP to this email and please send a list of all staff and security coming with your Principal. If your security needs a point of contact, Matt Sloan and Chad Carroll are copied here.

Please let me know if you need additional information.



Lauren Sullivan
Director of Scheduling
Office of the Secretary

United States Department of Agriculture
Office: 202-720-1493

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Mayes, Edgar

From: Mayes, Edgar
Sent: Friday, May 19, 2017 7:05 AM
To: Delahunty, Sarah
Subject: RE: FOIA Request

Thanks again, Sarah!

Edgar

From: Delahunty, Sarah
Sent: Thursday, May 18, 2017 6:52 PM
To: Mayes, Edgar
Subject: Re: FOIA Request

Edgar-

I checked and she has nothing on that.

Thanks-
Sarah

Sent from my iPhone

On May 17, 2017, at 5:21 PM, Mayes, Edgar <Edgar.Mayes@ed.gov> wrote:

Hi Sarah ~

Would you mind checking the Secretary's e-mail account to see if she received any correspondence referring to a "Cabinet Member Bible Study," from March 1 through May 2nd?

Thank you,
Edgar



INSIDE

MINISTRY UPDATE

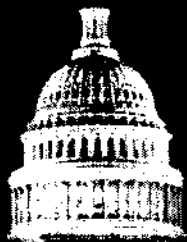
The Capitol Ministries App for Mobile Devices Now Available 2

VERSE OF THE WEEK

Luke 23:34 3

ABOUT

Capitol Ministries 8



Need I Forgive Someone Who is Unrepentant?



FORGIVENESS CAN BE A DIFFICULT discipline to practice, but it is an indispensable character quality that must be continually cultivated over a lifetime. To be unforgiving is to pander to the old nature which Scripture tells the believer he should lay aside; to be unforgiving is to feed the desires of the flesh. Staff workers, friends, and family find gracious, forgiving people attractive; so cultivating this quality will actually help you.

In today's out-of-control competitive, combative environment of public elections, it is almost guaranteed that many false things will be said about you — and it is all too easy to end-up carrying baggage as a result. I, too, struggle with false things that have been said about me in the past; we all desire to be liked, we all desire to protect

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- Mike Pappas, O.P. 17
- Bob Carson, HUD 17
- John DeLoe, I.H.F. 17
- Nancy Priddy, C.M.D. 17
- Rick Perry, D.H. 17
- Mike Bongos, C.H. 17
- Tom Pate, H.H. 17
- Scott Pruitt, I.P. 17
- Jeff Sessions, H. 17
- Bill Cassidy, S. 17
- Steve Daines, S. 17
- John Lewis, S. 17
- James Lankford, S. 17
- David Perdue, S. 17
- Mike Roscoe, S. 17
- Tim Scott, S. 17
- John Hironaka, S. 17
- Robert Akers, H. 17
- Rick Allen, H. 17
- Don Bacon, H. 17
- Marsha Blackburn, H. 17
- Jim Bridenstine, H. 17
- Ted Budd, H. 17
- John Curtis, H. 17
- Michael Conaway, H. 17
- Kristen Cornejo, H. 17
- Rick Crawford, H. 17
- Jeff DeHaven, H. 17
- John Duncan, H. 17
- Blake Eversol, H. 17
- Bill Flores, H. 17
- Frank Graves, H. 17
- Tom Lubman, H. 17
- Tom Graves, H. 17
- Glenn Groffman, H. 17

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*

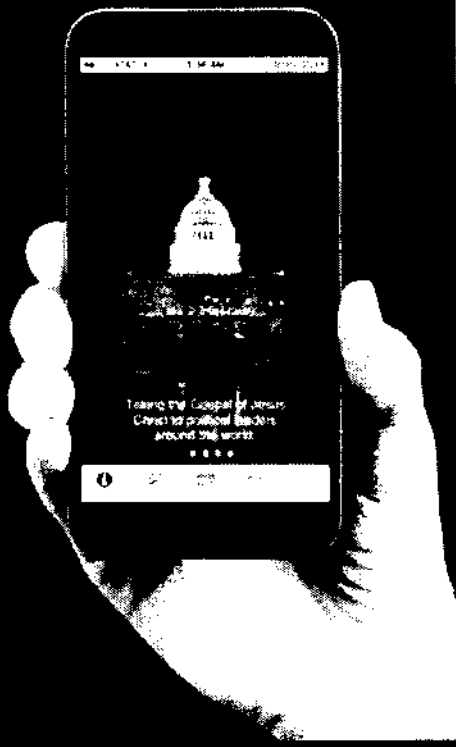
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*

HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served*



MINISTRY UPDATE

The Capitol Ministries App for Mobile Devices Now Available



CAPITOL MINISTRIES' NEW APPLICATION for mobile devices is available at the App Store to immediately link Public Servants and our Partners to all the features that our Website offers.

"We want to make our resources available to as many people as possible in as many ways as possible," says Ralph Drollinger, President and CEO of Capitol Ministries.

"With this new App, mobile device users from around the world will have immediately access to ministry news and Bible studies."

"They will be able to chart the progress of new ministry plantings in the U.S. and foreign nations, and even order the free book, *Rebuilding America*, among many, many other things."

Continued on page 3

Need I Forgive Someone Who is Unrepentant?

Continued from page 1

our reputation, but yet we live in a fallen world where jealousy and envy exist. And now with the advent of the internet, another person can actually buy your name and turn it into a website and post whatever they want about you! How do you handle such things?

One politician actually preached the opposite of forgiveness: "Don't get mad; get even." But failing to forgive is like storing rotten garbage: it begins to stink up your whole wheelhouse! Not only is it hard for others to hang out with someone who continually reeks of vitriol, but fostering and cultivating a desire for revenge will cloud one's relationship with God.

Accordingly, let's examine what the Scriptures teach about this essential biblical quality — and especially whether we need to forgive someone who is unrepentant.

Ralph Drollinger

I. INTRODUCTION

IT WILL BE CONFUSING TO SORT through the following scriptural passages that speak to forgiveness without first understanding and clarifying the difference between a position-in-Christ passage and a practice-in-Christ passage. Context indicates which of these two a particular Bible writer has in mind. What I mean by a *positional* truth in the context of this study is this: the believer is forever *positionally* justified before God when by faith he or she places their trust in Christ and His finished work on the Cross on their behalf. The permanency of Christ's forgiveness is always assured. The believer is said to be "sealed" in Him, and nothing *will be able to separate us from the love of God* (cf. Eph. 1:13 and Rom. 8:38-39). Accordingly, *positionally* before God, one is forever forgiven who has placed his trust in Christ.

But in addition to *positional* truth, the author of Scripture, God Himself, speaks of *practice* truths. For example, in the Book of Ephesians, the first three chapters are all about *positional* truths such as the one above. Then, at the beginning of chapter 4,

the Apostle Paul segues into speaking about *practice* truths: what the implications are in the life of the believer given the *positional* truths previously spoken about.

To the subject of this Bible study, the point is this: Should not those who are *positionally* forgiven and sealed in Christ *practice* forgiveness with others? Bottom line, to forgive others is to be Christlike! To do otherwise, is a disconnect between one's beliefs and one's actions. If I have been *positionally* forgiven by God, should I not *practice* forgiving others? This is a simple, but profound point to make at the front end of such a study. In summary of the introduction, the word *forgiveness* is used in both a *positional* and *practical* sense throughout the Bible. This distinction will greatly aid our understanding of what follows.

II. THE MANDATE TO FORGIVE

A. THE EXAMPLE OF THE LIFE OF JESUS CHRIST

The crucifixion of Christ on the cross was an unmatched illustration of ultimate injustice: the world will never see a greater



contradiction between the life Jesus lived and the gruesome penalty He received. Accordingly, Jesus set a profound example for us relative to His gracious response to His own flagrant mistreatment. Notice in this regard what is recorded in Luke 23:34:

But Jesus was saying, "Father forgive them, for they do not know what they are doing."

Jesus uttered these words in the midst of being laughed at and mocked! Such a response shows not only His divine grace and enablement, but His boundless compassion and characteristic forgiveness. The point is this:

CHRIST IS OUR ROLE MODEL FOR A FORGIVING SPIRIT, NO MATTER WHAT INJUSTICE WE MAY HAVE SUFFERED

To be Christ-like is to respond to injustice with personal concern toward the perpetrator. It is to *"love your enemies"* it is to *regard one another as more important than yourselves* (Mt. 5:44; Phil. 2:3). Only the indwelling Holy Spirit can enable and achieve such uncharacteristic, counter-intuitive personal responses! Each of us is still in possession of a sin nature that desires to feed on revenge. Herein is the ultimate, divine, and powerfully profound example of what it means to be ultimately forgiving.

B. FURTHER ELABORATION FROM THE LIFE OF JESUS

In Mark 11:25 Jesus elaborates on the mandate to forgive. The truth of this passage is easy to see: If a believer fails to possess a forgiving spirit toward others, it will adversely affect his relationship with God.

"Whenever you stand praying, forgive if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions."

This passage is not suggesting that the be-

liever's position in Christ is in jeopardy for failing to forgive another person. Rather, what this passage is teaching is this:

IN YOUR DAY-TO-DAY LIFE, CLINGING TO CONTENTION WILL CLOUD YOUR COMMUNION WITH CHRIST

Jesus is saying that the benefit of forgiving someone is not only a restored relationship with that person, but continued closeness to God. In a similar passage related to practice (versus position) 1 John 1:9 states, *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* This passage too, in its context, is related to the day-to-day living of the believer; it is not suggesting that one's failure to confess his sins after being saved will lead to his loss of salvation. Rather it is teaching us that it affects our communion with Christ. Both Mark 11:25 and 1 John 1:9 are expressing the same realities related to the ongoing daily walk, or practice of the believer. Both forgiving others and confessing our sins after being saved will affect our relationship both with God and our fellow man. Such is an important elaboration regarding God's mandate to be a forgiving individual. (If either of these aforementioned passages were to be interpreted to mean that one could lose his salvation, it would contradict the clear pronouncements of Ephesians 1:13 and Romans 8:38-39.)

C. YOUR ABILITY AND POWER TO FORGIVE

Rather than continuing to harbor resentment and seeking "a pound of flesh" or personal revenge, notice the intent of Jesus' interaction with Peter in Matthew 18:21-22:

Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him: Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven."

VERSE OF THE WEEK

Luke 23:34

But Jesus was saying, "Father forgive them, for they do not know what they are doing."

Jesus uttered these words in the midst of being laughed at and mocked! Such a response shows not only His divine grace and enablement, but His boundless compassion and characteristic forgiveness. Christ is our role model for a forgiving spirit.

Continued from page 2

The App is currently available for iOS; an Android version and a windows mobile version will be released shortly.

With the App on your mobile device visitors to www.capmin.org may search by topic the Bible verses Drollinger teaches every day to U.S. Senators and Representatives in the Capitol Hill in Washington, D.C.

Print versions of the Bible studies are available in English, Russian, French, and Spanish. They may be read online or downloaded.

Visitors may also hear the Bible studies being read to them by accessing the audio feature, or they may download audio files.

Continued on page 5



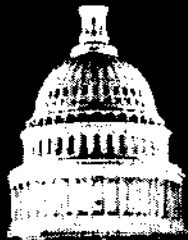
Samuel Huntington



"It becomes a people publicly to acknowledge the over-ruling hand of Divine Providence and their dependence upon the Supreme Being as their Creator and Merciful Preserver . . . and with becoming humility and sincere repentance to supplicate the pardon that we may obtain forgiveness through the merits and mediation of our Lord and Savior Jesus Christ."

— Samuel Huntington, signer of the Declaration of Independence, President of Congress, judge, Governor of Connecticut.

Samuel Huntington, *A Proclamation for a Day of Fasting, Prayer and Humiliation*, March 9, 1791.



Need I Forgive Someone Who is Unrepentant?

A. BY THE USE OF GOVERNMENT

In considering the answer to *Need I Forgive Someone Who is Unrepentant?* let us turn our attention to better understanding God's purposes and reasons for why He instituted Civil Government. But note first Romans 12:18 and 19:

If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

The first sentence of this Pauline passage underscores the same idea developed in the first point: Believers are to be characteristically forgiving *in a personal sense*. But notice the second portion of this passage. Likened to Jesus in Matthew 18:21-22 (mentioned in the first part of this Bible study), Paul here in Romans 12 does not eliminate the possibility of vengeance (i.e. justification relative to a wrong committed). In fact he specifies how it is to be accomplished:

GOD IS TO DO THE AVENGING — NOT THE INDIVIDUAL WHO WAS VIOLATED

How does God achieve His vengeance? Notice several verses later in the context of this passage, Romans 13:4 (keep in mind that the chapter divisions in the Bible are not inspired, they were added by man years later and therefore do not necessarily indicate a different subject or thought). Paul states here that the Institution of Government is [God's] *avenger who brings wrath on the one who practices evil*. Something huge is being added here relative to our understanding of forgiveness:

Yes, the believer is mandated to be forever characteristically forgiving and to not seek after his or her own personal vindication of any wrong suffered. Such, rather, is the duty of Civil Government. It is in this stream of

It's easy to see what Peter was angling for here: he wanted to know at what point he could retaliate. Jesus responds by revealing the nature and an attribute of God Himself, underscoring the godly principle and indispensable character quality of ongoing, attitudinal personal forgiveness. Believers, via the indwelling and empowering Holy Spirit are already in possession of an unending Spirit of graciousness and the ability to personally forgive others! When you came to Christ, the gracious Holy Spirit took up residency in your heart; and He is called *the Helper* (cf. John 14:16; 16:7). Are you living in accordance with your position in Christ? When you retaliate, are you not quenching the Holy Spirit's very nature that He wants to exude through you as His ambassador? It is therefore theologically incongruous for any believer to posture "I am not a very forgiving person." Oh yes you are! It's just that you are not choosing to live according to your new nature in Christ. Instead, you are choosing to pander to your old fleshly nature that wants to be fed in and by your disobedience to God's truths.

III. THE MECHANISMS TO ACHIEVE JUSTICE

The first point in this study makes it clear that believers should model Christ's attribute of forgiveness. The believer is mandated, commanded to personally forgive others.

However, the question most believers wrestle with is this: Do I need to forgive someone who is not repentant? That too is the question Peter was getting at in the above passage. Certainly Jesus' answer mandated unending personal forgiveness, but therein He does not address one's liberty to seek institutional justice (if need be) as is revealed elsewhere in Scripture (cf. Romans 13:4). While Scripture leaves no room for personal retaliation, it does give license to and for seeking institutional justice. What follows will help clarify this distinction.

thought that God says *"I will repay."* How does God Himself repay? Via His use of His ordained personal surrogate: Civil Government. One can count on God's promise to do that — that is, if the offended party is willing to put the matter into His hands and be patient. Here then is a balancing principle relative to personal forgiveness:

**GOD INTENDS FOR INDIVIDUALS
TO FORGIVE INJUSTICES
BUT IF NEED BE
TO ADJUDICATE THEM VIA
CIVIL GOVERNMENT**

As a Public Servant you are well aware of your responsibility to maintain one of the major God-mandated responsibilities of Government: to be about providing "justice for all" in a fallen world (as the American pledge of allegiance aptly states). Civil Government is to be manifestly representational of God's attribute of justice. In that God is both characteristically forgiving and characteristically just at the same time, He therefore expects the same from His institution and those who manage it! Herein then, the Book of Romans not only provides great doctrine, but beautiful, practical theology, instructing an injured individual how to achieve both personal forgiveness and institutional justice — all within several verses of one another (12:18 to 13:4)!

To teach that believers should forgive and forget and to not seek justice is to teach a half truth from Scripture. And, such serves to discount God's purpose for Civil Government which is to manifest His attribute of justice (cf. 1 Peter 2:13-14; Romans 13:1-5).

**B. BY THE ATTITUDE OF AN
INDIVIDUAL**

This God-given blueprint for dealing with someone who has in some way harmed another is further elaborated on in Romans 12:20:

"But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for

in so doing you will heap burning coals on his head."

Paul is most likely referring to an ancient Egyptian custom wherein those who desired to display their contrition in public would carry a pan of burning coals atop their head, outwardly representing the pain of their guilt and shame. Studying this passage reveals a second form of recompense for wrong: In addition to a harmed party appealing to civil governing authorities in order to obtain justice, this passage teaches, that one's enactment of personal forgiveness not only benefits the forgiver, but additionally serves to shame the offender.

In the above passage of Romans 12:20, Paul is quoting this idea of heaping shame and guilt on someone via enacting public forgiveness from Proverbs 25:21-22. There in the book of Proverbs, King Solomon explicitly states similarly the same principle to his son Rehoboam as Paul is expressing to the believers in the Church at Rome. But in that passage the King states something outwardly that in Romans Paul only implies:

And the Lord will reward you.

This underscores God's means of achieving repentance and reconciliation in and with another via the use of shaming in public. Solomon says that ***the Lord will reward*** those who invoke shame on an offender in this way. But keep in mind that the way one keys shame on another and obtains God's favor is via his personal choice to forgive the offender! Here then are two great incentives you should mentally incorporate as you battle against your old sin nature that so wants to harbor hurt and revel in retaliation.

**C. COMBINING BOTH
MECHANISMS**

In Matthew 18:23-33 Jesus tells a parable (known as The Parable of the King) that serves to illustrate the tension between using the tools of personal forgiveness and the subsequent, if necessary, deployment of

Continued from page 3

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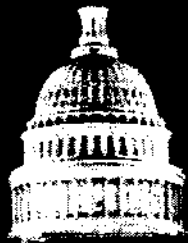
John Hancock



"... that with true contrition of heart we may confess our sins, resolve to forsake them, and implore the Divine forgiveness, through the merits and mediation of Jesus Christ, our Savior. . . . And finally to overrule all the commotions in the world to the spreading the true religion of our Lord Jesus Christ in its purity and power among all the people of the earth."

— John Hancock, signer of the Declaration of Independence; President of Congress; Revolutionary General; Governor of Massachusetts.

John Hancock, *Proclamation for Day of Public Fasting, Humiliation and Prayer*, March 4, 1793.



Need I Forgive Someone Who is Unrepentant?

institutional authority in order to achieve justice with an unrepentant party. In this parable a King forgives a servant who had wronged him and owed him much; but the forgiven servant did not similarly forgive a fellow servant who had wronged him and owed him much. A pertinent portion of the parable follows:

"... But that [forgiven] slave went out and found one of his fellow slaves who owed him a hundred denarii and he seized him and began to choke him, saying, 'Pay back what you owe'.... Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' And his Lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. My heavenly Father will also do that same to you, if each of you does not forgive his brother from your heart."

The big idea of this parable is that if God has forgiven you (positional truth), you should be willing to forgive others (practicing truth). But it also serves to better understand the other point under study: the King possessed both a forgiving attitude (in the first part of the parable) and (in the later part of the parable) a willingness to utilize institutional authority if necessary in order to achieve justice.

The King's forgiving spirit is underscored by verse 32: *"I forgave you all that debt because you pleaded with me."* The inference is that the King initially perceived (incorrectly) the slave to be contrite over his sin, and seeking reconciliation, so he forgave him. But in reality the slave turned out to be everything but! At the outset had the King known the slave's heart to be hard and recalcitrant relative to the wrongs he had committed (he was of such poor character that he was actually choking the fellow slave) he would have probably done sooner what he ended-up doing later. In

reality the slave proved to be a deceitful and brutal individual.

Once the slave's devious, manipulative and hurtful ways were established, the King employed institutional means to bring about justice (cf. v. 34). The forgiving King did not shirk from employing legal means to achieve reconciliation. The same wisdom and acumen should characterize every mature believer – and serve to inform him regarding how to properly deal with unrepentant individuals. Among other lessons, Jesus is teaching via this parable that:

THERE IS A TENSION BETWEEN BEING PERSONALLY FORGIVING AND YET LEGALLY EMPLOYING

The Parable of the King is both descriptive and illustrative of these tandem-and-in-tension truths taught in Scripture. On the one hand is the instruction of Ephesians 4:32 and on the other hand, Romans 13:4:

Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

But if you do what is evil be afraid; for [Civil Government] does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

Every believer is to be characterized by *kindness and tender-heartedness*; these attitudes are synonymous with a forgiving spirit (cf. Col. 3:12-13). But at the same time the believer understands that "Government does not bear the sword for no reason" (my paraphrase). There is a reason God ordained Civil Government: it is to manifest God's justice (albeit not perfectly) in a fallen world. Unfortunately, there are some who "spiritualize" away this God-given purpose for Civil Government, believing that God would have them only forgive and try to forget – versus using His ordained means, institutional authority, in order to also achieve justice. Don't set

tle for less than what God has provided in terms of remedying a wrong.

PASSIVITY IS NOT TO BE EQUATED WITH A HIGHER LEVEL OF SPIRITUALITY NO MORE SO THAN FORGIVENESS SHOULD ECLIPSE JUSTICE

Sometimes passivity and forgiveness are spiritualized concealments for the lack of courage to fight for justice.

D. BY THE USE OF A GODLY ARBITRATOR

In 1 Corinthians 6:1-8 Paul identifies another additional means to seek justice, specifically as it relates to believers who disagree over smaller matters of a civil (versus criminal) nature, i.e., believers should always attempt to solve their minor differences (cf. vs. 2) without Civil Government/secular courts.

E. SUMMARY REGARDING THE MECHANISMS TO ACHIEVE JUSTICE

Does God expect you to forgive someone who is unrepentant? Yes. One should not hold internal grudges — even if the offending party has not attempted to apologize or make things right; internally we must let things go, no matter what the attitude or response of an offender is. As stated in the first point the believer is to be characterized by unending personal forgiveness; he or she is mandated to forgive. But on the other hand, one's forgiveness does not propitiate for another's injustice. And for that matter, God has given a mechanism He has called into existence in a fallen world, and empowered. He calls it Civil Government and He intends for it to adjudicate and recompense wrongful actions.

THERE NEED ALWAYS BE REQUISITE SATISFACTION OF VIOLATED JUSTICE

On the cross Christ forgave and simultaneously satisfied our violation of His standards, justifying the believer's standing, his vertical relationship with God. But in the horizontal world of personal relationships, well, that often takes two steps to accomplish: personal forgiveness and then payment later. Accordingly, one need personally forgive while wisely seeking measured remedies for injustice. Likened to Christ's work on the Cross, the achievement in a horizontal sense, of personal forgiveness and justification both serve to manifest God's character and attributes in our world. While some offending parties need not the voice of institutional authority in order to gain the sensitivity of fighting a wrong, others do. In fact, Jesus spoke to this in Matthew 5:25:

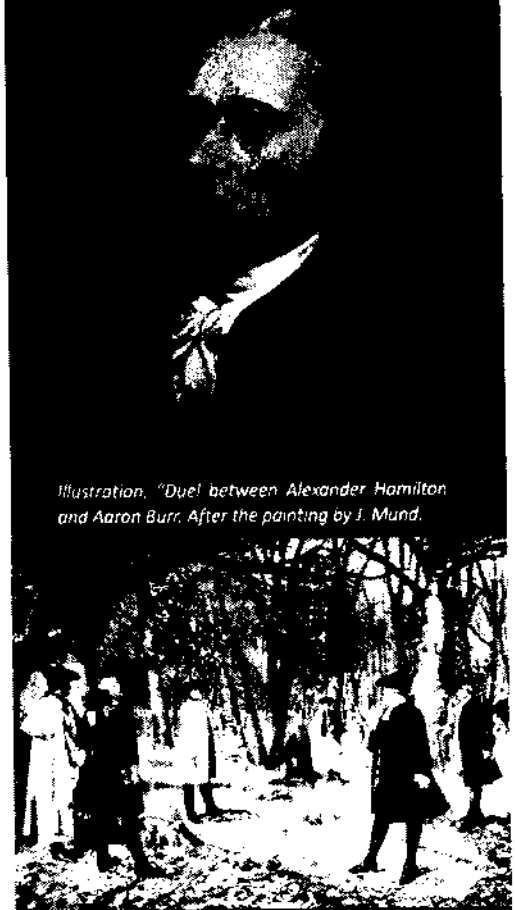
"Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. Truly I say to you, you will not come out for there until you have paid up the last cent."

The mere threat of one's use of institutional authority in order to seek justice often serves to bring about reconciliation apart from Civil Government involvement. God desires that wrongdoers fear the authority of Civil Government (so as a Public Servant, make sure that they do!) and what it can do to them if they practice or refuse to reconcile a wrongdoing. It goes without saying that a strong judicial system enacted and maintained by civil governing authorities is an irreplaceable component to achieving both justice and orderly conduct in a fallen world.

IV. THE MEANS OF FORGIVENESS

One of God's attributes is that He loves even His enemies. This universal love is displayed in His indiscriminate blessing bestowed on all of mankind. Theologically, this is referred to as common grace. It then follows that for believers to reflect more

Alexander Hamilton



Illustration, "Duel between Alexander Hamilton and Aaron Burr. After the painting by J. Mund."

In the 24-hours that he lived after his duel with Aaron Burr, Alexander Hamilton called for two ministers, the Rev. J. M. Mason and the Rev. Benjamin Moore, to pray with him and administer Communion to him. Each minister reported what transpired. The Rev. Mason quoted Hamilton as saying:

"With the utmost of my heart, I can answer those who are affirmative — I have no ill will against Burr. I met him with a full heart, and did him no harm — I forgive all that happened."

— Alexander Hamilton, Revolutionary General, Signer of the Constitution; author of the Federalist Papers; Secretary of the Treasury

John M. Mason, A Collection of the Facts and Documents Relative to the Death of Major General Alexander Hamilton (New York: Hopkins and Seymour, 1804), pp. 48-50.



Need I Forgive Someone Who is Unrepentant?

and more the attributes of God in a fallen world, we must also love our enemies. Notice this discipline evident by the command in Matthew 5:44:

"But I say to you, love your enemies and pray for those who persecute you."

Joseph undoubtedly displayed this discipline as recorded in Genesis 45:5-11 wherein he welcomes back his betraying brothers. Both Matthew and Genesis illustrate the need for huge spiritual maturity and the need for the believer to continue to grow in forgiveness — which is a rigorous discipline he must choose in order to become more Christlike in a fallen world.

V. CONCLUSION

What motivates and enables the believer's growth in forgiveness is this: The believer possesses an internal sense of having been blessed by God (cf. Prov. 25:21-22) if for no reason other than knowing they have been called by God and set apart by Him to achieve His holy purposes in a fallen world. Let the security and profundity of this calling endow you with the internal fortitude to respond in Christ-likeness in the face of injustice. It is your position in Christ that provides you with the means to forgive and seek reconciliation with even your worst enemies. Whom might the Holy Spirit desire for you to forgive and seek justice with? or:

- Gregg Hays, H. Va.
 - George Hession, H. Va.
 - Bill Hocking, H. Md.
 - Randy Hotzger, H. Va.
 - Bill Johnson, H. Va.
 - Jon Jordan, H. Va.
 - Steve King, H. Va.
 - Doug Lamborn, H. Va.
 - Mark McClellan, H. Va.
 - Gary Palmer, H. Va.
 - Steve Pearce, H. Va.
 - Robert Pittenger, H. Va.
 - Bill Poser, H. Va.
 - Cathy McManus Rodgers, H. Va.
 - David Roemer, H. Va.
 - Andre Scott, H. Va.
 - Lamar Smith, H. Va.
 - Glenn Thompson, H. Va.
 - Scott Tipton, H. Va.
 - Tom Willberg, H. Md.
 - Laura Wilcox, H. Va.
 - Randy Wilcox, H. Va.
 - Daniel Webster, H. Va.
 - Roger Williams, H. Va.
 - Jim Wilson, H. Va.
 - Rob Wittman, H. Va.
 - Steve Womack, H. Va.
 - Bob Workman, H. Va.
 - Pat Ybar, H. Va.
 - Max Faltus, H. Va.
 - Tim Griffin, H. Va.
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INSIDE

ENDORSEMENT

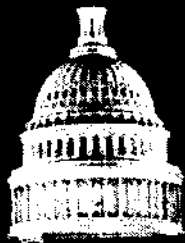
Dale Walker 2
Ministry Leader, New York State

VERSE OF THE WEEK

James 1:19-20 3

ABOUT

Capitol Ministries 8



Anger and Office



THIS WEEK WE WILL EXAMINE all that the Bible book of Proverbs has to say about *anger*.

If you struggle with this sin, and who doesn't, or you hang with those who do, then this study is for you.

Make plans to attend your respective Bible study in the Capital this week. Note the Cabinet, Senate and House Member Bible study times are listed on the footer, below.

And before I forget, if you've never been to a Bible study don't fear. I will not call on you or embarrass you... just come and observe and be with others you will know.

Read on, my friend.

Ralph Drollinger

- Mike Pompeo, U.S. Sec. of State
- Rep. Carson, H. D. 13
- Rep. DeLoach, D.D. 11
- Sen. Perdue, S.D. 1
- Rep. Perry, D.D. 10
- Mike Pompeo, U.S. Sec. of State
- Rep. Price, H.H.S. 1
- Sen. Pruitt, U.S. Sen.
- Jeff Sessions, H.S. 1
- Rep. Cassidy, S. 1
- Sen. Dan Claitor, S. 1
- John F. Evans, S. 1
- James J. Heckman, S. 1
- Daniel Patrick, S. 1
- Mike Rounds, S. 1
- Tim Scott, S. 1
- John Thune, S. 1
- Robert A. Wittman, H. 1
- Rep. Blunt, H. 1
- Dr. Baccus, H. 1
- Maria Blackburn, H. 1
- Jon Brodeur, H. 1
- Ed Budd, H. 1
- John Carter, H. 1
- Michael Conaway, H. 1
- Kevin Costner, H. 1
- Rep. Crandall, H. 1
- Jeff DeHaven, H. 1
- John Dingens, H. 1
- Blaine Lenoir, H. 1
- Rep. Daines, H. 1
- Tom Emmer, H. 1
- Tom Gearty, H. 1
- Gil Scott, H. 1

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



■ ENDORSEMENT

Dale Walker



Dale Walker

“CAPITOL MINISTRIES is the most exciting ministry I’ve ever been involved in and I’ve been a pastor for 35 years. God seems to be so much behind this ministry that I only have to wish for something to happen and it happens. I was praying that I would meet a certain Public Servant. The next day the elevator door opened and he walked out and I was able to introduce myself to him. I tell my prayer team all the time, the success we are seeing is because they are praying. I never knew it would be like this. I find myself in the most unusual circumstances and the next thing you know wonderful things are happening.”

— Dale Walker, Ministry Leader to the New York State Legislature

Pastor Walker had no contacts in the New York Capitol, yet in less than two years as Ministry Leader, he has met 13 Legislators to the Lord. He is in the process of discipling them. Capitol Ministries and the New Yorker’s Family Foundation partner together to support Pastor Walker’s ministry.



Anger and Office

I. INTRODUCTION

I HAVE CHOSEN TO OUTLINE the study by first looking at the five roots of *anger*. Most of the time our *anger* stems from some sort of selfish sin, save righteous indignation. After inspecting the different kinds of tempers spoken of in the book, we will see what Proverbs says about how to tick someone off (in case you are deficient in this skill) — followed by what it says about avoiding the same. The remaining instruction in my outline, from the book of Proverbs, has to do with living opposite of *anger*...in peace.

II. HEBREW WORDS DEFINING ANGER

The OT Hebrew root words that appear in the following numerous Proverbs are as follows. All are translated into the English word *anger*:

- A. *Aph*: literally, “a nostril, nose, face” referring to the facial expressions relating to someone who is *angry*.
- B. *Abar*: this means “to be arrogant, to become *angry*.”
- C. *Chemah*: “heat, rage.”
- D. *Ebrab*: “overflow, arrogance, fury.”
- E. *Kaas*: “vexation.”

One can easily see the connection, the similarity of authorial intent in the use of each of these different words.

III. GREEK WORDS DEFINING ANGER

In the NT, the following Greek words are translated into the English word *anger*:

- A. *Orgizo*: this Greek word means “to make *angry*.” It is the most commonly used word in the NT for *anger*. For instance, it appears in Galatians 5:20 in relation to the fruits of the flesh — those characteristics of the unregenerate that are at enmity with Christ. They are: *idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions*, etc. One famous word commentary defines *orgizo* as, “jealousies, which when smoldering in the heart break out in wrath.”

B. Ephesians 4:31 uses the same root, *orge*, when it commands those who have placed their trust in Jesus Christ for salvation to, *Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.*

C. Colossians 3:8 uses the same word when it states, *But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.* As you can see by these passages, *anger* is not a root available to believers in the Capital (or anywhere else for that matter) for any reason or purposes save righteous indignation as we will see later.

D. James 1:19 states the same word when it commands, *This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger. Why? For the anger of man does not achieve the righteousness of God (1:20).* All citations here in Roman numeral III refer to the same Greek word, *orge*.

E. Ephesians 6:4 contains a heightened form of the same root: *paorgizo*, when it commands, *Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.* The Greek word here is negated, meaning “*not to provoke to anger*.” This is a contrasting statement: By *disciplining* your child you are *not provoking* him to anger. More about that here is in order:

A Word About Spanking Children

In order to properly parent and raise a child there is a necessity to spank. Solomon made sure Rehoboam would lead with such wisdom in his civil governance — instructing him, as the future King of Israel, not to prohibit God’s institution of the Family from carrying out its responsibilities in this regard (lest Rehoboam end up governing a police state). He states in Proverbs 29:15, *The rod and reproof give wisdom, but a child who gets his own way brings shame to his mother.* In other words, to avoid spanking a child when he

rebels, displaying willful disobedience, communicates to the child that he can get away with what he knows in his heart to be wrong; as a result, he gets spoiled. In Proverbs 23:13 & 14 King Solomon also says to the future governmental leader, *Do not hold back discipline from the child, although you strike him with the rod he will not die. You shall strike him with the rod and rescue his soul from Sheol.* For any Public Servant to think otherwise is to overlook the reality of the Adamic curse present in every child and the sin-laden nature present in all mankind. A child who knows not his boundaries quickly and assuredly becomes unhappy and *angry*: to not discipline a child as a parent, Ephesians states, that in essence the parent is *provoking your children to anger*. He rebels in search of the security of those boundaries. Accordingly, a failure to spank creates a child depicted by much of what follows in this study.

E. In addition, in the NT, *thumos* often appears, indicating a more agitated condition of feelings...an outburst of wrath from inward indignation. Whereas *orge* suggests a more settled or abiding condition of the mind, frequently with a view toward taking revenge, it is less sudden in its rise and more lasting in its nature. *Thumos* relates (as we will see in what follows) to being quick tempered.

IF YOU OR SOMEONE YOU KNOW HAS AN ANGER PROBLEM, THE WAY TO WIN OVER IT IS TO FIRST UNDERSTAND ITS ROOTS — AND DEAL WITH THE ROOT CAUSE.

Having briefly overviewed five OT and four NT words related to *anger*, what follows are the five roots of *anger* from Proverbs.

IV. EXAMINING THE FIVE ROOTS OF ANGER

A. FROM JEALOUSY AND ENVY

The Hebrew word *qinah* meaning "ardor, envy, rivalry, zeal" is the word translated

as *jealousy* in the New American Standard Bible. Some commentators attempt to define *jealousy* and *envy* as different, but twin sisters: *jealousy* being the attempt to guard what you are fearful another person might take and *envy* being the desire to have what another person possesses. These are fine distinctions of the same genre of sin, but it is not as clear a distinction relative to the Hebrew words used in the book of Proverbs. *Jealousy* stems from a zeal to want what another person has which turns into *anger* when the expectations go unfulfilled.

6:34 *For jealousy enrages a man, and he will not spare in the day of vengeance.*

27:4 *Wrath is fierce and anger is a flood, but who can stand before jealousy?*

The commentator Bridges, in the book of Proverbs states, "envy is an implacable passion with native principle" (p. 503), "it has a fearful train of evils." "Reason [becomes] the oil to fan the flame [of this sin] rather than the water to quench it." "Enmity invaderth their spirits and settleth itself." Summarily, *jealousy* becomes a most uncontrollable sin, he it motivated by a fear of loss or a desire to have. It is often the underlying motive for *angry* behavior.

B. FROM HATRED

10:12 *Hatred stirs up strife, but love covers all transgressions.*

The Hebrew word for *hatred* is *suah* meaning "malicious and unjustifiable feelings toward others." M&W defines *hatred* as, "prejudicial hostility." Whereas *jealousy* and *envy* stem from the fear of loss and the desire of wantonness, *hatred* stems from a selfish-based belief that you are better than someone else. The sin is based in a Darwinian ideology: a base belief that some are more fit than others; in essence then, rank pride is the seedbed of *hatred*. This epistemology is trumped by Scripture however, which states that all human beings (and only human beings) are created in God's image. One's theology then, will ultimately determine the existence or else expungement of feelings of *hatred*. And *hatred* is a root of *anger*.



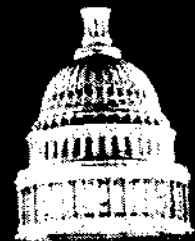
VERSE OF THE WEEK

James 1:19-20

...be quick to hear, slow to speak and slow to anger; for the anger of man does not achieve the righteousness of God.

Anger

Being slow to anger is akin to using anger in a righteous response to evil. It has its place and is a mark of true wisdom.





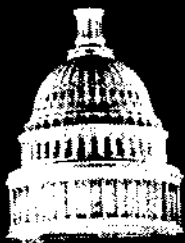
Benjamin Franklin



"Take this remark from Richard poor and lame, Whatever is begun in anger ends in shame."

— Benjamin Franklin, signer of the Declaration of Independence, diplomat, printer, scientist, signer of the Constitution, Governor of Pennsylvania

The Poor Richard's Almanack, written by Benjamin Franklin from 1732-1758 under the pseudonym of "Poor Richard" or "Richard Saunders."



Anger and Office

C. FROM INSOLENCE

13:10 *Through insolence comes nothing but strife, but wisdom is with those who receive counsel.*

The Hebrew word for *insolence* is *Zadon*, meaning "presumptuousness, arrogance and pride." M&W defines this word (that is not used much today, but is a good addition to your vocabulary) as "haughty and contemptuous or brutal in behavior or language: **OVERBEARING**." I like M&W's second listed definition as it applies to the Capital Community: "lacking usual or proper respect for rank or position: presumptuously disrespectful or familiar toward equals or superiors." Show me a climber in the Capital and I will show you an *insolent* person who is easily *angered* when his path to the top is in anyway thwarted. To be overly ambitious for advancement is to set oneself up for strife and *anger*. Oh how I have personally seen this play out in too many short careers here on the Hill.

D. FROM ARROGANCE

28:25 *An arrogant man stirs up strife, but he who trusts in the LORD will prosper.*

This is the kind of Proverb where the second stanza informs the meaning of the first. Akin to C, the arrogant "climber" will go to any length to immediately prosper — not really believing that advancement comes from the Lord.

DO NOT FUEL YOUR
CAREER WITH ARROGANCE,
SELFISHNESS OR AMBITION.
MOST OFTEN IT LEADS TO AN
EXPLOSION.

Psalms 145:14 states, *The LORD... raises up all who are bowed down.*

E. FROM FOOLISHNESS

29:9 *When a wise man has a controversy with a foolish man, the foolish man either rages or laughs, and there is no rest.*

No agreement can be made with a *fool*. *Fools* scart their reasoning with their own mind —

thinking it is the final and highest authority.

29:11 *A fool always loses his temper, but a wise man holds it back.*

You can expect when you disagree with the mind of a *fool* — one who thinks his or her mind is infallible — that it will produce *anger*. Why? Because you are challenging a pride-filled core and we have seen (D,) pride is the seedbed of *anger*.

In summary, these are the five roots of outward *anger*. Rather than take a Band-Aid approach, one must perform surgery on the root cause(s) of his *anger* in order to cure it. Only then will healing and victory occur.

V. EXAMINING THREE KINDS OF TEMPERS

A. QUICK TEMPERS

14:17 *A quick-tempered man acts foolishly, and a man of evil devices is hated.*

25:28 *Like a city that is broken into and without walls is a man who has no control over his spirit.*

Whatever is in the air will affect and invade this person's mind and emotions. Thin skinned, reactive, versus prudent, defensive versus discerning, he allows others to affect his emotions. Especially in the world of political debate, identify and objectify rather than react to ad hominem attacks.

B. HOT TEMPERS

15:18 *A hot-tempered man stirs up strife, but the slow to anger calms a dispute.*

19:19 *A man of great anger will bear the penalty, for if you rescue him, you will only have to do it again.*

29:22 *An angry man stirs up strife, and a hot-tempered man abounds in transgression.*

QUICK TEMPERS AND
HOT TEMPERS REVEAL A

HEIGHTENED DEGREE OF SELFISHNESS STEMMING FROM ONE OR MORE OF THE FIVE ROOTS PREVIOUSLY LISTED IN THE OUTLINE

C. SLOW TEMPER

14:29 *He who is slow to anger has great understanding, but he who is quick-tempered exalts folly.*

Ephesians 4:26 **BE ANGRY, AND yet DO NOT SIN;** *do not let the sun go down on your anger.*

Parorgismos is the Greek word for the second verse listed for the word *anger*, meaning, "irritation." This is the only time *anger* is legitimate in the believer's life; and it relates to righteous indignation. States a leading NT commentator on how to best understand this biblical command:

In this statement he [Paul] may be legitimatizing righteous indignation, anger at evil, at that which is done against the person of the Lord and against His will and purpose. It is the *anger* of the Lord's people who hate evil. It is that *anger* that abhors injustice, immorality and ungodliness of every sort.

Jesus was always *angered* when the Father was maligned or when others were mistreated, but He was never selfishly *angry* at what was done against Him. *Anger* that is sin, on the other hand, is *anger* that is self-defensive and self-serving, that is resentful of what is done against one's self. It is the *anger* that leads to murder and to God's judgment.

Anger that is selfish, undisciplined, and vindictive is sinful and has no place even temporarily in the Christian life. But *anger* that is unselfish and is based on love for God and concern for others not only is permissible, but commanded.

Righteous *anger* and being slow to *anger* are evidenced in the following Proverbs:

14:35 *The king's favor is toward a servant who acts wisely, but his anger is toward him who acts shamefully.*

16:32 *He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city.*

Being slow to *anger* is akin to using *anger* in a righteous response to evil. It has its place and is a mark of true wisdom.

VI. HOW TO SOLICIT ANGER IN OTHERS

Just in case you are unskilled in how to *anger* others, here are some tips:

A. SPEAK HARSHLY TO OTHERS

15:1 *A gentle answer turns away wrath, but a harsh word stirs up anger.*

18:6 *A fool's lips bring strife, and his mouth calls for blows.*

26:21 *Like charcoal to hot embers and wood to fire, so is a contentious man to kindle strife.*

27:3 *A stone is heavy and the sand weighty, but the provocation of a fool is heavier than both of them.*

The truths of these Proverbs are self-evident and need no comment.

B. SLANDER AND SCORN OTHERS

16:28 *A perverse man spreads strife, and a slanderer separates intimate friends.*

The Hebrew word for *slander* is *ragan* meaning "to murmur, whisper, criticize and grumble." M&W fitly defines *slander* as, "utterance of false charges or misrepresentations which defame and damage reputation." Perhaps you have been slandered by another? The internet seems to be the new vehicle for *spreading strife* via *slander*. For aye such actions will induce *anger* in the one being *slandered*.

John Adams



"Wisdom and knowledge, as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties, and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of people, it shall be the duty of legislators and magistrates... to cherish the interest of literature and the sciences, and all seminaries of them."

— John Adams, second President of the United States; signer of the Declaration of Independence; judge; diplomat; one of two signers of the Bill of Rights

John Adams, "Thoughts on Government," 1776.





John Hancock



"Sensible of the importance of Christian piety and virtue to the order and happiness of a state, I cannot but earnestly commend to you every measure for their support and encouragement."

—John Hancock, signer of the Declaration of Independence; President of Congress, Revolutionary General; Governor of Massachusetts.

Independent Chronicle (Boston), November 2, 1780, last page; see also Abram English Brown, *John Hancock, His Book* (Boston: Lee and Shepard, 1898), p. 269.



Anger and Office

18:19 *A brother offended is harder to be won than a strong city, and contentions are like the bars of a citadel.*

The *brother* spoken of here is a blood relative in this colorfully depicted Proverb. No feud is as difficult to resolve as one with a family member and therefore extra care should be taken to avoid such conflicts by everyone in every family.

25:23 *The north wind brings forth rain, and a backbiting tongue, an angry countenance.*

This describes cause and effect. As surely as it will *rain* with clouds from the north (Solomon wrote living in the Northern Hemisphere) *backbiting* will cause *anger* in others.

29:8 *Scorners set a city aflame, but wise men turn away anger.*

Scorn is an emotion involving *anger* and disgust, passionate contempt and disdain. Avoid being *scornful* in your personal and professional life. Realize that everyone in a fallen world has his faults — that should not surprise or disgust you if you are a Bible believing Christian. If you are a Humanist however, you have every right to be *scornful* given your misguided beliefs in the upward evolution of man. You should be rightfully disgusted with everyone who is not as perfect as you believe yourself to be.

Prolonged *anger* yields increasingly worsening results. Notice the following Proverb with that in mind.

30:33 *For the churning of milk produces butter, and pressing the nose brings forth blood; so the churning of anger produces strife.*

Churning, *pressing* and *churning* are all the same Hebrew verbs colorfully portraying the fruit of *anger*: *strife*.

C. STEP ON OTHERS

17:19 *He who loves transgression loves strife; he who raises his door seeks destruction.*

The second portion of this parallel-meaning Proverb (each stanza helps to interpret the meaning of the other) is an idiom ("an expression established in the usage of a language that is peculiar to itself either in grammatical construction or in having a meaning that cannot be derived as a whole from the conjoined meanings of its elements" [M&W]) denoting pride. The image here is of a proud man who flaunts his wealth — a man with a huge house and front door. Jeremiah 22:13-17 qualifies the meaning of this idiom in its tone of use, further stating, "*Woe to him who builds his house without righteousness...who uses his neighbor's service without pay...your eyes and your heart are intent only upon your own dishonest gain.*" Such outward selfish behavior infuriates others; such could be likened today by drug lords living in mansions while their business — selling drugs — causes lives to be ruined. Such is portrayed in the following Proverb:

22:8 *He who sows iniquity will reap vanity, and with the rod of his fury will perish.*

Scripture often speaks in terms of *sowing* and *reaping*, i.e. the end result of an earlier action; cause and effect. Such is the case here. Stepping on others will make them angry.

D. BRIBE OTHERS

21:14 *A gift in secret subdues anger, and a bribe in the bosom, strong wrath.*

In this contrasting Proverb the second stanza implies a perversion, resulting in a *wrathful* reaction by the recipient. It is one thing to give a gift to quell *anger* in another (to offset a wrong action as a means of making up); it is quite another thing to *bribe* someone with your wealth.

VII. HOW TO AVOID ANGERING OTHERS

A. COVER SIN

16:14 *The fury of a king is like messengers of death, but a wise man will appease it.*

The Hebrew word for *appease* is *kaphar* meaning "to cover over, pacify, and make propitiation." Solomon states that it is a desired skill when working with those in political power to propitiate for their weaknesses — don't make everything that is wrong about a person an issue! Many are those who live by the letter of the law, awaiting and exploiting the sins of others. Scripture however has much to say about grace. Grace is unmerited favor *(for by grace you have been saved through faith [in Christ])* and is a principle of wise living. Notice the following passages that serve to buoy this concept:

10:12 *Hatred stirs up strife, but love covers all transgressions.*

19:11 *A man's discretion makes him slow to anger, and it is his glory to overlook a transgression.*

1 Peter 4:8 *Above all, keep fervent in your love for one another, because love covers a multitude of sins.*

This advice isn't related to murder, rape, robbery, or their like. Rather and in addition, generally speaking, it is better to address someone's minor sins once you've built a relationship with him — and to do it in private. Covering, versus exploiting another's weaknesses will lead to peace versus *anger*.

B. ABANDON QUARRELS

17:14 *The beginning of strife is like letting out water, so abandon the quarrel before it breaks out.*

The Hebrew word for *strife* is *rib* carrying a broad generality of "disputes, adversaries, complaining, contending, controversies, indictments, lawsuits, or quarreling."

HONE YOUR SKILL OF SENSING WHEN DIVISIVE SITUATIONS MIGHT OCCUR AND INTERCEDE PRIOR TO THEIR MATURATION

20:3 *Keeping away from strife is an honor for a man, but any fool will quarrel.*

At this particular juncture in the outline, another very special skill at living life is contained in Proverb 26:17, which identifies more of the principle stated in the aforementioned. It pertains to the foolishness of entangling yourself in another's transgression. It is wise not get involved in the quarrels between others, quarrels that have nothing to do with you.

26:17 *Like one who takes a dog by the ears is he who passes by and meddles with strife not belonging to him.*

C. RESTRAIN YOUR WORDS

17:27 *He who restrains his words has knowledge, and he who has a cool spirit is a man of understanding.*

The Hebrew word for *restrains* is *chasak* and means "to withhold, keep back."

D. KEEP YOUR DISTANCE FROM SCOFFERS

22:10 *Drive out the scoffer, and contention will go out, even strife and dishonor will cease.*

For those in positions of leadership and power this is good advice. If you possess not the authority to root such from your midst (for instance a family member) at least register a strong protest to his actions. To do less is to live with his fruits.

22:24-25 *Do not associate with a man given to anger; or go with a hot-tempered man, or you will learn his ways and find a snare for yourself.*

Be careful who you *associate* with: "Bad company corrupts good morals" says Paul in 1 Cor. 15:33. Definitive of bad company is this:

24:2 *For their minds devise violence, and their lips talk of trouble.*

Don't be around this kind of person unless you are evangelizing them.

Patrick Henry



"Righteousness alone can exalt [America] as a nation...Whoever thou art, remember this; and in thy sphere practice virtue thyself, and encourage it in others."

— Patrick Henry, Revolutionary General, legislator; 'The Voice of Liberty'; ratifier of the U.S. Constitution; Governor of Virginia.

Patrick Henry, *Patrick Henry, Life, Correspondence and Speeches*, William Wirt Henry, editor (New York: Charles Scribner's Sons, 1891), Vol. II, p. 632, addendum to his resolutions against the Stamp Act, May 29, 1765





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Anger and Office

VIII. THE BENEFITS OF PEACE VS. ANGER

17:1 Better is a dry morsel and quietness with it than a house full of feasting with strife.

A parallel Proverb is 15:17: *Better is a dish of vegetables where love is Than a fattened ox served with hatred.* It is wise to be in the presence of those who are poor and loving than rich who *bate*. We live in a society consumed by gaining social status — hanging out with the rich and famous — celebrity is one of America's idolatrous gods. See that for what it is. Solomon wisely points out that it is better to pursue peace than *feasts... feasts* that possess atitudinal *strife*.

19:12 The king's wrath is like the roaring of a lion, but his favor is like dew on the grass.

This Proverb is akin to Romans 13 and 1 Peter 2: All are called to submit to governmental authority. In both of these NT passages there is resulting favor (cf. 13:3; 2:14 resp.), a peace that results. Proverbs 20:2 portrays a parallel emphasis:

20:2 The terror of a king is like the growling of a lion; he who provokes him to anger forfeits his own life.

To live in non-rebellion with governing authorities, even though you might not agree with their many decisions is to live peacefully.

IX. CONCLUSION

As you can see by the length of this study, Proverbs has much to say about *anger*.

**IF YOU SUFFER FROM FREQUENT OUTBURSTS,
MY PRAYER IS THAT THIS STUDY WILL HELP
YOU TO FIND THE ROOT CAUSE.**

Whereas you can cover up and create a façade, your levels and frequency of *anger* should act as a barometer to indicate how sinful and self-absorbed you really are — and subsequently your need for Christ as Lord and Savior.

Righteous indignation, on the other hand, is a measure of your love for Christ. Are you *angered* over the things that *anger* God? Therein is an indication of spiritual maturity. God bless you for standing firm where Scripture is firm. Amen.

- Greg Hays, H 17
George Haines, H 17
Bill Hartigan, H 17
Randy Hedges, H 17
Bill Johnson, H 17
Tom Jordan, H 17
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Doug Lamborn, H 17
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Ackerson, Jeanne

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Ackerson, Jeanne

From: Ackerson, Jeanne
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To: Bradshaw, Jim; Betancourt, Alberto; Webb, Jo Ann; Quesinberry, Elaine; Mould, Jim; Rosenfelt, Phil; Dorfman, Cynthia; McFadden, Elizabeth; McLaughlin, Maureen; Venable, Joshua; Ferguson, Gillum; Friendewey, Matthew; Hill, Elizabeth
Subject: Press Team Day Ahead - 5-4

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Jim,

Pending Approval

- **(03 May) The Chronicle of Social Change, John Kelly,**

(b)(5)

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Elaine,

- **(3 MAY) E&E News, Niina Heikkinen,**

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(Jim,

- **(3 MAY) News 13 (Orlando), Cheryn Stone,**

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(Al,

- **(3 MAY) BuzzFeed, Molly Hensely-Clancy,**

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• (3 MAY) Bloomberg BNA, Daniel Seiden, (b)(5)
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• (3 MAY) AP (Boston), Collin Blinkely, (b)(5)
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The Marshall News Messenger, Bridget Ortigo, (b)(5)
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(b)(5) Al, (b)(5)

USA Today, Greg Toppo, (b)(5) Al,
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Wall Street Journal, Tawnell Hobbs, (b)(5) (b)(5)
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Fielded requests from ESPN, the AP in Dallas and Politico, (b)(5)
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(b)(5) Jim, (b)(5)

Fielded requests for (b)(5) from the Chronicle of Higher Education,
Houston Chronicle and the George Washington University student paper. (Jim, (b)(5))

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Ministry Versus Political Activism



SINCE THE MID 1970s EVANGELICALS have sought to re-enter the political arena in response to a moral declining America. Their sincere desires were to stop the erosion and return to our Christian heritage. In this quest, perhaps inadvertently, well-meaning Evangelical leaders attempted to co-opt the Church into an organization of political activism.

This subtle attempt to change the primary, God-ordained purpose of the church from a soul-winning, disciple-making organism into a nation-saving, vote making organization met with mixed results.

When Capitol Ministries was born in 1996, one of our primary objectives was, and remains, to provide biblical clarity to this matter. Our ministry has always believed that it is much more efficient and effective for the sake of both the Church and

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- Bill Flores, H. TX
- Boyd Cook, H. TN
- Louie Gohmert, H. TX
- Tom Graves, H. VA
- Glen Groban, H. VA

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



■ MINISTRY UPDATE

Clarifying the Continual Confusion About the Separation of Church and State

WHEN TRYING TO UNDERSTAND THE concept of separation of Church and State, the secularist begins with our nation's historical documents.

Some Christians begin there too, but Capitol Ministries believes they are mistaken.

When trying to determine the right course of action or when developing a position on any issue, the Christian should always begin with the Bible. It is the believer's authority on all things.

And in turning to the Bible on this issue, Scripture makes it abundantly clear that there should be an *institutional* separation of Church and State, but not an *influential* separation. This is an important distinction to make; the two are vastly different.

Seminal Scripture that illustrates this biblical distinction is found Matthew 22:21 wherein Jesus is asked a trick question — whether it was lawful for Israelites to pay taxes to Caesar:

And He said to them, "Then render to Caesar the things that are Caesar's and render to God the things that are God's."



Caesar's Coin (1790), by Domingos Sequeira

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Ministry Versus Political Activism

the nation, for the Church to remain intent on its God-ordained soul-winning and disciple-making objectives: manufacturing present and future political leaders — sending into office, into Government leadership, Public Servants who are mature in Christ! It follows that a mature-in-Christ Public Servant (an insider) can affect much more biblically-based change than can a member of the Church, inexperienced in the ways of the State (an outsider), who lobbies the State for change. In stating the above, these objectives in no way imply any theocratic objective:

THE BIBLE IS CLEAR REGARDING GOD'S DESIRE IN THE NEW COVENANT FOR THERE TO BE AN INSTITUTIONAL SEPARATION OF CHURCH FROM THE STATE BUT INSTITUTIONAL SEPARATION DOES NOT IMPLY INFLUENTIAL SEPARATION

Grown by the discipleship efforts of the Church, Public Servants are to serve the Institution of the State with no eye for co-optation. (I should add a personal note here for the sake of secularists who tend to assume that Christian Public Servants have a desire to make America into a Theocracy: In over 20 years of working with Christians in office, I have yet to meet one who harbors this motive.)

Ralph Drollinger

I. INTRODUCTION

THE BIBLE CLEARLY teaches that today, there is to be an *institutional* separation of Church and State. To think otherwise is to believe in a theocratic or sacerdotal form of Government. What the Bible

does not teach — and what the secularist would like to say the U.S. Constitution supports — is an *influential* separation of Church and State. Clearly however such thinking is not supported in the Constitution or the Scriptures.

The State is dependent on godly

leaders, but the State is not in the business of manufacturing them; that is the role of the Church.

When the Church concentrates its efforts on evangelizing and discipling office holders, those officeholders who possess a Christian world view are in a position to affect much change!

It follows then, that the emphasis of the historic Religious Right movement — attempting to redefine God's mandate for the Church — is fundamentally flawed and therefore will always remain largely ineffective. One cannot expect the Church to be an effective, well-oiled political machine. But one can expect the Church to be an effective, well-oiled disciple-maker of those who serve the State.

II. A HISTORICAL PERSPECTIVE

Evangelicals reentered the political arena incorrectly in the mid 1970s. But how is it that they ever left it in the first place — especially since their forefathers, the Puritans, were the very instruments, the foundation upon which the State was conceived and implemented?

The Evangelical pull-out occurred in the 1920s and 30s in response to the authority of God's Word, the Bible, coming under critical

attack. How are these matters related?

In the late 19th century America's conservative Protestant Seminaries experienced the incursion of theological higher criticism propagated by a Seminary in Tubingen, Germany. Theologically speaking, German Higher Criticism seriously questioned the infallibility, inerrancy, and inspiration of the ancient manuscript evidences that comprise the basis of all Bible translations: Theirs was a criticism of the source documents that make up the ancient manuscript evidences that are used to translate the Bible into modern day existing languages. Before Tubingen, throughout all of Church history, the matter of the integrity of the source documents of the Scriptures had never been on the table for debate.

In fact, during the Reformation both Luther and Calvin in their debate with the Council of Trent — during this great debate as to if or not salvation was by faith alone in Christ alone via God's grace alone — both sides deemed the Scriptures as accurate, reliable, and authoritative for all matters of faith and practice.

IN 1930s AMERICA THAT ALL CHANGED

Theologically speaking, German



VERSE OF THE WEEK

Philippians 1:18

What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice.



Winning and building people in Christ — not changing nations — must be the first order in the church and in the life of every believer.





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At that time, Israel was a Theocracy — a government in which the priests ruled in the name of God. The Bible calls Israel **A kingdom of priests and a holy nation** (Exodus 19:6-7).

Therefore, when Jesus made that statement, He was proclaiming a huge new distinction to his listeners, that something was coming for the approaching Church Age that was quite different from the Theocracy of Old Testament (OT) Israel.

This passage anchors the concept of *institutional* separation of Civil Government from God's ordained Institution of the Church. Other prominent NT passages that support this are Romans 13:1-8 and 1 Peter 2:13-14.

Many Evangelicals are not clear on this point of institutional separation.

For Evangelicals to state, as they often do, that there is no mention of separation of Church and State in the American Constitution gives rise to secular fear that American Evangelicals in office are plotting a Theocracy.

Regardless of what one may or may not think the U.S. Constitution says about this matter, the NT remains and has always been crystal clear: *Institutional* separation is biblical.

But make no mistake, *institutional* separation does not mean there should be *influential* separation, as is postulated by the secularists.

Whereas the believer should hold to *institutional* separation, he must reject the secular notion of *influential* separation.

The reason *influential* is wrong on *influential* because righteousness of individuals — both in a nation's citizens and its leaders — is necessary for good governance, and without a strong Church that *influences* and makes disciples, the State soon goes wayward due to the sinfulness of its leaders.

The Church must *influence* Civil

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Ministry Versus Political Activism

Higher Criticism entered the American Church and many of the mainline Protestant denomination seminaries fell prey to the rationalistic thinking of the movement. In essence, the purveyors of what would later become known as Theological Liberalism held to a belief that God inspired not all of Scripture. Additionally, reinterpreted from the literal text of Scripture were one's understanding of Jesus Christ and the Gospel: No longer was the kernel of the Gospel that man was sinful and in need of a Savior, but in its place, Jesus had been reduced to being a good, humble role model — someone who portrayed a good lifestyle — one we should emulate, but nothing more. Jesus was no longer salvific in their way of thinking. An accurate depiction, the retail name of Theological Liberalism was *The Social Gospel* movement. It gutted the revealed Gospel of Scripture which says, **But God demonstrates His own love toward us in that while we were yet sinners, Christ died for us** (Romans 5:8).

The Gospel of the Scripture prior to the incursion of Theological Liberalism is intensely personal, driving the sinner toward repentance and in desperate need of a Savior and Lord. Conversely, the Social Gospel became political, searching for sweeping answers for the betterment of mankind, *often*

through politically based means. In theological circles, this chasm became known as the Modernist-Fundamentalist controversy. It would divide the Protestant Church in America and eventually throughout the world.

III. THE MANIFESTATION IN THE POLITICAL ARENA

The Fundamentalist, later known more so as Evangelicals (a good way to discern the difference today is this: Fundamentalists have at their heart the primarily task of defending the faith, whereas Evangelicals, to proclaim the good news of Christ) took great offense to the Modernist, Social Gospel movement because then as now, it redefines the biblically-explicit person and work of Jesus Christ.

Responding to the defection of many mainline denominations, the Fundamentalists separated their fellowship from the theological liberals. They left their churches, their seminaries, their colleges, and their publishing houses. Later they would build new ones in order to recreate the vast infrastructure that Conservative American Protestantism enjoyed: the very engine that to this point had driven American culture.

In the meantime, the Social Gospel movement, in carrying out its

interpretation of Christ's mission became out of necessity increasingly political. It became heavily involved in the political process in order to achieve its perception of mission. Accordingly, as one could imagine and to the point under discussion in this Bible study:

AS FUNDAMENTALISTS PARTED COMPANY WITH THEOLOGICAL LIBERALISM, THEY PARTED COMPANY WITH AMERICAN POLITICS

This is a tragic result, a result that ended the historic, foundational involvement of Bible-teaching pastors often being the very men who held public office in the formative years of American history. The godly influence in American government soon evaporated and was replaced by a Social Gospel narrative.

IV. COMPARING THE METHODOLOGY OF THE SOCIAL GOSPEL MOVEMENT TO THE RELIGIOUS RIGHT

Fast-forward forty years. Theologically speaking, the decade of 1970 would be titled *The Evangelical Resurgence*. Rather than cite examples of this, more important to the point is to enjoin the huge, numeric groundswell in the Evangelical camp with the

rapid moral decline in the nation. These parallel contrasting factors provide an acute realization as to why (what would later be titled) the Religious Right movement arose and moved posthaste back into the American political arena.

Back in the 20s and 30s, out of sincere motives for reasons of separating for the sake of the purity of the gospel message, Fundamentalists/Evangelicals had abandoned the arena of political involvement and civil influence. They were not about to co-mingle with a new, ill-informed "Chrisrianity," that had invaded their space. The Social Gospellers invaded the political arena for reasons of missional necessity. As theological liberals gained ground, theological conservatives lost ground.

Now forty years later, Fundamentalist/Evangelicals were fighting mad that the America they knew was in moral decline and dominated by theological and political liberalism. The *Evangelical Resurgence* was now underway: And it followed that reengaging and affecting the political arena "for Christ" would hopefully preserve a nation from its rapid moral disintegration.

As Evangelicals moved back into the political arena, they did so with a right understanding of biblical doctrine, especially concern-



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Government. Consider these biblical reasons:

Proverbs 29:2: *When the righteous increase, the people rejoice, But when a wicked man rules, people groan.*

Proverbs 28:12: *When the righteous triumph, there is great glory, but when the wicked rise, men hide themselves.*

Proverbs 14:34 states summarily, *Righteousness exalts a nation, but sin is a disgrace to any people.*

Proverbs has much to say about the necessity of virtuous governmental leaders for creating and maintaining a civil and just society.

To accommodate that need, the Church must be in the business of manufacturing *righteous* leaders through evangelism and discipleship at all levels of their career paths. As a matter of primacy, the Church must *influence* the State, or the State will eventually die.

Conclusively, believers must be clear on this subject: We stand for *institutional* separation, lest the secularist mistakenly conclude we have some kind of theocratic motives in the back of our heads. But unlike the secularist, the believer is passionate about the necessity of the Church *influencing* the State.

Who Should Influence the Government?

There are many who will not accept arguments based upon Scripture that the Church should *influence* government, as they do not recognize the Bible as authoritative.

Those individuals consider that the United States should be ruled so that all citizens have equal opportunities to influence the government.

One memorable *influencer* in recent times is renowned atheist Madalyn Murray O'Hair, who became famously known for *influencing* the State to adopt her personal belief system that prayer should be banned in all public schools.

Today, armies of lobbyists flood Capitol

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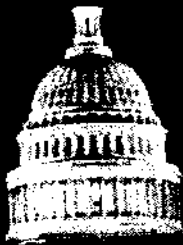
Hill representing experts and leaders in business, industry, ranching, banking, nonprofit agencies, farming, media, the environment, animal rights, and minority groups, among many, many others.

These professional influencers bombard elected officials with petitions, asking for funding, requesting new laws, pleading for tax relief, begging for fewer regulations and any number of other appeals.

And it is their constitutional right to do so.

It is then the job of elected leaders to use their own reasoning and sound judgment to consider outside influence when they make final decisions.

Why would the Church, which is in a similar sense, lobbyist for the Gospel of Jesus Christ, not be accorded the same privilege? c



ing Christ and personal salvation. Their doctrine was biblical in comparison to the encroachment of Theological Liberalism some 50 years earlier. The unadulterated gospel, capsulated in the book of Romans was at the heart of the Evangelical Resurgence: we are *dead in our transgressions . . . but God . . . made us alive together with Christ*, (Ephesians 2:5). This is the message which the purveyors of the Social Gospel had long ago abandoned.

Outstanding, however, in the zeal of the reentry of The Religious Right (which one might say, was the political arm of the Evangelical Resurgence) was the absence of a major biblical ingredient to any ministry endeavor that is desirous of God's blessing. Whereas Fundamentalists and Evangelicals have long held to the Gospel as defined and revealed by the Scriptures, their methodology for ministry — especially as it relates to their methodology in the political arena — was not informed by the Bible. In truth, the Bible is instructive regarding both.

THE RELIGIOUS RIGHT'S MESSAGE WAS RIGHT, BUT THEIR METHODOLOGY WAS WRONG

One example of this among many is found in Philippians chapter 1, Paul is writing near the end of his

Ministry Versus Political Activism

ministry. Under the inspiration of the Holy Spirit, the reader gains wonderful insights into biblically-revealed ministry methodology. As he writes, he is physically chained to the Praetorian Guard, Caesar's most elite protectors. This means if he is not in Caesar's household, he is surely next door to it. Notice in verse 18 what Paul says,

"I have finally arrived at the doorsteps of the world's political leaders. Now I will tell them what needs to change in the empire!"

Paul does not say that. What he does say is,

What then, only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice.

The context of Paul's remarks pertains to another subject, but the insight into his and our priority of ministry is refreshingly clear:

WINNING AND BUILDING PEOPLE IN CHRIST — NOT CHANGING NATIONS — MUST BE THE FIRST ORDER IN THE CHURCH AND IN THE LIFE OF EVERY BELIEVER

That was Paul's clear priority and it should be ours too:

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age” (Matthew 28:19).

This is The Great Commission! Like Paul then, the believer, the Church, now, is mandated to be about *making disciples!*

Seek first His kingdom states Jesus in Matthew 6:33. After all *if anyone is in Christ, he is a new creature; the old things passed away; behold new things have come* (2Cor. 5:17). If it is true that people’s lives change for the better when they come to Christ, then should not that be the first priority of the Institution of the Church and the individuals in the Church? Such was not the priority of the Church during the Evangelical Resurgence/Religious Right movement of the 1970s. Rather the priority and methodology of Evangelicals was to attempt to transform the Church into a political activist organization and change the laws of America. But God calls His Church and His followers to change hearts — knowing that “good laws come from good hearts” (a loose translation of a quote from William Penn).

V. THE CLARIFYING POINT

By employing worldly methodologies for political influence, the Church reduced itself to nothing more than a political pressure group — whereas biblically ordained by God, the Church is to proclaim freedom from trespasses and sin and proclaim new life in Christ! Bad politicians, political corruption, and ill-based laws all change when people come to know the living Christ. Therein lies the primary methodology of God’s people. It is this biblically based priority that then leads to evangelizing and discipling state leaders.

**SEND A MATURE BELIEVER
INTO THE PUBLIC ARENA
AND AS AN INSIDER HE OR
SHE WILL AFFECT CHANGE
TO A MUCH GREATER
DEGREE THAN WILL
AN OUTSIDER**

Unfortunately, because of a faulty methodology since the 1970s the Church has been less than effective in its attempts to change the direction of America. It has spent its seed on the sidewalk. It should be no wonder; in its ill-fated attempt to morph its purpose, the Church has increasingly missed its calling and mission. And in becoming a political action group it has vastly discounted its credibility in the process.



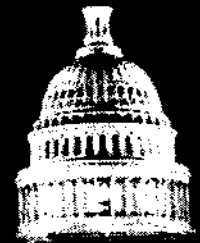
■ MINISTRY UPDATE

My Ways Are Not Your Ways

GOD SAYS THAT HE HONORS HIS WORD (cf. Psalm 19 and 119). He also says that His Word does not return void (Isaiah 55:11). He also says that it is living and active (Hebrews 4:12). He also says that He uses it via His Bible teachers to mature His called-out ones (cf. Romans 10:15; Hebrews 12:2; Ephesians 4:12-13).

Combining all these Bible truths, is it not far-fetched for the Church — as its foremost priority and responsibility — to send Bible teachers into the seats of Civil Government in order to change Civil Government? Will not God draw His called out ones into the seats of Civil Government in order to be matured in Christ through the Bible teacher?

Such is counter-intuitive to and transcendent of secular political science. But is this not the biblical-revealed formula for changing a nation?





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Ministry Versus Political Activism

VI. SUMMARY

The Church needs to be biblical in both its message and methodology. To muddle one is tragic (the Religious Right) to muddle both is catastrophic (historic Theological Liberalism). Christians involved in the wrong message and/or methodology on earth render themselves useless and ineffective in God's eyes.

1 Timothy 2:1-4 is an apt summary of this study. When believers prioritize praying evangelistically for and evangelizing Kings and those who are in authority, God promises the following: *so that we may lead a tranquil and quiet life in all godliness and dignity.*

Wise is the believer and the believing officeholder who commits himself to these biblically revealed purposes and priorities.

MATURING PUBLIC SERVANTS IN CHRIST IS THE MOST EFFICIENT WAY FOR THE CHURCH TO CHANGE THE DIRECTION OF A NATION

The Church is at its best when it equips the insiders to do the changing. Mature believers in office are in a more powerful position to effect change than are believers on the outside. Disciple public servants today! God blesses men and women with clear, biblically-based priorities. cm

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JUNE 12, 2017

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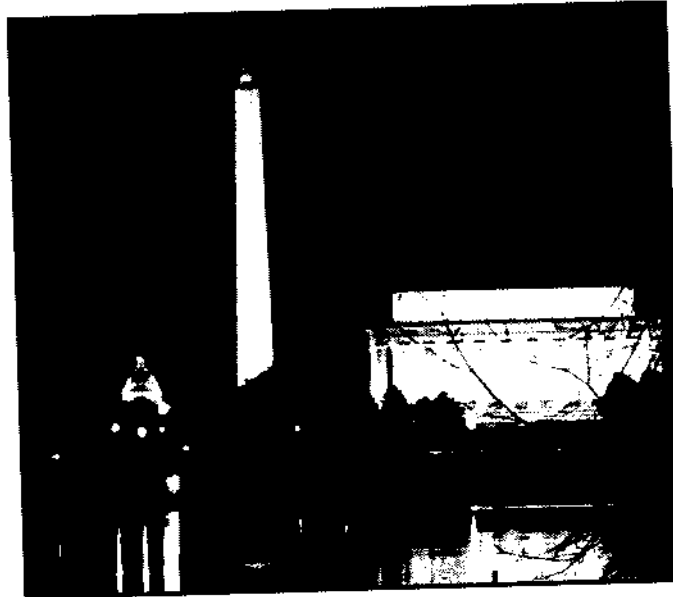
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Should Believers Be Involved *in* Politics?



THIS STUDY EXAMINES ONE OF several wrong views of Church and State: The idea that believers should be involved in evangelism only and not politics.

The short of what's wrong with this view is this: if every believer adhered to this somewhat popular Evangelical teaching, there would be no believers in office! There would be no salt and light influence in a representative form of government.

I used to give credence to this camp, but that began to change some years ago when I personally witnessed the leading advocate of this position, a mega church pastor in Southern California, rally his congregation to come out for a City Council meeting where the decision would be made whether the Christian college he was the president of, would be granted a land use permit to construct a memorial chapel in his name. This glaring

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*

SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served*

HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served*



FORMER STATE SENATOR QUOTE

David Schnoor



“Most people think to be missionaries and make disciples of Jesus Christ, Christians have to travel overseas to a foreign country.

“But I feel one of most important places for mission work is in our own country, the United States of America.

“That work in the Nebraska Capitol starts with Perry Gauthier, who is the missionary to Legislators. And then it falls to us to be the missionaries to our constituents and to other legislators who are not Christians.

“It is very important that Perry is there. If he were not, I can’t say that evangelism would not happen, but it would be less likely to happen. A lot of people don’t view their legislators in that light, but this position provides a great opportunity to speak the Gospel of Jesus Christ.”

— David Schnoor
Former Nebraska Senator

Senator Schnoor is a 20-year decorated combat veteran, retiring from the U.S. Air Force in 2000 with the rank of Master Sergeant. He served as a Combat Controller in operations in Panama, the Persian Gulf, Somalia, and Haiti. He was awarded a Bronze Star with a “V” device for valor for his actions during the rescue of a downed pilot in Panama. Schnoor was Nebraska Governor Dave Ivey’s pick to fill a vacancy in the Unicameral Legislature in 2014. He lost his bid to retain the seat by a very slim margin in the 2016 election.

When he was in office, Sen. Schnoor regularly attended the Bible studies led by Perry Gauthier, Ministry Leader to the Nebraska Legislature and Capitol Ministries North America Affinity Sphere Director. c

Should Believers Be Involved *in* Politics?

incongruity collided with my growing realization that I could not minister to believers in the California Capitol if deep down I believed they were out of step with God’s will — having become involved in the political process in a representative form of civil government. I realize both of these are anecdotal arguments, nonetheless those experiences opened me up to thinking through to the other side of this debate and to study the Word on this matter with a lessened predisposition.

Today I come down on the side that believers are to be involved in politics versus being against it, or isolated from it. What follows are the biblical arguments for participation in the State in ways beyond evangelism.

Ralph Drollinger

I. INTRODUCTION

The fact that believers should affect the *world* in which they live (versus isolate themselves from it) is evident from the Sermon on the Mount. Note Matthew 5:13-16:

“You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men. You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Let your light shine

before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

When Jesus lights a *lamp* — when He brings an individual to true saving faith in Himself — what results is a person who will *give light* to all who are in the house. This is not difficult to decipher from this passage. The word *house* (v.15) is another way of expressing two previously-used words in the passage. This simply means a believer will affect people on the *earth* (v. 13a), people in the *world* (v. 14a). This passage teaches that it is normative for believers to affect the physical *earth/world* or “land” in which they live in the here and now.

But notice the progression of this

passage: Verses 13-16 as quoted above, come after verses 1-12, which are commonly known as Jesus's Beatitudes. The Beatitudes teach concise virtues (listed in the opening portion of His Sermon on the Mount) that are emblematic of His mature followers; i.e. character qualities such as *gentleness* (5:5), *righteousness* (5:6, 10), *mercifulness* (5:7), *purity* (5:8), etc. Per the progressive nature of this passage, one's manifestations of *salt* and *light* (similitude) expressing the idea that believers are to be preservers and illuminators in the *earth/world* will be in direct proportion to the degree these previously listed characteristics inhabit the believer. The point is this: over the long run, one cannot affect his surroundings in a godly way unless he first possesses godly character.

WHO ONE IS AND HOW ONE AFFECTS HIS WORLD ARE INTRINSICALLY INTERTWINED

Such an interpretation of the meaning of this passage is supported by the following key grammatical understandings. First, the twice-used verbs at the beginning of verses 13 and 14 are *You are* (*humeis este*). These verbs are present active *indicatives* in the Greek language. That is in contrast to them being imperative verbs, or put another way, commands from Jesus. This is a subtle but important distinction. It means one is Christ-influencing in culture (agents of the preservation and illumination of truth) to the degree they

are mature in the Savior. Jesus is not saying, "Be *salt* and *light*!" Rather, He is teaching that to the degree one internally manifests Christ-likeness is the degree to which one will externally affect his world, or in the case of the Capital Community, its people and its laws.

Why is this so important? Jesus is not saying "you must be *salt* and *light*!" Jesus is not speaking in the imperative here. Rather the use of *you are* means this: *you are preserving and illuminating in society to the degree you are beatitudinal!* *You are* is based on what Jesus has already said in the Sermon on the Mount! Indicative of beatitudinal character — always connected to Christ-like maturity — is preservation and illumination manifestations in the world today! There is no way around this plain meaning and connection in this passage. Such is the cadence of this passage.

Secondly, notice in the original language, the beginning of the next verse, verse 16. The adverb at the start of the passage further evidences the idea of Jesus' sequential thinking relative to what He has previously delineated. *Let* (*outws*) means "in this way" or "as follows." I.e. one's *light* is to *shine* in this way. The verb *shine* (*lampatw*) is an imperative, meaning God is commanding you: in other words, our light must shine in this way. And what is that way? That others see your godly character and your resulting cultural preservation and illumination. What results is that others *glorify your father*



VERSE OF THE WEEK

Matthew 5:13-16

"You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men. You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."



Cultural participation in the world is a necessary ingredient to becoming an effective witness!





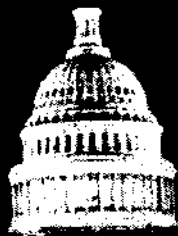
George Washington



"I now make it my earnest prayer that God would . . . most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of the mind which were the characteristics of the Divine Author of our blessed religion."

— George Washington, first President of the United States; Commander-in-Chief of the Continental Army; member of the Continental Congress; President of the Constitutional Convention; 'Father of His Country'; judge

George Washington, *The Last Official Address of His Excellency George Washington to the Legislature of the United States* (Hartford: Hudson and Goodwin, 1783), p. 12; see also *The New Annual Register or General Repository of History, Politics, and Literature, for the Year 1783* (London: G. Robinson, 1784), p. 150.



Should Believers Be Involved *in* Politics?

who is in heaven. That's to say, following this formula, you become a powerful witness in a fallen world! Here is a graphic summation:

Spiritual Maturation

(Mt. 5:1-12)



Cultural Participation

(Mt. 5:13-15)



Others' Evangelization

(Mt. 5:16)

Personal spiritual maturation will be *indicated* by one's cultural participation which then testifies of God in an on-looking world. This progression reveals the biblical formula for having an effective testimony — glorifying God — in a fallen world.

Summarily of the introduction, to those who say, "The believer should only be about evangelism in the political arena" this passage evidences their omission of a vital and necessary step: Cultural participation in the world is a necessary ingredient to becoming an effective witness!

CAN ANY EVANGELIST BE EFFECTIVE WHO SHUNS CONNECTING TO ANOTHER'S WORLD?*

The thought that one should be all about evangelism with no cultural engagement is a biblical misnomer. Matthew 5 does not support that idea; Jesus Himself does not support that idea. This passage lends to cor-

recting such thinking. One cannot eliminate the necessary need for the believer to be a preserver and illuminator on the earth and in the world if he desires to be a good evangelist. As if this introductory argument were insufficient, what follows are eight additional biblically supported reasons as to why believers should be involved in politics.

II. EVANGELISM ONLY IS TOO NARROW AN UNDERSTANDING OF THE MISSION OF JESUS

In the Great Commission passage of Matthew 28:19-20 Jesus commands His followers to teach others more than just the truths of the Gospel (as primary and important as that is to the mission of Jesus). He teaches believers to go way beyond evangelism and *make disciples*. How is the believer to do that? By "*...teaching [others] to observe all that I commanded you.*" Paul echoes the necessary breadth of instruction above and beyond the truths of the Gospel when he said to the Ephesian Elders, "*For I did not shrink from declaring to you the whole purpose of God*" (Acts 20:27). Paul said regarding all of his biblical writings, *The things which I write to you are the Lord's commandment.* (1Cor. 14:37). Peter said regarding his "more than salvation teachings": *that you should remember... the commandments of the Lord and Savior spoken by your Apostles* (2Peter 3:2). Accordingly, Jesus wants others to know all of His instruction. That means He wants His

followers to learn about Marriage, Family, Church, Commerce, and Government. Such is required to **make disciples** (which is the main **command** of the Great Commission). Conclusively, while the primacy of Jesus' mission is to convert the lost, the entirety of His message encompasses **making disciples**.

Myopic Thinking

That the believer should only evangelize political leaders (and not get involved in politics) represents ultra-myopic thinking. It follows that the evangelist would need to counsel his convert to immediately leave office! If an evangelist won every elected leader to Christ the government would have to shut down!

So, what does Jesus teach — what is **the whole counsel of God** (NKJV) — regarding Civil Government? Among other things this: He Himself created it (Gen. 1:26; Col. 1:16); He ordained it (Rom. 13:1); He sustains it (Col. 1:17); and it is intended to moralize a fallen world (Rom. 13:4). In addition to His saving grace, Jesus' purposes, compelled by a heart of compassion for the lost (Mt. 9:36), manifests common grace and restraining grace to all of His creation through this ordained institution (cf. Mt. 5:45b). How great is His love!

The aforementioned descriptors and supporting passages clearly reveal that Jesus has a purpose for the Institution of Government that is in addition to evangelism. Accord-

ingly, when one of the leading advocates for the "All evangelism, no politics" viewpoint states:

[Jesus] did not come to earth to make the old creation moral through social and governmental reform but to make new creatures (His people) holy through the saving power of the gospel and the transforming work of the Holy Spirit.³

True, but not the truth in total. Herein illustrated is too narrow an understanding of the mission of Jesus! What this author says does not represent the whole counsel of God relative to His purposes for His institution of Civil Government! As primary the role of evangelism is by the believer in Government, there must always be the aforementioned broader understanding of Jesus' teachings regarding this institution. The believer must be about teaching all that Scripture says about Civil Government and even more specifically, teaching these truths to Civil Government leaders!

In a parallel and expansive sense, to say that Jesus' overall purpose and mission was solely about salvation is to imply that Jesus possesses no instruction about Marriage, Family, Church, or Commerce either.

Another error of this same influential Christian author is his tendency to spiritualize away the importance of good Civil Government relative to the propagation of the Gospel.

Elias Boudinot

"Let us enter on this important business under the idea that we are Christians on whom the eyes of the world are now turned . . . [L]et us earnestly call and beseech Him, for Christ's sake, to preside in our councils. . . . We can only depend on the all powerful influence of the Spirit of God, Whose Divine aid and assistance it becomes us as a Christian people most devoutly to implore. Therefore I move that some minister of the Gospel be requested to attend this Congress every morning . . . in order to open the meeting with prayer."

— Elias Boudinot, President of Congress; signed the Peace Treaty to end the American Revolution; first attorney admitted to the U.S. Supreme Court Bar; framer of the Bill of Rights; director of the U.S. Mint

Elias Boudinot, *The Life, Public Services, Addresses, and Letters of Elias Boudinot*, J. J. Boudinot, editor (Boston: Houghton, Mifflin & Co., 1896), Vol. 1, pp. 15-16. speech in the First Provincial Congress





■ ENDORSEMENT

The Late Jerry Falwell



"The Capitol Ministries dream has the greatest potential of making a difference in America of anything I have encountered."

Jonathan Trumbull



"The example of [Trumbull] teach us that we should seek Him with fasting and prayer, with penitent confession of our sins, and hope in His mercy through Jesus Christ the Great Redeemer."

— Jonathan Trumbull, judge, legislator, Governor of Connecticut, confidant of George Washington, who called him "Brother Jonathan."

Jonathan Trumbull, Proclamation for a Day of Fasting and Prayer, March 9, 1774

Should Believers Be Involved in Politics?

He states:

The ideal human government can ultimately do nothing to advance God's kingdom, and the worst, most despotic worldly government in the end cannot halt the power of the Holy Spirit or the spread of God's Word.⁴

In an ultimate sense and in view of the grandeur and sovereignty of God what is said here is true. But is this a tenable argument for non-involvement in Civil Government by believers? One does not have to be much of a student of current geopolitics, world history, or historic missions to know that Middle Eastern countries, North Korea, Cuba and Russia, among others, have suppressed the growth of the Body of Christ to a much greater degree than non-suppressive countries. How many missionaries have come forth relative to the cause of Christ from the aforementioned lands? Practically speaking why have 90% of world missions in the past century been funded by America? Should believers be involved in politics if for no other reason than to keep missionary-sending countries missionary sending countries for the purposes of spreading God's Word? The ideal country can advance the God's Kingdom more so than a non-ideal country.

GOOD GOVERNMENT IS THEREFORE IMPORTANT TO ACHIEVE AND MAINTAIN IF FOR NO OTHER REASON THAN THE FULFILLMENT OF THE GREAT COMMISSION

The present and historic impetus for much of the fulfillment of the Great Commission stems from countries that honor freedom. That means the believer's role in sustaining a country's health and well-being is a noble and important task and is certainly in keeping with *all that Jesus commanded us.*

To illustrate one of many possible results from living by too narrow an understanding of the mission of Jesus, radio preachers must now edit their radio broadcasts in Canada so as to not include any mention of Romans 1. This life-changing book addresses the severity of sin, the principle of justification, the importance of faith, the ministry of the Holy Spirit, the gifts of the Spirit, among many other major issues of faith. This is due to new Canadian laws influenced not by Christians. What will become of the great radio ministries in America that have so affected our culture for good and evangelized the lost⁵ if the laws, unaffected by Christian influence, also begin to prohibit the Church from evangelizing here?

GOVERNMENTS INDEED DO FACILITATE OR ELSE HINDER THE ADVANCE OF GOD'S KINGDOM

Again, and worth repeating, should believers be involved in Civil Government if only for the sake of the Great Commission? Yes! Church leaders should applaud, respect, support, sustain, prepare and elect more Christian political leaders to

work hard (amongst other things) to preserve the preachers' freedoms to propagate the Gospel.

**CHRISTIAN LEGISLATORS
WHOM I KNOW VIEW
THEMSELVES IN A
PARTNERSHIP WITH
PASTORS.
SHOULD NOT PASTORS
VIEW THEMSELVES IN
PARTNERSHIP WITH
CHRISTIAN LEGISLATORS?**

Should the Church raise up young men and women to run for office with the same passion and enthusiasm that it places on raising up godly pastors, wives, husbands, children and businessmen? Absolutely, yes!

**III. THE MISSION OF
JESUS INCLUDES A
TRANSFORMATION
OF SOCIETY**

If *teaching them to observe all that I commanded you* is the overall purpose for Christ coming to earth," as previously seen (the Gospel ministry being a vital part of that [cf. 1Cor. 15:3-6]) and the starting point to *making disciples* then the mission of Jesus has an eye toward and includes the transformation of Marriages, Families, Commerce, and Governments. The mission of Jesus has a sum total intent on transforming societies, or as they are called in the Great Commission passage, *nations* (*ethnos*). The Great Commission passage is clear: believers are to effect *nations!* Those who advocate too narrow a view of Jesus'

mission are forced to interpret *ethnos* to mean "people groups" so as to comport the passage to their viewpoint of non-Civil Government involvement. But, for those who hold a bigger view of Jesus' mission, individual evangelism is inescapable, but so is affecting *nations* for good.

**IV. WHICH PARTS OF THE
BIBLE SHOULD THE
CHURCH NOT PREACH
ABOUT?**

It follows from the previous points that the pastor or believer who holds to a "Do evangelism not politics" limited understanding of Jesus' mission must decide what portions of the Bible he or she should teach. Does one omit teaching from Genesis 9:5-6, John 19:11, Acts 25:11, Romans 13:1-7 or 1Peter 2:13-14 since they have to do with believers impacting Government? Does one avoid teaching about Joseph's influence on Pharaoh's government, or Daniels' on Nebuchadnezzar's government? By way of extension, if one "just preaches the Gospel" should one avoid teaching on Marriage and Family? What parts of the *whole counsel of God* should the Bible teacher omit? Foisting too narrow an understanding of the mission of Jesus inevitably leads to editing what portions of Scripture you will teach or omit — and a huge ensuing incongruity in light of 2Timothy 3:16-17: **All Scripture is inspired by God and profitable for teaching...** and Acts 20:27, **"declaring to you the whole purpose of God."**

John Hancock

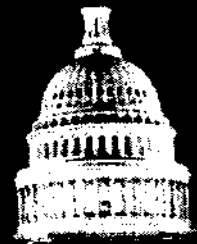


He called upon the people of the state of Massachusetts to pray . . .

" . . . to cause the benign religion of our Lord and Savior Jesus Christ to be known, understood, and practiced among all the inhabitants of the earth."

— John Hancock, signer of the Declaration of Independence; President of Congress; Revolutionary General; Governor of Massachusetts.

John Hancock, *Proclamation for a Day of Thanksgiving and Praise*, September 16, 1790.





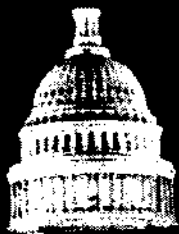
James Iredell



"For my part, I am free and ready enough to declare that I think the Christian religion is a Divine institution; and I pray to God that I may never forget the precepts of His religion or suffer the appearance of an inconsistency in my principles and practice."

— James Iredell, Ratifier of the U.S. Constitution; Attorney General of North Carolina, U.S. Supreme Court Justice appointed by President George Washington.

James Iredell, *The Papers of James Iredell*, Don Higginbotham, editor (Raleigh: North Carolina Division of Archives and History, 1976), Vol. 1, p. 11 from his 1768 essay on religion



Should Believers Be Involved *in* Politics?

V. GOD LEAVES CHRISTIANS HERE ON EARTH BOTH TO DO EVANGELISM AND TO DO GOOD FOR OTHERS

After one is saved (God tends to leave His saints on earth after He saves them) what is the believer to do? Should he or she only evangelize others the remainder of their earthly life? What about Matthew 22:39, *"You shall love your neighbor as yourself?"* This command is listed 6 other times in the New Testament. Like the Great Commission command, this is a command from Jesus as well! The spirit of this commandment demands that I consider these kinds of issues: making sure the law punishes thieves who could rob my neighbor otherwise; working to create and enforce laws pertaining to internet privacy to protect my neighbors from hackers who would otherwise steal their credit card information; creating policies that ensure that those who educate my neighbor's child cannot teach them things that are evil. How could these policies that are so compatible with the mandates of Scripture be accomplished if not by Christians involved in policy making? Galatians 6:10 states to believers, *So then, while we have opportunity, let us do good to all people, and especially those who are of the household of faith.* Ephesians 2:10 further sites societal responsibility, when it says, *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.*

"WHY SHOULD CHURCHES TEACH THEIR PEOPLE HOW TO DO GOOD WORKS IN HOSPITALS AND IN SCHOOLS, AND IN BUSINESSES AND IN NEIGHBORHOODS, BUT NOT IN GOVERNMENT?"

The biblical connection between *loving one's neighbor and being involved in Civil Government is strong.*

VI. GOD ESTABLISHED BOTH THE CHURCH AND THE STATE TO RESTRAIN EVIL.

When a believer wins someone to Christ such internal regeneration should quell evil in the heart of the convert (cf. 2 Cor. 5:17). However, history and present observation indicate that not everyone comes to Christ, nor are those who do completely and immediately sanctified in their manifest actions. Accordingly, God has instituted, in addition to the Church, Civil Government to restrain evil by the use of force and punishment in a fallen world. Romans 13:4 is clear about this wherein Paul states (speaking of Government), . . . *but if you do what is evil be afraid, for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on one who practices evil.* 1 Peter 2:13-14 states similarly, *Submit yourselves . . . to every human institution, whether to a king as the one in authority,*

or to governors as sent by him for the punishment of evildoers . . . God mediates His reign by vesting His authority in and through Civil Government (Rom. 13:1) in order to restrain evil in a fallen world. Whereas the Church is God's conduit of saving grace, the State is God's conduit of restraining grace. Such a realization necessitates the believer's involvement in Civil Government since it is part of Jesus' overall mission.

One other point here is worth mention. Christian isolationists often harbor ideological superiority: as if the authority of the Church is over the authority of the State. The Church is not over the State; conversely the Church too needs to submit to the State. The glaring historical and embarrassing American illustration of this is the Emancipation Proclamation of 1863. The abolition of slavery came not from the Institution of the Church via evangelism. It was the State that birthed a human being's freedom from another person's ownership. Sometimes the State restrains evil more effectively than does the Church!

Keep in mind too, that it was not the punctuality of the Church leaders that gave us the canonization of the New Testament. It was not until Constantine in the early 4th century demanded it from Eusebius that the Church got around to sewing the 27 books together!

It stands to reason therefore that believers should respect the unique

role of the State (and not harbor condescending attitudes towards it) and be involved in Civil Government lest they end up inheriting a lawless country, and wherein they most likely lose their religious freedoms.

CHRISTIANS HAVE INFLUENCED THE STATE POSITIVELY THROUGHOUT HISTORY

There are at least three categories of historical influence of believers on the State. These accounts are numerous and well documented by authors Schmidt⁹ and Colson¹⁰ in their wonderful respective works. Here is a summary:

A. The Dignity of Mankind

The historic spread of Christian influence on the State has been responsible for many victories: Its influence outlawed infanticide, child abandonment and abortion in the Roman Empire (374); it prohibited the burning alive of widows in India (1829); it ended slavery in the British Empire (1840); it stopped the binding of women's feet in China (1912); and it outlawed racial discrimination in America. These are but a few of the historic contributions of Christians engaged in politics.

B. The Constitutions of Mankind

Christians were influential in the writing of the Magna Carta in En-

Caleb Strong

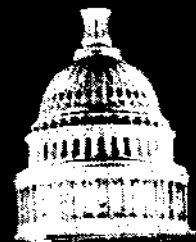


He called upon the people of the state of Massachusetts to pray . . .

" . . . all nations may know and be obedient to that grace and truth which came by Jesus Christ."

— Caleb Strong, delegate at the Constitutional Convention to frame the U.S. Constitution; ratifier of the Constitution; U.S. Senator; Governor of Massachusetts.

Caleb Strong, Governor of Massachusetts, *Proclamation for a Day of Fasting, Prayer and Humiliation*, February 13, 1813.





Patrick Henry



"The great pillars of all government and of social life [are] virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible."

— Patrick Henry, Revolutionary General, legislator; 'The Voice of Liberty'; ratifier of the U.S. Constitution; Governor of Virginia.

Independent Chronicle (Boston), November 2, 1780, last page; see also Abram English Brown, John Hancock, His Book (Boston: Lee and Shepard, 1898), p. 269.



Should Believers Be Involved *in* Politics?

gland in 1215, the Declaration of Independence in America in 1776, and the Constitution of the United State in 1787. These are the most important documents in the history of governments known to mankind. All were significantly influenced by believers and are the bases, not only of prosperous countries, but the ensuing Christian mission movement worldwide. These advanced views of government have birthed individual freedoms, justice, freedom of religion, and the separation of Church and State.

C. The Education of Mankind

Believers have greatly influenced the development of higher education in America.

OF THE 182 COLLEGES AND UNIVERSITIES IN AMERICA IN 1932, 92% HAD BEEN FOUNDED BY CHRISTIAN DENOMINATIONS

Such influence has led to the advancement of a society theretofore unknown in world history, a society that has accelerated the Great Commission to levels of accomplishment equal to that of the first century Church.

These are but a few illustrations of Christian influence on the State. Therefore, when a prominent Christian author reasons in 2000, "God does not call the church to influence the culture by promoting legislation and court rulings that

advance a scriptural point of view" and "Using temporal methods to promote legislative and judicial change . . . is not our calling — and has no eternal value"¹¹ one wonders how he can arrive at such a narrow understanding of the mission of Jesus. In his much earlier commentary on Matthew 5:13-16, (1985) this author said, ". . . Christians can have a powerful influence on the welfare of the world."¹² And therein he quotes Martyn Lloyd-Jones who said, "[What saved England was that] . . . The political situation was affected, and the great Acts of Parliament which were passed in the last century were mostly due to the fact that there were such large numbers of individual Christians found in the land."¹³ Unfortunately, in the year 2000, this same writer, wrote a book to attempt to influence pastors to avoid governmental involvement (ref. endnote #3). History, as well as the contextual argument of Matthew 5:1-16 (presented in the introductory section) favors this author's more biblical 1985 position.

VIII. DOESN'T THE BIBLE SAY THAT PERSECUTION IS COMING?

When studying eschatology, the doctrine of future biblical events, one could reason "Since things are going to get worse in the end times (cf. Matt. 24:9-12; 21-22; 2Tim. 3:1-5) why should anyone attempt to improve government today? The answer is simple: In the meantime, the believer is to be "*salt* and *light*"

(Mt. 5:13-15): "*love your neighbor*" (Mt. 22:39), and *do good works* (Ep. 2:10) in addition to evangelizing the lost (Mt. 5:16). One cannot disobey the clear commands of God in the here and now in lieu of end-time passages.

THE FATALISTIC FUTURE OF THE WORLD PROVIDES NO EXCUSE FOR SOCIETAL LETHARGY IN THE PRESENT

Scripture explicitly mentions that no one knows the exact time of His Second Coming (Mt. 24:36; 25:13), therefore the believer should influence Civil Government for good as long as he or she is able.


IX. WILL POLITICAL INVOLVEMENT DISTRACT BELIEVERS FROM THE MAIN TASK OF PREACHING THE GOSPEL?

The question isn't whether political involvement by the Church will divert energy away from preaching the Gospel, if indeed God has called the believer to be *salt* and *light* as a predicate for evangelism, which He has.

X. SUMMARY

For these reasons the "Do evangelism, not politics" understanding of the Christian life is incorrect. Believers should be involved in politics in ways similar to their involvement in making their marriage better, their

family better, their business better, or their church better. Running for office, serving in Civil Government is no less spiritual than going into full time ministry. ☺



(ENDNOTES)

¹This is also a present active *indicative verb*.

²In 1 Corinthians 9:22b the Apostle Paul states, "I have become all things to all men so that I may by all means save some." This is an appropriate supporting passage relative to this scriptural understanding of cultural involvement. Paul was willing to get involved in the lives, professions (including the political arena, e.g. Phil. 1:13, conf. 4:22; cf. Acts 26:8ff.) and cultures of others without compromising biblical truth in order to evangelize the lost. How can today's Church evangelize politicians if it is unwilling to connect with politicians?

³MacArthur, John *Why Government Can't Save You: An Alternative to Political Activism* (Grand Rapids: Zondervan, 2000) p 11-12. It is worth noting MacArthur's exposition of Romans 13:1-7 in 1994 wherein he states respective of ordination and moralization: "Human government is ordained by God for the benefit of society . . . In order to promote and protect the good in society human government must punish the evil." (MacArthur, John *The MacArthur New Testament Commentary: Romans 9-16* [Chicago: Moody, 1994] p 218, 225) Implicit in his comments are his seeming admission to a broader role of the mission of Jesus (cf. Col. 1:16). Unfortunately, his later thinking ("Do evangelism, not politics") has influenced many.

⁴Ibid., p 7

⁵Many leading Christian thinkers believe one of the major reasons America has not gone the way of Europe is due to the presence and power of Christian religion.

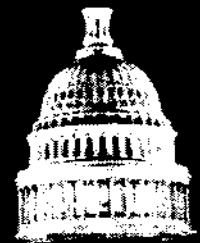
Samuel Huntington



"It becomes a people publicly to acknowledge the over-ruling hand of Divine Providence and their dependence upon the Supreme Being as their Creator and Merciful Preserver . . . and with becoming humility and sincere repentance to supplicate the pardon that we may obtain forgiveness through the merits and mediation of our Lord and Savior Jesus Christ."

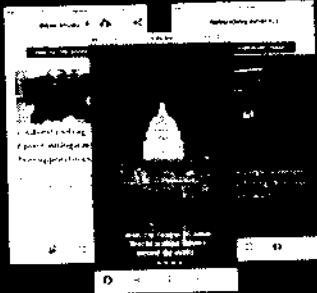
— Samuel Huntington, signer of the Declaration of Independence; President of Congress; judge; Governor of Connecticut.

Samuel Huntington, *A Proclamation for a Day of Fasting, Prayer and Humiliation*, March 9, 1791.





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¹⁶Said another way, did Christ come to save or make disciples? The Great Commission, Matthew 28:19-20 indicates the latter. Christ did not end His ministry commanding His followers to evangelize, but rather to make disciples.

¹⁷Grudem, Wayne *Politics According to the Bible* (Grand Rapids: Zondervan, 2010) p. 48. Note I am utilizing Dr. Grudem's book outline in this study with his permission.

¹⁸The one exception to obedience to the authority of the State is when civil authority would necessitate disobedience to God's Word (cf. Exo. 1:17; Dan. 3:16-18; 6:7, 10; Acts 4:19).

¹⁹Schmidt, Alvin *How Christianity Changed the World* (Grand Rapids: Zondervan, 2004).

²⁰Colson, Charles *God and Government: An Insider's View on the Boundaries between Faith and Politics* (Grand Rapids: Zondervan, 2007). Previously published as *Kingdoms in Conflict*.

²¹*Ibid.*, p. 130, 15.

²²MacArthur, John *The MacArthur New Testament Commentary: Matthew 1-7* (Chicago: Moody Press, 1985) p. 243.

²³Lloyd-Jones, Martyn *Studies in the Sermon on the Mount* (Grand Rapids: Eerdmans, 1971), 1:157 (as quoted in MacArthur, John *Why Government Can't Save You: An Alternative to Political Activism* (Grand Rapids: Zondervan, 2000).

Gregg Harper, H. 13

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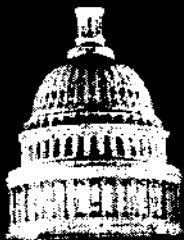
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Five Definitive Characteristics of Righteous Leadership



PROVERBS 14:34 CONTAINS A SOUND political maxim, the simplicity of which is often overlooked: Personal righteousness in the population — both in citizens and leaders — is the single most important commodity that any country can possess! This virtue, states Solomon, is preeminent to everything else, because:

Righteousness exalts a nation, but sin is a disgrace to any people.

The writer of Proverbs, King Solomon whom Scripture states was the wisest man to ever live, proclaims in this passage that personal righteousness is the most important ingredient — and should be the focus — in order to achieve the advancement of any given nation. Solomon does not say that the presence of natural resources exalts a nation, nor does he say that it is attributable to the excellence of its education system, as important as those are, among other things. Rather, personal righteousness is what is the most important!

Ralph Drollinger

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



MINISTRY UPDATE

Please Pray for Ministry Plantings in Eastern European Nations



FROM HIS HOME COUNTRY OF BELARUS, **Oleg Rachkovski** asked Capitol Ministries supporters in the United States and around the world to pray for the success of ministries that were planted in Eastern European nations in April.

"Please pray that God will bless our efforts to establish new ministries in the countries of Romania, Moldova, and Ukraine," said Pastor Rachkovski, Capitol Ministries' Eurasia Affinity Sphere Director.

In that position, Pastor Rachkovski is charged with finding experienced Bible teachers to take the Gospel of Jesus Christ to political leaders in former Soviet-Bloc countries and other European and African nations.

In late August, **John Drollinger**, President and CEO of Capitol Ministries, traveled to **Belarus** to meet with Pastor Rachkovski and a group of candidates who were selected to become CM Ministry Leaders in that corner of the world.

"The Lord started working on this trip a long time before we thought of it by already putting his men into these countries' Parliaments," Pastor Rachkovski said.

Continued on page 5

Five Definitive Characteristics of Righteous Leadership

I. INTRODUCTION

THE FIVE TRAITS OF RIGHTEOUSNESS that must characterize a nation's leaders are the same qualities in fact, that serve to exalt a nation. The Greek word for Righteousness (*dikaiosune*) is used 86 times in the NT. The most simple and easy way to remember the definition of this word is "right-way-ness." Careful observation of Proverbs 14:34 (quoted in the preamble) reveals a nationalistic summation of the cause and effect relationship between righteousness and exaltation. Great nations, great leaders, great employees, great family members are always characterized by the following definitive biblical characteristics of righteousness – that's what makes them great! It should be noted at the outset that there are many who practice the following five characteristics of biblical righteousness, borrowing from the heavenly Author of such, but yet give no attribution to their source.

In an individual sense, when a leader lives with God's character, he places himself in a position to be blessed by God, whereas unrighteous leaders are never in a place or position wherein God can extend them His divine favor in as gracious a proportion.

Per Proverbs 14:34, it follows that a nation's proportion of blessing is directly related to, and tantamount to the sum total of the righteousness quotient of its individual leaders. It is only when a nation is blessed with high-principled individuals that it places itself in a position to gain God's bestowal of blessing and favor, of overall well-being.

THE EXALTIATION OF A NATION IS INTRINSICALLY

INTERTWINED WITH THE RIGHTEOUSNESS OF ITS LEADERS

Given this cut-to-the-chase analysis of a nation's greatest need, the question quickly becomes one of how righteousness is best formed in the life of leaders. Therefore, as we will see, the critical, preeminent duty of all believers is to witness for Christ and lead others to Him; in essence it is to Christianize the citizenry. Conversion of the soul, Solomon will postulate, not moral foisting, is the only way to breed lasting, righteous individuals. Therefore in our composite nation (one composed of both Church and State but institutionally separated), the State is dependent on believers to diligently evangelize and disciple the unregenerate citizenry of the State. It follows that the degree to which believers are faithful evangelizers and disciples is directly proportional to the health of the State. Proverbs 11:10-11; 28:12; and 29:2 serve to respectively underscore this critically important relationship:

When it goes well with the righteous, the city rejoices, and when the wicked perish, there is joyful shouting. By the blessing of the upright a city is exalted, but by the mouth of the wicked it is torn down.

When the righteous triumph, there is great glory, but when the wicked rise, men hide themselves.

When the righteous increase, the people rejoice, But when a wicked man rules, people groan.

As previously evidenced in Proverbs 14:34 and the above passages, one can summarily conclude the following:

THE BOOK OF PROVERBS REPEATEDLY SCREAMS OUT ABOUT THE RELATIONSHIP BETWEEN THE EXISTENCE OF RIGHTEOUS GOVERNMENTAL LEADERS AS THEY RELATE TO THE OVERALL HEALTH OF A CITY OR NATION

A small number of believers think that Christians should give no pause for the State; rather they should only be about focusing on advancing God's Kingdom. But these aforementioned passages serve — in fact, they shout — about how God expects the righteous life of the believer, especially its righteous political leaders, to positively affect the cities and nations where they live and serve! The above passages are not about the heavenlies, they relate to the here and now. Given this clear and repeated cause and effect relationship between the existence of righteousness in leaders and the curse a country takes, as a Public Servant how are you doing in terms of your spiritual growth, your maturation in Christ, your righteousness quotient?

II. THE GERMINATION OF RIGHTEOUSNESS

The necessity of evangelism by the people of God so as to birth and develop righteous individuals in order to achieve an ongoing healthy, exalted nation is explicitly articulated in Proverbs 11:30:

The fruit of the righteous is a tree of life, and he who is wise wins souls.

In beautifully imaging Solomonian prose, the picture of *a tree of life*, serves to illustrate the far reaching effects of *the fruit of the righteous*. This *fruit* generally includes his influence, productivity, instruction and example. But notice spe-

cifically what is added to the definition of *fruit* in this passage: evangelism, or the *winning of souls*. Herein is yet another exclamatory underscoring of the integral relationship between the importance of evangelism, which results in the indwelling Holy Spirit, whom elsewhere in Scripture is deemed The Helper, to the outward manifestations of such in culture.

To illustrate the needed priority and fostering of the spiritual dimension in the life of the citizen and the way in which that plays out in culture, note John 4, when Jesus visited the woman at the well. He Himself was no doubt very thirsty and in need of water, but He set aside His personal desires to win the woman to salvation. He momentarily placed aside His own personal needs in order to achieve a much higher priority: the conversion of her soul, the beginning of righteous living! Her soul was the most important thing on His mind. The passage reveals that Jesus was most concerned for her personal salvation, but when He said, "Go and sin no more," indicates there were to be cultural consequences to her conversion: adultery threatens the moral fabric of any society, more specifically the nuclear family, the very foundation of any and all nations. If only we had more believers in our various seats of government who held to such clear priorities of winning other's souls over and above their career objectives. Solomon says that to prioritize this is *wise*. It is *wise* because it so impacts and affects the life and the culture! May we "*seek first His Kingdom and His righteousness*" (Mt. 6:33) not only in our own lives, but in the lives of others. To do so is to create an evergreen *tree of life* in any given nation.

States Bridges in regard to the absence



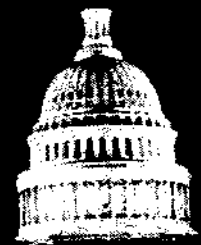
VERSE OF THE WEEK

Proverbs 14:34

*Righteousness exalts a nation, but
sin is a disgrace to any people.*



*Personal righteousness in the population
— both citizens and leaders — is the
single most important commodity that any
country can possess!*





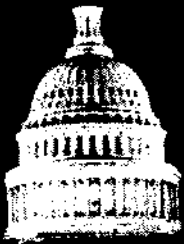
Patrick Henry



"Righteousness alone can exalt [America] as a nation...Whoever thou art, remember this; and in thy sphere practice virtue thyself, and encourage it in others."

— Patrick Henry, Revolutionary General, legislator; "The Voice of Liberty"; ratifier of the U.S. Constitution; Governor of Virginia.

Patrick Henry, *Patrick Henry: Life, Correspondence and Speeches*, William Wirt Henry, editor (New York, Charles Scribner's Sons, 1891), Vol. II, p. 632, addendum to his resolutions against the Stamp Act, May 29, 1755.



Five Definitive Characteristics of Righteous Leadership

of soul winning: "The Christian who neglects his brother's salvation, fearfully hazards [weakens] his own. He is gone back to his native selfishness, if he does not exhibit that 'love and kindness of God that has appeared unto men.... How poor is the mitre (head dressing) or the crown; how debasing the wisdom of the philosopher, the scholar, or the statesman, compared with this wisdom!' The most important, the wisest use of one's time and resources in the Capitol is that of winning the lost: creating by the imputation of the Holy Spirit men and women who will *hunger and thirst after righteousness* their whole life! (Cf. Mt. 5:6). Summarily:

IT IS THE WINNING OF SOULS THAT FOSTERS RIGHTEOUSNESS IN A NATION

How misguided and uninformed is the thinking of those who do not prioritize evangelism and discipleship: God's means of creating righteous individuals! Rarely is that formula postulated as the solution to America's downward trajectory; that is often defined through a political lens only. Have we not come to grips with the profundity of these passages? Do we just not believe them? Perhaps this is attributable to the famine of biblical literacy in the Capitol and the nation? If indeed it is *righteousness that exalts a nation*, is not the priority of evangelism the key to a great country more so than any other thing you might spend your time trying to accomplish? What could be a more important use of your time than soul winning?

Stemming from the conversion of the soul and regeneration in Christ, Solomon states that the five following characteristics of righteous leadership can take root and have long lasting effects:

when you unpack the Book of Proverbs relative to this subject, Solomon is saying that it is these definitive aspects of *righteousness that* serve to *exalt a nation*:

III. FIVE DEFINING CHARACTERISTICS OF RIGHTEOUS LEADERSHIP

How do you specifically define what *righteousness* looks like — what are characteristic manifestations of its presence in a Statesman? What follows are all the passages from Proverbs that have to do with *righteousness* and define what *righteous* leadership should look like. In order to *exalt a nation* a leader must be the following.

A. TO BE RIGHTEOUS MEANS YOU MUST KNOW YOUR CALLING

In Proverbs 16:12 Solomon provides insights to his son, Rehoboam, the next leader of Israel, as to what it is that will establish, or secure his reign, his position of leadership:

It is an abomination for kings to commit wicked acts, for a throne is established on righteousness.

In the heart of a Public Servant there must a regard for others whom you serve as being more important than yourself (cf. Phil. 2:3 ff.). God requires that leaders whom He appoints to govern a country, His ordained Institution of the State (cf. Rom. 13:1) be a blessing to the people it serves — benefactors to the world in which they live. Ecclesiastes 8:9 specifically speaks to the selflessness a leader must possess in his job: *A man has exercised authority over another to his own hurt*. This is a powerful way of

putting it: a leader is to be so selfless that it *hurts* him! It is only from this biblical theology, the ensuing knowledge of this biblical theology, his understanding of this biblical theology, and his submission to this biblical theology, that one can possibly possess the realization that God has called him to office to serve in this way! Only then can selfish motives possibly be eradicated and replaced by the *righteous* motives of selfless service commanded of in Scripture!

If a leader is secure and settled in the fact that it is God who called him – Psalm 75:4-7 insightfully and profoundly states that in His sovereignty *He puts down one and exalts another*, then and only then is there no temptation to engineer your destiny; then and only then is there no temptation to perform the *wicked acts* often associated with self-preservation. Be sure of this:

**ABOMINABLE WICKED
ACTS GROW IN THE SOIL OF
SELF-PRESERVATION
WHEREAS THE SOIL OF “GOD
PLACED ME HERE”
NURTURES A TOTALLY
DIFFERENT VARIETY OF
LEADER**

The DNA of the later variety is this: “It is God who put me here for the betterment of others; I understand my calling and I am secure in it.” In essence then, believing that “it is God who placed me here” is the belief that leads to *a throne established on righteousness*. If you want to *establish* yourself in office then live securely according to your theology, your calling! It follows that an officeholder who is self-centered will become less *established* due to his ensuing and inevitable unrighteousness. A recent illustration of this is a past American Pres-

ident who promised the nation’s citizens that they could keep their own doctor and coverage under his new nationwide insurance plan. As it turned out, that was not the case. As a result of his *un-righteous* behavior his approval ratings dropped, meaning he became less *established* in office.

The relationship between *righteousness* and being *established* parallels the previously-seen relationship between *righteousness* and *exaltation*: *righteous* character and behavior lead to being *established* and being *exalted* both individually and in a national sense. In summary, *righteous* behavior stems from one’s calling in Christ, knowing He appointed you to office, whereas behaving *wickedly* will stem from thinking one is self-appointed and therefore must be self-preserving.

B. TO BE RIGHTEOUS MEANS YOU MUST BE JUST

A major responsibility of civil government is *the punishment of evildoers* (1 Peter 2:13-14). Within that realm of responsibility is the dispatch of just treatment through due process. A major responsibility of every elected official then, is to make sure the City, County, State or Nation has an excellent judicial system, especially God-fearing righteous judges. States Proverbs 20:8 in this regard:

*A king who sits on the throne of justice
disperses all evil with his eyes.*

From the time of Moses, the leaders of Israel were judges, which also meant they were chief executives (and often prophets). Then, when kings replaced the judges, Israel’s Kings would decree justice from their throne. They were to

Continued from page 2

“These men are already ministering to their fellow parliamentarians. After hearing about Capitol Ministries, they got interested in establishing discipleship ministries in their Capitols.”

“The Lord has also raised passionate ministers like Pastor Liviu Neagoe in Romania who is eager to help the ministry development.

Pastor Rachkovski has translated into Russian the book Drollinger authored, *Rebuilding America: The Biblical Blueprint*. The book explores the biblical priority and mandate as part of the Great Commission for reaching political leaders with the Gospel. The book, which has been re-titled in Russian: *Rebuilding A Nation*, was distributed at the meetings.

A number of the Bible studies that Drollinger teaches to U.S. Cabinet members, Senators and Representatives in D.C. have also been translated into Russian and were given to the Ministry Leader candidates.

The Bible studies may also be downloaded from the Capitol Ministries website, capmin.org in English, Russian, Spanish, and French.

Drollinger joins Pastor Rachkovski in asking Capitol Ministries’ friends for prayer.

“We are asking our supporters to please pray that our Lord will guide our steps as we seek to plant discipleship Bible study ministries to the leaders of Eastern European nations,” Drollinger said.

“Your prayers are critical to the success of this ministry.”

Capitol Ministries has committed to planting and developing ministries in 200 foreign nations in the coming years. Directors of these spheres are tasked with expanding the ministry in their areas of the world.



John Hancock



John Hancock called on the State of Massachusetts to pray:

"That the kingdom of our Lord and Savior Jesus Christ may be established in peace and righteousness among all the nations of the earth."

— John Hancock, signer of the Declaration of Independence; President of Congress; Revolutionary General; Governor of Massachusetts.

John Hancock, *Proclamation for a Day of Public Thanksgiving*, October 25, 1792.



Five Definitive Characteristics of Righteous Leadership

rule in fear of God. So it should be today in our lawmaking, enforcement and adjudication. States Proverbs 24:23-25 in this regard:

These also are sayings of the wise. To show partiality in judgment is not good. He who says to the wicked, "You are righteous," Peoples will curse him, nations will abhor him; But to those who rebuke the wicked will be delight, and a good blessing will come upon them.

So great should be the judicial righteousness of the aforementioned that they rule with total social and economic impartiality. States Proverbs 31:8-9:

Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy.

It is only through *righteous* lawmakers, enforcers and courts that a State can have any semblance of justice. *Judging righteously* stems from *righteous* leaders for sure. But how are those *righteous* leaders created, raised and groomed?

HOW DOES THE STATE GAIN NOBLE LEADERS?

In God's design, they are to be manufactured (at the risk of sounding impersonal, I like the connotations of that word) by the Institution of the Church: God-fearing individuals are created, raised and groomed by the discipleship priorities of believers in a composite nation wherein exist the co-abiding Institutions of Church and State. Wise is the State that upholds religious freedom so as to provide the Church ease in manufacturing what it most desper-

ately requires: the next generation of *righteous* State leaders: leaders who uphold *justice*. In summary, the second of the five characteristics of *righteousness* is *justice*. Are you *just*? Such *exalts a nation*.

C. TO BE RIGHTEOUS MEANS YOU MUST BE DISCERNING

If *righteousness exalts a nation*, then it follows that good discernment by a Public Servant — to associate with people of integrity — is a sure path to national prosperity. To do otherwise is to be unduly, continually tempted by evil. "*Bad company corrupts good morals*" candidly states Paul in 1Corinthians 15:33. Like begets like.

TOO OFTEN RIGHTEOUS ELECTED OFFICIALS ASSOCIATE WITH OR HIRE THE WRONG KIND OF PEOPLE WHO DO NOT REPRESENT THEIR VALUES

Don't let that be the case with you. Your staff must represent your values in order to be effective in the long run. In Proverbs 25:5, Solomon addresses his son in regards to this issue:

Take away the wicked before the king, and his throne will be established in righteousness.

One specific form of *wickedness before the King* is highlighted several chapters later by Solomon: personal bribery. Bribery can undermine the best of legal constructs. Samuel's sons took bribes, and it ruined Israel. States Solomon in this regard in Proverbs 29:4:

The king gives stability to the land by

justice, but a man who takes bribes overthrows it.

The wise Statesman associates with and hires people who represent his or her godly character. On the other hand, embracing *wicked* people will ruin your office; you are playing with fire! Far from *establishing* you, they will harm you, misrepresent you and may even corrupt you! In summary, the third of the five characteristics of *righteousness* is one's ability to be discerning. Are you discerning? Such *exalts a nation*.

D. TO BE RIGHTEOUS MEANS YOU MUST HAVE CONVICTIONS

Whereas convictions are more than having knowledge of scriptural truths, they are nothing less. It takes courage to implement biblical knowledge; but it is only upon implementation that knowledge can become a conviction. Proverbs 25:26 says:

Like a trampled spring and a polluted well is a righteous man who gives way before the wicked.

TO LACK CONVICTION AS A BELIEVER IS OFTEN AN INDICATION OF BIBLICAL ILLITERACY IF NOT COURAGE

For a Christian elected official to fall down from his principles — to compromise biblical absolutes — in his policies or interactions with others grievously tarnishes his or her testimony, and I might add, the corporate testimony of the body of Christ. In summary, the fourth of the five characteristics of *righteousness* is conviction. Are you a man or woman of conviction? Such *exalts a nation*.

E. TO BE RIGHTEOUS MEANS YOU MUST BE PRAYERFUL

The last of the five characteristics of *righteousness* found in Proverbs is that of being *prayerful*. Note Proverbs 15:8-9 in this regard:

The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is His delight. The way of the wicked is an abomination to the LORD; But He loves one who pursues righteousness.

In these two back-to-back Proverbs of parallelism, *prayer* is equated with *righteousness* (the second stanzas of both passages). What every country most needs are men and women beseeching God's guidance in their personal and State affairs. Furthermore, and very important to understand about this:

GOD ONLY HEARS THE PRAYERS OF LEADERS AND CITIZENS WHO ARE UPRIGHT AND RIGHTEOUS FROM HIS PERSPECTIVE MEANING THEY HAVE PLACED THEIR FAITH IN JESUS CHRIST

Scripture is clear here. For those who are at odds with God, who passively or actively reject the Son of God, their prayers, beyond the prayer of repentance, go unheard. States Proverbs 15:29 in this regard:

The LORD is far from the wicked, But He hears the prayer of the righteous.

In summary, the fifth of the five characteristics of *righteousness* is *prayerfulness*. Are you *prayerful*? Such *exalts a nation*.

William Paterson

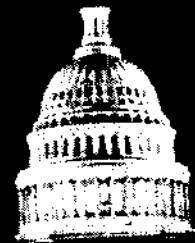


In invoking Proverbs 29:2 to instruct a grand jury, William Paterson said:

"When the righteous rule, the people rejoice; when the wicked rule, the people groan."

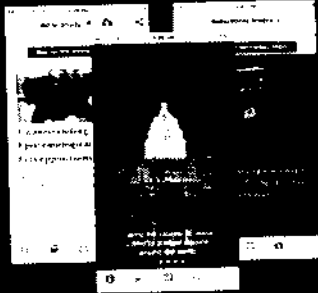
— William Paterson, Attorney General of New Jersey, signer of the U.S. Constitution; U.S. Senator; Governor of New Jersey; U.S. Supreme Court Justice

United States Oracle (Portsmouth, NH), May 24, 1800.





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Five Definitive Characteristics of Righteous Leadership

IV. CONCLUSION

All would agree that characteristics of *righteousness* are necessary to the dispatch of good civil government, but how you produce such individuals to lead in the State is more difficult than the simple analysis of the need. The only way to produce these virtues in leaders is through the evangelism and discipleship efforts of believers in the lives of other individuals. As the discipleship priorities responsibilities, and manifestations of the Church go, so goes the State. Put another way, the State reflects the collective *righteousness* of its people, much more than it is the cause of it. Put still another way, the heralders of God's truth are critically important to the success of the Public Servant and the future of the country; the expositor/instructor of God's precepts is the seminal incubator of a country's present and future culture. In Hosea 4:6, God said to his Bible teachers of the time:

My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.

This OT passage serves to reveal the God-intended relationship between the Church and the State today. For the Church to fail to teach God's precepts to the leaders of the State is a sore subject in the eyes of God. It is incumbent on the Church to teach God's precepts and manufacture righteous leaders in and for the State. The State itself is dependent on the Church to do this for her.

The insight and emphasis of Proverbs regarding the health of a State clearly reveals the need for the continual development of righteous leadership. Definitively, a Solomonic spectral analysis of righteousness reveals at least five beautiful colors: Calling, Justice, Discernment, Conviction and Prayerfulness. To what degree does each of these wonderful virtues shine forth in and from your life? Does your life reveal these characteristics? To the degree it does, you are adding to the *exaltation of our nation.* cm

Tom Willson

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JUNE 26, 2017

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Michigan, 7th Congressional District

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Sexual Sin and the Aphrodisiac of Power



Joseph and Potiphar's Wife

GIVEN THE NATURE OF THE CAPITAL COMMUNITY, many people live away from their home environments for regular, extended periods of time. The temptation for sexual sin is ever present — and I have seen too many legislators, staff and lobbyists fall prey to it. Accordingly, here are some key biblical insights related to staying sexually pure in a surreal environment like the U.S. Capital.


Ralph Drollinger

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Weekly Bible Studies

- CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served.*
- SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
- HOUSE: Capitol H324, Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



★ PUBLIC SERVANT ENDORSEMENT

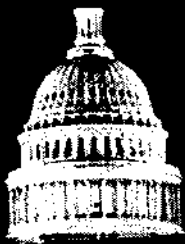
U.S. Representative

Tim Walberg

Michigan, 7th Congressional District



“IN-DEPTH BIBLE STUDIES have such an important impact on elected officials for many reasons, and one of the most important is in their personal lives. Fellowship with a band of brothers and sisters in accountability to the Word of God and to each other is a must.”



Sexual Sin *and the Aphrodisiac of Power*

I. INTRODUCTION

Power is an aphrodisiac that makes those elected to high office much more susceptible to sexual sin than someone who is not in power. This is an important Bible study therefore, for someone in the public eye. The following are some biblical insights that relate to avoiding sexual temptation and sin in this area.

II. OBEY GOD REGARDING SEXUAL PURITY

No pragmatic means of avoiding sexual sin will ever supplant this first and primary necessity. One must first come to faith in Christ and experience the power of the indwelling Holy Spirit to bring his sexual passions under control. Even then it is difficult in a sex-laden culture like America. Galatians 5:16 however does provide a *promise* that the believer can have victory and control over sinful sexual desire:

Walk by the Spirit, and you will not carry out the desire of the flesh.

Salvation is the first necessity for walking in sexual purity. Without the indwelling Holy Spirit, God's power cannot be enabled in us and implemented by us to give us victory over our fallen, fleshly nature.

Secondly, we must memorize and meditate on Proverbs chapters 5, 6 and 7 giving special attention to the passages that relate to the end results of *fornication and adultery*. We must possess a sober understanding of what are the real results of sexual sins in order to help quell the irresponsible, selfish urge to be sexual outside of wedlock. The results are manifold and deadly.

III. PROTECT AND NURTURE THE SEXUAL ASPECT OF MARRIAGE

Since most everyone possesses sexual desire, get married! Marriage is God's intended means to satisfy and fulfill the God-given desire for sexual relations. If one does not have the gift of celibacy (and very few do!) then he should be seeking to get married. That is God's delightful design for most people. Genesis 2:24 states in this regard:

For this reason a man shall leave his father and his mother, and he joined to his wife; and they shall become one flesh.

It is a natural, wonderful propensity that God has placed in his creation. He created sex to be practiced within the confines and commitment of a husband and a wife (a male and a female) in the bonds of matrimony. States Paul in 1 Corinthians 7:9 in regards to this desire and its fulfillment:

But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.

It's not as if the one who created men and women with a passionate desire for sex doesn't realize it, or comment about it! But until marriage, God's revealed will is complete abstinence. The fulfillment of sexual desires then should be an impetus to prepare in every way for attracting and marrying the right, godly person. God does not want those to whom he gave a sexual drive, to continually be frustrated by a lack of fulfillment. Get married and then nurture the sexual aspect of marriage? Surveys indicate that married people have much more regular sexual fulfillment than people who are unmarried. Within the confines of a marriage commitment a husband and wife can nurture trust and fulfillment over many years of communication and practice. Such is simply not the case outside of a marriage commitment.

IV. VIEW SEX WITHIN MARRIAGE AS GOOD

It follows that, for the aforementioned to be true, a couple must view sex within marriage as a good thing that God desires for each of them as a couple. God intends for their sexual desires to be creative, enjoyable and fulfilling with their spouse as is evidenced in Hebrews 13:4:

Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.

God says the *marriage bed* (a polite euphemism for sexual intercourse) is not sinful in contrast to sex outside of marriage; *fornication* is the sin of sex while unmarried

and *adultery* is the sin of sex with another person while married. God wants sex to be a huge blessing in your life within the confines of marriage.

The preceding two points, viewing sex as a good thing within marriage, are huge pillars in the quest to avoid sexual sin.

V. BE SEXUALLY UNSELFISH WITH YOUR SPOUSE

Once married, one's body becomes the property of his or her spouse. 1 Corinthians 7:1-5 says:

Now concerning the things about which you wrote, it is good for a man not to touch a woman. But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. The husband must fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

God intends for spouses to be unselfish when it comes to meeting the physical needs of their mates. And due to the general lack of sexual self-control, explicit in this passage, one's mate is to be sensitive to the other's needs — so as to remove the temptation of sexual fulfillment outside of wedlock.

These three previous points can be summarized by the cliché, "an ounce of prevention is worth a pound of cure." Championing these biblical means for sexual fulfillment will lead to blessing and much less temptation resulting from a lack of fulfillment.

What follows are some other preventative insights aimed at the prohibition of sexual passion resulting in sin.

VI. DO NOT ALLOW THE PLANETS OF PRIVACY, PROMOTION, AND PASSION TO BECOME ALIGNED

When the privacy of a hotel room is combined with the promotion of the internet or pay-per-view television and the passions of unfulfilled desire yearn (stemming from not putting into place the previous three points), the temptation to sin is greatly increased with even the most mature, Spirit-filled followers of Christ. Therefore one must adhere to the sage advice and wisdom of the writer of Hebrews (12:13) who said:

Make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.

In other words, if one is really serious about avoiding sexual temptation, he should plan out his life so as to avoid it! Travel with your spouse; stay with friends or business associates while on the road.

DO WHATEVER IT TAKES TO AVOID REHEARSING SITUATIONS THAT HAVE PROVEN TO BE DESTRUCTIVE IN THE PAST

Since the advent of the Internet, the porn business is now four times larger than the combined total of the Hollywood movie industry largely due to the various new forms of private delivery and promotion of their product. Therefore we must be wise and think ahead, creating habitual disciplines in our lives so that these planets do not align themselves — and the curses of the aforementioned Proverbs come to bear. Meditate on Proverbs 9:13-18 the next time you are tempted by pornography or *adultery*:

*The woman of folly is boisterous,
She is naive and knows nothing,
She sits at the doorway of her house,
On a seat by the high places of the city,
Calling to those who pass by,
Who are making their paths straight:
"Whoever is naive, let him turn in here."
And to him who lacks understanding
she says, "Stolen water is sweet;
And bread eaten in secret is pleasant."
But he does not know
that the dead are there,
That her guests are in the depths of Sheol.*



VERSE OF THE WEEK

Galatians 5:16

Walk by the Spirit, and you will not carry out the desire of the flesh.



Choose to be led by the Spirit.

Joseph Story



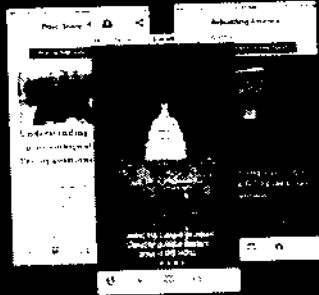
"I verily believe that Christianity is necessary to the well-being of our Society and shall ever at all times acknowledge its precepts as the pure and natural sources of private and social happiness."

— Joseph Story, U.S. Congressman; "Father of American Jurisprudence" U.S. Supreme Court Justice appointed by President James Madison

Joseph Story, *Life and Letters of Joseph Story*, William W. Story, editor (Boston: Charles C. Little and James Brown, 1851), Vol. 1, p. 92, March 24, 1803



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Sexual Sin and the Aphrodisiac of Power

Lest there be any doubt about sex outside of marriage being sinful in the NT, Paul's letter to the church at Thessalonica (1 Thessalonians 4:3-7) addresses sexual purity. He states,

For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God; and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. For God has not called us for the purpose of impurity, but in sanctification.

Beloved in the Capital community, sexual sin can destroy your life, and it will destroy your life if you let it get hold of you.

**DO NOT PANDER TO YOUR FALLEN SIN NATURE,
RATHER MORTIFY THE FLESH**

The good news is that it doesn't have to be that way; sex is not bad! God intends for you to enjoy sex within marriage. Notice what Solomon tells Rehoboam in this regard (Prov. 5:15-20):

Drink water from your own cistern and fresh water from your own well. Should your springs be dispersed abroad, streams of water in the streets? Let them be yours alone and not for strangers with you. Let your fountain be blessed, and rejoice in the wife of your youth. As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love. For why should you, my son, be exhilarated with an adulteress and embrace the bosom of a foreigner?

Commit to the aforementioned disciplines so as to enjoy a fruitful and sexually fulfilling marriage!

If you want an excellent career you have to discipline yourself to learning. If you want excellent financial stability you have to discipline your spending. If you want a strong spiritual walk with Christ you have to discipline yourself to memorizing His Word. If you want great kids you have to discipline yourself to discipline them. If you want a car that lasts a long time you have to discipline yourself to maintaining it. If you want a healthy body you have to discipline yourself in regards to what you eat and how you exercise.

The same is true with sex; you have to discipline yourself to achieve a sexually fulfilling life. As in all things, you have to discipline yourself to do it God's way. That is my prayer for you, c.

George Hays, H. 70
George Holding, H. 70
Bill Hunsinger, H. 70
Randy Inge, H. 70
Bill Johnson, H. 70
Tom Jordan, H. 70
Sen. King, H. 70
Uma, Lombardi, H. 70
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JULY 3, 2017

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INSIDE

ENDORSEMENT

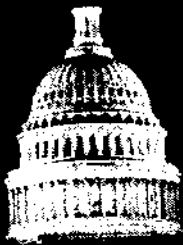
Kathleen Marchione 2
*New York State Senator,
43rd District*

VERSE OF THE WEEK

Proverbs 3:3 3

ABOUT

Capitol Ministries 8



The Personal and Cultural Benefits of Truthfulness



Time Saving Truth from Falshood and Envy. Fransis L. Mayors, 1737

I'M SURE YOU HAVE LIVED LONG ENOUGH, as have I, to experience the fact that time and *truth* run hand in hand. *Truth* wins out in the end.

Accordingly, the importance of *truth* in the Capital Community cannot be understated. Notice in this week's Bible study the following Proverbs that depict the various benefits of being a man or woman of *truth*. When you contemplate the benefits of being *truthful*, versus the detriments of lying or bearing false witness, it proves motivational to say the least.

Read on, my friend.

Ralph Drollinger

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- Bob Caron, HUD
- Bob DeLoe, DOE
- Sandra Pertwee, USDA
- Rick Perry, DHS
- Mike Pompeo, CIA
- Tom Price, HHS
- Scott Pruitt, EPA
- Jeff Sessions, DOJ
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■ ENDORSEMENT

Kathleen Marchione

New York State Senator
43rd District



"THE IN-DEPTH BIBLE STUDY that Pastor Dale Walker provides at the New York State Capitol is extremely important to me both personally and as a legislator.

"We meet at 8 a.m. on a Session day and it's not always easy to get there and then have to rush to various places we need to be, but I make it a priority to attend. What is better than to begin the day with our Lord?"

"Pastor Dale's lessons are in-depth, he is knowledgeable, and has the ability to break down a verse into individual components that open your eyes to the Word and its meaning. This is the best Bible study I have attended and I am tremendously grateful to be a part of it."



The Personal and Cultural Benefits of Truthfulness

I. INTRODUCTION

THE SCRIPTURES SPEAK repeatedly regarding the importance of developing a "truth habit." That is, to work at becoming a man or woman who always thinks about and responds *truthfully* in every situation — even when an answer is not beneficial. Why? The maintenance and sustenance of *truthfulness*, exclaiming *truth* as a principle of life and a part of the moral fabric of our national culture — is far more important than any one individual. Notice the following Proverb highlighting the extreme importance of *truth* as a principle.

Proverbs 3:3 Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart.

Exodus 34:7a states that the above Hebrew word for *kindness* (*hesed*) is a fundamental characteristic of God:

...who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin;

Using the same Hebrew word as in Proverbs 3:3, this Exodus passage underscores the fact that God is literally *abounding in kindness* or similarly translated in other English Bibles, *steadfast love*.

To the point of this week's study, Proverbs 3:3 states that we are to be characterized by *truth* as well — and it is to be associated with being kind. The Hebrew word for *truth* is *emet*. In John 14:6 Jesus states that *truth* is also an inherent characteristic of God Himself:

"I am the way and the truth and the life..."

God expects the same qualities that characterize Him to be manifest in us; such is commensurate with being created in His image. Further, the metaphoric language and picture of Proverbs 3:3 wherein it speaks about the *heart* of an individual, depicts the visceral and habitual need for the ongoing exhibition of both *kindness* and *truth* simultaneously.

An introduction to a Bible study on *truth* necessitates the preceding introduction — the importance and necessity of love and *kindness* as well. To have *truth* without love is to be a *noisy gong or a clanging cymbal* per I Corinthians 13:1:

If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.

Mature in Christ is the believer who possesses both virtues and poor is the witness of he who states biblical *truth* without incumbent sensitivity: God is *abounding in kindness* as well as *truthfulness*.

II. TRUTHFULNESS: WHAT WILL IT DEMAND OF YOU?

Having established the foundational need for both *kindness* and *truth* coexisting in the soul of man, notice in addition the further proverbial admonition:

Proverbs 4:24 Put away from you a deceitful mouth And put devious speech far from you.

It follows that *deceit* and *deviousness*, in that they are far from God's nature, must be far from ours as well! The idea of *devious speech* — speech opposite of *kind* and *truthful* speech — includes speaking gossip, slander or harm toward others, which encompasses the idea of the Ninth Commandment stated in Exodus 20:16:

You shall not bear false witness. Solomon further impresses this idea on his Son, Rehoboam, the future Public Servant of Israel who will one day be tasked with the leadership of a nation, stating:

Proverbs 23:23 *Buy truth, and do not sell it, Get wisdom and instruction and understanding.*

All too often people do not *buy* into *truth*, but instead sell it out in the Capital for reasons of political expediency. How sad it is to see the oft selling out of *truth* in the extremely competitive atmosphere of elections. The following Proverb helps us to not succumb to such pressures:

Proverbs 28:6 *Better is the poor who walks in his integrity than he who is crooked though he be rich.*

The desire to be *rich* relates to more than monetary wealth; often in our culture it relates to power and upward mobility in one's career, like getting elected to office. Do not sacrifice *truth* and personal *integrity* on the altar of political expediency my beloved friend. Such haste in the moment of battle is not beneficial in the long run because time and *truth* do run hand in hand.

DEEM TRUTH TO BE MORE VALUABLE THAN YOURSELF OR YOUR CAREER

I am afraid this idea is largely lost in America today. Is your highest good in your career, winning the next election? Is *truth* subservient to that? May it not be so; God will honor your being principled versus expedient. Commit yourself to being a man or woman of *truth* today. Think of it this way in the specific terms of an election: Being *truthful* today may cost me an election, but in so doing it may set me up for what God has next in store

for me. This is what *truth* demands of me.

III. TRUTHFULNESS: WHAT WILL IT DO FOR YOU?

Sometimes being *truthful* will cost you dearly, but God will honor your *truthfulness*. What follows are some of those benefits.

A. Good Relationships with Others

Proverbs 16:6 *By lovingkindness and truth iniquity is atoned for, And by the fear of the LORD one keeps away from evil.*

The Hebrew word for *atone* (*kaphar*) can be translated as "covered," or "to make propitiation for." Contextually the word is being used in a horizontal sense of man's relationships with one another. Think of this context as similar to the man-co-man context of Proverbs 10:12, *Hatred stirs up strife, But love covers all transgressions.* One avoids undue calamity in personal relationships by characteristic and simultaneous speech and actions of the same words cited in Proverbs 3:3: *lovingkindness* and *truthfulness*. It is via a proper *fear of the LORD* that one is motivated to avoid behaving sinfully — being harsh or lying — in interpersonal relationships.

BEHAVING SINFULLY LEADS TO RELATIONAL DISASTER!

On the other hand, proportional to your habitual *love* and *truthfulness* will be your interpersonal relationship success.

B. Intimacy with God

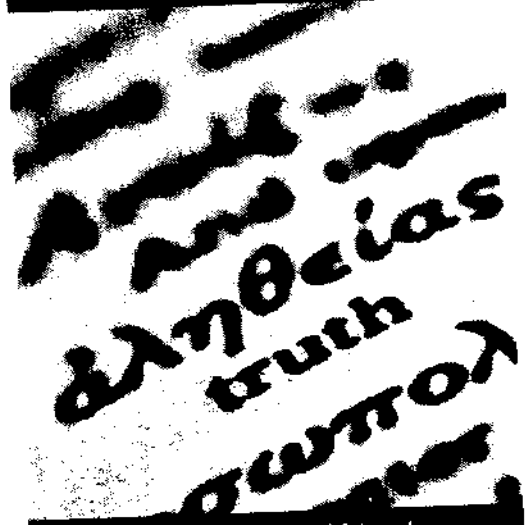
Proverbs 12:22 *Lying lips are an abomination to the LORD, But those who deal faithfully are His delight.*



VERSE OF THE WEEK

Proverbs 3:3

Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart.



Make a habit of truthfulness!





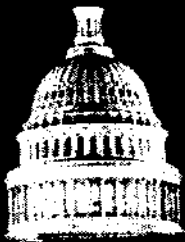
Noah Webster



"The virtues of men are of more consequence to society than their abilities; and for this reason, the heart should be cultivated with more assiduity than the head."

— Noah Webster, revolutionary soldier; judge; legislator; educator; "Schoolmaster to America."

Noah Webster, *On the Education of Youth in America*, 1788



PEOPLE IN THE CAPITOL
COMMUNITY SHOULD BE
ARDENT SEARCHERS
FOR TRUTH, STRONGLY
CONDEMNING ANY AND
ALL FORMS OF DEVIATION
IF FOR NO OTHER REASON
THAN THEIR SENSE OF
CLOSENESS TO GOD!

The ultimate source of *truth* is the Bible. The Word of God is the historically reliable final arbitrator as to what is *truthful*. Again, Jesus not only underscores the treasure of *truth*, but personifies it in John 14:6 when He states, "I am the way, and the truth and the life..." One

The Personal and Cultural Benefits of Truthfulness

The Hebrew word for *faithfully* (*emunah*) means "firmness and steadfastness." In other words, to learn to speak the *truth* firmly and consistently is to find *delight* with God. No doubt this demands courage. How firm are you in speaking the *truth* — yet do you do it with *kindness*? What a tension and balance this is! Personally, I wish I were much better at this. Conversely:

Proverbs 3:32 *For the devious are an abomination to the LORD; But He is intimate with the upright.*

The English word for *devious* is from the root "to deviate" meaning "To deviate from a right, accepted, or common course; astray." It is an apt English translation for the Hebrew word (*luz*) and could also be translated as "twisted." God finds people who torn aside the *truth*, who twist *truth* to be *abominable*. That's not a good thing. Notice that these aforementioned two Proverbs connect *lying lips* and *deviousness* respectfully to not having *delight* and *intimacy* with God: If you want to have and sense *delight* and *intimacy* with God, it follows that you must be *truthful*!

must therefore become a Bible student to develop in *truthfulness* in order to be increasingly pleasing to God. Remember, there is a judgment day coming for both the believer and unbeliever wherein everyone will answer for every *deviation* from *truth*.

Proverbs 14:2 *He who walks in his uprightness fears the LORD, But he who is devious in his ways despises Him.*

Not only does keeping the *truth* benefit your personal relationships and your intimacy with God, but it builds your sense of personal integrity.

C. Personal Integrity

Solomon personifies wisdom in chapter 8 of the Book of Proverbs. As he defines her, he comes to verses 7 and 8 wherein he states further characteristics of wise people:

Proverbs 8:7-8 *"For my mouth will utter truth; And wickedness is an abomination to my lips. All the utterances of my mouth are in righteousness; There is nothing crooked or perverted in them."*

The wise person will not only speak *truth*, he or she will also mentally ponder what is *righteous*. This is the sign of a mature believer — a disciplined thinking pattern that has trained his or her cerebral faculties through continual and repeated arrest of sinful thoughts and motives. The biblical theology of the mature believer serves to inform him of the existence of his fallen nature within him. Therefore he forms mental disciplines to not pander to, but rather mortify his fallen nature. Knowing that you still possess a fallen nature even though Jesus Christ is in the process of sanctifying you.

DO YOU TAKE THE CARE
OFTEN NECESSARY TO

**MENTALLY ARREST YOUR
SINFUL NATURE AND ITS
PROPENSITY FOR EVIL
THINKING?**

The following Proverb depicts the need to form this habit:

Proverbs 17:20 He who has a crooked mind finds no good, And he who is perverted in his language falls into evil.

Personal integrity is impossible to achieve in a *crooked mind*. And a *crooked mind* is the seedbed of *perverted language* — and both are watershed precursors to *falling into evil*. Nip things in the bud and it will be much easier to maintain a sense of personal integrity; don't let the horse get out of the barn. Again, do not pander to your fallen nature. Starve it instead.

D. Kindness and Truth

The fourth thing *truthfulness* will do for you is this: You will receive *kindness and truth*! By keeping those virtues, you will receive those virtues; what goes around comes around!

For sure, attitudinal premeditation is a determinative aspect of relational success or failure. Deciding beforehand to do another good or evil is the thought in the following Proverb:

Proverbs 14:22 Will they not go astray who devise evil? But kindness and truth will be to those who devise good.

Kindness and truth accrue to the one who premeditates to *devise good* to another! *Give and it will be given to you* states Luke 6:38. One *reaps* what one *sows* states Galatians 6:7.

E. Longevity and Perseverance

Here is yet another benefit of what *truth* will do for you. The fifth benefit of being *truthful* is longevity and perseverance.

Proverbs 12:19 Truthful lips will be established forever, But a lying tongue is only for a moment.

To my point in the opening preamble of this Bible study, time and *truth* run hand in hand, *lies* are eventually found out. *Truth* however, endures. "Truthfulness carries not only the idea of veracity and accuracy, but also of durability, permanence and reliability" states a leading commentator on Proverbs.

**IF YOU ARE LOOKING
FOR LONGEVITY AND
PERSEVERANCE IN OFFICE,
THEN BECOME A HABITUAL
TRUTH TELLER!**

Don't shade things to benefit yourself; they will be found out, especially in elections where opposition researchers abound.

F. Admirable Behavior

Proverbs 21:8 The way of a guilty man is crooked, But as for the pure, his conduct is upright.

Conduct refers to the way and work of an individual. It bespeaks of his or her personal integrity or lack thereof. *Crooked* behavior evidences someone who is *guilty* of something, whereas *upright* behavior points to a clear conscience. The former has something to hide, the later does not. How much easier it is to live without hiding things. A wonderful benefit of forming habitual *truthfulness* is the commensurate admirable behavior that results. Coach Wooden had another way of saying this, "Work on your character, not your reputation" he'd preach. I think

Richard Henry Lee



"It is certainly true that a popular government cannot flourish without virtue in the people."

— Richard Henry Lee, statesman, one-year-term as President of the Continental Congress; member of the Second Continental Congress; signed the Declaration of Independence; U.S. Senator from Virginia; second President pro tempore of the Upper House.

Richard Henry Lee, letter to Colonel Martin Pickett, March 5, 1786.





Caleb Strong

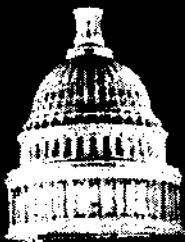


He called on the State of Massachusetts to pray that:

"... all nations may know and be obedient to that grace and truth which came by Jesus Christ."

— Caleb Strong, delegate at the Constitutional Convention to Frame the U.S. Constitution; ratifier of the Constitution; U.S. Senator; Governor of Massachusetts.

Caleb Strong, Governor of Massachusetts, Proclamation for a Day of Fasting, Prayer and Humiliation, February 13, 1813.



The Personal and Cultural Benefits of Truthfulness

he got that from Proverbs 28:6.

G. Accurate Communications

The following Proverb is from a series known as "the sayings of the wise." It speaks to one's ability to become an accurate conveyor of *truth* to another.

Proverbs 22:21 *To make you know the certainty of the words of truth That you may correctly answer him who sent you.*

In a day largely void of writing materials, the verbal conveyance of *truth* was critically important. Trust in a messenger is indicated four times in Proverbs (10:26, 13:17, 25:13 and 26:6). The conveyor must continually avoid exaggeration and dwell on certainty. Such a discipline is all within the corpus of being a *truthful* person. A *truth* teller both then and now needs to accurately convey what is told to him by another. Being committed to *truth* will make you into a man or woman who is increasingly committed to and manifesting of accuracy and precision.

These then are seven virtues — seven triumphal treasures of truthfulness — that will inure to your benefit if you determine to be a man or woman of veracity.

IV. TRUTHFULNESS: HOW WILL IT DEFEND YOU?

Longman, in his great commentary on the Book of Proverbs states in regards to Proverbs 20:28, "It is through... constant faithfulness, between all parties involved that productive governance can take place and the king himself can avoid usurpation."¹ Here is what he is commenting on:

Proverb 20:28 *Loyalty and truth preserve the king, And he upholds his throne by righteousness.*

This is what *truthfulness* can do for you who hold office — and the overall health of the culture.

THE STABILITY OF THE GOVERNMENT RESTS PRIMARILY UPON THE LOYALTY AND VERACITY OF THE ONES WHO GOVERN

"What the king demands of the citizens (cf. 20:8 & 26) he must demand of himself as well, for God certainly does."² States Kitchen in his similarly great commentary on Proverbs, "It is both by strict adherence to the *truth* and by passionate and compassionate commitment to God and His people that the king wins their loyalty. In so seeking these qualities in his relations with his subjects, he imitates God's own rule."³ This is precisely what Solomon is conveying to Rehoboam — and you — in this Proverb. Obviously America is not a land of *kings*, but the principle still applies to those elected to office.

How will *truth* defend you? Psalm 89:14 states in regards to God's reign, *Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You.* Such is the standard that all in governance should aspire to. Such passion for *truth* preserves the office holder! Notice the same principle of longevity resulting from *truth*-telling in the following Proverb:

Proverb 21:28 *A false witness will perish, But the man who listens to the truth will speak forever.*

Various other Proverbs contain principles that promote the upholding, establishment and longevity of one desirous of remaining in public office. And one of those is this one pertaining to being truthful at all times.

Digressing from the virtue of truthfulness being a preservative to holding office, here are the four others that Solomon mentions to his son who would be the next King. Notice the repetition of the idea of *establishment* (*kuu*) meaning "to be firm" that runs throughout the following Proverbs. In fact, the word for *established* is used 25 times in the Old Testament regarding the *establishment* of a dynasty.

WHAT ARE FOUR ADDITIONAL KEYS TO BEING ESTABLISHED IN OFFICE ACCORDING TO THE BOOK OF PROVERBS?

A. Be Just with the Powerless

How a leader treats one who cannot pad his pocket, gain his attention or jeopardize his agenda speaks volumes about his or her character. When God finds a person who is *just* and *truthful* with the powerless, He promises him security.

Proverbs 29:14 If a king judges the poor with truth, His throne will be established forever.

Not only does being just with the powerless promote personal security, but it stabilizes the land. Proverbs 29:4 states, *The king gives stability to the land by justice, But a man who takes bribes overthrows it.*

B. Detest Wickedness

If God sets rulers in their place, and He does per Romans 13:1, then here is an additional insight into how one maintains His pleasure in His appointment.

Proverbs 16:12 It is an abomination for kings to commit wicked acts, For a throne is established on righteousness.

IN PRINCIPLE, TO CHOOSE THE WAY OF RIGHTEOUSNESS IS TO CHOOSE THE WAY OF LASTING IN OFFICE

One does not have to look far in American history to recount the response of God (via His orchestration of voters) to remove wicked people from office.

C. Remove Wicked Counselors

In addition to being truthful in order to establish yourself in office, the third biblical insight, achieving God's favor while in office, is revealed in this Proverb:

Proverbs 25:5 Take away the wicked before the king, And his throne will be established in righteousness.

Rehoboam, to whom Solomon wrote this Proverb, is the classic example of its violation! He refused in his reign to listen to the right advisors. He chose his "high school buddies" over his dad's proven, seasoned professionals. This fact led to his devastating failure. How important it is to prune the unrighteous and disloyal from the leader's midst! To do so is to gain longevity in leadership. Don't underestimate the deleterious effect that bad staff can have on you achieving your purpose(s) in life.

D. Stop Oppression and Unjust Gain

No one need be convinced that graft is corrupting. And yet still, these practices determine the course of many leaders and governments today!

Proverbs 28:16 A leader who is a great oppressor lacks understanding, But he who hates unjust gain will prolong his days.

Samuel Adams



"The public cannot be too curious concerning the characters of public men."

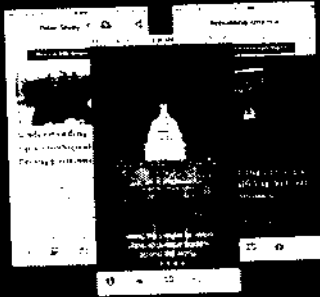
— Samuel Adams, signer of the Declaration of Independence; Father of the American Revolution; ratifier of the US Constitution; Governor of Massachusetts.

Samuel Adams, letter to James Warren, November 4, 1775.





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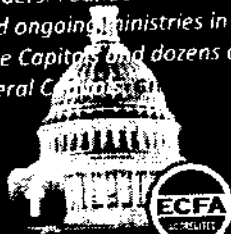


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The Personal and Cultural Benefits of Truthfulness

If the principle of this Proverb is accurate, those who are dishonest will be removed from power. Time and *truth* run hand in hand. The *prolonging* of a *leader* is related to his integrity regarding bribes — be they direct or indirect.

Here then are four keen biblical insights in addition to being *truthful* that relate to how one pleases God and maintains His blessing relative to His appointment to serve in Government: In addition to being *truthful*, be just with the powerless; Detest wickedness; Remove wicked counselors; and Stop oppression and unjust gain. God will honor and *establish* those officeholders who keep these additional four virtues in view!

V. CONCLUSION

Truthfulness is part of God's very nature. Jesus will manifest a perfectly *truthful* governance when He returns to rule the world. And even though we presently live in a fallen world, all leaders should be motivated by the fear of God and the benefits listed herein to discipline themselves to *truthful* thinking, speech, and behavior. The following closing Proverb is fitting.

Proverbs 30:7-8 Two things I asked of You, Do not refuse me before I die: Keep deception and lies far from me, Give me neither poverty nor riches; Feed me with the food that is my portion.

All of us can be easily *deceived*. We often think we're smarter than we are; we can be unaware of the craft or trickery of others. Herein Solomon prays that God would protect him from himself: that he would not be void of the *truth*. May such be the case and prayer of you and me — and may the virtue of *truth* remain a vital aspect in American culture!

* Kirchen, John A. A Mentor Commentary on Proverbs (Scotland: Christian Focus Publications, 2006) p 354

† Merriam and Webster, Unabridged Dictionary, Electronic Edition, version 2.5, 2000

‡ Whybray, R. N. Proverbs (Grand Rapids: Eerdmans, 1997) p 197

§ Longman III, Temper Proverbs, Baker Commentary on the Old Testament (Grand Rapids: Baker Academic, 2006) p 385
Kirchen, 458

¶ Ibid.
Oswalt, John N., 'kun,' Theological Wordbook of the Old Testament, (Chicago: Moody Press, 1980) 1: 33-34

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JULY 10, 2017

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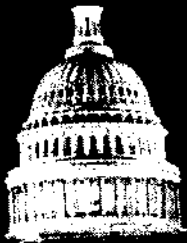
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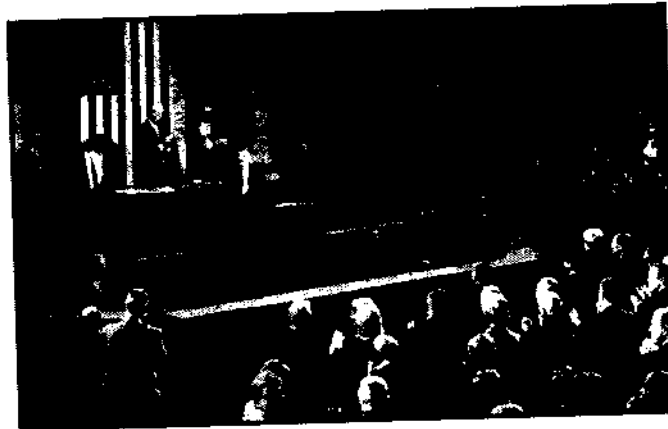
Daniel Webster 4
U.S. Representative, 10th District, Florida

ABOUT

Capitol Ministries 8



Understanding *the Separation of Church and State*



America's greatest asset is godly leaders both in the Church and in Government.

WHEN JESUS SAID, "render to Caesar the things that are Caesar's; and to God the things that are God's" (Matthew 22:21), He was proclaiming a huge new distinction, something quite different for the coming Church Age, relative to the past with OT Israel. This passage, among other NT passages, represents the biblical basis of *institutional* separation of civil government from God's ordained Institution of the Church. (But I must be careful to add here right up front, lest you misunderstand what I am saying, that *institutional* separation does not imply *influential* separation, as is postured by many secularists today.)

Unlike the preceding biblical epoch of OT Israel where God's people and the State were one — a theocracy or sacerdotal ("priestly or ecclesiastical") system of governance — in the age to come, Jesus expects the two institutions to be differentiated in structure, purpose and leadership.

It follows that America's greatest resource is leaders in both institutions who are men and women of character. Read on.


Ralph Drollinger

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- Ben Carson, HUD
- Ben DeLoe, DDF
- Steve Forbes, USD
- Rick Warren, DDF
- Mike Pompeo, CIA
- Tom Price, HHS
- Scott Pruitt, EPA
- Jeff Sessions, DOJ
- Bill Cassidy, S
- Steve Daines, S
- John Cornyn, S
- Tommy Tuberville, S
- David Perdue, S
- Mike Roscoe, S
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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324 Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

Understanding *the* Separation of Church and State

I. INTRODUCTION

THE BIBLE CLEARLY teaches that today, there is to be an *institutional* separation of Church and State. To think otherwise is to believe in a theocratic or sacerdotal form of Government. What the Bible does not teach — and what the secularist would like to say the U.S. Constitution supports — is an *influential* separation of Church and State. Clearly however such thinking is not supported in the Constitution or the Scriptures.

“Render unto Caesar” represents one of the biblical passages that supports the idea of *institutional* separation. Let us examine this more closely from a historical perspective.

As primitive Christianity began as recorded in the book of Acts the separation of the Church from the State of Rome clearly existed. It was not until the fourth century A.D., when Constantine co-opted Christianity as the State religion (in his attempt to unify the vast and diverse Roman Empire), that the clearly, previously existing, separation between the two institutions disappeared. Tragically, this lack of separation occurs even during the Post-Reformation period! Luther, Zwingli and Calvin practiced a sacerdotal societal structure, versus a *composite* one per the clear teaching of the NT (cf., Matthew 20:20-22; Romans 13:1-8; 1 Peter 2:13-14). In that much of the reformer’s emphasis on doctrinal correction of heresy related to soteriology (the doctrine of Salvation) no surgical exercise was

performed relative to the aberrant earlier wedding of Church and State.

Important to this study is the thought that in the NT era — save the first three centuries of it — a theocratic, sacerdotal system has existed in most countries of the world. Historically, it is not until the American experiment in government, in which our founding fathers in reaction to sacerdotal England (wherein the Church of England and the State of England still remain one in the same), sought a pragmatic solution to separate themselves from a forced religious belief system incumbent on one being born in England.

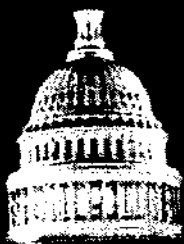
If biblically speaking, the Church and State are to be separate institutions, does that suggest, as the secularist would postulate, a total disenfranchisement of the Church from the State — i.e. an *influential* separation as well? Is that the extrapolation Christ would desire from the aforementioned text of Matthew 22:21? No!

As we will see from this study, the Institution of the State is quite dependent on the existence of a strong and healthy Institution of the Church (which it does not control) to build men and women in *righteousness* for service in government.

WITHOUT A STRONG
CHURCH THAT MAKES
DISCIPLES, THE STATE SOON
GOES WAYWARD DUE TO
THE SINFULNESS OF ITS
LEADERS.



Malczewski Jacek, Render unto Caesar.



Since this is such a vital need and concern of the State itself, and the State's leadership, what more so and specifically does the book of Proverbs state about the absolute need for *righteous* governmental leaders? Let us turn our attention in pursuit of the answer to that question.

II. UNDERSTANDING THE SEPARATION OF CHURCH AND STATE

Every statesman needs to take a lesson from Proverbs 14:34. Here in this important Proverb is a nationalistic, (versus personal) bestowal of truth. Here is a sound political maxim:

Righteousness exalts a nation, but sin is a disgrace to any people.

Righteousness in the lives of individuals — both in a country's citizens and leaders — is the superior virtue over all others. It is *a nation's* number one national resource! The writer of Proverbs is stating that it is the one ingredient that assures the *exaltation of a nation*.

It is not the international trade or the gross domestic product, nor is it the presence of natural resources that is most fundamental to the *exaltation of a nation*. Rather, it is the *righteousness of a nation's* individuals that is the greatest resource — and the greatest commodity that a nation needs to manufacture!

The same principles which build individuals in *righteousness* (as expounded by the Word of God)

are the same principles, wherein multiplied by and through individuals, that build a *nation*. It is when a *nation* is impregnated with highly principled individuals that it gains well-being.

Given this cut-to-the-chase analysis of our greatest need, the question then quickly becomes one of how *righteousness* is formed in the lives of individuals. Having said that, therein exists, in terms of serving the Institution of the State, the absolutely critical preeminent duty of the Church in an institutionally separated society: to convert the soul and disciple — Christianize — the leaders of the State and its citizenry.

Conversion is even preeminent to education; without a moral foundation, *knowledge makes arrogant* (I Corinthians 8:1) and is of little value in terms of *nation* building. Therefore in our composite country, the State is highly dependent on an Institution it does not control: The Church in regard to its own health and sustainability. Conversely, for the Church to spend her energy in the Capital Community attempting to affect policy with little manifest concern for the souls of the State's leaders is to practice, biblically speaking, a misinformed and misguided sort of involvement: it is to attempt to do what others — strong in Christ Public Servants — can do much better! It is to be less than efficient. It is to misunderstand the primacy of her God-ordained role in a composite society.

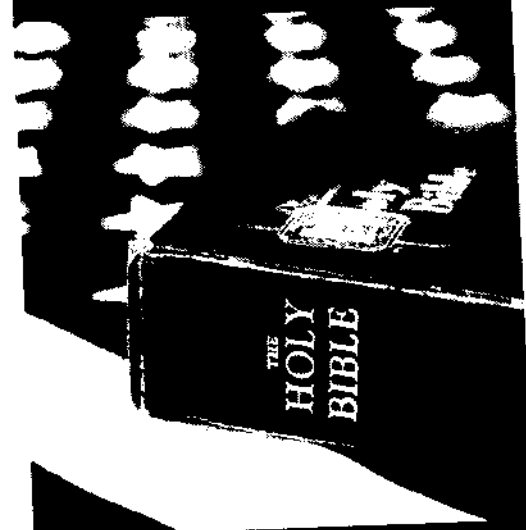
The Church can best influence the State by building and sending



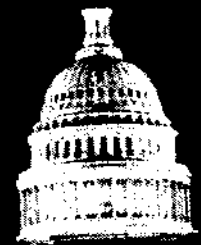
VERSE OF THE WEEK

Proverbs 14:34

*Righteousness exalts a nation.
But sin is a disgrace to any people.*



America's greatest resource — leaders in both Church and State who are men and women of character.





★ PUBLIC SERVANT PROFILE

Representative

Daniel Webster

10th District, Florida



"A CHRISTIAN CONGRESSMAN can't separate his faith from the decisions he makes in office. Faith should be an integral part of a Christian's life. Whether your job is running a business, or whether your job is being a laborer, or whether your job is being in the United States Congress, it really doesn't matter, if your faith is integrated into your life, it is going to affect how you think, what you do, and how you act.

"For me, my faith is the center of my life. The principles of my faith are found in the Bible. I read the Bible all the way through every year; I read Psalms and Proverbs through every month. And every day I look for a verse that I write down on a piece of paper and put in my pocket, knowing it will come across the reason it is there. I still don't know how it works, but I know the principles I live by affect everything I do every day including my meeting with constituents. I serve the community in other ways. Faith can't be pulled apart from other areas of life. You can't separate faith and say, 'I go to church on Sunday that is the faith part of my life, and the rest of the week is the secular part of my life.' You can't live like that and have real faith. As a Christian, my faith affects everything I do."

Understanding the Separation of Church and State

righteous Public Servants to serve in government. Keep in mind the State is not in the business of manufacturing *righteous* individuals. Rather, God has designed it to punish unrighteous individuals (cf. Romans 13:4; 1 Peter 2:13-14). Proverbs 29:2 serves to summarize this:

When the righteous increase, the people rejoice, But when a wicked man rules, people groan.

States Proverbs 11:10-11 in this regard:

When it goes well with the righteous, the city rejoices, and when the wicked perish, there is joyful shouting. By the blessing of the upright a city is exalted, but by the mouth of the wicked it is torn down.

Adds Proverbs 28:12:

When the righteous triumph, there is great glory, but when the wicked rise, men hide themselves.

As you can see, Proverbs has much to say about the necessity of *righteous* governmental leaders! Scripture shouts about this matter! The Church must be in the business of manufacturing them via evangelism and discipleship at all levels of their career paths.

III. THE GERMINATION OF RIGHTEOUSNESS

The necessity of evangelism by the people of God so as to birth *righteous* individuals and achieve an ongoing healthy State is proclaimed by

Proverbs 11:30:

The fruit of the righteous is a tree of life, and he who is wise wins souls.

The fruit of the righteous generally includes one's influence, productivity, instruction and example. But notice what specifically is added to the definition of this fruit: evangelism, or the winning of souls! When Jesus visited the woman at the well in John chapter four, He was undoubtedly very thirsty and in need of water. He however set aside His personal needs to *win* the woman to salvation! He forgot about His own desires in want of achieving a higher priority: the joy of her salvation . . . the beginning of a *righteous* life.

RIGHTEOUSNESS MEANS "RIGHT-WAY-NESS"

Her soul was the most important thing on His mind. If only we had more Christian individuals whom God has placed in the Capitol who practice this priority: another's soul over and above a self-centered preoccupation with career. States Bridges in regard to the absence of soul winning:

The Christian who neglects his brother's salvation, fearfully hazards his own. He is gone back to his native selfishness, if he does not exhibit that "love and kindness of God that has appeared unto men."

He goes on to say . . .

How poor is the mitre (head dress-

ing) or the crown; how debasing the wisdom of the philosopher, the scholar, or the statesman, compared with this wisdom!

The most important, the wisest use of one's time in the Capitol is evangelizing the lost: creating by God's grace and imputation of the Holy Spirit, men and women who will hunger and thirst for *righteousness* the rest of their lives! Our Capitol Ministries' ministry leader in the New York State Capitol has won 13 legislators to Christ in his first 18 months!

How misinformed, simplistic, and overlooking is the wisdom of our *nation's* leaders wherein the formation of *righteous* individuals through aggressive evangelism is never even mentioned let alone emphasized! We need Franklin Graham to hold a crusade in the Capitol! What could be more important to the *righteousness* of our *nation*! Such ignorance in our priorities bespeaks of the famine of biblical literacy in our Capitol! Make no mistake here: it is *righteousness* that *exalts a nation*! Therefore the priority of evangelism is the key to a great *nation* more so than anything else! You need to get this through your head my friends: Evangelism is the germination of *righteousness*! We need today to convert Public Servants who are lost without Christ!

IV. THE CHARACTERISTICS OF RIGHTEOUS LEADERSHIP FROM THE BOOK OF PROVERBS

Given the need for *righteous*, aka.

biblically based leadership in the *nation*, what are some of the qualities that Proverbs states need be present in statesmen? Notice the following specific instructions from Proverbs that define what *righteousness* in a Public Servant should look like: The *righteous* need be:

A. SELFLESS IN SERVICE

Proverbs 16:12 personifies the need for *righteousness* in the leadership of government:

It is an abomination for kings to commit wicked acts, for a throne is established on righteousness.

A *righteous* leader will have no interests of his own apart from the public good. In his or her heart there will be a consideration of others as more important than self (cf. Philippians 2). God requires that leaders whom He appoints (cf. Romans 13:1) be a blessing to people, benefactors to their country. Ecclesiastes 8:9 states: *a man has exercised authority over another man to his hurt*. How often I catch wind about the motives of our leaders and their selfish desires in seeking reelection. It is only from the knowledge, understanding, and submission to the realization that God has appointed one to office that selfish motives can be eradicated and replaced by the *righteous* motives of selfless service. *Righteous* Public Servants, state Ecclesiastes, serve others to the point that they *hurt* themselves in doing good! Can that be said of you? Are you selfless in service?

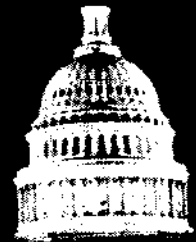
Samuel Adams



"If men of wisdom and knowledge, of moderation and temperance, of patience, fortitude and perseverance, of sobriety and true republican simplicity of manners, of zeal for the honour of the Supreme Being and the welfare of the commonwealth; if men possessed of these other excellent qualities are chosen to fill the seats of government, we may expect that our affairs will rest on a solid and permanent foundation."

— Samuel Adams, Signer of the Declaration of Independence; Father of the American Revolution; Ratifier of the US Constitution; Governor of Massachusetts.

Samuel Adams, letter to Elbridge Gerry, November 27, 1780.





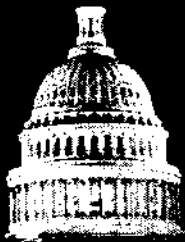
Noah Webster



"In selecting men for office, let principle be your guide. Regard not the particular sect or denomination of the candidate — look to his character."

— Noah Webster, Revolutionary Soldier, Judge, Legislator, Educator: "Schoolmaster to America"

Noah Webster, *Letters to a Young Gentleman Commencing His Education*, 1789.



Understanding *the Separation of Church and State*

B. JUST IN JUDGMENT

A major God-ordained responsibility of government is the punishment of evildoers (1Peter 2:13-14). Within that vein is the awesome responsibility of just treatment through due process. A major portion of the job description of every elected official is to make sure the *nation* has an excellent judiciary system, especially God-fearing *righteous* judges (ones who, I might add, support the laws of the land — not make them up!). Proverbs 20:8 and 7 (I have reversed their order in order to display the causal and reflective aspects of just leadership as it pertains to the longevity of *a nation's* vitality):

*A king who sits on the throne of justice
Disperses all evil with his eyes.*

*A righteous man who walks in his
integrity — How blessed are his sons
after him.*

In ancient times kings would decree *justice* from their thrones. They were to rule in fear of God. So it should be today in our lawmaking, police enforcement, and judicial appointments. States Proverbs 24:23b-25:

To show partiality in judgment is not good. He who says to the wicked, "You are righteous," Peoples will curse him, nations will abhor him; But to those who rebuke the wicked will be delight, and a good blessing will come upon them.

Unfortunately for our *nation*, the majority opinions of our U.S. Supreme

Court are increasingly characterized by the aforementioned. Rather than convey *righteousness on the unrighteous*, Solomon, if here were to visit their chambers and counsel with them, would urge them to concentrate on something else. States Proverbs 31:8-9:

Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy.

Rather than make up rights for the unrighteous, judges should defend the rights of the less fortunate: for example, voiceless, yet-to-be born human beings! It is only through *righteous* lawmakers and law enforcers that a society can have any semblance of *justice*. *Justice* stems from *righteous*, God-fearing individuals who are grown into such by the discipleship priorities of the Church in a composite *nation* of co-abiding Institutions of Church and State.

C. KNOW-HOW IN HIRING

If *righteousness exalts a nation*, then it follows that the open acknowledgement of it and the discernment to elect people of integrity is the sure path to national prosperity. It follows that the *righteous*, if and when they have been elected to office, should in turn hire *righteous* employees to dispatch their values. Too often however, I have seen *righteous* elected officials hire the wrong kind of people. The wise

statesman hires others who represent his character! Hiring wrong, corrupt and wicked individuals will ruin one's office. Contrary to *establishing* you, they will misrepresent and corrupt! States Proverbs 25:5:

Take away the wicked before the king, and his throne will be established in righteousness.

D. COMMITTED IN CONVICTIONS

For a Christian Public Servant to fall down from his principles — to compromise biblical absolutes in his policies or interactions with others — grievously tarnishes his testimony, and I might add, the corporate testimony of the body of Christ on the Hill. To be truly *righteous*, one must hold fast to biblical convictions when the pressure is on! To do so requires not only biblical knowledge of those convictions, but to be in fellowship in the Capitol with other like-minded believers on a regular basis. When the fiery trial of your convictions arrives, will you stand firm and remain *righteous* or will you fold? States Proverbs 25:26:

Like a trampled spring and a polluted well is a righteous man who gives way before the wicked.

E. BARRING BRIBERY

To what avail are the best laws if people do not uphold them? The reason capitalism is slow to root in Russia and former CIS countries is due in large to a lack of *righteousness* amongst

its leaders and citizens; personal *bribery* overthrows the best of legal constructs. Samuel's sons took *bribes* and it ruined Israel. Consistency must pervade every grade of official responsibility lest *bribery* corrupt a culture from the top down. People of God, people of *righteous* convictions must pervade the leadership of all systems of governance in order for them to survive. States Proverbs 29:4 in this regard:

The king gives stability to the land by justice, but a man who takes bribes overthrows it.

F. POTENT IN PRAYER

What every country or state most needs are *righteous* men and women beseeching God's presence in their personal and State affairs. Do not be deceived by syncretistic, "prayer breakfasts;" God only hears the prayers of leaders and citizens who are upright, who live *righteously* through faith in Jesus Christ. States Proverbs 15:29 in this regard:

The LORD is far from the wicked, But He hears the prayer of the righteous.

Proverbs 15:8-9 states further:

The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is His delight. The way of the wicked is an abomination to the LORD; But He loves one who pursues righteousness.

Scripture is clear; those who are at enmity with Him — who passively



James Monroe



"How prone all human institutions have been to decay; how subject the best-formed and most wisely organized governments have been to lose their check and totally dissolve; how difficult it has been for mankind, in all ages and countries, to preserve their dearest rights and best privileges, impelled as it were by an irresistible fate of despotism."

— James Monroe, Fifth U.S. President; Governor of Virginia; Secretary of State; Secretary of War; Diplomat; Military Leader serving under George Washington; U.S. Representative.

James Monroe, speech in the Virginia Ratifying Convention, June 10, 1788.





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Understanding *the* Separation of Church and State

or actively reject the Son of God — their prayers are worthless and go unheard. And the State suffers for want of His blessing. The *righteous* leader is a man of potent prayer.

V. CONCLUSION

All would agree that characteristics of *righteousness* are necessary to the dispatch of good government, but the only way to produce these virtues in leaders is through the discipleship efforts of the Church in the lives of individuals. As the Church goes then, so goes the State. Put another way:

**THE STATE IS REFLECTIVE OF THE
RIGHTEOUSNESS OF ITS PEOPLE. MORE SO
THAN THE CAUSAL AGENT OF IT.**

Put still another way, the preacher is much more important than the politician to the future of the country. At the end of the day, in God's design, the latter is a reflection of the aptness of the former.

Given this premiere truth regarding society, far be it from the Church to expend all its efforts in activism, seeking to cajole those who hold office (who often times reject Christ) to vote biblically. It won't happen. Instead, the call and emphasis of Proverbs regarding the germinating health of *a nation* clearly unveils an emphasis on *righteous* leadership. Accordingly, this is a task the Church must emphasize: developing statesmen in Christ! It is they who are the greatest resource of the government of The United States of America. *cm*

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JULY 17, 2017

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*U.S. Representative,
Georgia, 8th Congressional District*

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Does *the Bible* Inform *and* Determine Your Values?



How you view the inspiration of Scripture — was it penned by God or is it a fabrication of man — is critically important relative to what is authoritative in your life.

Some time ago I was speaking to a friend on the Hill whom we all know. He said, "Ralph, you have almost convinced Congressman _____ that Scripture is inspired by God. But he realizes that if he agrees with you, then the Bible will become the final arbiter for his life and policy decisions.... You've got him thinking!" He went on to encourage me to continue to work through this with him.

What follows is the case for the inspiration of the New Testament; and as illustrated above, this study has huge implications: Where you come down on inspiration will ultimately determine whether you are the judge of Scripture or Scripture is the judge of you. Heavy stuff, my friend! Inspiration is a watershed issue.

My God bless and buoy your confidence in His Book as a result of this week's study.

Read on, my friend.

Ralph Drollinger

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

- Mike Boren, CP 17
- Kit Carson, HUD 18
- Betsy DeVos, DOE 19
- Scotty Pruitt, USD 20
- Rick Warren, HUD 21
- Mike Pompeo, CIA 22
- Tom Price, HHS 23
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■ ENDORSEMENT

Austin Scott

*U.S. Representative
Georgia, 8th Congressional District*



"SCHEDULE AND TIME are the toughest things for a Member of Congress, and the Capitol Ministries' Bible study is a protected time on my calendar. It is extremely important to me.

"The Bible study provides an in-depth look at God's instructions with many of the things we in Congress are dealing with.

"Being in the Members Bible study gives me the opportunity to sit down with other people who are very strong in their faith and discuss the pressures of the job, challenges on our families, the future of the country, and recognize that not only are you not in this alone because you've got people who is looking out for you, but you're not in this alone because you've got children of His who are right with you who are experiencing

"Capitol Ministries is an important part of many people's lives."

Does the Bible Inform and Determine Your Values?

I. INTRODUCTION

There are several questions which will help a Public Servant, or for that matter, any individual, to address the question of God's inspiration of Scripture.

First, what is the testimony of Scripture itself? Did the authors of the Bible know they were penning Holy Writ — did they say they were writing God's words? Did they make this claim themselves or is this an idea later foisted onto them by others wanting that to be the case?

Second, what is the testimony of the early Church regarding the books that now make up the Bible? Were the Scriptures deemed God's Word by those closest to the human authors of the Bible? And...

Third, how exactly did our Bible get to be in the form we have today? It's not as if the Bible suddenly dropped out of the sky.

Again, and akin to my prologue, the answers to these questions are extremely important to our beliefs. *If the Scriptures are from God, that is to say they are inspired by Him to man, then the Bible is the last and final authority in one's formation of principles, values and policy.* Rightly so, the late Francis Schaeffer deemed inspiration to be the watershed issue of the Christian faith.¹ Accordingly this week's study is intended to build your understanding of, passion for, and conviction regarding the

inspiration and authoritativeness of the whole of the Bible.

**HOLDING TO, OR
ELSE REJECTING THE
INSPIRATION OF
SCRIPTURE GREATLY
IMPACTS VALUE
FORMATION**

When Paul said to the Ephesian Elders whom He had ministered to for over three years, *I did not shrink from declaring to you the whole counsel of God* (Acts 20:27)² he was expressing in effect his conviction that what he was saying and writing was indeed inspired by God — and therefore irresponsible for a teacher of it, or a believer following it, to be slack regarding it; Paul's statement assumes that God inspired what he was saying. It follows that such a statement is ridiculous if Paul did not believe his speech and writings were inspired by God and infused with His authority.

Members of the White House Cabinet and Congress face multiple demands on every hour of their time. Regular participation in our Members Bible studies requires persistent and determined effort on your part to block and protect your schedule (from your schedulers!) for the regular consumption of God's Book. Why would you do that if you don't believe it is God's Book? Conversely, why would you *not* discipline yourself and prioritize Bible study if indeed it is *His Book*? All that to say: your conclusions relative to inspiration even affect

your weekly calendar!

What follows are three reasons why one can trust in the *plenary inspiration* of the Bible — more specific to this lesson, the 27 New Testament books.

II. THE TESTIMONY OF THE AUTHORS

If today the whole of the NT is to be taken as the plenary inspired authoritative, infallible, inerrant, oracle of God, then it stands to reason that the writers would know this, and would say so. Note the following NT writers in this regard:

A. THE APOSTLE PAUL 1COR. 14:37; 2:13; 2COR. 2:17

If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

Which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.

Likened to Acts 20:27, quoted in the introduction, the Apostle Paul clearly understood he was speaking and writing for God.

B. THE APOSTLE JOHN REV. 1:1-2

The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw. (Cf. Rev. 1:10-11; 21:5; 22:6; 22:18, 19).

This passage serves to indicate that the Apostle John (here referring to himself as *His bond servant John*) realized as he testified herein, that he is penning what *Jesus Christ* told him to reveal.

C. THE APOSTLE PETER 1PETER 1:12

...these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven — things into which angels long to look.

Here the Apostle Peter testifies that he (and other Apostles) who preached the Gospel did so via the *Holy Spirit*, the message being *sent from heaven*.

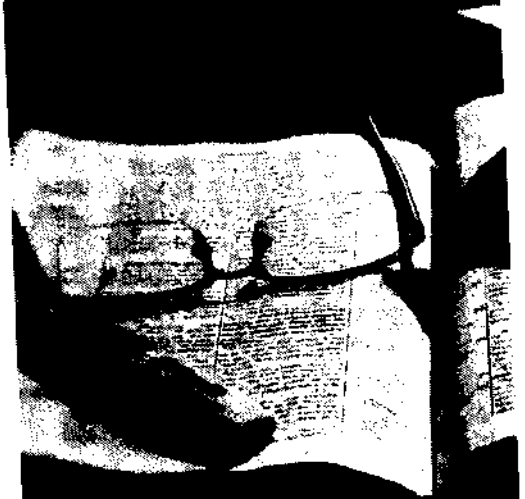
D. JESUS JOHN 12:48

"He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day."

VERSE OF THE WEEK

2 Timothy 3:16

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.



*The Scriptures are the word of God!
Accede today to their authority in your life.*





Patrick Henry



"The Bible... is a book worth more than all the other books that were ever printed."

— Patrick Henry, Revolutionary General; legislator; 'The Voice of Liberty'; ratifier of the U.S. Constitution; Governor of Virginia.

A. G. Arnold, *The Life of Patrick Henry of Virginia* (Auburn and Buffalo: Miller, Orton and Mulligan, 1854), p. 250.



Does *the Bible* Inform *and* Determine Your Values?

Jesus speaks of God the Father's judgment for one who rejects what Jesus says.

The skeptic will often reason that since the written NT did not exist when these men penned the aforementioned testimonies regarding the inspiration of Scripture, that their statements must have been in reference to the OT, which was then existent in canonical form. In rebuttal of this, note that the Apostles cross-pollinate one another. For instance, Peter testifies that Paul was writing Scripture, Paul testifies that Peter was writing Scripture, etc. Such is evident in the following passages.

E. PETER TESTIFIES OF PAUL. 2PETER 3:15,16

And regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

Peter directly testifies that what Paul wrote was *Scripture*. How do the skeptics discount the strength of this passage when they debate inspiration? Since this is such a strong and straightforward passage of the Apostle Peter attesting to the Apostle Paul's writing of *Scriptures* (*graphic*), many liberal theologians

of the *twentieth century* have tried to claim it was written much later, and not by Peter. However, 2Peter was widely circulated and accepted by Church leaders in the *second century*! They were obviously much closer to the book's creation and publication and they classified it as being inspired just as they did the other 26 books of the NT; they did not question its authenticity nor its date of authorship like those of more recent days!

E. PAUL TESTIFIES OF PETER 1THESS. 2:13

For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

Wow! How much more direct can you be? Paul is referring not only to himself but to the other apostolic preachers as recorded in the birth of the Church, the chronological account of which is located in the NT Book of Acts. *Heard from us* refers to the other preachers, such as the Apostle Peter. What was *heard*? *The word of God.*

G. JUDE TESTIFIES OF THE APOSTLES JUDE 17-18

But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our

Lord Jesus Christ, that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts."

An *Apostle* is someone who not only saw, but who spoke on behalf of the second member of the Trinity, Jesus Christ. As such, Jude is saying that the *Apostles* spoke for God!

H. ALL OF SCRIPTURE

In addition to referring to their own and each other's writings as inspired by God, both Paul and Peter attest to the whole inspiration of Scripture — *all of Scripture* — elsewhere in their various letters. What follows are several examples:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; (2 Timothy 3:16).

This is another very clear and straightforward passage that again scores a knockout punch for "team inspiration!"

Of course theological liberals attempt to interpret this important passage in another way. Here's their twist: this passage means *All Scripture inspired by God is...* thereby leaving open the possibility that some Scripture is not *inspired* and therefore it is incumbent upon man to figure out what is and what isn't *inspired* (something they enjoy doing, witness the "Jesus Seminar" wherein liberal "scholars" voted on what

was "*inspired*" and what was not). Don't fall for their Scripture twisting antics! Save a lengthy grammar lesson in Greek, it is clear from similarly constructed passages in the Greek NT (Rom. 7:12; 2 Cor. 10:10; 1 Tim. 1:15; 2:2; 4:4; and Heb. 4:17) that such a translation is intentionally misleading. *All Scripture is inspired* is the proper translation. Peter adds:

But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God (2 Pet. 1:20-21).

This passage clearly states that the Bible was not and is not the product of *human will*. Rather, the writers were carried or *moved* along by God.

In summary of this second Roman numeral point in the outline, the testimony of the *inspired* authors of Scripture roundly indicates that they knew that what they were writing was from God! In the attempt to convey the idea that *inspiration* was later foisted onto their ancient writings, one cannot say that these men were unaware that when they wrote, God was *inspiring* their writings. These passages serve to indicate that they knew it when they wrote! Nor does it make sense to say these men were lying about what they wrote because of everything else that surrounds and comes forth from their writings: It is obvious that these were men of great integrity!

Noah Webster



"The Christian religion is the most important and one of the first things in which all children under a free government ought to be instructed. No truth is more evident than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people."

— Noah Webster, revolutionary soldier, judge, legislator, educator; "Schoolmaster to America"

Noah Webster, *The Holy Bible... With Amendments of the Language* (New Haven, Durrie & Peck, 1833), p. v.



SPECIFICS ON WHAT INSPIRATION ACTUALLY MEANS

1. IT DOES NOT MEAN THAT THE WRITERS WERE INSPIRED EVERY MINUTE OF THEIR LIVES

It is *All Scripture (graphic)* that is *inspired (theopneustos)* (or better, God-breathed; *inspirated*). Specifically it's not the writers; it's the **Scriptures** that are given by the breathing forth of God in and through them. When speaking and writing apart from the penning of Scripture the writers of the NT were human and subject to fallibility and inaccuracy.⁵

2. IT MEANS THAT GOD WORKED IN UNISON WITH THE WRITER'S MIND

Sometimes God dictated through the writer (Jeremiah 1:9, "*Behold, I have put my words in your mouth*") but most often God utilized the personality, education, and setting of His Prophets and Apostles.⁶ Note the following in this regard:

"But, as clearly seen in Scripture itself, God's divine truth more often flowed through the minds, souls, hearts, and emotions of His chosen human instruments. Yet, by whatever means, God divinely superintended the accurate recording of His divinely breathed truth by His divinely chosen men. In a supernatural way, He has provided His divine Word in human words that any person, even a child, can be led by His Holy Spirit to understand sufficiently to be saved."⁷

3. IT MEANS THAT ONLY THE ORIGINAL AUTOGRAPHA⁸ WERE INSPIRED

Being pro-*inspiration* implies one believes only in the error-free original autographa. Critics point out that none of the original manuscripts is in existence today. This is a challenge: copying scribes could and did err. But it does not decide the *inspiration* debate. Note the following in this regard:

"The NT Scholar is not significantly hampered by the unavailability of the autographa, however, because of the science and art of textual criticism. The abundance of manuscripts of the NT or portions thereof and the earliness of their dates in relation to the original compositions places him in a better position to know precisely what was originally written than for any other ancient writing."⁹

John Adams



"The Christian religion is, above all the religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity and humanity."

— John Adams, second President of the United States; signer of the Declaration of Independence; judge; diplomat; one of two signers of the Bill of Rights.

John Adams, Works, Vol. III, p. 421, diary entry for July 26, 1796.



III. THE TESTIMONY OF THE SECOND-CENTURY CHURCH

The last book of the NT to be written was the apocalypse, which we call today the book of Revelation. The Apostle John around A.D. 94-96 wrote this. Thus the era of the first-century church came to a close and the writing of the NT was completed (cf. Rev. 22:18-19). Many of the NT books were known as encyclicals, meaning they were intended for more than one audience to read. Soon all 27 books would become encyclicals as the various papyrus¹⁰ manuscripts that contained the NT books were passed around and often recopied as they circulated from church to church during this period. Importantly, they were immediately viewed as authoritative because in addition to Christ's words, the Apostles had always been seen as Christ's representatives, having been appointed by Him (cf. Acts 1:8). There was never any reason for the second-century church to doubt that the Apostles were Christ's spokesmen. As a matter of fact, after the ascension and the day of Pentecost they were even given miraculous sign gifts by Him to further legitimize their appointment and authority. Given their own written affirmations (as previously mentioned) they were viewed and accepted by the early church leaders as authoritative. There was never any doubt.

Moreover, the Apostles' writings contained commands that they be read in the church services. In that the early church patterned their services after those of the Jewish synagogues (where the *inspired* OT Scriptures were given preeminence and authority by their regular reading in the worship service) the internal demand by the Apostles to have their Apostolic writings read along side of the OT readings communicated a huge message both to the audience then and to the reader of the Bible today: their apostolic writings are equally Scripture! Note such apostolic commands to the early church in the following passages:

A. COLOSSIANS 4:16

When this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea [Ephesus].

B. 1 THESSALONIANS 5:27

I adjure you by the Lord to have this letter read to all the brethren.

C. REVELATION 1:3

Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.

The second selection, 1 Thess. 5:27, especially underscores the idea of apostolic commanding. The Greek

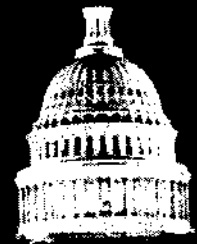
James McHenry



"Bibles are strong protections. Where they abound, men cannot pursue wicked courses and at the same time enjoy quiet conscience."

— James McHenry, Revolutionary Officer, signer of the Constitution, ratifier of the US Constitution, Secretary of War under Presidents George Washington and John Adams.

Bernard C. Steiner, *One Hundred and Ten Years of Bible Society Work in Maryland, 1810-1920* (Maryland Bible Society, 1921), p. 14.





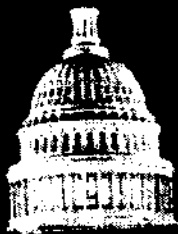
Joseph Story



"One of the beautiful boasts of our municipal jurisprudence is that Christianity is a part of the Common Law. There never has been a period in which the Common Law did not recognize Christianity as lying at its foundations."

— Joseph Story, U.S. Congressman, "Father of American Jurisprudence" U.S. Supreme Court Justice appointed by President James Madison.

Joseph Story, *Life and Letters of Joseph Story*, William W. Story, editor (Boston: Charles C. Little and James Brown, 1851), Vol. II, p. 8.



Does *the* Bible Inform and Determine Your Values?

word for *adjure* (*enorkizo*) means "to put under an oath." This is very forceful language: Paul put the Church at Thessalonica under oath by God to read his letter to them and in the main service! Again: *The fact that all of these verses explicitly say to read the Apostolic writings in the church services is akin to placing these writings on par with OT Scripture.*

By the *middle* of the second century, "the authority of the apostles was accepted as equal to that of the OT. Apostolic writings were read in church services along with those of the OT. By the end of the period the principle of a fixed and written NT canon was established."¹¹

By the *end* of the second century the classification of the NT writings as scriptural is evident in the apologetic writings of Irenaeus. Irenaeus was a disciple of Polycarp, who was a disciple of the Apostle John. Irenaeus wrote to defend the faith from heretical teachings in his compendium of books titled, *Against All Heresies*. In his treatment he quotes 21 of the 27 NT books as his authority in refuting doctrinal errors. And his NT quotes far outweigh his use of the OT. As of yet, the 27 NT books have still not been formally "sewn together" in what is referred to as the canonization of Scripture.

What is especially important about the aforementioned is the acceptance and adherence of the second-century

church leaders and believers to the scriptural authority of the apostolic writers.

THE SECOND-CENTURY CHURCH HAD A MUCH CLOSER VANTAGE POINT THAN WE DO: LOOKING BACK THEY COULD SEE THE BAKERY THROUGH THEIR BINOCULARS

...so to speak. How can liberal theologians criticize the apostolic writings from their vantage point 2000 years later? How can they think they have a better perspective than the second and third-century church leaders who personally witnessed and supervised the germination of the encyclicals into the formal canonization of the Scriptures? Comparatively speaking, today's attempts to superimpose personal ideas on the clear pronouncements of apostolic authority, as well as first and second century church leader attestations, are not only arrogant but laughable!

IV. THE TESTIMONY OF THE CANONIZING PROCESS

The canonization of Scripture did not occur until the early fourth century. From A.D. 200 to 300 the church knew of the basic contents of the NT and continued to view them as *inspired* and authoritative (although precise limits had not yet been defined). Prior to discussing the

actual formalizing of the canon, it is essential to point out what the word means.

The English word *canon* is *trans-literated* from the same word in Greek. Its etymology stems from its most literal understanding: “a cane or a reed” seguing into meaning a “rod” (since a cane or reed, like a yard stick could be used as an ancient measuring device). Over time it took on the meaning of a “bar.” And since a reed became related to the idea of measuring, the word took on the metaphorical meaning of a “standard.” Used in literature, it meant, “A list of works correctly attributed to an author.”¹² Used in English today it means the authoritative books accepted as Holy Scripture.

In a proper sense, the *canon* actually came into existence when the original penning of the *autographa* occurred — even though it took the church many years to *recognize* that. In other words, the authority is in the books themselves — not the body that later “canonized” them.¹³

IMPORTANTLY, THE CANON CONSISTS OF THOSE GOD-INSPIRED BOOKS WHEN PENNED BY GOD’S AGENTS

Much more could be said about the historical authenticating events that led up to the official recognition of NT canonization. It is a fascinating story — for another time. Today for

the sake of brevity I will cut to the chase.

Diocletian was the Roman Emperor at the dawn of the fourth century. He was a vicious man who ordered all religious books be burned in his attempt to have everyone worship *him* as god. Christians risked death by hiding a copy of Scripture. One person who lived through this ordeal was Eusebius of Caesarea (A.D. 270-340). He was a respected church leader and historian who spent a great amount of time and attention on the *canon*. The future of the Scriptures was at stake. In his book, *Church History*, he speaks much about the subject of the *canon*.

In 313 Constantine conquered the Roman Empire and declared Christianity as a legal religion. Soon thereafter he commissioned Eusebius to make him 50 copies of the NT. Eusebius followed through and this led to the actual “sewing together” of the books of the NT. Until this time the NT existed in various codices¹⁴ and the criteria for determining which books would actually be in the *canon* had not been solidified. Eusebius may be credited with achieving that amongst the church leaders.

Athanasius then completed Eusebius’ work. Therein the extent of the NT is codified and ratified by the Church Council of Laodicea in A.D. 365. The pronouncement of this gathering read, “Psalms composed by private

Elias Boudinot



“For nearly half a century have I anxiously and critically studied that invaluable treasure [the Bible]; and I still scarcely ever take it up that I do not find something new — that I do not receive some valuable addition to my stock of knowledge or perceive some instructive fact never observed before. In short, were you to ask me to recommend the most valuable book in the world, I should fix on the Bible as the most instructive both to the wise and ignorant. Were you to ask me for one affording the most rational and pleasing entertainment to the inquiring mind, I should repeat, it is the Bible; and should you renew the inquiry for the best philosophy or the most interesting history, I should still urge you to look into your Bible. I would make it, in short, the Alpha and Omega of knowledge.”

— Elias Boudinot, President of Congress; signed the Peace Treaty to end the American Revolution; first attorney general of the U.S. Supreme Court Bar; framemaker of the Bill of Rights; director of the U.S. Mint.

Elias Boudinot, *Age of Reason*, or the *Age of Infidelity* (Philadelphia: Asbury Dickins, 1801), p. xv, from his “Dedication: Letter to his daughter Susan Bradford.”

Does *the* Bible Inform *and* Determine Your Values?

men must not be read in the church, nor books not admitted into the canon, but only the canonical [books] of the New and Old Testaments."

Following the Laodicea gathering, in two subsequent church leader councils, the canon was further ratified throughout the world. These councils were: The Council of Hippo in A.D. 393 and The Council of Carthage in A.D. 397. It is in this latter counsel that Augustine said, "[It is decreed] that nothing except the canonical Scriptures be read in the church under the name of divine Scripture...Of the New Testament the four gospels, Acts, thirteen epistles of St. Paul, the epistle of the same to the Hebrews, Peter (2), John (3), James, Jude, Apocalypse..." States Westcott:

"GENERAL ACCORD WITH THIS DECISION WAS EVIDENCED IN THE PRACTICE OF ALL THE CHURCHES FROM THAT POINT ON."¹⁵

The NT was now canonized. The latently authoritative writings had now been formally recognized for what they always had been since their origination, collected and bound. The church had assented unanimously, — *inspired* by God!

V. SUMMARY

There are still many who espouse Theological Liberalism. But I must

add it is a dying breed because what results from their theology is little motivation to save or evangelize the lost: too few converts, their churches are aging and merging.

Whether or not the Bible is *inspired* by God is a watershed issue. Where one stands on *inspiration* will either solidify or discount the Bible as authoritative in terms of one's personal formation of principles and values, and for a Public Servant, one's policy decisions. If you accede to *inspiration*, then it follows that the Word becomes authoritative in your life. If you reject *inspiration*, you conclude that you, or some liberal pastor, is the final authority.

When you think about it:

REJECTING INSPIRATION
MEANS YOU OR
SOME OTHER HUMAN
STANDS IN AUTHORITY
OVER GOD

Intellectual arguments against *inspiration* could be a smokescreen for a heart in rebellion to God. If you argue against the authors and those who knew the authors, you are arguing against history and the internal attestation of Scripture itself! Submit to Scripture, submit to the revealed Christ of Scripture and follow the precepts of Him and His Book! Allow Jesus and His Word to inform and determine your thinking, your values, your decisions and actions. He loves you and His ways

John Jay



"The Bible is the best of all books, for it is the word of God and teaches us the way to be happy in this world and in the next. Continue therefore to read it and to regulate your life by its precepts."

— John Jay, President of Congress; Diplomat; Author of the Federalist Papers; Original Chief Justice of the U.S. Supreme Court; Governor of New York.

John Jay, John Jay: *The Winning of the Peace. Unpublished Papers 1780-1784*, Richard B. Morris, editor (New York: Harper & Row Publishers, 1980), Vol. II, p. 709, to Peter Augustus Jay on April 8, 1784.



are always best for you and the nation! It is not as if God created mankind and left him without a manual to guide him personally — and in the governing decisions Public Servants must make for the betterment of a nation. All the right solutions to our personal and national problems are right there in His *inspired* Book!

The testimony of the Lord is sure, making wise the simple, states Psalm 19:7. God's Word will give you the skill to live life (wisdom). And He promises He will reward you if you obey Him. Verse 11 of the same Psalm states, *In keeping them there is great reward*. *Inspiration* is a pivotal watershed issue! The Scriptures are the word of God! Accede today to their authority in your life!



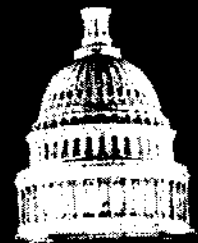
Benjamin Rush



"The Bible contains more knowledge necessary to man in his present state than any other book in the world."

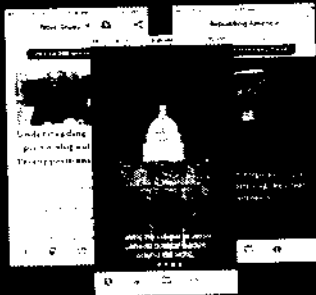
— Benjamin Rush, signer of the Declaration of Independence; Surgeon General of the Continental Army; ratifier of the U.S. Constitution; 'Father of American Medicine'; Treasurer of the U.S. Mint; 'Father of Public Schools Under the Constitution.'

Benjamin Rush, *Essays, Literary, Moral & Philosophical* (Philadelphia: Thomas & Samuel F Bradford, 1798), p. 93. "A Defence of the Use of the Bible as a School Book." see also Rush, *Letters*, Vol. I, p. 578, to Jeremy Belknap on March 2, 1791.





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Does *the* Bible Inform *and* Determine Your Values?

1. Schaeffer, Francis *He is There and He is not Silent* (Wheaton: Tyndale House Publishers, 1972)
2. Note too that Paul and other NT authors strongly condemned those who in any way adulterated or diminished the Scriptures (cf. Gal. 1:6-9; 2Cor. 2:17; 2Tim. 4:3,4; Rev. 22:18,19)
3. Harold Lindvall's classic book, *The Battle For The Bible*, was penned after *Fidel's Theological Seminary* had abandoned inerrancy. He went on to help found *Gordon Conwell Theological Seminary* with a high view of inerrancy. In his book he builds the case for how the abandonment of inerrancy leads to missiological atrophy. All that to say, inspiration or not determines a myriad of things in the Christian life: missions, national policy and even the discipline of Bible study attendance.
4. Plenary Inspiration is an historic reformation term that codifies the belief that God is the ultimate author of the Bible in its entirety. That is, God's superintending work in inspiration extends to the whole Bible and to each part of the Bible...and that it is authoritative. (Cf. *Pocket Dictionary of Theological Terms*).
5. Nowhere in Scripture, including Matthew 16:18-19, can one support the idea of ex-cathedra (Latin, "from the chair"), i.e. that there is supposedly a lineage of leadership stemming from the Apostle Peter to a present day church leader, who when he speaks ex-cathedra is speaking for God.
6. Sometimes this included the use of an amanuensis, which is a secretary to whom they dictated.
7. John MacArthur *The MacArthur New Testament Commentary: 2 Timothy* (Chicago: Moody Bible Institute, 1995) p 143
8. Autographs, or manuscripts written by the author
9. Dr. Robert Thomas *The Canon of the New Testament*, excerpted article, p.2
10. This was (and still is) a sedge plant that was made into a primitive form of paper. Later, vellum or parchment, a processed animal skin that was much more expensive than papyrus, was used in the copying of NT books.
11. Dr. Robert Thomas *The Canon of the New Testament*, excerpt notes, page 13
12. Merrill Tenney, *The New Testament, A Survey*, p. 417
13. In theology this is termed "a collection of authoritative writings" versus, "an authoritative collection of writings." Whereas the former stresses the latent authority of the documents, the later stresses the authority of the collection agency — i.e. the church rather than the books.
14. A *codex* (plural *codices*) was an early, primitive form of a modern day book, contrasted with a scroll, which was a rolled up papyrus mss.
15. Westcott, *The Bible* p. 189

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JULY 24, 2017

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Mastering *the Fascinating Book of Proverbs!*



Solomon and the plan for the First Temple, illustration from a Bible card published by the Providence Lithograph Co.

THIS WEEK LET US ATTEMPT to get a better grip and understanding of the Old Testament Book of Proverbs. In this study we will gain an understanding of the various kinds of formal structure that God has incorporated in this book; such insights will greatly aid your comprehension.

God penned this book through His servant Solomon, the wisest man of his day (cf. 1 Kings 3:28) and of all time (1 Kings 3:12).

Most interestingly for those who hold governmental office, a king wrote it to his son who would be king. Accordingly, it has great, direct application to those whom God has called to represent Him in the Capital Community; it is a must study for anyone who seeks to lead! What follows will greatly aid you in wise governmental leadership.

Read on, my friend.

Ralph Drollinger
Ralph Drollinger

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed, *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators, *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back, *Dinner Served.*

- Max Pava, VP, DC
- Bob Caron, HUD, DC
- Betsy DeLoe, DPH, DC
- Scott Pardo, UND, DC
- Rob Pava, DPH, DC
- Mike Pongor, CIA, DC
- Tom Pava, HHS, DC
- Sam Pratt, EPA, DC
- Jeff Neuman, AG, DC
- Bill Casarin, S, DC
- Steve Pava, S, DC
- Jon Pava, S, DC
- Janet Ashford, S, DC
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- Tom Franks, H, DC
- Luigi Gebauer, H, DC
- Jim Graves, H, DC
- Chris Grohman, H, DC



CAPITOL MINISTRIES UPDATE

Dale Walker

Ministry Leader, New York



HAVE THE HEART of an evangelist and when someone says would you be willing to go evangelize a certain people group, I'm all in.

I was invited by Ralph Drollinger to be a part of Capitol Ministries and it's amazing. Capitol Ministries is the most exciting ministry I've ever been involved in and I've been a pastor for 35 years. God seems to be so much behind this. The mission to make disciples of Jesus Christ in the political arena is phenomenal. Just look at the way Capitol Ministries is spreading the Word of God from Congress to America's state houses to America's local branches of government to government centers around the world. It is an amazing vision and it feels great to be a part of that.

— Pastor Dale Walker
Ministry Leader to the
New York State Legislature



An engraving, Judgment of Solomon, by Gustave Doré (19th century)

Mastering the Fascinating Book of Proverbs!

I. INTRODUCTION

One of the most common ancient methods of teaching wisdom was via the medium of proverbs, short succinct sayings that communicate truths in a profound way. With brevity of words, vast principles for living are illuminated for and exhibited to the reader. Often this is done by comparing a truth — paralleling it — to a picturesque, commonly known image from everyday life. With that small insight in mind the book itself is easier and more enjoyable to study!

Ancient literature records that proverbial forms of communication existed in the East, in Egypt, in Edom and in and from Babylon, but only those written in the Bible's *Book of Proverbs* bear God's stamp of serenity and trustworthiness. It is only these proverbs that are sealed with God's authority (keep in mind that no less than 3,600 times does the OT claim to be the Word of God).

The Hebrew word for Proverbs is *Mishlei* and in a basic sense means "to be like." In essence, Proverbs conveys godly wisdom, which is *skill at living life*. Therefore if you desire to increase in your general ability to live life successfully — especially if you desire to lead in God's various ordained institutions — then the Book of Proverbs needs to be a staple of your daily spiritual diet. And, although proverbs are found elsewhere in Scripture,¹ this is the book amongst the 66 God-inspired books of the Bible that deals specifically, broadly and succinctly with the subject.

II. THE POTIONS OF PROVERBS

There are five forms of parallelism that commonly occur in the 31 chapters of The Book of Proverbs to convey timeless principles for living life with great skill for God's glory, i.e. wisely. Summarily they are as follows. After the sidebar summary I will provide a sound bite explanation for each:

KIND	ILLUSTRATION
A. Identical/Similar	16:18
B. Opposite	11:17
C. Expansive	10:18
D. Comparative	25:25
E. Formal	16:28

These five forms of Proverbs are usually expressed in two lines, whereby the second line is intended to facilitate what is captioned previously so as to create understanding in the mind of the reader. That is to say, the second line completes the first line in a fashion consistent with one of these five specific forms. Sometimes however the captioning is accomplished

in four lines (24:3-4), six lines (23:19-21) or eight lines (23:22-25). What follows are examples of each (note that the Updated New American Standard text, which I always use in my studies, capitalizes the start of the second stanza in order to help the reader make this distinction — something the Crabby Microsoft Edit Lady frowns on — but I like it very much!):

A. Identical

In **Identical Proverbs**, the second stanza provides more insight concerning the subject of the first stanza:

16:18 *Pride goes before destruction, And a haughty spirit before stumbling.*

B. Opposite

In **Opposite Proverbs**, the second stanza contrasts the first stanza so as to qualify the specificity of the principle:

11:17 *The merciful man does himself good, But the cruel man does himself harm.*

C. Expansive

In **Expansive Proverbs**, the second stanza explains more information about the principle first elucidated:

10:18 *He who conceals hatred has lying lips, And he who spreads slander is a fool.*

D. Comparative

In **Comparative Proverbs**, the second stanza compares the principle of the first stanza to something quite familiar:

25:25 *Like cold water to a weary soul, So is good news from a distant land.*

E. Formal

In **Formal Proverbs**, the second stanza completes the thought expressed in the first stanza:

16:28 *A perverse man spreads strife, And a slanderer separates intimate friends.*

Learn and look for each of these five forms of Proverbs when reading and meditating on the book: each skill will aid your interpretive abilities so as to understand the authorial intent of the passage. Such abilities will lead to a proper application in and to your life. I recommend that you embark on a study of Proverbs and conduct the following exercise as you do: Read one chapter per day and take the time to identify and record in the margin which one of the five Proverbs each is. Mark each Proverb with A through E per my previously mentioned sidebar identifiers. I think you will find this to be stimulating, fun and very helpful to your mastery of the book!

III. THE PROGENITORS OF PROVERBS

Solomon wrote the vast majority of The Book of Pro-

erbs and also acted as its general editor (as chapter 30 records the words of Agur and chapter 31 the words of Lemuel, both of whom scholars say, could be pen names of Solomon due to the close similarity in style). King Solomon ruled Israel from 971-931 B.C. and as previously mentioned, was granted great and unique wisdom by God. It is interesting to note that Solomon desired understanding above riches per 1 Kings 3:9-12 and 2 Chronicles 1:11-12):

God said to Solomon, "Because you had this in mind and did not ask for riches, wealth or honor, or the life of those who hate you, nor have you even asked for long life, but you have asked for yourself wisdom and knowledge that you may rule My people over whom I have made you king, wisdom and knowledge have been granted to you. And I will give you riches and wealth and honor, such as none of the kings who were before you has possessed nor those who will come after you."

God obviously honored Solomon's heart and priorities as we see by the fascinating study of this book.

WHAT ARE THE INNER PRIORITIES OF YOUR HEART? WHAT IS IT THAT GOD LOOKS FOR AND BLESSES?

Note 2 Chronicles 16:9a:

"For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His."

Put away idolatry, that is, anything that supersedes God's rightful, preeminent priority in your inner being. Such priority slippage is evidenced in Solomon's heart as in his later years he turned away from God (cf. 1 Kings 11:1-11). His penning of this OT book, however, along with Ecclesiastes and the Song of Solomon occurred well before that time. Solomon then, is yet another biblical illustration of the consequences of sin and the fall of man -- slowly over the course of his life, he wandered away from obedience to God. He failed, in his old age, to live out the truths God had given him, and which he had recorded in his writings. Of further interest is Solomon's son Rehoboam, (cf. 1 Kings 11:1, 4, 6, 7-11) to whom the book is written. Rehoboam completely rejected his father's teaching (cf. 1 Kings 12:6-11) -- one wonders whether this may have been a result of observing his father's recent ungodly behavior -- and his political leadership was a disaster. May this never be the case with you, my friend.

IV. THE PRINCIPLES OF PROVERBS

The broad conveyance of the book of Proverbs is that wise people -- those who live a life of obedience to

God -- will live longer (9:11); prosper (2:20-22); experience joy (3:13-18) and the overall goodness of God (12:21) during their life here on earth. Conversely, those who fail to live according to Proverbs (referred to by this book as fools) suffer shame (3:35) and death (10:21).

While these truths are generally evident, note that the Bible also teaches that the wicked sometimes prosper temporarily (Psa. 73:3, 12, 17; 19) and that sometimes godly people suffer (cf. the book of Job). An important consideration when studying Proverbs therefore is not to do so with an attitude of seeking personal gain and success, as though this book contains a sure formula for that. Rather, study the book for purposes of spiritual maturity and wisdom in order to glorify God, and to become more Christ-like. Accordingly, Proverbs contains principles, not promises.

V. THE PURPOSE OF PROVERBS

This book answers the question, "How should I live my life?" In answering that, as said, it is not a selfish "how I can be successful" book, but rather, it instructs its reader on how one can be sure that in the day of judgment, he can know for certain if or not he has lived a life that is pleasing to God and worthy of reward. This book deals with personal morality, duty, ethics, values and virtues that inform and instruct what exactly God's will is ... even in the complex matters of life! To the student of the book, it clarifies what exactly righteousness looks like -- and is -- in a given situation. It will inform the reader time and time again as to *what is the right thing to do*. States one commentator,

[It] pricks the conscience, penetrates the soul, and probes the deepest recesses of the heart ... By design Proverbs, being a proactive book, promotes personal holiness at the most practical level of living.

Hopefully everyone in the Capital Community will find this study both critical and intriguing. They should.

A LIFE-LONG STUDY OF THE BOOK OF PROVERBS WILL HELP MOLD, REINFORCE AND STRENGTHEN THE RESOLVING OF EVERY PERSON'S CONSCIENCE

Remember, your conscience works from the basis of that which you are conscientious of.

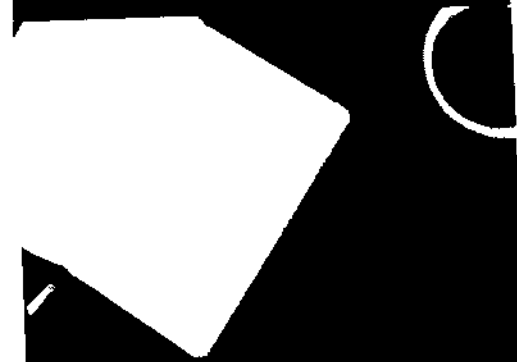
VI. THE PROCEDURE OF PROVERBS

The following ten tips for interpreting Proverbs are excerpted from *Practicing Proverbs*, by Dr. Richard Mayhew. They will greatly aid your study as you examine



**VERSE OF THE WEEK
PROVERBS 18:15**

The mind of the prudent acquires knowledge, And the ear of the wise seeks knowledge.



May God grant you a wonderful understanding and spiritual growth from this magnificent book of the Bible.

William Paterson



"When the righteous rule, the people rejoice; when the wicked rule, the people groan." Proverbs 29:2

— William Paterson, 1st Governor of New Jersey; Signed as U.S. Senator, Governor of New Jersey; U.S. Supreme Court Justice

United States Oracle (Portsmouth, NH), May 24, 1800.



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Mastering *the Fascinating Book of Proverbs!*

and work to understand this great book over a lifetime.

A. TIP 1

Realize that no Proverb or section in Proverbs intends to be an exhaustive, final treatment on the subject.

B. TIP 2

Proverbs must be understood in terms of context, which includes the language of Scripture, the section in Proverbs, the Book of Proverbs, Solomon's writings, the wisdom section of OT Scripture, the complete OT and the entire Bible.

C. TIP 3

Proverbs demands to be interpreted in the cultural and historical setting of the time it was written.

D. TIP 4

Proverbs are not guaranteed promises, but generalizations that can have exceptions.

E. TIP 5

Poetic features and figures of speech need to be taken into consideration during interpretation, versus a wooden literalistic interpretation.

F. TIP 6

Proverbs are not a formula for selfish gain, but rather glorification of God via spiritual maturity.

G. TIP 7

If a Proverb is unclear, read it in another translation or use trusted commentaries.

H. TIP 8

Interpret Proverbs to discover the original authorial intent, discover the timeless principle and then make application.

I. TIP 9

Proverbs is not designed for large doses of reading. Study small portions, contemplate and reflect.

J. TIP 10

Treat what Proverbs states as divine and obey it, versus an optional idea coming from the secular world.

VII. SUMMARY

May our Lord grant you wonderful understanding and spiritual growth from this magnificent book of the Bible — one that is written primarily to prepare an individual for leadership of a nation! This book has great relevance to a Public Servant today! c

¹ Cf. 1 Sam. 10:11-12; Ezek. 12:22-23; Matt. 9:12; John 4:35; 1 Cor. 6:13. Often times the NT quotes from the book of Proverbs, e.g. Heb. 12:5-6; James 4:13. As a matter of fact, no less than 48 times are Proverbs quoted by NT writers.

² Mayhew, Richard *Practicing Proverbs: Wise Living for Foolish Times* (Scotland: Christian Focus Publications, 2003), p. 33.

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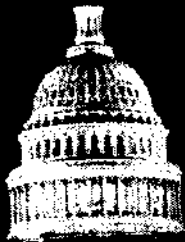
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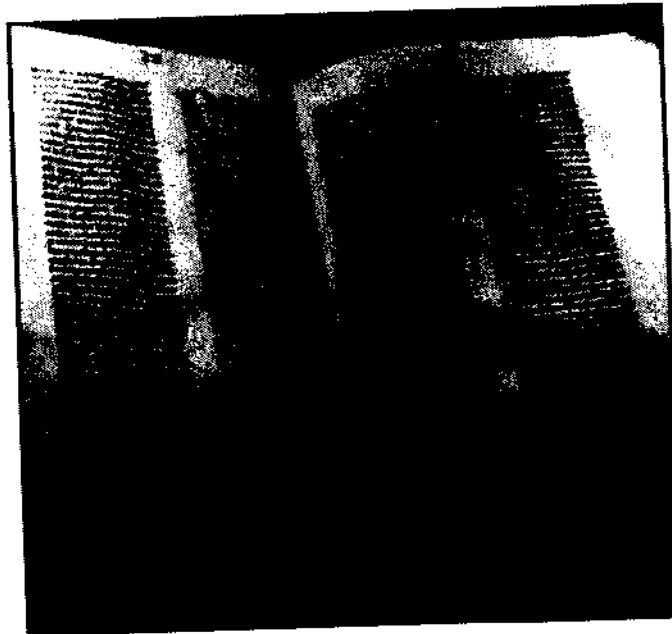
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Board Member

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How We Got the Bible PART 1



AS IS MY CUSTOM, during the summer recess I will provide you with a weekly Bible study via email only. This is the first of a four part series for the next four weeks on *How We Got The Bible*. May the Holy Spirit bless your understanding of this critically important subject — how God gave us His Book. He didn't just drop it out of the sky.

Danielle and I, Lord willing, will be on our 30 day (this year) annual backpack trip down the John Muir Trail; it is a wonderfully scenic and challenging trail — an engineering feat begun in 1915 and finished 45 years later — stretching from Yosemite to Mount Whitney.

This trip is a “three-fer” for us: a great time to seek the Lord's direction for increasing the ministry here in the Capital and across the world; an opportunity to spend quality time together as a couple doing something we both enjoy; and four weeks of great exercise — as we seek God's help to refresh our spirits and reinvigorate our service in ministry.

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- Bob C... H... D...
- Betsy D... H... D...
- Nancy P... H... D...
- Rick P... H... D...
- Mike P... H... D...
- Tom P... H... D...
- Scott P... H... D...
- Jeff S... H... D...
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- Steve D... H... D...
- Jim F... H... D...
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- Mike R... H... D...
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- Blake E... H... D...
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CAPITOL MINISTRIES UPDATE

Steve Taylor

Board Member



HIS FAMILY'S roots pushed deep in the California soil, so it was natural for Capitol Ministries board member Steve Taylor to go into the family agriculture business that his grandfather Bruce Church established in 1926.

With only \$3,000 to invest, nearly 100 years ago Bruce Church bought a field of lettuce which he harvested, packed in ice and shipped to markets on the eastern seacoast. He earned \$100,000 profit and from that beginning the Bruce Church Co. grew into one of the largest produce growers and shippers in California. Steve's father and uncle joined the business, soon to be joined by Steve and his brother Bruce. The third generation's major contribution was to develop the wildly popular Fresh Express salad in a bag.

The family business and today Steve is a part of a produce company — a full line of organically-grown, and triple-washed baby kale, arugula, spinach, hearts of romaine, and fresh herbs and greens, that are sold in 100 percent recycled plastic clamshell packages to multitudes of delighted consumers.

Like his grandfather, Steve's head is in

Continued on page 5

How We Got the Bible PART 1

We will be praying for you, that this will be a significant time in the district as you catch up on your rest and relationships. We look forward to seeing you back in D.C. in September! Enjoy the studies!

I. INTRODUCTION

This study was written by, and is used with permission from Dr. Robert I. Thomas, one of my favorite seminary professors and an expert in this field. (I have converted his format into ours.)

Every believer needs to have a handle on this subject. Accordingly, I reissue it each year; it is good to review this every year, since we believe that God's Word — His Word — is the ultimate source of truth and the final arbiter for all of faith and practice. That being the case, it makes sense that we have a good handle on this important subject.

II. THE TERM CANON

The term canon comes from the Greek word *kanōn* which originally meant "a reed." This Greek word then came to mean "rod" or "bar." Since a rod or bar was used for measuring, the word came to mean "standard." In grammar, it meant a rule of procedure. In chronology, it meant a table of historical dates. In literature, it meant a list of works correctly attributed to a given author.¹

Kanōn is used four times in the New Testament, each having a metaphorical meaning. In 2 Corinthians 10:13, 15, and 16, the word depicts a geographical limit or boundary. In Galatians 6:16, it speaks of a moral standard. In other words, it is the rule by which a believer is to live.

MOREOVER KANON DEPICTS A DEFINITELY BOUNDED OR FIXED SPACE WITHIN WHICH ONE'S INFLUENCE AND ACTIVITY IS CONFINED. THE PREDOMINANT THOUGHT IS THAT OF MEASURE, LIMIT, OR BOUNDARY.

When used in conjunction with the Bible, the English word canon carries two possible connotations:

"Canon" may speak of principles, rules, standards, or norms by which a book is measured before being accepted as a part of Scripture.

"Canon" may speak of an authoritative list of books accepted as Holy Scripture, that is, the collection of books, which measures up to the

body of principles referred to in the previous connotation.

Referring to an authoritative list of books, this use of the word is not found before the middle of the fourth century. In the Decrees of the Council of Nicea, published shortly after A.D. 350, Athanasius referred to the Shepherd of Hermas as "not being of the canon." The 39th "Festal Letter" of Athanasius (also called his "Easter Letter") in A.D. 367 described Scripture by a Greek term meaning "canonized." This is contrasted with the "secret writings" of the heretics. Athanasius then listed the 27 books of the New Testament and applied the term *kanōn* to them. At about the same time, the Council of Laodicea (c. A.D. 360) used the terminology "uncanonical" and "canonical" in setting forth its findings.²

**TODAY, THERE ARE TWO
MAIN WAYS TO VIEW THE
CANON OF SCRIPTURE:
AN AUTHORITATIVE
COLLECTION OF WRITINGS
OR A COLLECTION OF
AUTHORITATIVE WRITINGS.**

The view that the canon is an authoritative collection of writings is the traditional view of Roman Catholicism. Note that the authority of the canon is vested in the collection. *In other words, the collecting agency or the church has the authority rather than the writings themselves.*

There is also the view that the canon

is a collection of authoritative writings. Thus, *the authority is vested in the writings themselves, and the church merely recognizes the authority that is latent in them.* In this case, the authority rests upon the fact of inspiration rather than resting upon an agency. This is the proper view of the canon as will become evident in the discussion, which follows.

III. THE RISE OF THE CANON

The New Testament consists of 27 books which are ascribed to eight or nine authors. Included are four Gospels, one history, 21 epistles, and one apocalypse. The period of composition covers over two generations (from approximately A.D. 45 to A.D. 95).

Apart from the Old Testament, Christianity had no authoritative writings for the first 15 years of its existence. Proclamation during this period was solely by word-of-mouth based on the Old Testament and the tradition of eyewitness reports which were primarily oral. Doctrinal and practical issues among early Christians created the need for epistles first (beginning with James in the late forties). These were written by early apostles and prophets on the basis of direct revelations given them by God. Epistles continued to appear until the last three, the epistles of John, were dispatched in the early nineties.

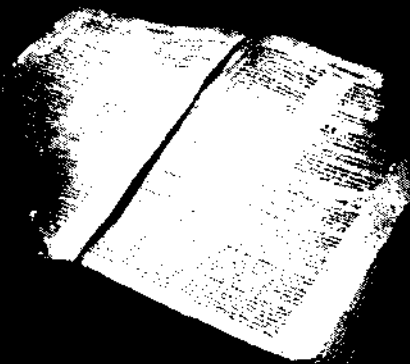
About 10 years after the earliest



VERSE OF THE WEEK

PSALM 119:160

The sum of Your word is truth,
and every one of Your righteous
ordinances is everlasting.



God's Word is the ultimate source of truth
and the final arbiter for all of faith
and practice.





Timothy Pickering



"[W]e do not grieve as those who have no . . . resurrection to a life immortal. Here the believers in Christianity manifest their superior advantages, for life and immortality were brought to light by the gospel of Jesus Christ [II Timothy 1:10]. Prior to that revelation even the wisest and best of mankind were involved in doubt and they hoped, rather than believed, that the soul was immortal.

— Timothy Pickering, Revolutionary General; Judge; Ratifier of the US Constitution, Postmaster General Under President George Washington; Secretary of War under Presidents George Washington and John Adams; Secretary of State under President John Adams.

Mary Orne Pickering, *Life of John Pickering* (Boston: 1887), p. 79, letter from Thomas Pickering to his son John Pickering, May 12, 1796.



How We Got *the Bible* PART I

THE ABUNDANCE OF EARLY MANUSCRIPTS FROM THE NEW TESTAMENT PLACES SCHOLARS IN A BETTER POSITION TO KNOW WHAT WAS ORIGINALLY WRITTEN THAN FOR ANY OTHER ANCIENT WRITING.

epistle was written, eyewitnesses of Jesus' earthly life and resurrection became more scarce and Christianity spread to the extent that there were not enough to tell the story of His life orally. Thus, the Gospels began to appear. Matthew came first, being written in the late fifties. Luke followed in about A.D. 60. Mark was written in the late sixties. The Gospel of John appeared some time during the late eighties.

The church needed to have an authoritative account of the first thirty years of its history and the activity of the Holy Spirit during this time. To meet this need, Acts was written in A.D. 62 or 63. To complete the package, a prophecy of God's plan for the future had to be furnished. This came in the form of the Apocalypse in A.D. 95.

Today, no original manuscript (singular "ms."; plural, "mss.") from any of the 27 books remains. Such documents are referred to as autographs or autographa. From the divine standpoint, the reason for their nonexistence is probably to remove the human tendency to worship them. From the human side, these documents were probably destroyed through persecution and the wear caused by repeated use of the fragile materials.¹

The New Testament scholar is not significantly hampered without the autographa due to the aid science and textual criticism.

Though we lack the autographs, we can surmise with a good bit of confidence what they must have looked like. A large number of Egyptian documents dating from the New Testament period have been discovered. These furnish a good idea of what form the New Testament autographs must have taken. Some of the Old Testament books by this time had been written on vellum or parchment, which is a writing material made by processing animal skins, but this undoubtedly was too expensive.

In 2 John 12, paper (*chartou*) refers to a writing sheet made of papyrus strips.² In the same verse, ink (*melanos*) is a noun derived from *melas*, the Greek adjective meaning "black." This became the name given to the ink, which was used by writers in that day. It was produced by mixing soot with gum and diluting it with water. This ink was long-lasting, and because it did not immediately sink into the fiber of the papyrus sheet, it could be washed off or scraped away while still fresh. This made the correction of copying or writing errors convenient.³ The erasure process is alluded to in



Colossians 2:14 and Revelation 3:5 by the verb cancelled *exaleipho*.

In 3 John 13, a further detail of the physical format of the autographs is reflected. *Kalamou* refers to the pen, which was used in writing. It was a thick reed, which had been sharpened to a suitable point at one end which was then softened in the scribe's mouth.⁶

The unused sheet of papyrus material was called *chartés*. After being used it was called *bublos* or *biblos*. A short writing was called *to biblion*. A collection of short writings was called *ta biblia*, the neuter plural of the same noun. From this evolved the feminine singular noun, *hē biblia*. In Old Latin this became *biblia* from which we have received our English word **Bible**.⁷

THE AUTOGRAPHS WERE CIRCULATED IN A SCROLL FORM. THE CODEX OR BOOK FORMAT DID NOT COME INTO USE UNTIL THE SECOND CENTURY A.D.

To manufacture a scroll, sheets of papyrus were pasted together end to end and rolled up. The roll was held by being tied with a thread or string. Sealing with wax was utilized only for official documents. Normally the scroll had writing only on one side with the outside of the roll being used to note the address of the addressee.⁸

Some New Testament books were written by the authors themselves, but some were dictated to secretaries or amanuenses (singular "amanuensis"). For example, Tertius was the amanuensis whom Paul used for Romans (Rom 16:22). On the other hand, Paul wrote Galatians himself (Gal 6:11).

The only postal service available in that day was for official government use. Therefore the New Testament books had to be delivered by a messenger who was in full sympathy with the purpose of the letter. (Cf. 2 Cor 2:13, 7:6, 13; Eph 6:21; Phil 2:27; Philemon 1:12)⁹ The words of the autographs were written without extra space between. Thus, it is difficult for the modern reader to tell where one word ends and another begins. Occasionally a writer might leave a slight space to indicate a break in thought, but the general rule was not to do this. Conservation of space was necessary due to the expense of writing materials. Simply stated, they were not nearly as available as they are today.

In addition, punctuation was hardly used. Sometimes a horizontal line above the words would indicate an abbreviation. A horizontal line below would indicate a new paragraph. Yet, such occurrences were rare.

IV. THE EARLY CIRCULATION OF THE CANON

Steve Taylor, continued from page 2

business. But his heart is somewhere else entirely.

While his partner Mark Drever manages the day to day business at Organic Girl, Steve spends his time discipling business CEOs and government Public Servants in the Bible through an organization whose mission is to help leaders grow in their faith. And, Steve works to help solid constitutional conservative candidates become elected to office, mainly the U.S Senate.

"And that is where Capitol Ministries fits in," Steve said. "I have worked with candidates who have become U.S. Senators and House of Representative members and God really impressed upon me the importance of speaking spiritual truths into their lives. It became apparent that is what Ralph (Drollinger, President and Founder of Capitol Ministries) is doing every day."

In the fall of 2013, Steve joined the Capitol Ministries Board of Directors to help fulfill the mission of making disciples of Jesus Christ in the political arena throughout the world.

"I've met candidates or even politicians who I would agree with on values or ethical principles, but they don't have faith," Steve said. "When values are not founded on biblical truth, it's harder for politicians to stand firm in the onslaught that Washington, D.C. or Sacramento, or wherever God has placed their office. A politician who is much more solid in standing on biblical values and won't run away from them when it's convenient to do so."

"It's important to encourage political leaders to grow in their spiritual maturity and their relationship with Christ so that the laws and mandates they pass will more closely mirror biblical values and biblical truths."



Patrick Henry



"The great pillars of all government and of social life [are] virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible."

— Patrick Henry, Revolutionary General; Legislator; "The Voice of Liberty"; Ratifier of the U.S. Constitution; Governor of Virginia.

Patrick Henry, *Patrick Henry: Life, Correspondence and Speeches*, William Wirt Henry, editor (New York: Charles Scribner's Sons, 1891), Vol. II, p. 592, to Archibald Blair on January 8, 1799.

Ptolemy Epiphanes of Egypt



The final state of the canon did not depend on the church's reception of it. *In reality the canon was complete when the last book (i.e., the Apocalypse) was completed.* However, the church did not recognize this authority immediately. Recognition took time as the books continued to circulate.

After an autograph's arrival and reception by the initial recipient(s), it probably remained there for a while. It was read by the addressee(s) repeatedly, but went no farther. Exceptions to this general rule include those books which were circular letters. Built into such encyclical letters was a mechanism which necessitated immediate circulation to a number of churches. Revelation, Galatians, and 2 Corinthians were of this type. Ephesians also was probably a circular letter to all the churches in the Roman province of Asia (cf. Eph 1:1; Col 4:16).¹⁰

AFTER POSSESSING A NEW TESTAMENT LETTER OR BOOK, WORD WOULD SPREAD OF ITS LOCATION. REQUESTS WOULD COME FOR COPIES, WHICH COULD BE UTILIZED IN OTHER LOCALITIES. SUCH REQUESTS WERE HONORED AND OVER A PERIOD OF TIME COPIES BECAME PLENTIFUL AND WIDESPREAD.

Gradually these copies were made

How We Got *the Bible* PART I

into sets of books. Evidence for such collections begins at a very early time, a time even before a number of the 27 books were composed.¹¹

As stated earlier, the autographs were written on papyrus sheets which were joined together into a roll. From an early date, however, the New Testament writings began to be circulated in the form of papyrus codices (singular "codex"). In a codex, sheets were laid one on each other very much along the lines of a modern book. The sheets were then folded down the middle and fastened together either by sewing or gluing. Some of the codices became quite large. One of the largest is p45, one of the Chester Beatty series, which originally contained 59 sheets or 118 leaves. Advantages of the codex format included the possibility of writing on both sides of the sheet, thereby conserving space. Another advantage was that of quick reference when looking for a given passage.

A third type of format used in circulation of the New Testament writings was the parchment codex. The use of parchment dates back to the reign of Eumenes II at Pergamum (197-158 B.C.). Eumenes' ambition for his city was to build a library collection that would rival the one in Alexandria. To accomplish this, he needed to import a large amount of papyrus from Egypt. When Ptolemy Epiphanes of Egypt discovered his plans, he immediately shut off the

export of papyrus to Pergamum. Eumenes therefore had to resort to the use of animal skins, which had been specially processed to make them suitable for writing. The new material became known as pergamena, which means "parchment." Another name for such material, which is practically synonymous, is "vellum."¹²

THE MAIN DISADVANTAGE OF PARCHMENT COMPARED TO PAPYRUS WAS THE EXPENSE TO PRODUCE IT.

Its advantages, however, began to assert themselves and to outweigh the disadvantages in the circulation of the New Testament writings during the fourth century A.D. These included the possible manufacture of it in any part of the world, its flexibility permitting a more presentable codex format, its durability, and its resistance to moisture content in the air. Papyrus could not be preserved outside the dry climate of Egypt. Codex Sinaiticus and Codex Vaticanus are examples of the parchment-codex form.¹³

The science of paleography which includes an analysis of handwriting is an important means, perhaps the most important means, of dating ancient documents. There are three major styles of handwriting found in New Testament manuscripts.¹⁴

A. THE UNCIAL STYLE

Uncial letters resembled "capital" letters in ancient times. Capital letters were chiseled in stone and have been found in inscriptions. Uncial letters were square and upright, but not quite as square and upright as the capitals. This type of handwriting is found in the earliest parchment codices of the New Testament. It also is the dominant style in the earliest papyrus manuscripts. The early centuries of the Christian era, perhaps the first four or five, give us manuscripts which were written in this manner, particularly in the literary or formal type of writings. An example of uncial handwriting resembles the upper case printed Greek letters of modern times.

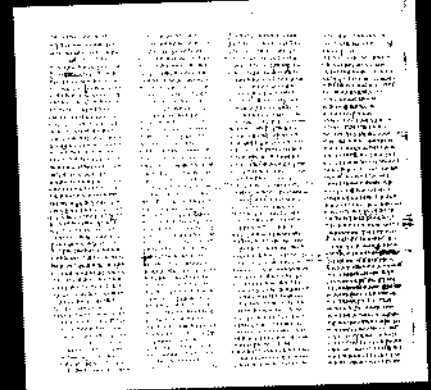
B. THE CURSIVE STYLE

Gradually the cursive handwriting developed from the Uncial style. Now, however, the letters were connected together in a sort of running handwriting. This permitted greater speed in copying. There also began to be some letters which projected above and/or below the rest of the letters. This style became characteristic particularly in non-literary or more informal types of writings. Generally speaking, the Cursive style belongs to the middle centuries of the first millennium A.D., until around the ninth century.

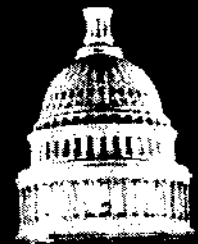
C. THE MINUSCULE STYLE

The Minuscule handwriting bor-

Codex Sinaiticus



The Uncial Style





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How We Got *the Bible* PART 1

rowed characteristics from both the Uncial and the Cursive. It had the beauty of the uncial and the flowing quality of the Cursive. The letters are smaller, and some letters consistently extended above or below the line of the rest of the letters. This type permitted speed in copying and also provided for a conservation of space. It came into use in private documents during the ninth century, and from the tenth century on, it was popular for literary purposes also. Our modern printed Greek New Testaments resemble this style more than any other. c

NEXT WEEK WE WILL EXAMINE THE INFLUENCES THAT LED TO THE CANONICAL COLLECTION

¹Merrill C. Tenney, *New Testament Survey* (Grand Rapids, Mich.: Eerdmans, 1961), 401-2; Harry Y. Gamble, *The New Testament Canon: Its Making and Meaning* (1985; repr., Eugene, OR: Wipf and Stock, 2002), 15; Bruce M. Metzger, *The Canon of the New Testament* (Oxford: Clarendon, 1997), 289-93.

²Gamble, *New Testament Canon*, 17-18.

³George Milligan, *The New Testament Documents: Their Origin and Early History* (London: MacMillan and Co. 1913), 6-7.

⁴Ibid., 9.

⁵Ibid., 16; Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament*, 4th ed. (Oxford: Oxford Press, 2005), 10-11.

⁶Milligan, *New Testament Documents*, 17; Lee Martin McDonald and Stanley F. Porter, *Early Christianity and Its Sacred Literature* (Peabody, MA: Hendrickson, 2000), 588.

⁷Milligan, *New Testament Documents*, 10.

⁸Ibid., 17-18.

⁹Ibid., 30-31.

¹⁰Ibid., 173-74.

¹¹Ibid.

¹²Ibid., 188-192; Metzger, *Text of the New Testament*, 8-9.

¹³Milligan, *New Testament Documents*, 192-93; Metzger, *Text of the New Testament*, 8; McDonald, *Early Christianity*, 588-89.

¹⁴Metzger, *Text of the New Testament*, 16-31.

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CAPITOL ministries®

INSIDE

CAPITOL MINISTRIES UPDATE

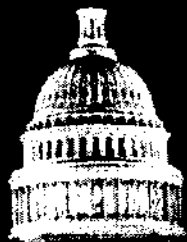
Guatemala 2
Central America

VERSE OF THE WEEK

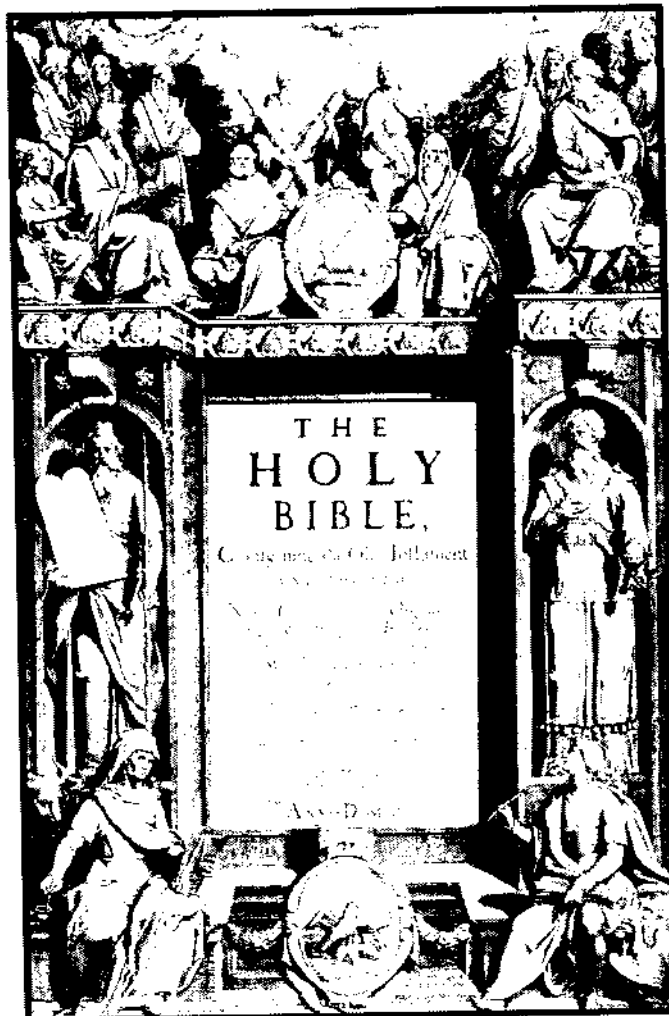
1 Timothy 4:13 3

ABOUT

Capitol Ministries 8



How We Got *the Bible* PART 2



AS IS MY CUSTOM, during the summer recess I will provide you with a weekly Bible study via email only. This is the second of a four part series on *How We Got The Bible*. May the Holy Spirit bless your understanding of this critically important subject — how God gave us His Book. He didn't just drop it out of the sky.

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings. Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays. Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served*



CAPITOL MINISTRIES UPDATE

Guatemala

Central America

WRITTEN AUGUST 2015

DANIELLE AND I just arrived back from a wonderful trip to the Republic of Guatemala in Central America.

There, we met with our friend and host Mario Bucaro, whom I have nicknamed Super Mario! Mario introduced us to many of his ministry partners — very influential individuals who have formed an organization to reach Guatemala and the surrounding Central and South American, as well as the numerous, small Caribbean countries for Christ. These resourceful individuals have a passion for the Gospel.

What was most exciting during our meetings was our discovery that the Holy Spirit had laid the same objectives on all our hearts! During our stay we were able to meet with several great ministry leader candidates for the federal capital and also with four Christian Guatemalan Congressmen who also indicated a desire to take the next step toward making disciples in the Capitol Community.

Capitol Ministries is looking forward to partnering together to found many new ministries throughout this area of the world. Plans are for Mario and his fellow ministry partners to participate in our Fall Training Conference in Washington DC, November.



Continued on page 5

How We Got *the Bible* PART 2

Danielle and I, Lord willing, will just be starting our second week out on the John Muir Trail; all of the folks who joined us for the first week will have just hiked out to Kings Canyon National Park and we will have some time with just the two of us. I pray you are getting some personal time with your spouse too.

We are praying for you, that this will be a significant time in the district as you catch up on your rest and relationships. We look forward to seeing you back in D.C. in September! Enjoy the studies!

I. INTRODUCTION

T*his study was written by, and is used with permission from Dr. Robert L. Thomas, one of my favorite seminary professors and an expert in this field. (I have converted his format into ours.)*

II. INFLUENCES THAT LED TO A CANONICAL COLLECTION

The collection of New Testament writings began at a very early date. It is helpful in such a survey as this to list the influences, which provided motivation for this collection.

A. THE EXISTENCE OF THE OLD TESTAMENT CANON AND THE SEPTUAGINT

One might easily assume that the

existence of an Old Testament canon would discourage efforts to put together another canon. After all, the Old Testament was accepted by early Christians as God's word, and they did much of their preaching and teaching on the basis of it. This could have been viewed as making another canon unnecessary. Such a response was not the reaction, however. Instead, the Old Testament became a pattern which the early church followed in formulating its own canon. Consciousness of new revelation through Christ and His followers caused them to seek to supplement the Old Testament with something new.

An additional contribution to their motivation to use the Old Testament as a model was the existence and widespread use of the Septuagint. The Septuagint was the Old Testament translation into

Greek used by the New Testament writers and by the Christian church. Since Greek was the lingua franca of the Roman Empire and since the language barrier of the Old Testament had already been removed, it was natural to supply a Greek New Testament as a companion of the Greek Old Testament.¹

B. THE AUTHORITATIVE CHARACTER OF THE NEW TESTAMENT WRITINGS

Public worship services of the early church were patterned after Jewish synagogue services of the day. The central part of such a service was the reading of Scripture. There were strict guidelines on what could be read. These included the restriction that nothing be read except the authoritative writings of the Old Testament. The use of the Old Testament carried over into Christian worship where it received the same recognition. In addition to this, however,

NEW TESTAMENT WRITINGS WERE ALSO BEING READ IN CHRISTIAN SERVICES. IN FACT, THEY WERE READ ALONGSIDE THE OLD TESTAMENT AND THEREBY WERE GIVEN THE SAME RESPECT AS THE OLD TESTAMENT.

By virtue of this practice the New Testament writings were commonly acknowledged to possess the same authority and to hold a canonical status.

C. THE NEW TESTAMENT PASSAGES THAT INDICATE THEY SHOULD BE READ PUBLICALLY

Colossians 4:16 And when this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea.

1 Thessalonians 5:27 I adjure you by the Lord to have this letter read to all the brethren.

Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.

While these verses do not explicitly claim a place in the canon, this implication is inevitable due to the prominence public reading gave a book.²

D. THE PLACE OF NEW TESTAMENT WRITINGS IN DOCTRINAL

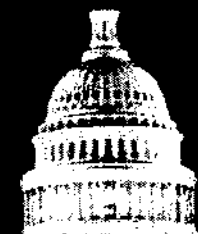
VERSE OF THE WEEK

1 TIMOTHY 4:13

Until I come, give attention to the public reading of Scripture, to exhortation and teaching.



Get the word out!





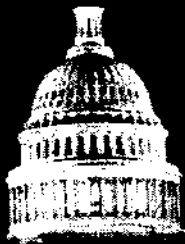
John Adams



"I have examined all religions, and the result is that the Bible is the best book in the world."

— John Adams, Second President of the United States; Signer of the Declaration of Independence. Judge, Diplomat. One of two signers of the Bill of Rights.

John Adams, Works, Vol. X, p. 85, to Thomas Jefferson on December 25, 1813.



CONTROVERSIES

As disputes about doctrine began to arise among early Christians, both sides appealed to the highest authority they knew to prove their points of view. Surprising to some perhaps, the earliest among these appeals to refer to New Testament writings as "Scripture" came from outside the orthodox church. Basilides of Alexandria, the founder of a Gnostic sect around the beginning of the second century A.D., is the first one known to introduce New Testament quotations in this manner. Other heretics followed his lead as they appealed more and more to the authority of the New Testament.

This tactic of the heretics forced orthodox Christianity to do the same. Since the heretics through their appeals were in effect marking out the books they considered to be canonical, it was incumbent upon orthodox Christians to define the body of truth, which they considered to be authoritative.³

E. THE CANON OF MARCION

In about A.D. 140 a heretic named Marcion published his own list of authoritative New Testament writings. He included a shortened Gospel of Luke and only 10 epistles of Paul (excluding the Pastoral

How We Got *the Bible* PART 2

Epistles). This canon was widely received because there was already a great hunger on the part of Christians to tie down the limits of a New Testament canon. Marcion recognized this hunger and moved to give his answer first. Because of the widespread appeal of Marcion's canon, the orthodox church had to respond or many books would have been excluded. Hence, the mainstream church was forced to deal with this issue and answer the question, "Which books should be included?"⁴

F. THE PERSECUTION FROM ROMAN EMPEROR DIOCLETIAN

In A.D. 303, because of his determination to be worshiped exclusively as god, Diocletian issued an edict that all sacred books be destroyed by being burned. Those who refused to comply were punishable by death. This was an empire-wide effort which caused Christians to give an even closer look at which books they considered to have canonical authority. If a person chose to obey God rather than man, he was forced to hide the canonical works at the risk of losing his life if discovered, to preserve them from destruction in this widespread book-burning.

The carrying out of this edict is

probably responsible for the scarcity of New Testament documents that have survived from the first three centuries of the Christian era. Whether Christians chose not to run the risk of concealing their copies or did attempt concealment but were discovered, we cannot say. The fact remains that copies of the New Testament books from before A.D. 303 are not very numerous.⁵

A very significant figure that lived through this persecution was Eusebius of Caesarea (A.D. 270-340). As a well-known church leader and historian, he had a lot at stake personally as he wrestled over how to respond to this edict. It is not surprising, therefore, that he devoted a great amount of attention to the subject of the canon in his Church History.

G. THE COPIES CONSTANTINE ORDERED EUSEBIUS TO MAKE

Eusebius also lived under the reign of the Roman Emperor who followed Diocletian, the Emperor Constantine. In A.D. 313:

**CONSTANTINE DECLARED
CHRISTIANITY TO BE A
LEGAL RELIGION. AFTER
THIS HE REQUESTED
EUSEBIUS TO MAKE FOR
HIM 50 COPIES OF THE**

**NEW TESTAMENT. HERE
IS FURTHER INCENTIVE.
AN EVEN MORE DIRECT
INFLUENCE, TO SETTLE
THE QUESTION OF
WHICH BOOKS ARE
AUTHORITATIVE AND
WHICH ARE NOT.**

It is assumed that Eusebius complied with the request, but none of the 50 has survived to the present day.

H. THE DEVELOPMENT OF LARGE CODICES

The suggestion has come that the capability of producing a codex large enough to contain all 27 books of the New Testament was a fourth-century development. Some suggest that this was influential in making the church of the fourth century think in terms of a complete canon that could be preserved permanently "under one cover." Until this time the New Testament was circulated in multiple codices.⁶

This influence is questionable. At best, it was only a convenient way of circulating the books that had been adopted by a consensus of Christians who were driven by much more basic influences. The existence of lists of books and complete codices of the New Testament before the earliest councils met to endorse a New Testament canon is clear proof that the decision would have

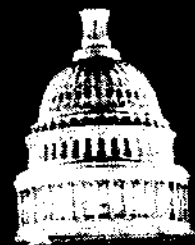
Guatemala, continued from page 2



Capitol Ministries now has representation in 6 of the 12 missional affinity spheres of the world as we continue our mission to plant discipleship Bible studies in political arenas from local US city and county governments to federal foreign nations around the globe.

We are grateful for your prayers that the partnerships and relationships we are creating will continue to produce fruit for the Kingdom.

Ralph





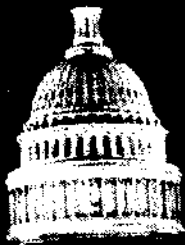
James McHenry



"Bibles are strong protections. Where they abound, men cannot pursue wicked courses and at the same time enjoy quiet conscience."

— James McHenry, Revolutionary Officer; Signer of the Constitution; Ratifier of the US Constitution, Secretary of War under Presidents George Washington and John Adams

Bernard C. Steiner, *One Hundred and Ten Years of Bible Society Work in Maryland, 1810-1920* (Maryland Bible Society, 1921), p. 14.



How We Got *the Bible* PART 2

been reached if there had never been a codex big enough to contain them all.

eventually led to a canonical set of writings.

III. INDICATIONS FROM THE NEW TESTAMENT ON A CANONICAL COLLECTION

The New Testament itself does not contain a list of the books within its own canon. It does, however, contain several indications that demonstrate the probability that there was to be such a collection.

A. THE AUTHORITY CLAIMED BY THE WRITERS

First Corinthians 14:37 says, *If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.* John writes in Revelation 22:18-19, *I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book.* New Testament writers were clearly conscious of the authority inherent in their writings. Thus, they had to be preserved and collected. This

B. THE COMMANDS TO CIRCULATE THESE WRITINGS

These commands would lead to collecting the writings. Revelation, Galatians, 2 Corinthians, and probably Ephesians were letters of this type. Letters from an apostolic source which were to govern the lives of Christians in different cities would naturally be sought, collected and used for guidance by an even larger group than the immediate recipients. Such a widely acknowledged group of writings would inevitably become a collection with canonical authority.

C. THE INSTRUCTIONS ON PUBLIC READING

These instructions were an indication that canonical recognition was to follow. Having been read alongside the Old Testament, there could be no other result. As previously quoted, three such passages with these instructions are: Colossians 4:16, 1 Thessalonians 5:27, and Revelation 1:3.

In addition to these three passages, 1 Timothy 4:13 says: *Until I come, give attention to reading, to exhortation, to teaching.* While

reading could be construed as referring to private reading, this seems unlikely. The other two exercises, exhortation and teaching, are for public services in the church. Thus, there is a strong probability that *reading* is also a public exercise. If it is public *reading* in view, then it must be the public *reading* of Scripture. Nothing else was allowed in the Jewish synagogue or early Christian services.

If this analysis is correct, a relevant question is, what did Paul include under the heading of "Scripture"? A helpful answer is given in 1 Timothy 5:18: "For the Scripture says, *'You shall not muzzle the ox while he is threshing,'* and *'The laborer is worthy of his wages.'*" The former of these scriptural quotations is from the Old Testament in Deuteronomy 25:4, but the latter is not found there. Paul would have been expected to treat the Old Testament as Scripture or *hē graphē* but what is the source of the latter quote? After considering a number of options, one is driven to the conclusion that this is a citation of the teaching of Jesus given verbatim in Luke 10:7. Apparently Paul's concept of *graphē* was wider than just the Old Testament (cf. 2 Tim 3:16).

HERE THEN IS A FURTHER INDICATION THAT AN AUTHORITATIVE NEW

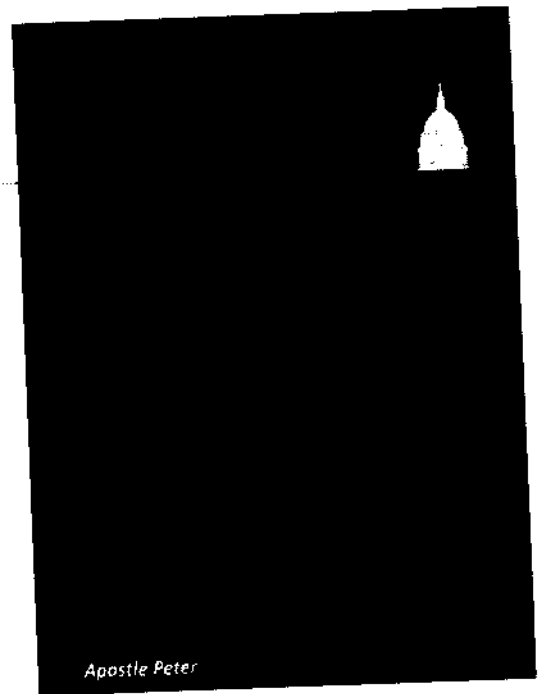
TESTAMENT CANON WAS IN PROCESS. A SAYING OF JESUS FROM THE GOSPEL OF LUKE IS PLACED ALONGSIDE AN OLD TESTAMENT QUOTATION.

It was considered authoritative enough to be included among the literature that was to be read publicly in Christian gatherings (1 Tim 4:13).

D. THE TESTIMONY OF 2 PETER 3:15-16

What has just been stated regarding an authoritative canon in connection with 1 Timothy 5:18 can be repeated even more dogmatically in connection with 2 Peter 3:15-16: *and regard the patience of Our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.*

The collection of Paul's epistles with which Peter was familiar (probably at least six of them; perhaps as many as 10) is here accorded an authority equal to that of the Old Testament; *tas graphas* can have no other

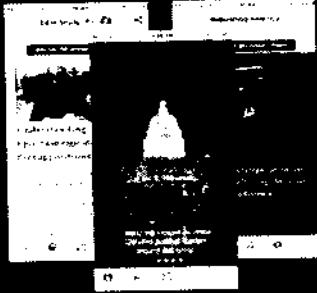


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How We Got *the Bible* PART 2

meaning in this passage. That the Pauline collection was so recognized is another way of Peter saying that these epistles were part of the growing New Testament canon.

Thus, the New Testament itself contains inferences that there was to be a New Testament canon although it does not indicate the extent of this new collection. ¹

NEXT WEEK: EARLY TESTIMONIES ON A CANONICAL COLLECTION

¹ George Milligan, *The New Testament Documents: Their Origin and Early History* (London: MacMillan and Co., 1913), 206-208; David G. Dunbar, "The Biblical Canon," in *Hermeneutics, Authority, and Canon*, ed. D.A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1986), 318-319.

² Milligan, *New Testament Documents*, 210-214.

³ *Ibid.*, 214-15; Dunbar, "The Biblical Canon," 321-323, 328-331.

⁴ Henry Clarence Thiessen, *Introduction to the New Testament* (Grand Rapids, Mich.: Ferdinans, 1943).

⁵ Thiessen, *Introduction*, 9; Bruce M. Metzger, *The Canon of the New Testament* (Oxford: Clarendon, 1997), 107.

⁶ Harry Y. Gamble, *The New Testament Canon: Its Making and Meaning* (1985; repr. Eugene, OR: Wipf and Stock, 2002), 59-62; Dunbar, "The Biblical Canon," 331-333.

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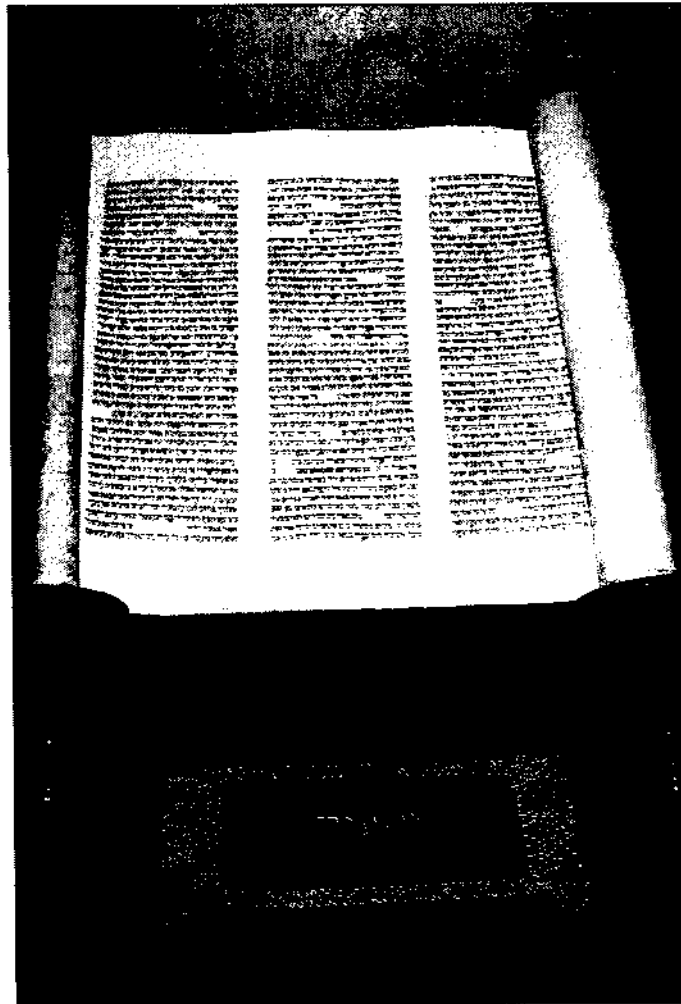
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How We Got the Bible PART 3



AS IS MY CUSTOM, during the summer recess I will provide you with a weekly Bible study via email only. This is the third of a four part series on *How We Got The Bible*. May the Holy Spirit bless your understanding of this critically important subject — how God gave us His Book. He didn't just drop it out of the sky.

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HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



CAPITOL MINISTRIES UPDATE

Jon Cassel

Working with CBN in French Africa



CAPITOL MINISTRIES has been working in partnership with Jon Cassel, Regional Director for The Christian Broadcasting Network (CBN), French Africa, and CBN over the last several months to plant ministries in non-English-speaking African nations.

"The Bible tells us, when the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn," said Cassel. "What we need in Africa are righteous rulers who are following biblical principles who can elevate their nations so they can honor Jesus Christ. Then the population can rejoice under righteous government."

Planting discipleship Bible studies in foreign Capitols, establishing Bible studies in cities and county governments, and planting ministries of Capitol Ministries.



"We are so thankful for the long-time friendships and passion of CBN's leadership to partner with us to make this happen for God's glory and the health of these nations," said Ralph Drollinger, President of Capitol Ministries.

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How We Got *the Bible* PART 3

As we continue to hike the John Muir Trail, we are praying for you, that this will be a significant time in the district as you catch up on your rest and relationships. We look forward to seeing you back in DC in September! Enjoy the studies!

I. INTRODUCTION

T*his study was written by, and is used with permission from Dr. Robert L. Thomas, one of my favorite seminary professors and an expert in this field. (I have converted his format into ours.)*

For convenience, recognition of the New Testament canon by the church may be divided into three periods: (1) A.D. 70-170; (2) A.D. 170-303; and (3) A.D. 303-397.¹ This study will focus on the first period.

II. TESTIMONIES FROM A.D. 70-170 ON A CANONICAL COLLECTION

This first period was one of circulation and gradual collection.² From the beginning, most writings were circulated individually. Yet, as the period wore on, they were gradually collected. There are two reasons why this process required so much time:

1. Communication was poor in comparison with modern standards.
2. Oral testimony from the apostles and other eyewitnesses was preferred over their writings. However, this preference changed as the period progressed.

A. CLEMENT OF ROME

Among the early church fathers Clement of Rome furnishes a very important link in tracing the church's recognition of the canon. Clement lived from about A.D. 30 until about A.D. 100. He was overseer of the church in Rome from A.D. 88-97. His letter, 1 Clement offers advice on how to overcome certain problems.³

Clement quotes the Old Testament frequently and uses formulas similar to the New Testament: "it is written," "Scripture says," "he/it says." While he does not use these formulas when drawing from New Testament books, he

does attribute equal authority to New Testament sources. When quoting Jesus' words along with the Old Testament, he accords them equal authority (1Clem 13:1-4; 46:1-8). Moreover, he appears to have known at least one Synoptic Gospel and perhaps more than one.⁵ Of these, some argue that he most certainly knew Matthew.⁵



**CLEMENT ALSO
ATTRIBUTED THE SAME
AUTHORITY TO THE
APOSTLES AS HE DID
TO CHRIST**

since they were appointed by Christ (1Clem 42:1-2). He clearly viewed the apostolic generation as belonging to the past (1Clem 44:1-2). Since the apostles were not personally present, he ap-

pealed to their writings for guidance. He specifically identified 1 Corinthians.⁶

In addition to his knowledge of Matthew and 1 Corinthians, Clement shows familiarity with Hebrews and Romans. Furthermore, he has probable allusions to Acts, Galatians, Ephesians, Philippians, 1 Timothy, Titus, 1 Peter, and James and possible references to Colossians and 2 Timothy.⁷

The kinds of allusions in Clement may be illustrated by the following. He shows dependence on Paul and James by choosing the same two examples of justification they used: "Through faith and hospitality a son was given to Abraham in old age, and by obedience he offered him a sacrifice to God" (1Clem 10); "Through faith and hospitality Rahab was saved" (1Clem 12); "We are not justified by ourselves . . . nor by works which we have wrought in holiness of heart, but by our faith, by which Almighty God justified all from the beginning of the world" (1 Clem 32); "Let us then work from our whole heart the work of righteousness."⁸ The language of Hebrews is repeated so often that one old tradition says Clement was the author. His familiarity with Hebrews is reflected in



VERSE OF THE WEEK

PSALM 119:11

Your word I have treasured in
my heart, That I may not
sin against You.



*Bank God's Word in the
vault of your heart.*





Elias Boudinot

"For nearly half a century have I anxiously and critically studied that invaluable treasure [the Bible]; and I still scarcely ever take it up that I do not find something new — that I do not perceive some valuable addition to my stock of knowledge or observe some instructive fact never observed before. In short, were you to ask me to recommend the most valuable book in the world, I should fix on the Bible as the most instructive both to the wise and ignorant. Were you to ask me for one affording the most rational and pleasing entertainment to the inquiring mind, I should repeat, it is the Bible; and should you renew the inquiry for the best philosophy or the most interesting history, I should still urge you to look into your Bible. I would make it, in short, the Alpha and Omega of knowledge."



—Elias Boudinot, President of Congress; Signer of the Peace Treaty to End the American Revolution; First Attorney Admitted to the US Supreme Court Bar; Framers of the Bill of Rights; Director of the US Mint.

Elias Boudinot, *The Age of Revelation* (Philadelphia: Asbury Dickins, 1801), pp. xii-xiv, from the prefatory remarks to his daughter, Susan, on October 30, 1782; see also Letters of the Delegates to Congress: 1774-1789, Paul H. Smith, editor (Washington, D. C.: Library of Congress, 1992), Vol. XIX, p. 325, from a letter of Elias Boudinot to his daughter, Susan Boudinot, on October 30, 1782; also, Elias Boudinot, *The Life, Public Services, Addresses, and Letters of Elias Boudinot* (Boston: Ticknor, 1852), p. 260-262.



How We Got *the Bible* PART 3

ABOUT NOT ADDING OR SUBTRACTING FROM THE WORD OF THE LORD IS APPLIED TO THE "APOSTOLIC" TEACHING (DID 4:13).

This document blends together apostles and prophets and emphasizes the need to distinguish between true and false prophets. The issue is to identify what is authentic and apostolic. To the author of the Didache, the standard of a New Testament canon involves something written. The principle of apostolicity led to the production of written works over oral tradition.¹¹

C. THE EPISTLE OF BARNABAS

The Epistle of Barnabas, an early second century product, was probably written about A.D. 130.¹⁵ Though falsely attributed to the associate of Paul named Barnabas, it still contains helpful information regarding the status of canonical recognition. Its relationship to the Didache is shown by its use of the same "Two Ways" tradition of ethical parenesis as is found in that work (Barn 18-21; Did 1-6). Most of the epistle wrestles with the problem of continuity/discontinuity between the old and new covenants. Barnabas resolves the

the following: "Through Him our Lord wished us to taste of immortal knowledge, who being the brightness of His majesty is so much greater than angels, as He hath obtained by inheritance a more excellent name" (1Clem 7).⁹

Clement reflected that the church in Rome before the end of the first century welcomed the teachings of several apostles.¹⁰ Yet, there is still not a formal theory of a New Testament canon. There is an authoritative tradition from Jesus and the apostles, but it does not yet have a specific form. A distinction between oral and written tradition has not yet been made.¹¹

B. THE DIDACHE

Another early work which relates to the subject under discussion is the Didache, also known as The Teaching of the Twelve Apostles. Though its dating is uncertain, it probably was written during the first half of the second century, possibly A.D. 120.¹² This writing uses Matthew and Luke and shows a familiarity with most New Testament books.¹³ It introduces itself as "the Lord's teaching to the heathen by the twelve apostles."

THE WARNING OF DEUTERONOMY 4:2

problem by concluding that Israel never actually received the old covenant, and so God gave it to the church. This allows the epistle to appropriate almost anything to the church from the old covenant through allegorical or typological exegesis. This "allegorical" gnosis eventually came into full bloom in the heresy of Gnosticism.¹⁶

As problems of Old Testament interpretation increased (along with the heresy of Marcion who disallowed the Old Testament), it was natural for the church to become more conscious of a complementary body of Scripture in the New Testament. Neither should it come as a surprise to us when Barnabas cites Matthew 22:14 ("many are called but few chosen") with the introductory formula "as it is written." Apparently the writer held at least one of the synoptic gospels to be *graphē* and to have authority equivalent to that of the Old Testament.¹⁷

D. CLEMENT'S SECOND LETTER TO THE CORINTHIANS

A pseudonymous letter, Clement's Second Letter to the Corinthians, was probably written before the middle of the second century. It is a sermon that distinguishes *ta biblia* from *hoi apostoloi*. In other

words, it distinguishes the Old Testament from the apostolic writings. The quotation, "I have come not to call the righteous but sinners" (Matt 9:13; Mark 2:17; Luke 5:32), are introduced in this work by the words, "and another Scripture also says."¹⁸

E. IGNATIUS OF ANTIOCH

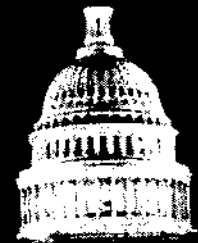


Ignatius of Antioch is another significant figure in tracing the church's recognition of the canon.

Jon Cassel, continued from page 2

The ministries are being established through numerous contacts Cassel has made in 21 African countries while working for CBN. The model may then be used to plant ministries across Africa. CBN is a global ministry founded by Pat Robertson that is committed to preparing nations through mass media for the coming of Jesus Christ. CBN broadcasts programming to 147 countries and territories in 65 languages.

"My heart just explodes with pride that Ralph desires to take Capitol Ministries to these countries," Cassel said. "They are in desperate need of the Gospel and righteous governance."





Patrick Henry



"The Bible . . . is a book worth more than all the other books that were ever printed."

— Patrick Henry, Revolutionary General, Legislator, "The Voice of Liberty"; Ratifier of the US Constitution; Governor of Virginia.

William Wirt, *Sketches of the Life and Character of Patrick Henry* (Philadelphia: James Webster, 1818), p. 402; see also George Morgan, *Patrick Henry* (Philadelphia & London: J. B. Lippincott Company, 1929), p. 403.



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He wrote seven letters on his way to Rome to be martyred. His death came some time during the last decade of the reign of Trajan, the Roman emperor (A.D. 87-117). Six of these letters were to churches in various cities and the seventh was to Polycarp, overseer of the church in Smyrna.¹⁹

Ignatius advocated that Christian prophets should be heard because they had "lived according to Jesus Christ" and were "inspired by his grace" (Magna 8:2). He wrote that Christians should love not only the gospel and the apostles but also the prophets because they had announced the advent of Christ and became his disciples (Phil 5:2).²⁰

For Ignatius, Jesus Christ was the full revelation of God and the Old Testament was on the same plane of authority, though less complete. He felt strongly about the authority of his own office of bishop, but made no claim of authority equal to that of the apostles. Looking upon them as apostles, he pictured himself as a convict (Rom 4:3).²¹

Ignatius shows a knowledge of many New Testament books. His writings reflect a familiarity with most of Paul's epistles, especially Romans and 1 Corinthians. His knowledge of Ephesians and

Colossians is very probable, and he probably knew 2 Corinthians, Galatians, Philippians, and the Pastoral Epistles. He may also allude to James or 1 Peter. He also knew Matthew and the Gospel of John.²²

F. THE EPISTLE OF POLYCARP TO THE PHILIPPIANS



The Epistle of Polycarp to the Philippians contains far more references to New Testament books than any other literature of this period. Part of it is thought to have been written about A.D. 110 and the rest in about A.D. 135. Polycarp, who died around A.D. 155, was acquainted with most of the New Testament, including the Synoptic Gospels, Acts, most of the Pauline letters, Hebrews, and most of the Catholic Epistles.

In one statement (Phil 12:1) he combines Psalm 4:4 and Ephesians 4:26 and calls them "Scripture," thus going even further than Clement and Ignatius in comparing the authority of two testaments. Though he was a personal disciple of the apostle John, he appears not to have alluded to John's writings with the exception of one possible reference to I John.²³

G. OTHER CONTRIBUTORS

The rest of those who contribute to our knowledge of the church's recognition of the canon during this period are generally referred to as "Greek Apologists." Strictly speaking, this is not entirely accurate for all involved. Yet, limited space prohibits a discussion of testimonies from Papias, the Shepherd of Hermas, Justin Martyr, Marcion, Tatian, the Clementine Homilies, and others.

H. A SUMMARY OF THE PERIOD A.D. 70-170

1. The Old Testament canon as interpreted through its fulfillment in Jesus Christ was solidly in place as the basis of Christian

preaching and teaching. The authority of the apostles was accepted as equal to that of the Old Testament. Apostolic writings were read in church services along with Old Testament.

BY THE END OF THIS PERIOD THE PRINCIPLE OF A FIXED AND WRITTEN NEW TESTAMENT CANON WAS ESTABLISHED.

2. By the end of this period the extent of the New Testament canon was known to include the four gospels and only the epistles of Paul. The remainder was still vague.
3. Only 2 Peter of our present 27 books remained unnoticed during this period. The Apocalypse of Peter is the only candidate outside the 27 that retains some favor regarding canonical recognition. However, it was by no means accepted by all sectors of the church. ca



The Shepherd of Hermas, or the Good Shepherd, 3rd century, Catacombs of Rome.





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NEXT WEEK: THE SECOND TWO PERIODS OF RECOGNITION OF THE NEW TESTAMENT CANON BY THE CHURCH

¹Brooke Foss Westcott, *A General Survey of the History of the Canon of the New Testament*, 6th ed. (1889; repr., Grand Rapids: Baker, 1980), 1+15.

²*Ibid.*, 15. The first half of the period (A.D. 70-120) is usually characterized as the period of the Apostolic Fathers, and the last half (A.D. 120-170) as the age of the Greek Apologists (*Ibid.*, 19, 64).

³Henry Clarence Thiessen, *Introduction to the New Testament* (Grand Rapids, Mich.: Eerdmans, 1943), 21; Bruce M. Metzger, *The Canon of the New Testament* (Oxford: Clarendon, 1997), 40-41.

⁴David G. Dunbar, "The Biblical Canon," in *Hermeneutics, Authority, and Canon*, ed. D.A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1986), 323-24.

⁵Thiessen, *Introduction*, 21.

⁶Dunbar, "The Biblical Canon," 324.

⁷*Ibid.*

⁸Brooke Foss Westcott, *The Bible in the Church* (1864; repr., Grand Rapids: Baker, 1979), 75.

⁹*Ibid.*, 76.

¹⁰*Ibid.*

¹¹Dunbar, "The Biblical Canon," 324.

¹²*Ibid.*, 327; Metzger, *Canon of the New Testament*, 49-50; Thiessen, *Introduction*, 13.

¹³Thiessen, *Introduction*, 13.

¹⁴Dunbar, "The Biblical Canon," 327.

¹⁵Dunbar, "The Biblical Canon," 327; Lee Martin McDonald and Stanley E. Porter, *Early Christianity and Its Sacred Literature* (Peabody, MA: Hendrickson, 2000), 75.

¹⁶Dunbar, "The Biblical Canon," 327-328.

¹⁷*Ibid.*, 328.

¹⁸Westcott, *The Bible*, 76; Dunbar, "The Biblical Canon," 324.

¹⁹Metzger, *Canon of the New Testament*, 43-44; Dunbar, "The Biblical Canon," 325.

²⁰Dunbar, "The Biblical Canon," 325.

²¹*Ibid.*

²²Westcott, *The Bible*, 79-80; Dunbar, "The Biblical Canon," 326.

²³Westcott, *General Survey*, 37-38.

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CAPITOL MINISTRIES UPDATE

Perry Gauthier

Ministry Leader, Nebraska
North American
Affinity Sphere Director
Written in 2015



OBVIOUSLY PLEASED and impressed, a newcomer made a comment at the closing of a Bible study that Perry Gauthier was giving to elected state Public Servants at the Nebraska State Capitol.

The newcomer said, "May I just say this far exceeds my expectations . . . you have no idea how rare this is to have quality, in-depth, unafraid Bible study catered exactly to our needs!"

Gauthier was grateful that the Lawmaker appreciated the straight-from-the-Bible teaching.

"I'm going to teach the Word of God," Gauthier said. Paul told the Ephesians, You don't go pick back. You when an issue comes what the Word says."



Gauthier remembers, for example, when a Public Servant asked where the New Testament says homosexuality is a sin.

Continued on page 5

How We Got *the Bible* PART 4

I. INTRODUCTION

T*his study was written by, and is used with permission from Dr. Robert L. Thomas, one of my favorite seminary professors and an expert in this field. (I have converted his format into ours.)*

In the previous study, recognition of the New Testament canon was divided into three periods: (1) A.D. 70-170; (2) A.D. 170-303; and (3) A.D. 303-397.¹ This study will cover the second and third periods.

II. TESTIMONIES FROM A.D. 170-303 ON A CANONICAL COLLECTION

This is the period of the separation of the canonical books from the mass of ecclesiastical literature.² It was also a period of voluminous theological literature, which brings us into the clear light of Christian history. No longer was there a question about the existence of a New Testament canon; rather the focus was upon its contents though there was a general agreement.³

A. THE MURATORIAN FRAGMENT

The first major document in this period is the Muratorian Fragment, sometimes called the Muratorian Canon. It was first published in 1740 by Muratori who derived it from a manuscript in the Ambrosian Library at Milan. It originally belonged to the

Irish monastery of Bobbio and was found in a volume of Latin fragments dating from the eighth century. The writer of the document claims to have been a contemporary of Pius who lived in the middle of the second century. Thus, the date of the Muratorian Fragment may be set around A.D. 170.⁴ Perhaps partially in response to the truncated canon of Marcion,

**THIS DOCUMENT LISTS
THE NEW TESTAMENT
BOOKS WHICH ARE
TO BE ACCEPTED AS
AUTHORITATIVE**

and notes certain ones that are to be excluded from such a select list. It includes 21 or 22 of the present 27. Those definitely missing are Hebrews, James, and 1 and 2 Peter. First John is possibly omitted since only two epistles of John are mentioned, but 2 and 3 John may be referred to as one epistle, in which case 1 John is included. The latter possibility seems most likely, because the writer refers to the opening words of 1 John. The reason for the omission of the four or five books may be the mutilated condition of the fragment. In its original state it is possible that it contained them.⁵

The Muratorian Fragment apparently originated in Rome. Thus, it represents the perspective of the Western church on the New Testament canon toward the close of the second century.⁶



B. IRENAEUS

The names of three leaders stand out during this period: Irenaeus, Tertullian, and Clement of Alexandria. Irenaeus represents three distinct areas of second-century Christianity. He spent his earlier years in Asia Minor where he was a pupil of Polycarp who had been a disciple of the Apostle John. Irenaeus also moved to Rome and taught for a time. Later he became overseer of the church in Lyons, Gaul. Moreover, he was acquainted with the church in different areas and died in A.D. 202.⁷

In books 3-5 of his *Against All Heresies* Irenaeus proceeded "to adduce proofs from the Scriptures" to provide "means of combating and vanquishing those who, in whatever manner, are propagating falsehood."⁸ The "proofs" which make up the bulk of books 3-5 are derived mostly from the writings of the apostles. Thus, the New Testament citations far outnumber those from the Old Testament.⁹ Irenaeus' citations of "proofs from the Scriptures" include at least 21 of the 27 New Testament books. One source says he omits Philemon, James, 2 Peter, 2 and 3 John, and Jude, while others say that he definitely cited 2 John and possibly alluded to James.¹⁰

C. TERTULLIAN

The second important individual at the end of the second century was Tertullian of Carthage (c. A.D.

150-222). He was a lawyer of great influence who was also a noted leader of the North African church. Most of his voluminous writings were done in Latin, but he also worked in Greek. He had a good bit to say about the New Testament canon and his word can be taken as representative of the church of that area.¹¹

Tertullian validates the places of all 27 books except five. Four of these he fails to mention: James, 2 Peter, and 2 and 3 John. The other one, Hebrews, he does mention, but denies it canonical recognition because he says it was written by Barnabas and not one of the apostles.¹²

D. CLEMENT OF ALEXANDRIA

Clement of Alexandria (c. A.D. 155-215) had been in Palestine, Greece, and Italy before settling down in Egypt. He was a well-read scholar who had studied under many masters. His wide acquaintance with church opinion is important in that he includes all 27 books except three in his New Testament (James, 2 Peter, and 3 John are excluded). The picture is not quite so clear with Clement as it is with his two contemporaries because he grants authority to a number of other books: Gospel of the Hebrews, Gospel of the Egyptians, Gospel of Mattathias, 1 Clement, Epistle of Barnabas, Preaching of Peter, Revelation of Peter, Didache, Shepherd of Hermas, Protoevangelium of James, Acts of

VERSE OF THE WEEK

PSALM 19:8

The precepts of the Lord are right,
rejoicing the heart;
The commandment of the Lord is
pure, enlightening the eyes.



*God's precepts are right; His
commandments are pure. Amen!*





John Jay



"By conveying the Bible to people . . . we certainly do them a most interesting act of kindness. We thereby enable them to learn that man was originally created and placed in a state of happiness, but, becoming disobedient, was subjected to the degradation and evils which he and his posterity have since experienced. The Bible will also inform them that our gracious Creator has provided for us a Redeemer in whom all the nations of the earth should be blessed – that this Redeemer has made atonement "for the sins of the whole world," and thereby reconciling the Divine justice with the Divine mercy, has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not of our deserving, nor in our power to deserve. The Bible will also [encourage] them with many explicit and consoling assurances of the Divine mercy to our fallen race, and with repeated invitations to accept the offers of pardon and reconciliation. . . . They, therefore, who enlist in His service, have the highest encouragement to fulfill the duties assigned to their respective stations; for most certain it is, that those of His followers, who [participate in] His conquests will also participate in the transcendent glories and blessings of His Triumph.

— John Jay, President of Congress; Diplomat; Author of the *Federalist Papers*; Original Chief Justice of the US Supreme Court; Governor of New York.

John Jay, *The Correspondence and Public Papers of John Jay, 1794-1826*, Henry P. Johnston, editor (New York: Burt Franklin, 1890), Vol. IV, pp. 494, 498, from his "Address at the Annual Meeting of the American Bible Society," May 13, 1824.

John, and Acts of Paul. From what we can tell, Clement did not make a sharp distinction between what was canonical and what was non-canonical.¹³

E. HIPPOLYTUS

The Roman elder Hippolytus (c. A.D. 170-236) cites New Testament books in a way that indicates a near agreement with the list found in the Muratorian Fragment. He uses all the 27 books except Jude, Philemon, and 2 and 3 John. He considers Hebrews as authoritative, but not as Pauline.¹⁴

F. ORIGEN

Among the fathers of the third century Origen (A.D. 186-254) stands head and shoulders above the rest. He was unrivalled in universal learning and in brilliance. He devoted his long life to a study of the Scriptures, giving specific attention to issues of canonicity. He travelled extensively and spent considerable time in each of the major centers of Christianity. At the age of 17 he became an instructor in the famous school for catechumens at Alexandria. At age 18 he was appointed overseer (or bishop) of the Alexandrian church. Later he fell into disfavor and had to move to Caesarea. Though Origen is theologically suspect in a number of areas, what he has to say about the canon is extremely helpful.¹⁵

Regarding the New Testament canon, Origen writes, "There are four Gospels

only uncontroverted in the Church of God spread under heaven. Peter has left one Epistle generally acknowledged; and perhaps a second, for that is disputed. John wrote the Apocalypse and an Epistle of very few lines; and, it may be, a second and third, since all do not admit them to be genuine."¹⁶ On the epistle to the Hebrews, he writes, that "the thoughts are the thoughts of the Apostle Paul; but who it was who wrote the Epistle, God only knows certainly."¹⁷ Elsewhere he quotes the epistles of James and Jude, but doubts their right to be called Christian Scriptures.¹⁸

ORIGEN ALLUDES TO VARIOUS "APOCRYPHAL" BOOKS SUCH AS THE EPISTLE OF BARNABAS AND THE SHEPHERD OF HERMAS, AND EITHER QUESTIONS OR REJECTS THEIR AUTHORITY.

The books that are acknowledged in the highest sense as being Scripture include the four gospels, Acts, 1 Peter, 1 John, the 13 epistles of Paul, and the Apocalypse. Hebrews is only slightly, if at all, behind these in authority.¹⁹ After deliberation, Origen seems to have endorsed James, 2 Peter, and Jude. However, his position on 2 and 3 John has been subject to debate.²⁰

G. DIONYSIUS

A student of Origen, Dionysius, in A.D. 265 tried to raise questions about the authorship of the Apocalypse. Though his cause was later taken up to some

extent by Eusebius, the Alexandrian church finally settled upon the canonical status of the book.²¹ Despite the heretical challenges to orthodox Christianity during the third century, there was a general acceptance of a common canon. For instance, each side in these controversies appealed to the same Scriptures as a common ground of conflict.²²

H. A SUMMARY OF THE PERIOD A.D. 170-303

1. Though precise limits were not yet defined, it was assumed by everyone that the contents of the New Testament were known. The writers of the third century are a little more definitive in this matter than those of the end of the second century. For example, Origen of Alexandria reflects a little more decisiveness than Clement of Alexandria.
2. Books that were not recognized, with a few exceptions, were unknown. An obvious exception here is Tertullian's treatment of Hebrews. Perhaps another would be Origen's handling of 2 and 3 John. Furthermore, there were significant differences between the East and the West on the recognition of some of the shorter books.
3. By the end of this period the apocryphal writings, including the Apocalypse of Peter, had

disappeared as candidates for canonicity. In other words, the freedom taken by Clement of Alexandria in using some of these books had vanished by the time Origen and other third century writers made evaluations.

III. TESTIMONIES FROM A.D. 303-397 ON A CANONICAL COLLECTION

This is the period of the formal ratification of current beliefs about the canon by early councils of the church.²³ Some outstanding leaders were also involved in this period, but it is the consensus of fourth century Christianity as recognized by the councils that is of greatest significance.

A. EUSEBIUS

A look at two individual leaders will demonstrate the grass-roots origin of this consensus. Eusebius of Caesarea (A.D. 270-340) was overseer of the church in Caesarea before 315. He experienced the persecution under the Roman emperor Diocletian and witnessed the burning of many sacred books including copies of the Scriptures as a result of the edict of A.D. 303. Eusebius was the outstanding church historian of the early centuries of Christianity.

AFTER CONSTANTINE LEGALIZED CHRISTIANITY IN A.D. 313 ONE OF HIS ACTIONS WAS TO

Perry Gauthier, *continued from page 2*

"I said, Romans, Chapter 1, verses 19-28 and 1 Corinthians 6:9-11. I rattled them right off. Then I said, there may be some in this room who may disagree with me, but they can't do so without flat out denying clear Scriptural passages that call homosexuality sin," he said. "It's no better than heterosexual sin, and most of the sin in the world history has been heterosexual. Let's let God define sin, whether heterosexual or homosexual. And he does."

Gauthier has been offering discipleship Bible studies in the State Capitol for seven years. In the beginning, attendance was low with only four to six Lawmakers attending. Determined to see that number grow, Perry built friendships, offered to mentor Public Servants in learning Biblical truths, offered counseling, provided one-on-one discipleships, held group studies and did anything else he could think of to involve himself in the Public Servant's lives in a pastoral way, and they began to respond.

"This past year my smallest study was 11 and my largest was 17," Perry said. "One senator came up to me after one of them. He's about 6'5" and I'm 6'2," he bowed down to my level, stuck out his huge hand, his fingers were like cigars, and he spoke quietly to me. He said, 'Do you realize you've got a third of the Senate in here?' I said, 'Sir, I do. God is good. I am working hard year after year, but it is grace alone.' That is thrilling, really, I pinch myself and say, 'Why do I get to do this?' God has been so good to me."



James McHenry



"Bibles are strong protections. Where they abound, men cannot pursue wicked courses and at the same time enjoy quiet conscience."

— James McHenry, Revolutionary Officer; Signer of the Constitution; Ratifier of the US Constitution; Secretary of War under Presidents George Washington and John Adams.

Bernard C. Steiner, *One Hundred and Ten Years of Bible Society Work in Maryland, 1810-1920* (Maryland Bible Society, 1921), p. 14.

Eusebius



COMMISSION EUSEBIUS TO MAKE 50 COPIES OF THE NEW TESTAMENT.

Thus it was not an idle question to Eusebius as to which books belonged in this canon and which did not, and it is not surprising that he devotes much space to it in his famous Church History.²⁴

Eusebius divided early Christian writings which claimed to be apostolic into three categories:

1. **The acknowledged books.** This category contained all the present 27 books minus James, 2 Peter, 2 and 3 John, Jude, and possibly Revelation. Only books with undisputed authenticity that were written by one with apostolic authority were included here. If a book failed these tests, Eusebius placed it in the disputed group.

2. **The controverted or disputed books.** This group was subdivided into two parts. The first part was composed of books which were popularly admitted, though authenticity (2 Peter) or apostolicity (James, 2 and 3 John, Jude) were in question. Thus, if 2 Peter was written by the apostle Peter, then it belonged with the acknowledged books. Eusebius held that the other four books were authentic, but questioned their author's apostleship. Books in this group were disputed but were

used. The second part of disputed books were those definitely lacking in either authenticity or apostolicity. Books such as the Shepherd of Hermas and the Epistle of Barnabas were included here. In addition, the Apocalypse of John was questioned on internal grounds (style of writing). Yet, it was not lacking in external support (earlier testimony held that it was written by the apostle John). Those who questioned the apostolic authorship of John's Apocalypse sometimes placed it among the acknowledged books, though others placed it among the spurious works of the second group of disputed books. Of course, those who fully accepted its apostolic authorship placed it among the acknowledged books.²⁵

3. **The heretical books.** All of these writings opposed orthodox doctrine.

Eusebius reflects the prevailing tradition among the churches that existed before the first council ever met.

B. ATHANASIUS

Athanasius completed the task begun by Eusebius in defining the extent of the New Testament canon. The fall of Constantine's house and Athanasius' position as overseer of Alexandria afforded him this opportunity. Thus, in his Festal Letter of A.D. 365 (a

communication which customarily set the date for Easter each year), he presented his judgment on this matter. He listed the 27 books of the present canon and had strong words forbidding the use of any others such as the Didache and the Shepherd of Hermas.²⁶

C. THE COUNCIL OF LAODICEA

The earliest council to act upon the canon was the Council of Laodicea (A.D. 363). Its last pronouncement said, "Psalms composed by private men must not be read in the church, nor books not admitted into the canon, but only the canonical [books] of the New and Old Testaments."²⁷ Yet, two deficiencies of this council were:

1. It was only a small gathering of clergy from parts of Lydia and Phrygia. It was not representative of the whole church of the time.
2. Its findings did not furnish a list of the canonical books. Some sources contain what is probably an early gloss of such a list. It corresponds exactly with the list of Cyril of Jerusalem and contains 26 books. The Apocalypse is missing.²⁸

DESPITE THESE DEFICIENCIES, THE COUNCIL OF LAODICEA IS THE FIRST MOVE IN THE DIRECTION OF

FORMAL ECCLESIASTICAL RECOGNITION OF THE NEW TESTAMENT CANON.

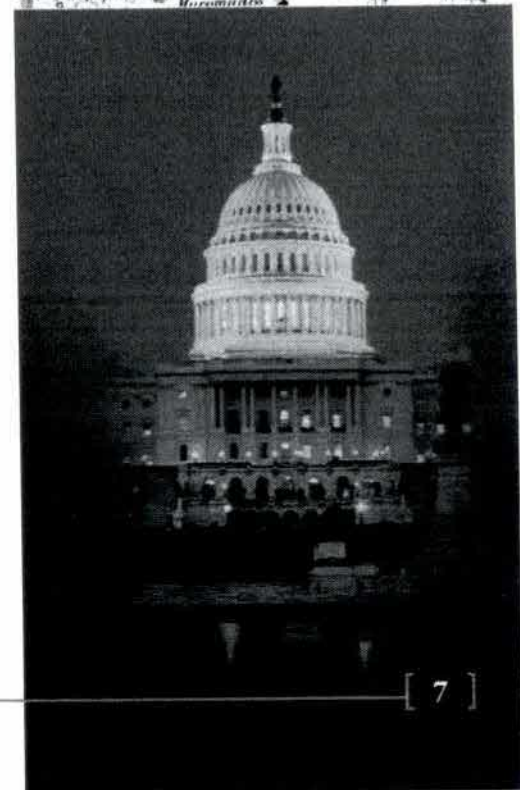
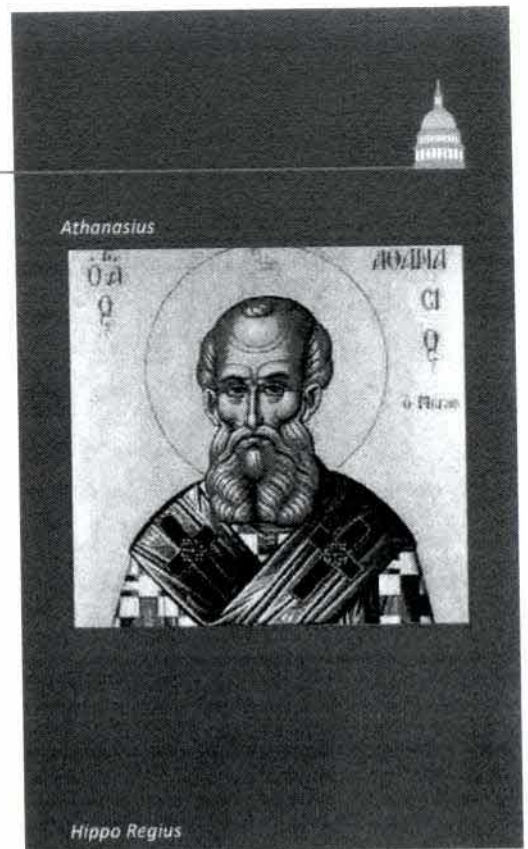
D. THE COUNCIL OF HIPPO

The next several decades were marked by extensive discussion on the canon in various sections of the Christian world. The first discussion by a representative provincial council was one in which Augustine (A.D. 354-430) took part: the Council of Hippo in A.D. 393.

IV. SUMMARY

(Ralph Drollinger): Explained here in some detail is *How We Got The Bible*. This was the historical process wherein the Church recognized the Canon of the New Testament. Importantly, it did not create it; through this historical process of debate, sifting and reaffirmation is the settled recognition of The Book God has given to the world He created. He not only involves human instrumentalities in the saving of souls, but in the penning and canonization of His Book.

Subsequently, may the Bible hold a special, authoritative place in your heart: It being God's Word, it follows that it should be the final arbitrator of truth, faith and practice for all areas of your life. Hold it in high regard — raise your personal beliefs, standards and policy positions to match its standards — align yourself in all ways to the





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How We Got *the Bible* PART 4

immutable truths it contains. It follows that you should seriously study His Book to know them. Do not diminish its authority in an attempt to, in some way, justify in your mind incorrect beliefs, behavior and policies.

- ¹ Brooke Foss Westcott, *A General Survey of the History of the Canon of the New Testament*, 6th ed. (1889; repr., Grand Rapids: Baker, 1980), 14-15.
- ² *Ibid.*, 405-408; J. S. Riggs, "Canon of the New Testament," in *The International Standard Bible Encyclopedia*, ed. James Orr (Chicago: Howard-Severance Co., 1929), 1:564-565.
- ³ Brooke Foss Westcott, *The Bible in the Church* (1864; repr., Grand Rapids: Baker, 1979), 116.
- ⁴ *Ibid.*, 112-16; Bruce M. Metzger, *The Canon of the New Testament* (Oxford: Clarendon, 1997), 191-194.
- ⁵ Metzger, *Canon of the New Testament*, 195-201.
- ⁶ *Ibid.*, 193-194; Riggs, "Canon of the New Testament," 1:565.
- ⁷ Riggs, "Canon of the New Testament," 1:565; Metzger, *Canon of the New Testament*, 153.
- ⁸ Cited by David G. Dunbar, "The Biblical Canon," in *Hermeneutics, Authority, and Canon*, ed. D.A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1986), 335.
- ⁹ *Ibid.*; Hans Von Campenhausen, *The Formation of the Christian Bible*, trans. J. A. Baker (Philadelphia: Fortress, 1972), 185.
- ¹⁰ Henry Clarence Thiessen, *Introduction to the New Testament* (Grand Rapids, Mich.: Eerdmans, 1943), 22; Dunbar, "The Biblical Canon," 337.
- ¹¹ Thiessen, *Introduction*, 23.
- ¹² *Ibid.*; Westcott, *General Survey*, 260-261.
- ¹³ Thiessen, *Introduction*, 17; William R. Farmer and Denis M. Farkasfally, *The Formation of the New Testament Canon: An Ecumenical Approach* (New York: Paulist, 1983), 17-18; Dunbar, "The Biblical Canon," 340-341.
- ¹⁴ Dunbar, "The Biblical Canon," 340.
- ¹⁵ Thiessen, *Introduction*, 18; Westcott, *The Bible*, 134-137; Metzger, *Canon of the New Testament*, 135.
- ¹⁶ Cited by Westcott, *The Bible*, 136.
- ¹⁷ *Ibid.*
- ¹⁸ *Ibid.*
- ¹⁹ *Ibid.*, 136-37.
- ²⁰ Thiessen, *Introduction*, 18.
- ²¹ *Ibid.*, 19; Westcott, *The Bible*, 137-138.
- ²² *Ibid.*, 116.
- ²³ Westcott, *General Survey*, 15.
- ²⁴ Metzger, *Canon of the New Testament*, 201-202; Westcott, *The Bible*, 146-147.
- ²⁵ Westcott, *The Bible*, 150-153.
- ²⁶ *Ibid.*, 160-161.
- ²⁷ *Ibid.*
- ²⁸ *Ibid.*, 170; Thiessen, *Introduction*, 25.

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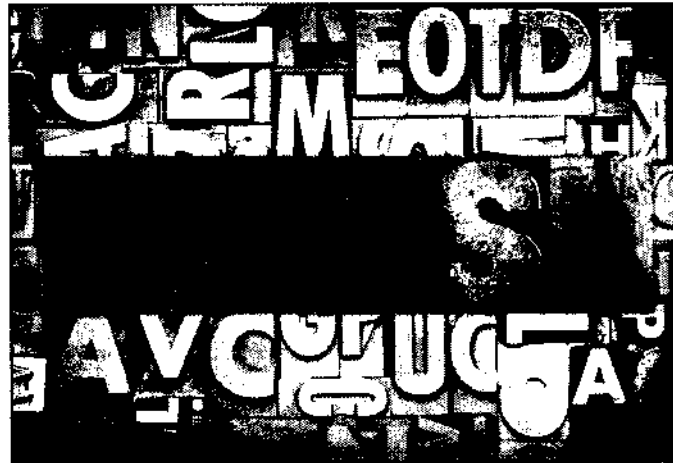
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The Remedy for Racism



EVERY CULTURE AND GOVERNMENT throughout history has faced the issue of racism and unjust resentments toward others who are different. Racism is characteristic and evident of the sinful nature of man. Fallen mankind has always built barriers and ostracized others. This stems from pride: a fallen man's predilection to believe he or she is superior to another in some way. In this regard, racism parades around with his ugly brother who goes by the name arrogance. It is at its core a heart issue; a dilemma with no solution apart from the heart regenerative work of Christ in one's life.

In fact, the Bible's test for the veracity of genuine faith is the absence of racism. John 13:35 says, *"By this all men will know that you are my disciples, if you have love for one another."* Jesus' command here stems beyond loving one's own kind.

This week let us examine some biblical insights regarding racism. Read on, my friend!

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Weekly Bible Studies

- CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served.*
- SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
- HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



The Remedy for Racism

I. INTRODUCTION

RACISM IS DEFINED as a feeling of superiority based on race. Oxford Dictionary defines racism this way: "The belief that all members of each race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or races."

In the first chapters of the book of Ephesians the Apostle Paul addresses what is known in seminary circles as the biblical doctrine of soteriology, i.e., what the Bible has to say about one's salvation. When the reader arrives at the second chapter of Ephesians, most specifically verses 11 and 12, Paul is in the middle of a discussion about one of the fruits of soteriology. Notice what that fruit is:

Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands — remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

Notice the first word *therefore*. What Paul is about to say relates and is based upon what he just said. And what he has just said is that salvation is the gift of God (Eph. 2:8 and 9). Prior to this passage above Paul is conveying the idea that salvation is in no way based upon man's merit. What he is saying in our passage under study is based on that previously stated idea: If salvation is a gift from God then no one can say he or she has earned it and therefore believe and/or act as if they are superior to one who has not earned it! The attitude that the Jews were God's chosen people coupled with the fact that the Gentiles were not, is the precise reason why the Jews possessed a superiority complex — a racist attitude — relative to the Gentiles. Since salvation is not based on personal or ethnic merit and is available to all

of mankind, it is incongruous for one who is saved to believe he is superior to another.

More specific to the passage, here's what's going on: The Ephesian believers to whom this epistle and this specific passage is addressed were Gentiles. They had been, historically speaking, greatly diminished and segregated — racially — from the Kingdom of God by the Jews.

Even though that was the Jewish sentiment, God never intended for the Jews to view themselves as having a corner on the market — so as to think they were God's chosen people and no one else was! Rather, God had set the Jews apart to be His representatives to *all the nations*. They were not to hoard God's blessing, but to share it with the other nations! The Jews, it seems, wanted the divine blessing of God's decree (cf. Amos 3:12), but not the divine mission of God's decree — in fact, Israel was supposed to be proselytizing all the other Gentile nations, nor hoarding their special status. This is evidenced by the following Old Testament passages:

In Genesis 12:3 God pronounces His fundamental edict upon Abraham, the Jewish Patriarch saying, "*And in you all the families of the earth shall be blessed.*" The meaning and breadth of the word *all* for sure encompasses more than just the Abrahamic offspring to follow.

In Isaiah 42:6 we learn more about God's plan for a special, representative-of-Him people:

"I am the Lord, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations."

Isaiah 49:3 echoes, "*You are My Servant, Israel, in whom I will show My glory.*" Furthermore in verse 6 of the same chapter we read, "*I will also make you a light of the nations so that My salvation may reach to the end of the earth.*"

Since salvation is not based on personal or ethnic merit and is available to all of mankind, it is incongruous for one who is saved to believe he is superior to another.



In chapter 60, verse 3, of Isaiah, God's plan goes on to say, "Nations will come to your light, And kings to the brightness of your rising."

God's plan for Israel culminates in chapter 62:1-2 of Isaiah, "Until (Israel's) righteousness goes forth like brightness, and her salvation like a torch that is burning. And the nations will see your righteousness, and all kings your glory."

Even though Israel was largely disobedient to God's missional calling of her, these passages serve to illustrate the point that Israel had no basis for feeling culturally superior because in this perspective she was called to serve, not condemn the Gentiles.

II. RACISM ILLUSTRATED: ANCIENT ISRAEL

INSTEAD OF SPREADING God's blessing and message of salvation by faith through the coming Messiah, God's chosen messenger, the nation and ethnic group known as Israel, ended up being condescending toward the Gentiles; they had developed an attitude of superiority. Scripture evidences this attitude in many ways: In the book of Jonah, Jonah was called to preach repentance to Nineveh. He knew that God would bless them if they repented — but since he personally hated them he fled from his God-given assignment to preach to them. Take note of this in Jonah 4:2:

"I fled to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity."

As a Hebrew, Jonah would rather have seen the Gentiles judged than forgiven so he tried to jump ship on his assignment (but even that didn't work!).

In the NT book of Acts (10:28; 34-35), we witness the same attitude in the young Apostle Peter. Peter was a Jew who carried a lot of Jewish baggage concerning the Gentiles until God got hold of him and began to work in his heart:

"You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean...I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him."

God had set the Israelites apart and in order to make them distinctive He gave them special and strict dietary, clothing and marriage laws. They however, perverted and devolved these distinguishing characteristics into a source of pride, self-glory and religious isolationism. I.e. in terms of others knowing God, their evangelistic sermon sounded something more like what you might expect to hear on a kid's playground: "Tic-toc the game is locked and nobody else can play." So deeply-rooted had Israel's haughtiness grown that if a Jewish man or woman married a Gentile, the family would conduct a funeral!

The nation of Israel had debauched her calling. And it would cost her dearly! After much patience, God pronounced His judgment on her through the prophet Isaiah. In Isaiah 5:1-7 God says to His chosen people:

"Why when I expected (you) to produce good grapes did (you) produce worthless ones? So now let Me tell you what I am going to do to My vineyard: I will break down its wall and it will become trampled ground..."

This specific prophesy of Isaiah is fulfilled in Jesus' parable of the landowner (note that God is the landowner in the parable) as recorded in Matthew 21:33-43:

"Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINEPRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey. And when the harvest time approached, he sent his slaves to the vine-growers to receive his produce. And the vine-growers took his slaves and beat one, and killed another, and stoned a third. Again he sent another

★ PUBLIC SERVANT PROFILE

Austin Scott

U.S. Representative, Georgia



EVEN THOUGH he fills one of the most influential political seats in the world that wields the kind of power that has made some giddy with self-importance, Congressman Austin Scott, GA, 8th District, said he well understands that nothing can be accomplished without God.

"I go back to the (President Abraham) Lincoln quote: 'I have been driven many times upon my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.'"

Congressman Scott said he is often reminded of that quote when, preoccupied by many tasks, he tries to work under his own power. "I will be the first to admit from time to time that I roam, and by that I mean I think I can do things by myself," he said. "But it is just not possible to accomplish anything without God having a role in it."

"One of the struggles is governing in this world while trying to live for the kingdom of God."

Congressmen grapple with difficult issues such as abortion and discussions often include arguments about extreme circumstances.

"People say, 'What about this situation, or that situation?' But the fact of the matter is, every life matters," he said. "You have to cast your vote in keeping with God's ordinances."

CONTINUED ON PAGE 7



■ ENDORSEMENT

Harold Metts

State Senator, Rhode Island
Providence, District 6



“CAPITOL MINISTRIES IN DEPTH Bible studies are important because Lawmakers need the Gospel and they need the Word of God.

“Sometimes there is an element of resistance for Lawmakers to live out their faith in office due to what they hear about the separation of Church and State. But I always point out that The Constitution provides us with freedom of religion and free speech too, and that our nation was founded on biblical principles.

“Getting into the Word of God through Bible studies reminds lawmakers of their own spiritual roots and increases their awareness of Biblical principles. And too, the Word opens eyes just like it did for me.

“Years ago I read the Bible preparing to teach Sunday school to teenagers and I went from being politically correct to being Biblically correct. You hope that the Holy Spirit will convict Lawmakers to apply the Word of God to their own lives and to the laws they enact.”

The Remedy for Racism

group of slaves larger than the first and they did the same thing to them. But afterward he sent his son to them, saying ‘they will respect my son.’ But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come let us kill him, and seize his inheritance.’ And they took him, and threw him out of the vineyard, and killed him. Therefore when the owner of the vineyard comes, what will he do to those vine-growers?”...“Therefore I say to you, the kingdom of God will be taken away from you....”

The *vineyard* is a common symbol for the Jewish nation throughout Scripture. Herein God, the *landowner* develops a vineyard and leases it to the vine-dressers, which are the Jewish leaders. The killings refer to the OT prophets, and the killing of the son relates to Jesus' death at the hands of the Jews. Consequently, God takes His missional assignment away from Israel and gives His kingdom work to the Church — which is primarily comprised of Gentiles.

Now why have I said all that? Ethnic Israel had no reason to believe she was superior to other ethnicities!

The courtyard on the Temple grounds affords one remaining illustration of Israel's gross contortion of her calling. God had placed a courtyard in the design of the Temple for the specific purpose of winning Gentile converts. I.e. God's intended purpose was to provide a place where the Jews could proselytize the Gentiles to Judaism. Israel's magnificent glory was to be a magnet that would allure the Gentiles to come and see for themselves. So bad, however, was the debauchery of her mission that by NT times, the Jewish leaders were using the courtyard as a place to hold a swap meet in order to make money! This explains why Jesus was so angry with them, driving them out and overturning tables! He said to them, *“Is it not written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS but you have made it a ROBBERS’ DEN.’”*

There is no doubt that the Jewish leaders over the centuries had developed strong racist

attitudes toward the Gentiles. And as we are about to see, it is only through the cross of Christ that the division is healed between any racially divided group. The regenerative work of Christ in the heart of fallen man can heal more than just the racial divide between Jew and Gentile. God's power can heal any ethnic division. States Ephesians 2:14-16 in this regard:

For He Himself is our peace, who made both groups into one...that in Himself He might make the two into one new man...and might reconcile them both.

Every believer, when he or she understands this theological perspective of Scripture must realize that any present ethnic label should be subservient to being one new man whose identity is first and foremost in Christ!

III. RACISM DEFINED:
THE SIN OF PARTIALITY

The student of the Bible should note that the word “racism” does not appear in Scripture. Rather it refers repeatedly to it as the sin of *partiality* (*diakrino*). *Dia* means “under”, *krino* means “to judge.” Literally “to judge under.” By judging another as inferior or underneath, a person is exalting himself as being superior or elevated above another human being. Again, one of the aspects of the fall is pride and pride often manifests in subtle or not so subtle attitudes of superiority. Whenever we gossip we are in essence championing our superiority to the listener. The more specific meaning and usage of *diakrino* came to refer to the superficial elevation of one person over another for external reasons. I.e. it was common then as it is now to show favoritism based upon wealth, race, appearance, success, position, or social status.

IV. BETTER UNDERSTANDING
THE SIN OF PARTIALITY

Our study now need shift to James 2:1-7 (NKJV), which has as its subject the sin of partiality. Take note of this passage carefully:

My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes and say to him "You sit here in a good place," and say to the poor man, "You stand there," or "Sit here at my footstool," have you not shown partiality among yourselves, and become judges with evil thoughts? Listen, my beloved brethren: has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called?

James admonishes believers for favoring one person or socio-economic group of people, in this case the upper class, over and above the poor. Without going into too much detail (the passage is a week's study in its own right) it is important to note that the Church was manifesting favoritism to those who actually blasphemed Jesus' name!

Secular hypocrisy relative to racism is understandable: kids grow up in public schools learning the theory of evolution as fact. But evolution is more than a biological presupposition: it is a poisonous ideology that says "only the fittest survive" meaning some things in the world have more value than others. What is so hypocritical is that once a child is catechized in this ideology, he is told not to be a racist as an adult. Well why not if evolution is true? Cannot the popularity of partiality today be explained by in large from yesterday's presupposition of evolution? In fact, evolutionary theory is a seedbed of racism; it is a great conundrum in American secularism.

James is saying that this same kind of hypocrisy should not exist amongst believers: Why idolize or display partiality in the Church, especially when it involves elevating the wealthy — if indeed they are the ones who primarily persecute you?

In contrast to secular evolution, the Bible speaks of God creating man in His image. Accordingly, all of His creation — regardless of wealth, race, sex, handicap, age, position, status or celebrity quotient — inherently possesses a singular, similar value. In fact, The Almighty is impartial. Throughout His Word, He condemns partiality: He specifically warns in John 7:24, "*do not judge according to appearance.*"

**MAY IT NEVER BE THAT
WE GIVE AWAY THAT WHICH
IS BIBLICALLY CORRECT TO
GAIN THAT WHICH IS
POLITICALLY CORRECT.**

May it always be the other way around: the way of biblical impartiality. The parallel in the capital might be to hold a gathering, inviting the most prominent people to sit at the head table and read from the Scriptures, pray, and give speeches without regard for the fact that they blaspheme Christ by their lifestyles, voting records, words and actions before and after the event. In these regular annual capital gatherings, all spiritual qualifications are conveniently overlooked for the sake the event's success.

Note the following passages in regards to the seriousness of the sin of partiality:

A. LEVITICUS 19:15

You shall not be partial to the poor nor defer to the great.

Leviticus was a book of instruction for the Levites, the Priests of the newly set-apart holy nation of Israel. Within the book of Leviticus is God's specific instruction to the Levites as to how they were to lead the effective, God-honoring worship of the nation Israel. It is within this context that God sets forth the above authoritative instruction on partiality.

B. JOB 34:19

Yet He is not partial to princes, nor regards the rich above the poor, For they all are the work of His hands. (NKJV)

Daniel Webster



"The Bible is a book... which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man."

— Daniel Webster, U.S. Senator, Secretary of State, "Defender of the Constitution."

Daniel Webster, *Address Delivered at Bunker Hill, June 17, 1843, on the Completion of the Monument* (Boston: T. R. Marvin, 1843), p. 31; see also W. P. Strickland, *History of the American Bible Society from its Organization to the Present Time* (New York: Harper and Brothers, 1849).





"For God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart."

—1 Samuel 16:7

The Remedy for Racism

This section represents Elihu's best wisdom as he tries to decipher Job's mysterious plight. In so doing, Elihu fails in his prescriptive counsel, but nonetheless accurately reflects upon the character of God. God is not partial to position — be it a prince or a ruler. He favors not social stature. This is especially underscored by the following passage:

C. 1 SAMUEL 16:7

"For God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart."

D. DEUTERONOMY 10:17

"For the Lord your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality... He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing."

Throughout Scripture, we see the compassionate, impartial love that God has for all of His creation. Later, in verse 7 of Chapter 15 of Deuteronomy God says:

"You shall not burden your heart nor shut your hand from your poor brother, but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs." (NKJV)

God has always held special the poor.

V. GOD IS PARTIAL TOWARD THE HUMBLE

Our passage from James also reveals that while man is sinfully partial toward wealth, celebrity and prestige, God is not sinful in His favor toward the poor and humble. In 1 Corinthians 1:26-29 this idea is easily ascertainable:

For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the

weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are....

As much as we might think of the historical Paul as a strong, powerful leader of the first century Church, it is interesting to review his perception of himself as expressed in 1 Corinthians 2:1-4:

And I brethren, when I came to you, did not come with excellence of speech, or of wisdom declaring to you the testimony of God... I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom... but in the power of God. (NKJV)

Such a self-view is indicative of a man who will not have a racist, partial heart toward others of any other ilk.

VI. JESUS' LESSON ON RACISM

Paul's rejection of racism can only be attributed to God's work in his heart when one considers the society into which he was born; as it has already been pointed out, the Jews were not known for loving their neighbors. The Samaritans were people in particular that the Jews hated with long-standing passion. Jews regarded them as an inferior mixed race and considered them less than human.

Jesus addresses this prejudice in Luke 10:29-37 when He is asked by a lawyer how he may gain eternal life. Jesus asks the lawyer what is written in the law.

And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND, AND YOUR NEIGHBOR AS YOURSELF."

In this passage Jesus tells the lawyer he is correct and says, *"do this and you will live."* The lawyer further challenges Jesus asking, *"And who is my neighbor?"*



In this context herein, Jesus tells the lawyer the story of the Good Samaritan: A man was attacked, stripped, beaten, and left for dead by robbers on a treacherous road from Jerusalem to Jericho. A priest and a Levite, people who were highly regarded among the Jews, both walked across the road to avoid the dying man, who was a Jew, by the way. However, a passing Samaritan, considered by the Jews to be lower in societal hierarchy than tax collectors and outcasts, ran toward the man, not away from him. The Samaritan bandaged the man's wounds and took him to an inn where he paid the innkeeper to care for him.

Jesus asks the lawyer who was the good neighbor. The lawyer replies, "*the one who showed mercy.*" "*Go and do the same,*" Jesus tells him.

In telling the parable of the Good Samaritan, Jesus accomplished many things. Jesus broadened the concept of neighbor for the Jews. He challenged the lawyer's personal prejudice, and He illustrated the need for a Savior because relying on his own merits, the lawyer could never live according to God's law.

The importance of the love-your-neighbor concept — a neighbor being someone who is perhaps not of your particular race — is further defined and understood in and by Matthew 22:36-46 when Jesus is asked what is the greatest commandment of all.

And He said to him, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND." This is the great and foremost commandment. The second is like it, "You shall love your neighbor as yourself." On these two commandments depend the whole Law and the Prophets." All that to say:

**WE SHOULD STRIVE TO LOVE
PEOPLE OF OTHER RACES
TO THE SAME DEGREE WE
LOVE OURSELVES.**

The OT Jews refused to associate with the

Samaritans: people they deemed to be of an inferior race. Jesus herein rebukes such inner attitudes. Are there any people with whom you refuse to associate today?

VII. RACISM: ITS NEGATIVE RESULTS

When believers act out in ways racist or partial, the following deleterious results occur relative to the overall witness of the body of Christ:

A. PARTIALITY POLITICIZES THE BELIEVER

Partiality sucks away the very lifeblood of spirituality. No longer is spirituality the most important consideration: status is. But remember this: who you are in American life is far less important than who you are in Christ.

B. PARTIALITY POLLUTES THE BELIEVER

It is much better to be a spiritually hungry believer than a "who's who" believer. Too many Churches have become ineffective "Christian" country clubs. Lost in their partiality is their mandate for missions, and their fervor to win souls for Christ! Christianity becomes a comfort zone where I only hang out with my friends of a similar social-economic status — and such is of far greater importance to me than the possible discomfort of cross cultural missions.

C. PARTIALITY PRE-EMPTS THE BELIEVER

James 4:6 states that "**GOD IS OPPOSED TO THE PROUD BUT GIVES GRACE TO THE HUMBLE.**" As said previously, partiality stems from attitudes of superiority and superiority is based in pride. Don't miss the severity of this passage: it indicates that God is actually working against those who have hearts of superiority. He only works through those who are dead to self and alive in Christ (cf. Gal. 2:20).

VERSE OF THE WEEK

John 13:35

By this all men will know that you are My disciples, if you have love for one another.



May God grant you and me a heartfelt love for others!

continued from page 3

The weekly Members Bible study is protected time on Rep. Scott's calendar.

"It is extremely important to me. The Bible studies provide in-depth looks at God's instructions on so many of the things we are dealing with."

"They also provide opportunities to sit down with other people who are very strong in their faith and discuss the pressures of the job, the challenges to our families and the future of our country and recognize that not only are you not in this alone because you've got God who is looking out for you, but you are not in this alone because you've got other children of His who are right there with you. It gives me the opportunity to speak and pray with people of faith who have the same challenges as I do." m



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The Remedy for Racism

VIII. SUMMARY

May God grant us an increased discernment relative to the devastating socially dividing, mission-stopping sin of partiality! The nation Israel totally corrupted her purpose for existence via self-exaltation and Gentile condescension. Partiality totally corrupted her! Proverbs 24:23 states, *It is not good to show partiality in judgment.* (NKJV) Here are three takeaway applications:

A. First, the remedy for racism starts with me and a biblically-based theology relative to the sin of partiality. As a believer do I have this aforementioned understanding and theology in my heart? Do I view other races as equal to mine? There is no worse witness than someone who names the name of Christ, but yet is demeaning to any race of people. Such reeks with hypocrisy when you understand the aforementioned theology.

B. Secondly, the remedy for racism has more to do with evangelism than public policy. Racism is a form of partiality that stems from man's fallen nature. It is only through the power of the cross that the inner nature of a person can be changed from the inside out. Certainly laws pertaining to discrimination have their place and are necessary, but they will never eradicate the problem from society — so don't think the answer is in more legislation. It is not. The wise public servant will therefore always work toward religious freedom and incentivization of the Church — so that it can best facilitate evangelism and change hearts.

C. Thirdly, we cannot expect the secular humanists, those who are steeped in an ideology of evolution, to get this right, or to model anything different than what their evolutionary theory has taught them. Conversely, it is incumbent on believers to model cross-cultural acceptance and impartiality. For instance, I work hard at incorporating other ethnicities into Capitol Ministries versus having an all-white ministry. Partiality and racism have not been a major temptation or stumbling block for me because I grew up playing basketball and lived and competed with many great African American guys who are still friends. Putting off partiality and racism might not come as easy for you if you grew up not being exposed to people of different races. I understand that, but nonetheless it is a matter of obedience to God to be impartial. So then, what are you doing that is deliberately cross-cultural?

May God grant you and me great wisdom in this area — and a heartfelt love for others of different races. Amen. c.

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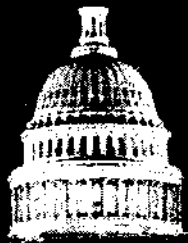
John Thune 2
U.S. Senator, South Dakota

VERSE OF THE WEEK

Proverbs 16:25 3

ABOUT

Capitol Ministries 12



Theological Liberalism *in* America



HERE IN THE CAPITAL we are all acutely knowledgeable of the fact that America is at a financial crossroads. The charts that project runaway national debt and national economic insolvency are not only accurate, but disturbingly and frighteningly alarming to say the least. And we all know that the major contributor to the crisis is the sacred cow of entitlement programs. America's entitlement program policies are now hugely coming to roost on the doorsteps of the U.S. Treasury. Given this crisis, what wisdom can we glean from God's Word that could aid us in solving the problem? May God use this Bible study in that regard.

Ralph Drollinger
 Ralph Drollinger

- Mike Perry, U.S. ...
- Ben Carson, HUD ...
- Betsy DeVos, DOE ...
- Sandy Brown, USDA ...
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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



★ PUBLIC SERVANT ENDORSEMENT

U.S. Senator
John Thune
South Dakota



THE MEMBERS BIBLE STUDY provided to Congressmen and Senators in Washington, D.C. is where 'iron sharpens iron,' and where the Truth in Scriptures is a powerful tool that helps people change their lives, said U.S. Senator John Thune, R-South Dakota.

Led by Ralph Drollinger, President of Capitol Ministries, The Members Bible Study is presented weekly to federal Public Servants with a mission of evangelizing, discipling, and leading them toward maturity in Christ.

"Ralph and Danielle are there to instruct, admonish, encourage, exhort, and inspire elected officials to lead their lives and conduct themselves in a way that brings glory to God, to remind us of what is important, what our priorities should be, and what we should be treasuring," Senator Thune said.

Continued on page 3

Theological Liberalism in America

I. INTRODUCTION

UNDoubtedly the motives for building a national social safety net some decades ago were both sincere and well-meaning. The astute, wise lawmaker however must first ask himself if such pragmatism can be justified biblically. Is there a biblical basis for the Institution of Government to create such large entitlement programs? What does God's Word say in regards to the extent of governmental responsibility for the welfare of its citizens?

In 1 Timothy 5 and elsewhere in the NT (cf. Acts 6:1-6; Rom. 15:25-26; Gal. 2:10; 2 Thes. 3:6-12; Ja. 1:27; 1 Jn. 3:17) the Bible is explicitly clear about whose responsibility it is to form a safety net for members of society: There is a pecking order, or hierarchy of responsibility revealed in Scripture.

The responsibility for taking care of society's poor and bereft first lies with the Institution of Marriage. God's design is for the husband to provide for his own household (cf. 1 Tim. 5:8). If for whatever reason he is unable, the responsibility for provision, secondarily, falls to the children and/or grandchildren within the Institution of the Family. This is clear also from a close read of 1 Timothy 5. The third tier of responsibility for caring for the poor and bereft lies with the Institution of the Church, which is also clear from 1 Timothy 5.

Interestingly and importantly nowhere in Scripture is the Institution of the State in view as it pertains to societal

responsibility for the needs of the less fortunate; nowhere to be found in the NT is an explicit command for the Institution of the State to assume such a function. States one of America's leading conservative systematic theologians, Wayne Grudem, in his survey of all of the biblical passages pertinent to this subject (in *Politics According to the Bible* [Grand Rapids: Zondervan, 2010] p. 283): "I am surprised to discover that few people seem to realize that these verses say nothing about civil government overcoming individual citizens' poverty!" Summarily, herein then is God's biblically-revealed pattern for the most effective and efficient, sustainable safety net for society. I should quickly and in all objectivity add that Scripture does not prohibit Government from directly aiding the poor, but to the degree any of God's five ordained institutions wanders from its scripturally explicit responsibilities is the degree the institution will become inefficient and increasingly unable to fulfill its God-explicit responsibilities.

At the conclusion of this study I will list five biblically-based ways that civil government (apart from direct entitlement programs) should aggressively aid its people (albeit indirectly) to overcome poverty. Read on.

HOPEFULLY, IN LIGHT OF THE FACT THAT AMERICA IS IN THE MIDST OF A TSUNAMI OF NATIONAL DEBT, WE WILL FIND OURSELVES TEACHABLE: WHAT DOES THE BIBLE SAY ABOUT ENTITLEMENT PROGRAMS?



Make no mistake. Do not be theologically naïve! America's bankrupting entitlement policies stem from previous, pervasive bad theology: The bad theology of Theological Liberalism. Few people today it seems tend to make the connection between political thought and its underlying historical, theological influence! How one views God tends to determine one's world view. Accordingly, the ideological war within American culture today cannot be completely understood without first comprehending the theology underlying it.

As it pertains to the entitlement mindset today of many liberal political leaders, the foundational theological influence is that of the Social Gospel. The Social Gospel or "Liberal Christianity" or "Theological Liberalism" became rooted in American culture more than a century ago as an outcome of the Modernist-Fundamentalist controversy, an epic theological battle in the American Protestant Church (of which more will be said later). American liberal political ideology is rooted in this Modernist theology mindset more so than it is borrowed from another similar political ideology, i.e. Socialism or Communism. That is to say political liberalism was home-grown in our own Sunday school classrooms more so than it is imported from abroad.

WHAT HAPPENED BACK THEN THEOLOGICALLY, CONTINUES TO HAVE A TREMENDOUS AFFECT TODAY POLITICALLY

There is a definite, ongoing connection between the two! This 100 year-old theological battle forever shaped the differences between the two major camps of American political thought. At the risk of sounding partisan, it is to say this: On the Hill today the vast majority of political conservatives who name the name of Christ are not affected by Social Gospel theology whereas the vast majority of political liberals who name the name of Christ today, are influenced by Liberal Protestant Theology, aka the Social Gospel Movement. Amongst the 535 Members of Congress and the Senate, I can count the exceptions to this axiom on one hand. The Social Gospel and what it has historically stood for is the seed bed of the liberal political agenda today — and the basis of entitlement programs historically fostered by and in American Government.

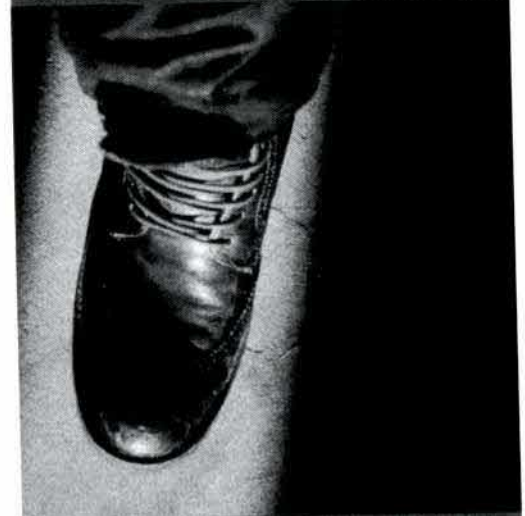
Since this is such an important ongoing influence, it stands to reason that it is critically important for Public Servants to possess a working knowledge on the Social Gospel and understand why it is such *bad* theology. By using the word "bad" I mean it is a perversion, or a corruption of what the Bible actually teaches. The Social Gospel is in no way biblically based, nor justifiable.

The Social Gospel movement, which infiltrated and captured many mainline Protestant denomination seminaries and subsequently their pulpits, resulted from the confluence of five aberrant theologies. "Cashing in" on this convergence were four notable individuals.

VERSE OF THE WEEK

Proverbs 16:25

There is a way which seems right to a man,
But its end is the way of death.



Whenever an individual or society veers from the owner's handbook, the way therein always proves detrimental.

Senator Thune, continued from page 2

In a profession which relies so heavily on gaining the approval of men, it's important for elected officials to be reminded that ultimately they must answer to God for their actions and the decisions they make, he said.

"Ralph is committed to going deep in his Bible studies to help elected officials understand the Scriptures and how the Word of God applies to what we do here," Senator Thune said. "This is a unique environment and one in which we need to have people of faith applying that faith in a real way."



Benjamin Franklin



"I am for doing good to the poor, but I differ in opinion of the means. I think the best way of doing good to the poor, is not making them easy in poverty, but leading or driving them out of it. In my youth I traveled much, and I observed in different countries, that the more public provisions were made for the poor, the less they provided for themselves, and of course became poorer. And, on the contrary, the less was done for them, the more they did for themselves, and became richer."

— Benjamin Franklin, signer of the Declaration of Independence; diplomat; printer; scientist; signer of the Constitution; Governor of Pennsylvania.

Benjamin Franklin, *On the Price of Corn and Management of the Poor*, November 1766.



But first:

IT IS IMPORTANT TO
UNDERScore THAT WHEN
PUT TO THE TEST OF
SCRIPTURE THE SOCIAL
GOSPEL IS NOT BIBLICAL
CHRISTIANITY

Social Gospellers are the ones who have departed from the pervasive theology that stemmed from the Reformation. And, it was historical Protestant Reformation Theology which was foundational to American cultural formation.

Before moving on in this study, it is important to identify terms and how they were used in the theological history of America: Prior to the invasion and onslaught of Liberal Protestantism, American Protestantism was commonly and synonymously referred to as American Fundamentalism. That was the only brand, the singular brand of Protestantism; there was no competing form of Protestantism. With that in mind, notice the following quote from a leading liberal theologian during the time of the introduction of his brand; it is quite revealing and damaging to his theological revisionist cause:

It is a mistake, often made by educated persons who happen to have but little knowledge of historical theology, to suppose that Fundamentalism is a new and strange form of thought. It is nothing of the kind; it is the . . . survival of a theology which was once universally

held by all Christians . . . The Fundamentalist may be wrong; I think that he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a Fundamentalist on the basis of authority. The Bible and the corpus theologicum of the Church is on the Fundamentalist side. (*The Religion of Yesterday and Tomorrow*, p.61-62; Kirsopp Lake.)

If Kirsopp Lake is right in his analysis, and I believe that he is, then it follows that if liberal political ideology does indeed stem from Liberal Protestant theology, then liberal political ideology too (specifically entitlement programs) is lacking in a basis — i.e. any basis of biblical authority.

II. THE FORMATIVE
CONFLUENCES OF
SOCIAL GOSPEL
THEOLOGY

What follows are sound bites (for the sake of the brevity — this study is already lengthy) explaining what laid the groundwork for the Social Gospel movement. Keep in mind that it was acceding politicians to Social Gospel thinking who birthed the national entitlement programs. Again, the Modernism movement (a synonym for Theological Liberalism) captured many Fundamentalist seminaries, denominations and churches, congregants and politicians. And it was the Modernist politicians who enacted the entitlement programs that now threaten our nation's future financial solvency.



I should add here that even though liberal theology is alive and well here on the Hill — it is dying in the local community. Why? In that its theology deems evangelism unnecessary, few are the new adherents in the pews. Many liberal churches are merging, selling-off properties to survive as congregations shrink to extinction. There are very few up and coming young Liberal Protestants in America today.

In summary, as it relates to Treasury-crippling entitlement programs, it is really bad theology that has informed this really bad policy.

The following five heretical influences drastically weakened the bark of the American Church. The Social Gospel bore its way in, hatched lethal eggs, which today have infected and threaten to destroy a once towering giant.

A. REASON AND RATIONALISM

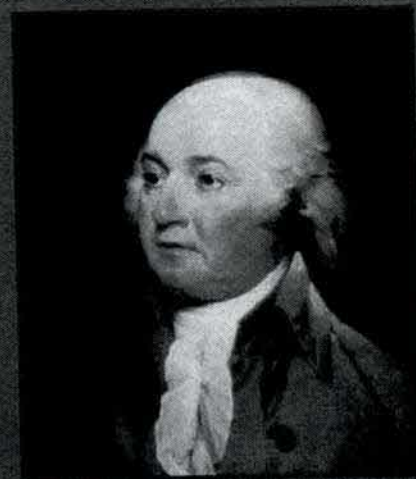
Harvard Divinity School was once a bastion of conservative, reformed theology. When Henry Ware was elected its president in 1805 he soon thereafter denied the biblical doctrine of the Trinity and became a Unitarian. Around the same time a pastor of national influence, William Ellery Channing, who ministered at Federal Street Church in Boston, also abandoned the Puritan Trinitarian orthodox understanding of the atonement opting for Unitarianism. (Unitarians not only reject the Trinity but stand for broad freedom and tolerance in religious beliefs.) Interestingly, these

theological departures within Fundamental Evangelicalism generally paralleled the growth of Transcendentalism (def: The belief that knowledge of reality is derived from intuitive sources rather than from objective propositional truth) in the secular world. Transcendentalism was fueled in part by the beliefs of Ralph Waldo Emerson. By the 1830s what was resulting was a palpably heightened view of the preeminence of man's reasoning (over and above the objective source of truth being garnered from God's Word) in both the church and the secular world. In both arenas man's reason was now trumping God's revelation. (Dr. "Wellthink" over and above "*Thus saith the Lord.*") The take-away point here is this: *Human reason, rather than Scripture, was becoming the authority for all of faith and practice, including political thought.*

B. UNIVERSALISM

"If it is God's will for all to be saved, then all will be saved" summarizes this belief system. Such a faulty presupposition, in opposition to Scripture, has tremendous implications. Originating in London around 1779, the Universalists in America held their first convention in Philadelphia in 1790. This helped pave the way for Nathaniel Taylor's New Haven Theology which denied the imputation of Adamic sin, with a governmental view of the atonement (the belief that God could simply forgive everyone's sin because He is omnipotent). In short, Universalism's "gospel" denied any need for repentance from sin and instead

John Adams



"Each individual of the society has a right to be protected by it in the enjoyment of his life, liberty, and property, according to standing laws. He is obliged, consequently, to contribute his share to the expense of this protection; and to give his personal service, or an equivalent, when necessary. But no part of the property of any individual can, with justice, be taken from him, or applied to public uses, without his own consent, or that of the representative body of the people. In fine, the people of this commonwealth are not controllable by any other laws than those to which their constitutional representative body have given their consent."

— John Adams, second President of the United States; signer of the Declaration of Independence; judge; diplomat; one of two signers of the Bill of Rights.

John Adams, *Thoughts on Government*, 1776.





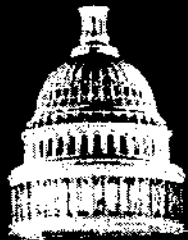
James Madison



"As a man is said to have a right to his property, he may be equally said to have a property in his rights. Where an excess of power prevails, property of no sort is duly respected. No man is safe in his opinions, his person, his faculties, or his possessions."

— James Madison, signer of the Constitution, author of *The Federalist Papers*; framer of the Bill of Rights; Secretary of State; fourth President of the United States.

James Madison, *National Gazette Essay*, March 27, 1792



Theological Liberalism in America

emphasized that "personal redemption for mankind" is achieved via the reformation of man's environment. The confluence of Universalism was being birthed in American thought. Such represented a drastic pendulum swing away from the Gospel of Scripture, which repeatedly emphasized (and emphasizes) the necessity of personal repentance from sin and belief by faith in Christ and His redemptive work on the cross. In a nutshell, Universalism teaches that man is basically good. The tremendous implication is this: *If one's theology dictates that man is inherently good, then his failings are to be explained by his surrounding environment and social injustices. Therein is what needs fixing! Obviously this resulting world view permeates much political ideology today: Historically speaking, here is where such thinking is derived.*

C. PROGRESSIVE ORTHODOXY

Horace Bushnell went a step further than New Haven and Universalism Theology. He believed in the moral influence theory of atonement (that is to say an incomplete understanding of Christ's atonement). Bushnell defined atonement this way: Christ death was not propitiatory (the satisfaction of each individual's violation of God's standard and attribute of perfection), only exemplary, i.e. God indicating to mankind how much He loves us and therefore how much we should love others. In this "Christianity" Jesus is no longer salvific. He is what theological liberals today call "the historical Jesus" i.e. exclusively a good-behavior role model. The take-away point is

this: Therein is the human formation of "another Jesus" which Paul sternly warned against in Galatians 1:8-9:

But even if we, or an angel from heaven should preach to you a gospel contrary to what we have preached to you he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

The Social Gospel then, is another religion!

D. NEO-ORTHODOXY

Kant and Schleiermacher add yet another aberrant confluence of sweeping theological error: Neo-Orthodoxy. This "new" orthodoxy in essence represents full-blown subjectivism — truth is "what it means to me." Gone was the propositional authority of the revealed truth of Scripture. Neo-Orthodoxy promoted (and today promotes) pietistic awe: true religion is based on one's inner, subjective experience. Perhaps a good illustration of the prevalence of present day Neo-Orthodoxy is this: "Bible studies" where individuals state, "This is what this passage means to me" in the place of an objective study of authorial intent. Accordingly, the Bible gets its authority from my faith, versus the other way around. The applicable take-away point? *Truth is derived from how I feel about things: my feelings are my authority, not God's Word.*

E. HIGHER CRITICISM

The last major aberrant theological wave to encroach upon the American Church prior to the Social Gospellers coming on the scene was a theologically intellectual movement that cast doubt on the authenticity of the source documents which comprise the Scriptures themselves. Baur, Strauss and Wellhausen were the major proponents of this assault. Baur, in his intellectual pride, asserted that neither Paul, Peter, nor John wrote the NT books attributed to their names. Strauss proposed that the Gospel accounts were a myth. Wellhausen chose to discount the miracles of the Bible. All three popularized a critical approach to Scripture, casting doubt in the minds of believers. The result: *Man became the overt judge of Scripture, versus Scripture being the judge of man.*

The summation of these four confluences gave rise to the formation and distillation of Social Gospel ideology. What follows are sound-bite descriptors of the men who significantly contributed to the codification of the Social Gospel movement in American culture:

III. FOUR PURVEYORS OF THE SOCIAL GOSPEL

Simultaneous to these widening cracks in historic reformed theology, which was the pervasive theology of our Founding Fathers and the germinating basis of American culture, was the Industrial Revolution and the stratification of societal classes. The capitalist system itself was soon viewed by the following influential individuals

and others as the embodiment of sin. As a result, here needed to be social, versus individual application of "Christianity" to American life. By contrast, what propels Reformed, Fundamental, Evangelical Christianity both then and now is the atonement of sin in the life of the individual.

NOTE THE DIFFERENT TARGET HERE: IT IS THE SIN OF THE SYSTEM THAT EFFECTUATES AND PROPELS THE SOCIAL GOSPEL MOVEMENT

In Social Gospel thinking it then follows that the primary mission of the Church should be the deliverance of the bereft: All those individuals who were being oppressed by the free market. Accordingly, this is where the name "Social Gospel" stems from: it is an attempt to refocus Christianity on the economic deliverance and equality of the individual, versus the conversion of his or her soul. This is no less than a theological and missional redirect of historic Christianity! It is therefore not Christianity whatsoever! It is another religion! The leaders of the Social Gospel movement in American Christianity were as follows:

A. RITSCHL

The Kingdom of God from the perspective of this European influence was defined to mean an ethical kingdom. "Christianity" said Ritschl was all about ethics and morals. With a low view of the effects of sin on the judicial standing of man before his Creator, he viewed Christ in a way

Benjamin Franklin



"The ordaining of laws in favor of one part of the nation, to the prejudice and oppression of another, is certainly the most erroneous and mistaken policy. An equal dispensation of protection, rights, privileges, and advantages, is what every part is entitled to, and ought to enjoy."

— Benjamin Franklin, signer of the Declaration of Independence, diplomat, printer, scientist, signer of the Constitution; Governor of Pennsylvania

Benjamin Franklin, Emblematical Representations, Circa 1774.





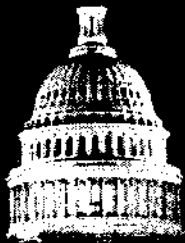
Thomas Jefferson



"To take from one, because it is thought his own industry and that of his fathers has acquired too much, in order to spare to others, who, or whose fathers, have not exercised equal industry and skill, is to violate arbitrarily the first principle of association, the guarantee to everyone the free exercise of his industry and the fruits acquired by it."

— Thomas Jefferson, third President of the United States; signer of the Declaration of Independence; diplomat; Governor of Virginia; Secretary of State.

Thomas Jefferson, letter to Joseph Milligan, April 6, 1816.



Theological Liberalism in America

less than revealed in the Gospels, a good person who provided a role model for all to follow in loving one another with tolerance. This is in place of a redemptive Christ who saves man from his sin (again, cf. Gal. 1:8-9).

B. GLADDEN

Historically, Gladden is considered the founder of the Social Gospel movement. "The fatherhood of God and the brotherhood of man" is a term stemming from his pen and codifying his beliefs and actions. Gladden too rejected the judicial aspects of salvation in Christ. In his adaptation of Christianity to a social/ethical emphasis, he viewed Capitalism as unchristian when penning his books, *Working People and Their Employeess*, as well as *Social Salvation*. He emphasized the sin of society, believing in shared ownership, versus the sin of the individual soul.

C. SHELDON

Coining the phrase, "What Would Jesus Do?" he meant something quite different than its modern day counterpart (Promise Keepers: What Would Jesus Do Now?). Conversely, Jesus was only a role model to emulate. Sheldon marketed the Social Gospel into a national movement of social reform throughout America. He was influential in popularizing its message.

D. RAUSCHENBUSCH

A liberal pastor of a poor church, he became horrified by the living conditions of the socially oppressed.

His book titles reflect this: *Christianity and the Social Crisis*; *Christianizing the Social Order*; *A Theology of the Social Gospel*. All of these influences and influencers reveal a radical change underway in the meaning of historic Reformation Christianity in America. The summary point: *Government could, should and would aid in the manifestation of this new religion's way of thinking.*

IV. TWO COMPETING THEOLOGIES AND TWO POLITICAL PHILOSOPHIES

As the true-to-its-history Christian church fought back against the Social Gospellers in the early 1900s, efforts for the most part proved inalterable. The bug had penetrated the bark; now into the meat of the tree, rapid reproduction was occurring in all strata of society.

Many denominations, seminaries, mission agencies and publishers had been devastatingly impacted. Denominations like the Northern Baptists, Presbyterians, Methodists, and Lutherans had been infected and forever affected. (Granted today there are non-Social Gospel aspects of each which survived or were reformed under respective banners.) As the battle for theological purity waged on the competition became fierce: the Modernist-Fundamentalist Controversy was a huge theological war. And as the Modernists repeatedly won out, taking control of much of the aforementioned, the Fundamentalists looked to rebirth and rebuild institutions that embodied a biblically-

accurate, personally-salvific faith characteristic of historic reformation Christianity.

In the world of political parties, the theological liberals were both causal and reflected in political liberalism, and the theological conservatives were both causal and reflected in political conservatism. To this day, both of the contrasting theologies dominantly shape the policies of their respective party. So to a large degree the Liberal vs. Conservative theological competition of the past continues on to this day through the out-workings and manifestations of respective political parties. The war rages on: No longer so much in the Seminary (as those battles have long been decided) but in the Capitol.

V. THE ONE RESULT: POSSIBLE CONFUSION IN THE CAPITOL

Both theological adherents continue to hold the title "Christian" which is confusing because Modernism has a different understanding of Jesus which therefore classifies it as a different religion. But in a theologically-ignorant Capitol, most people lack the discernment to ascertain the difference.

Seminary professor J. Gresham Machen is helpful on this point. Princeton Theological Seminary was an outstanding Presbyterian seminary possessing a high view of Scripture until the denomination went liberal. It was only a matter of time until the great orthodox professors of the

institution would be forced to depart, Machen being one. They founded Westminster Seminary in response. In reflection of the competition, Machen would state that *these were two altogether different religions* and that the clash was as profound and as grim as comparatively speaking, "Christianity and Confucianism." The liberal *Christian Century* magazine editor Charles Clayton Morrison would say, "Two worlds have clashed... the world of Tradition and the world of Modernism." "One is scholastic, static, authoritarian, individualistic; the other is vital, dynamic, free and social." This is a pretty good sound-bite capsulation of the competing theologies.

I BELIEVE THE BIGGEST DECEPTION ON THE HILL TODAY IS THIS: THE RELIGION OF THE SOCIAL GOSPEL PROFFERS ITSELF AS BEING "CHRISTIAN" WHEN IT IS ISN'T EVEN CLOSE TO BEING BIBLICAL

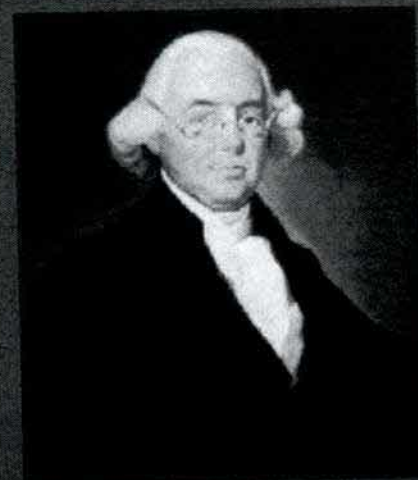
On a personal note, one must trust in the salvific Lord Jesus Christ to be saved and call himself a true Christian. If one believes Jesus is only an exemplary figure then one is not a genuine believer. When someone states, "my pastor taught me the Social Gospel" what should that tell you? Don't be confused or theologically ignorant!

VI. THREE CONCLUSIVE DETERMINATIONS

A. SOCIAL GOSPEL



James Wilson



Declared that American government was created "to acquire a new security for the possession or the recovery of those rights to . . . which we were previously entitled by the immediate gift or by the unerring law of our all-wise and all-beneficent Creator," including the right of property, and that "every government which has not this in view as its principal object is not a government of the legitimate kind."

— James Wilson, signer of the Declaration of Independence; twice elected to the Continental Congress; a major force in drafting the United States Constitution; a leading legal theorist; founder of the first organized legal training in America; one of the six original justices appointed by George Washington to the Supreme Court of the United States.

James Wilson, *The Works of the Honorable James Wilson*, Bird Wilson, editor (Philadelphia: Bronson and Chauncey, 1804), Vol. II, pp. 454, 466, "Of The Natural Rights Of Individuals."





Adam Smith

Adam Smith, famous economist of the Founding Era, foresaw the tendencies of governments to impinge the rights of private property, forewarning:

"As soon as the land of any country has all become private property, the landlords [e.g., the governments], like all other men, love to reap where they never sowed, and demand a rent even for its natural produce"

Adam Smith, Scottish economist whose work laid the foundation for classical free market economic theory, friend to Benjamin Franklin. Smith's work influenced the thinking of many Founding Fathers. His book, *The Wealth of Nations* was a precursor to the modern academic discipline of economics. In this, and other works, he expounded upon how rational self-interest and competition can lead to economic prosperity

Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*, Vol. 1, Chapter 6.



Theological Liberalism *in* America

THEOLOGY IS AT THE HEART OF OUR NATION'S FINANCIAL WOES

As a man thinketh in his heart so he is states the Bible. It follows that the way a legislator understands God via his or her theology, or lack thereof, will determine his ideology in both personal and policy formation. To reason this another way, "Right actions begin with right thinking, and right thinking begins with thinking right about God" (Radmacher).

If the Social Gospel is unfounded in Scripture, such thinking and ideology should be soundly rejected. Why? Whenever an individual or society veers from the owner's handbook, the way therein always proves detrimental. *There is a way which seems right to a man, But its end is the way of death*, states Proverbs 16:25; the fiscal Tsunami that is about to hit and topple the Treasury can be aptly understood in this way.

Again, this is not to suggest that Government not care for or help the poor, but it is to suggest how Government best cares for and helps the poor. God's Word is clear on how a nation and its political leaders should construct a social safety net for society. That follows here:

B. HOW GOVERNMENT BEST HELPS THE POOR

1. Via Individuals

Biblically speaking, the Institution of Government need provide individual,

accessible private property rights to all citizens (Gen. 1:26; cf. Exo. 20:15, 17). The compelling studies of Hernando de Soto Polar relative to overcoming poverty in Peru serve to profoundly underscore this truth. For one to possess accessible rights to own personal property is a determinative factor in breaking the poverty cycle of individuals and nations. America should not change its rich heritage in this area of policy; property rights curb poverty.

2. Via the Institution of Marriage

In 1978 Diana Pearce published *The Feminization of Poverty* wherein she posulated that "female-headed households in particular formed a larger and larger percentage of the poor in America." Insightfully this trend is attributable to and parallels the sweeping changes that occurred nationwide relative to Family Law, specifically no-fault divorce. No-fault divorce laws, unlike business or criminal law, possess no penalty for the one responsible for the failure of the marriage contract. What results are mothers with children dependant on entitlement programs. Why? Our divorce laws are not based in the biblical precepts of justice (cf. 1Pe. 2:13-14) rather, pragmatism. Such changes will curb poverty.

3. Via the Institution of the Family

Akin to foster care programs, Government could incentivize and reward families who open their doors to the poor. Some families in our church have done this with no

governmental incentives. Such will curb poverty.

4. Via the Institution of Commerce

Government needs to incentivize the Institution of Commerce in order to create jobs. When businesses are growing and prospering they demand, train and hire employees. It is only the Institution of Commerce in a free market society that can economize a culture and it is up to the Government to stimulate enterprise in all ways possible. Such will curb poverty.

5. Via the Institution of the Church

Government needs to continue to provide religious freedom so that churches can flourish and multiply thereby creating church members who become the salt and light of society (Matt. 5:13-15), citizens who live in obedience to 1 Timothy 5 (see page 1, column 1), men and women who take the initiative to provide for the poor and bereft both by themselves and through their initiation of not-for-profit ministries such as the Union Rescue Mission. It is the Institution of the Church that best cares for and rehabilitates people because of the compassion and power of the transforming Gospel of the truly salvific Jesus. Many people are poor because they have not been liberated from various besetting sins and addictions: Something the power of the cross of Christ can accomplish! Such will curb poverty.

**THESE ARE THE FIVE
INDIRECT MEANS BY WHICH**

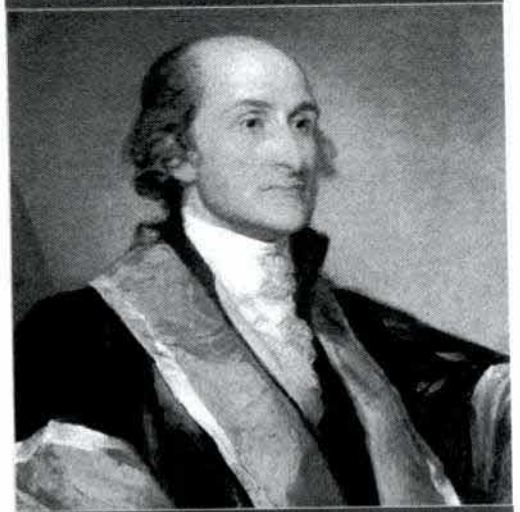
**GOVERNMENT IS TO PLAY
ITS MAIN ROLE RELATIVE TO
HELPING THE POOR.
SUSTAIN AND ENACT THESE
BIBLICALLY-BASED POLICIES
AND POVERTY WILL
DECREASE.**

C. HOW GOVERNMENT LEAST HELPS THE POOR

Again, nowhere in Scripture does God assign the specific responsibility to Government to provide entitlements for its citizenry, whereas Scripture does assign specific entitlement responsibilities to various individuals and other institutions (as previously seen in this study). Again, one could argue that since Scripture does not prohibit Government from directly aiding the poor that such is biblically permissible. But to the degree any institution engages in responsibilities outside of its biblically-explicit God-ordained role(s) is the same degree to which it becomes inefficient and wasteful. 1 Peter 2: 13-14 states the specific role of Government is this: *For the punishment of evildoers and the praise of those who do right.*

The misunderstandings and supposed scriptural justifications for enormous government-based entitlement programs stem not from Christianity but from another misguided religion that markets itself using the same name. Outside the explicit ordinances of the Scriptures, it follows that direct governmental provisions of entitlements lead not to self-sufficiency but rather the ruin of both the individual recipient

John Jay



"It is the undoubted right and unalienable privilege of a [citizen] not to be divested or interrupted in the innocent use of . . . property. . . . This is the Cornerstone of every free Constitution"

— John Jay, President of Congress; diplomat; author of *The Federalist Papers*; original Chief Justice of the U.S. Supreme Court; Governor of New York.

John Jay, *John Jay The Making of a Revolutionary*, Unpublished Papers, 1745-1780, Richard B. Morris, editor (New York: Harper & Row Publishers, 1980), Vol. 1, p. 462, "A Freeholder: A Hint to the Legislature of the State of New York," Winter 1778.





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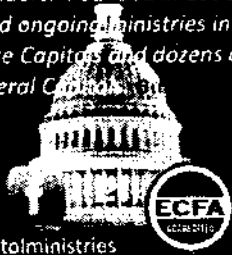
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and the nation's treasury. Government entitlement programs have no basis in Scripture.

May God grant you, our nation's leaders great wisdom to transition our policies to biblically-informed positions relative to best helping the poor and bereft — people whom you and I love and people whom God loves.

VII. ONE IMPORTANT FINAL THOUGHT

Unfortunately there is another deleterious result that continues to this day in America in regards to the incursive Social Gospel movement that took root over 100 years ago. In order for the Social Gospel movement to effectuate change in American culture it was mandatory for it to infiltrate Government leadership and influence policy. This study attributes the germination of Government entitlement programs as evidence of this very thing: The Social Gospel was and remains the seedbed of political liberalism; they remain intrinsically intertwined today.

Rather than remaining in the political arena like they had been since the country's foundation where they could fight against Theological Liberalism and for the hearts and souls of political leaders through gosselling and discipling, unfortunately Fundamentalists and Evangelicals retreated from the political arena for fear they would be perceived as theological liberals themselves! Nothing could have been more deleterious to the future of America!

Rather than stand their ground and continue to win and disciple public servants for Christ, imparting to them a Christian world view on such things as God's means of creating a social safety net, they abandoned this critically important sphere of influence — this vitally important missional affinity group! As a result theological and political liberalism blossomed. It follows that the biblical remedy, the best way to change America's downward spiral is for Evangelicals to once again make disciples in the political arena. ☺

— Tom Wilton, H. 11

— Gregg Harper, H. 10

— George H. W. Bush, H. 41

— Bill Huelskamp, H. 27

— Randy Hultgren, H. 11

— Bill Johnson, H. 10

— Jim Jordan, H. 14

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— Doug Lamborn, H. 5

— Mark Meadows, H. 10

— Gary Palmer, H. 10

— Steve Pearce, H. 10

— Robert P. Porter, H. 10

— Bill Posey, H. 10

— Cathy McMorris-Rodgers, H. 10

— David Rouzer, H. 10

— Austin Scott, H. 6

— Louie Gohmert, H. 11

— Glenn Thompson, H. 10

— Scott Tipton, H. 10

— Lou Walberg, H. 10

— Jackie Walorski, H. 10

— Randy Weber, H. 10

— David Wildener, H. 10

— Roger Williams, H. 10

— Bob Wilson, H. 10

— Rob Wittman, H. 10

— Steve Womack, H. 10

— Rob Woodall, H. 10

— Ted Yoho, H. 10

— Mary Lujan, H. 10

— Tom Griffin, H. 10

The names expressed in these Bible studies are those of the authors, and do not necessarily reflect the position of any individual bible study sponsor.



CAPITOL ministries®

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MEMBER ENDORSEMENT

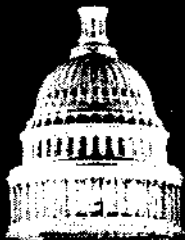
Austin Scott 2
*U.S. Representative
 Georgia, 8th Congressional District*

VERSES OF THE WEEK

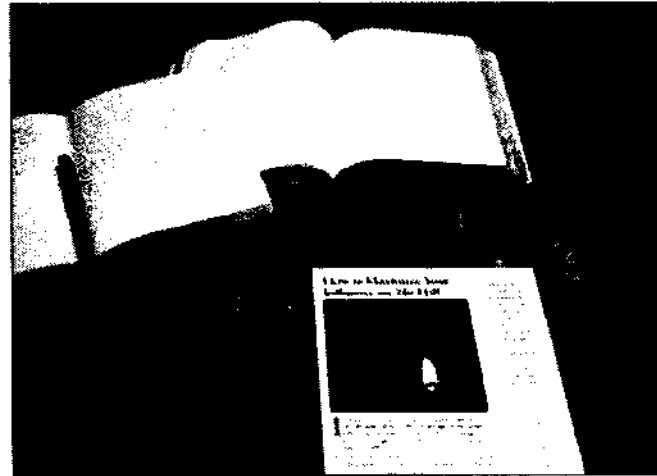
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ABOUT

Capitol Ministries 12



Is Studying *the Bible* All that Important?



IN MY YEARS OF MINISTRY HERE IN D.C., and before that in the California State Capitol, I have often heard the following excuses surface regarding Bible study. Do any of the following thoughts come to mind as you ponder this subject?

- A. "Some people worship the Bible rather than Jesus."
- B. "Right now in my life, fellowship is more important to me than studying the Bible."
- C. "Studying doctrine can be divisive, so I'd rather just love Jesus."

Notice I didn't include "I just don't have the time." Elected leaders are all too smart to suggest this because both they and I know that time is a function of priorities — so to say that is to admit Bible study is not a priority.

So, in this week's study I will attempt to address each of these three excuses hoping to stir your mind in this regard. I will also explore some practical benefits from a habitual life-time of study. As a result, you will gain a greater conviction to diligently study the Word of God and develop a habit for a lifetime!

Read on, my friend!

Ralph Drollinger
 Ralph Drollinger

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324 Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

- Ally Potts, VP* 1
- Ben Carson, HUD* 1
- Brian DeLoe, DDF* 1
- Susan Poole, UNFI* 1
- Rick Ross, DDF* 1
- Mike Pompeo, CIA* 1
- Tom Price, HHS* 1
- Scott Pruitt, EPA* 1
- Jeff Sessions, AG* 1
- Bill Cassidy, S* 1
- Steve Daines, S* 1
- John Frenkel, S* 1
- James Lankford, S* 1
- David Perdue, S* 1
- Mike Rounds, S* 1
- Tom Scott, S* 1
- John Thune, S* 1
- Robert A. Wood, H* 1
- Rob Alton, H* 1
- Doc Bacon, H* 1
- Masha Blackburn, H* 1
- Eric Bush, H* 1
- Ed Budd, H* 1
- John Carter, H* 1
- Michael Conaway, H* 1
- Kevin Cramer, H* 1
- Rick Crutcher, H* 1
- Jeff DeLoe, H* 1
- Edo Dromaco, Jr., H* 1
- Blake Frestedt, H* 1
- Bill Flores, H* 1
- Frank Lucas, H* 1
- Lamar Lombardi, H* 1
- Tom Graves, H* 1
- Glenn Groffman, H* 1



MEMBER ENDORSEMENT

U.S. Representative

Austin Scott

Georgia, 8th Congressional District



SCHEDULE AND TIME ARE THE toughest things for a Member of Congress, and the Capitol Ministries' Bible study is a protected time on my calendar. It is extremely important to me.

"The Bible study provides an in-depth look at God's instructions with many of the things we in Congress are dealing with.

"Being in the Members Bible study gives me the opportunity to sit down with other people who are very strong in their faith and discuss the pressures of the job, challenges on our families, the future of the country, and recognize that not only are you not in this alone because you've got God who is looking out for you, but you are not in this alone because you've got other children of His who are right there with you who are experiencing the same things.

"Capitol Ministries is an important part of many people's lives."

Is Studying *the Bible* All *that* Important?

I. INTRODUCTION

IN KEEPING WITH OUR occasional studies from the OT Book of Proverbs, this week I would like you to take notice of all that Solomon has to say about the importance of God's Word.

Each of the aforementioned excuses is sometimes used as a "spiritual" reason why someone refrains from involvement in serious Bible study.

Before addressing each one of these individually, notice what Jesus said in the Great Commission (the last words of instruction spoken by Him to His followers prior to His ascension into heaven) in Matthew 28:19-20:

"Go therefore and make disciples of all the nations...teaching them to observe all that I commanded you..."

One of many implications of this passage is God's expectation that we will know His book, i.e. *teaching them* combined with the word *all*. This point is further underscored by the Apostle Paul in the Book of Acts (20:27): Luke records Paul's interaction with the visiting Ephesian elders, where Paul said to them:

"For I did not shrink from declaring to you the whole purpose of God."

From these two passages we get the powerful message that God expects His followers to know His Book — in *all* and in *whole!* Beloved, it stands to reason that you cannot live by God's *precepts* if you don't know them (on the other hand, if you choose to obey only a portion of them — you deem yourself the final authority and not *the*

Lord whom you claim to serve)!

Further, in the Great Commission passage God calls us to be His *disciples*. It is important to know what exactly the word *disciple* means. *Disciple* is the Greek word *mathetes*, which means, "a learner." Better, *math* (the root of the English word "mathematics") means, "thought accompanied by endeavor." Perhaps you can see where I am going with this:

BELIEVERS WHO ARE INTENT ON SPIRITUAL GROWTH MUST BY DEFINITION BE IN A STATE OF CONTINUAL BIBLICAL THOUGHT ACCOMPANIED BY ENDEAVOR

Better perhaps, I like to think of the Greek word *math* in terms of someone who can calculate: A *disciple* is someone who can calculate the world in which they live through the lens of Scripture. That is what it means to be a *disciple*, and lest you think you might have to go it alone, God has given believers pastor-teachers to equip them in and with the Word of God: in order for them to become wise at calculating all matters in life through Scripture, Ephesians 4:11 states this:

And He gave some...as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.

In Scripture *mathetes* is often juxtaposed to *didaskalos*, meaning "teacher."

A *disciple* then, is biblically defined as an endeavoring biblical, calculating thinker who is sitting under at least one God-given *pastor-teacher*. Summarily,

it is biblically incongruous to posture oneself as a maturing believer while failing in one's dedication to regular Bible study. And to the other side of the equation, it is important to add here that unfortunately today, the vast majority of American churches serve up sermons devoid of much in the way of serious Bible study. All that to say, I realize it is not that easy to be a *disciple* – and it is impossible if you rationalize away serious Bible study per any one of the three aforementioned excuses.

II. YOU MUST NOT RATIONALIZE AWAY THE WORD OF GOD

Regarding the three common myths as stated in the introduction about Bible Study, let us take them on one at a time:

A. "SOME PEOPLE WORSHIP THE BIBLE RATHER THAN JESUS."

In negation of this spiritualized excuse, notice the inseparability of God from His Word in the following two passages: Psalms 138:2 states,

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. (KJV)

God and His Word are inseparable in this Psalm. Additionally, the connection between Jesus and the Word, and how they are used interchangeably in the first chapter of John's gospel, is evidenced by the interchangeability of verses 1 and 14 respectively:

In the beginning was the Word, and

the Word was with God, and the Word was God.

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

As if those two passages were not convincing enough, Psalm 33:6 credits the Word of God with creation; God literally spoke the universe into existence:

By the word of the LORD the heavens were made, And by the breath of His mouth all their host.

But in addition, Colossians 1:16 credits Jesus with creation:

For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities— all things have been created through Him and for Him.

Many similar passages and deductions could be cited, but suffice it to say that trying to separate Jesus from the Bible and the Bible from Jesus is an attempt to build a false dichotomy relative to worship — a ludicrous and naïve position. To worship Jesus is to worship His Bible and to worship His Bible is to worship Jesus. 2Timothy 3:16 cements the point:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness...

The Greek word for *Scripture* is *graphe* and the Greek word for *inspired* is *theopneustos*. The first word means



VERSES OF THE WEEK

Matthew 28:19-20

"Go therefore and make disciples of all the nations... teaching them to observe all that I commanded you ..."

Acts 20:27

"For I did not shrink from declaring to you the whole purpose of God."



From these two passages we get the powerful message that God expects His followers to know His Book — in all and in whole!





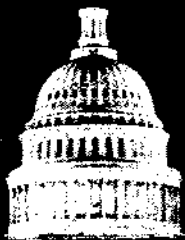
John Adams



"Suppose a nation in some distant region should take the Bible for their only law book and every member should regulate his conduct by the precepts there exhibited. . . . What a Eutopia — what a Paradise would this region be!"

—John Adams, second President of the United States; signer of the Declaration of Independence, judge, diplomat, one of two signers of the Bill of Rights

John Adams, *Works*, Vol. II, pp. 6-7, diary entry for February 22, 1756.



Is Studying *the Bible* All *that* Important?

"written" and the second means "the essence of God." In this passage, Paul is saying the graphic Word of God is the very essence of God. Therefore, it just doesn't make sense to say one can lose Jesus while ignoring the Bible.

TO DISREGARD OR DISCOUNT THE WORD IS TO DISREGARD OR DISCOUNT JESUS

B. "RIGHT NOW IN MY LIFE, I THINK FELLOWSHIP SHOULD BE MORE IMPORTANT TO ME THAN SERIOUS STUDY OF THE BIBLE."

I have heard this statement bantered about in the Capital quite a lot over the years and I sometimes wonder who is propagating it. The convolution of the statement begs the question of what is true Christian *fellowship*? Without elaborating in a lengthy citing of passages, Philemon 1:6 states:

And I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake.

Paul is instructing Philemon that true *fellowship* (one believer with another) is directly related to one's *knowledge* of his own identity in Christ — which *knowledge*, and the basis of its genuineness — can only be gained via diligent study of the Word of God. 1John 1:7 states in this regard:

But if we walk in the Light as He Himself is in the Light, we have fellowship with one another....

To the degree that we are illuminated by His Word is the degree to which we

can achieve genuine *fellowship* with one another. And lastly, Scripture is clear that true *fellowship* can only be achieved between true believers. Note 2Corinthians 6:14:

What fellowship has light with darkness?

It follows then that *fellowship* groups devoid of authoritative Bible study accomplish little in terms of spiritual maturity in the life of individuals. They can be directly likened to folks who say they want to get in shape, but who go to the coffee house rather than the gym.

C. "STUDYING DOCTRINE CAN BE DIVISIVE, SO I'D RATHER JUST LOVE JESUS."

This statement is an oxymoron (a combination of contradictory or incongruous words). Why? Because whenever one mentions the name of Jesus he is representing some kind of doctrine! Who exactly *is* the one you are mentioning and say you love? Is He God incarnate? Is He the LORD of the universe? Does He call people to repentance? Is Jesus the only way to God? Notice what Jesus Himself said about divisiveness in Matthew 10:34:

"Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword."

Later on, in the same passage (verse 37) and in the same context, Jesus talked about how following Him may even cause division in one's earthly family:

"He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than

Me is not worthy of Me."

For those who are intent on following Christ, the objective is to proclaim who He is — not to represent Him in such a way that you can garner the greatest personal acceptance. Therefore, to reason that the believer should avoid Bible study because he might hear doctrine with which others might disagree is simply biblically uninformed rationalization. The Jesus of the Bible did not come to teach us about some fuzzy, New Age, humanistic idea of "love." To the contrary:

THE JESUS OF THE
SCRIPTURES CALLS MEN AND
WOMEN TO REDEMPTION IN
HIMSELF VIA REPENTANCE
FROM SIN; AND SUCH
CONFRONTATION OF MAN'S
DEPRAVITY WILL INEVITABLY
CREATE DIVISIONS
AMONG PEOPLE

That doesn't mean we shouldn't be loving in our proclamation of Jesus, it is only to say that in proclaiming Jesus others might be offended. As a matter of fact, Jesus actually said in Matthew 10:22 regarding this subject:

"You will be hated by all because of My name, but it is the one who has endured to the end who will be saved."

Like doctrine, Jesus too calls people to make decisions about what they believe, which inevitably leads to divided opinions about Him.

These are just three of many "spiritualized" excuses people come up with for avoiding serious Bible study. Rather than spend any more time examining how some people rationalize

away the prominence, priority and authority of the Word of God, let's examine what God Himself — in the Book of Proverbs — states about the Word of God. In other words, and context, what did Solomon point out to a future political leader (his son, Rehoboam, to whom most of Proverbs is written) regarding the Word of God? I think you will find it to be quite fascinating!

III. YOU MUST REGARD HIGHLY THE WORD OF GOD

Proverbs 16:20 *He who gives attention to the word will find good, and blessed is he who trusts in the LORD.*

In contrast to those who rationalize away the Word, notice the term *gives attention* (*sakal*) meaning "to be prudent." Merriam-Webster defines the English equivalents this way, "to concern oneself with or take notice of something; have regard or pay attention." The leader who highly regards *the Word will find good*. Many additional Proverbs underscore and elaborate on this principle:

Proverbs 19:16 *He who keeps the commandment keeps his soul, but he who is careless of conduct will die.*

One of the repetitive themes of Proverbs is the disciplined, prudent inner life. When you make a habit of *keeping* God's *commandments* and living in reverence of Him, you will generally find a *good* life in this world. Often, if not always, those who lose their soul have a life-long history of aggressive or passive rebellion toward the precepts of God.

Elias Boudinot



"For nearly half a century have I anxiously and critically studied that invaluable treasure [the Bible]; and I still scarcely ever take it up that I do not find something new — that I do not receive some valuable addition to my stock of knowledge or perceive some instructive fact never observed before. In short, were you to ask me to recommend the most valuable book in the world, I should fix on the Bible as the most instructive both to the wise and ignorant. Were you to ask me for one affording the most rational and pleasing entertainment to the inquiring mind, I should repeat, it is the Bible; and should you renew the inquiry for the best philosophy or the most interesting history, I should still urge you to look into your Bible. I would make it, in short, the Alpha and Omega of knowledge."

—Elias Boudinot, President of Congress, signed the Peace Treaty to end the American Revolution; first attorney admitted to the U.S. Supreme Court Bar; framers of the Bill of Rights; director of the U.S. Mint.

Elias Boudinot, *The Age of Revelation, or the Age of Reason Shown to be an Age of Infidelity* (Philadelphia: Ashby & Sons, 1801), p. xv, from his "Dedication" letter to his daughter Susan Bradford.

Is Studying *the Bible* All *that* Important?

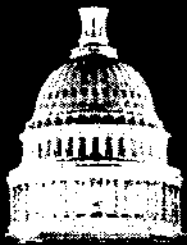
Patrick Henry



"The Bible ... is a book worth more than all the other books that were ever printed."

— Patrick Henry, Revolutionary General, legislator, 'The Voice of Liberty', ratifier of the U.S. Constitution, Governor of Virginia.

William Wirt, *Sketches of the Life and Character of Patrick Henry* (Philadelphia: James Webster, 1818), p. 402, see also George Morgan, *Patrick Henry* (Philadelphia & London: J. B. Lippincott Company, 1929), p. 403.



It is important to note from this Proverb (and all the others) that Solomon emphasizes to Rehoboam the need to give attention to and regard for his inner life. Missing is any kind of parallel emphasis for him to stress governmental programs in his future state leadership. Such a prioritization should be true of you as well. This is how you keep from *dying* so to speak, while holding office with all its various pressures.

IV. YOU MUST RELY HIGHLY ON THE WORD OF GOD

Proverbs 30:5 Every word of God is tested; He is a shield to those who take refuge in Him.

Again, in stark contrast to the elected leader who rationalizes away the prominence the Word of God in his life, this passage is a tremendous confidence builder for the Public Servant who instead chooses to base his or her political ideology on the Word of God! Why? Because the Word of God is already *tested* (*tsaraph*) meaning "to smell, refine." To the degree you properly understand it, you can rely on that to inform you as to how to vote. The Word of God can smell out an issue for you: it can refine and direct your thinking. This means you can argue for scriptural positions in public debate, and later never find yourself in want for having taken the wrong position! God's Word, in that it is previously *tested*, can be a wonderful *shield* to your political ideology if you will rely on it! There is peace and *refuge* in holding to biblical positions — unlike foolish Members of Congress who cast biblically uninformed votes that can end up, and often do, severely harming themselves and the country! In a sense:

GOD HAS ALREADY DONE MUCH OF YOUR THINKING FOR YOU

In support of the notion for leaders to hold to biblically explicit positions on policy matters, Psalm 119:2-4 and 46 contextually states powerfully and poignantly:

Blessed are those who observe His testimonies ... You have ordained Your precepts, That we should keep them diligently ... I will also speak of Your testimonies before kings And shall not be ashamed.

Therein is the confidence Solomon and David had in holding to the tested Word of God in their public life as state leaders! As a result, they were never ashamed of a position they took! Today's lawmakers can rest their heads at night when their positions are steeped in the precepts of God's Holy Word. You can rely on the Word of God when you cast your vote and not be ashamed.

V. YOU MUST BE RESTRICTED BY THE WORD OF GOD

Proverbs 30:6 Du not add to His words or He will reprove you, and you will be proved a liar.

It is important to not read into the Word of God, attempting to justify life decisions or policy positions that are not biblically explicit. This is tantamount to *adding* to the Word of God. Where Scripture is dogmatic, one must be dogmatic, and where it is more of a compass than a road map, you should look to incorporate its principles in using it to support policy positions. Reason from Scripture versus reading into Scripture what you want it

to say. Solomon echoes in this Proverb a directive that recurs throughout the Bible: God's revelation is not an open matter. Scripture is no longer being written. Note Revelation 22:18 in support of this point and application:

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

The point of application is not to play loose with the Scripture in support of policy when Scripture speaks to the contrary or does not speak specifically to an issue. Often, if not explicit, Scripture will provide principles that may serve to support or else deny a policy. And if that is the case, those principles should be cited. But do not attempt to make Scripture state something that it does not. When Members parachute in on passages — grossly out of context — while debating on the floor, I often think of this above passage from the book of Revelations: In essence, the presenter is *adding* to Scripture something that is not there. There should be — and there are — restrictions to one's use of the Word. Don't be flippant with it, lest God *reprove you* for mishandling His book (cf. James 3:1).

VI. THE RESULTS OF OBEDIENCE TO THE WORD OF GOD

Proverbs 13:13 *The one who despises the Word will be in debt to it, But the one who fears the commandment will be rewarded.*

This study will conclude with 15 benefits that will result from studying the Word of God, but suffice to say here that God *rewards* those who are students of His book! Ostensibly, in this Proverb Solomon is instructing every state leader with contrasting *truths*: destruction awaits those who *despise* God's revelation versus *rewarding* one who *fears* the Bible. There are *rewards* from God inuring to the life of the one who studies and obeys God's *Word*. Garrett aptly comments on the meaning of this Proverb:

Every person desires to see his or her longings fulfilled. In the wisdom of the world, the way to success is through diligent effort. There is truth in this ... Yet the Bible goes beyond the secular wisdom of relating success to hard work and more fundamentally ties it to the development of a mature, virtuous soul by submission to wise teachers. Diligence is thus the fruit of a soul that has cultivated goodness, and success follows naturally.

This is a wonderful summary of Proverbs' formula for *success*. The Psalmist echoes these sentiments when he penned 119:11 & 97:

Your word I have treasured in my heart, that I may not sin against You ... O, how I love your law! It is my meditation all the day.

Surely there is *reward* for those who make the regular intake of the Word a priority — a priority that is difficult to keep apart from studying under good motivational, solid Bible *teachers* whom God has given to His people. God has placed them in the world to help you *meditate* on His Word! So, utilize them!

James McHenry



"[P]ublic utility pleads most forcibly for the general distribution of the Holy Scriptures. Without the Bible, in vain do we increase penal laws and draw entrenchments around our institutions."

— James McHenry, Revolutionary Officer, Signer of the Constitution; Ratifier of the US Constitution; Secretary of War under Presidents George Washington and John Adams.

Bernard C. Steiner, *One Hundred and Ten Years of Bible Society Work in Maryland, 1810-1920* (Maryland Bible Society, 1921), p. 14.





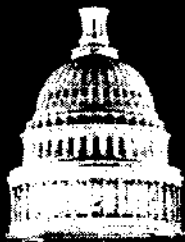
Benjamin Rush



"The great enemy of the salvation of man, in my opinion, never invented a more effective means of limiting Christianity from the world than by persuading mankind that it was improper to read the Bible at schools."

— Benjamin Rush, Signer of the Declaration of Independence, Surgeon General of the Continental Army, father of the U.S. Constitution, 'Father of American Medicine', Treasurer of the U.S. Mint, 'Father of Public Schools Under the Constitution'

Benjamin Rush, *Letters of Benjamin Rush*, L. H. Butterfield, editor (Princeton, NJ: Princeton University Press, 1951), Vol. 1, p. 521, to Jeremy Belknap on July 13, 1789



Is Studying *the* Bible All *that* Important?

ATHLETES REACH NOT THEIR POTENTIAL APART FROM COACHES, NOR DO BELIEVERS APART FROM BIBLE TEACHERS

Much can be gained from Solomon's insights on this specific subject. In these passages from Proverbs, the wisest human who ever lived is attempting to pass along his own awed and humble view of Scripture to his son who would become King. Given this close context to your life, don't rationalize or spiritualize away the prominent position Scripture must have continually in and throughout your life. Again, at the conclusion of this study I will list many more of the results of obedience to the Word of God, i.e. fifteen benefits.

VII. THE BIBLE IS REVELATION FROM GOD

The repeated internal testimony of the Bible is that it is the written revelation from God to mankind. This is the clear testimony of its writers. In 2Timothy 3:16-17, 1Thessalonians 2:13 and 2 Peter 1:20-21, therein Paul and Peter respectively state:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Thousands of other passages attest to the godly origin of the Bible. As simple as this truth is: The Bible Is Revelation From God, it is easy to overlook the profundity of what that should mean in terms of my response and allegiance to it. What follows are some of the many benefits of becoming a disciplined student of His Book.

VIII. THE FIFTEEN BENEFITS

What are some of the practical benefits of a habitual lifetime of study? I can think of 15 benefits that God Himself says about this matter. What follows should motivate you to increase your personal Bible study habit! I will briefly touch on each with the hope that you will gain an overall, compelling picture (some points you'll notice tend to overlap a bit) pertaining to your own study habits. My hope is that as a result you will gain a greater desire to diligently absorb the Word of God on a regular basis.

A. IT WILL ASSURE YOU OF YOUR SALVATION

Romans 10:17 *So faith comes from hearing, and hearing by the word of Christ.*

Saving *faith* comes from *hearing* the message about *Christ*; the unadulterated gospel message is codified in the Scriptures. Without the *word of Christ*, how would you know for sure if you are saved through *faith*

in *Christ* alone? We would be lost in various opinions.

B. IT WILL TEACH YOU

2Timothy 3:16-17 *All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.*

It is the Bible which contains the total *truth* necessary for living in every way a life that is pleasing to one's maker! It is the basis for one's confidence in the standards of right and wrong. There are other sources of *truth* in the world, but their certainty is less than that of *all Scripture*. You can be certain that what you are doing is right when what you are doing is based on God's Word.

C. IT WILL GUIDE YOU

Proverbs 6:23 *For the commandment is a lamp, and the teaching is light; And reproofs for discipline are the way of life.*

Psalm 119:105 *Your word is a lamp to my feet, And a light to my path.*

The words, *commandment, teaching, discipline, lamp* and *light* are descriptors of God's Word. Akin to a flashlight on a dark night, it will keep you from stumbling down the path of life. You can walk with surety when what the Bible has taught you guides you every step of the way!

D. IT WILL COUNSEL YOU

Psalm 119:98 *Your commandments make me wiser than my enemies, for they are ever mine.*

Psalm 119:24 *Your testimonies also are my delight, They are my counselors.*

One can be consistently not only correct in the decisions they make in their personal life, but on the positions they take on government policies. I once heard a presidential candidate say that he thought religion was good for his personal life, but that it does not necessarily inform his policy decisions. How sad, I thought to myself. Learn and hold on to God's principles! They are unfailing, unchanging and always correct for every area of your life! Remember that you live to please only one person — your Maker who has revealed Himself to you in His Word — and whom you will face in the day of judgment. Allow Him to *counsel* you every day you live!

E. IT WILL RESTORE YOU

Psalm 19:7 *The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.*

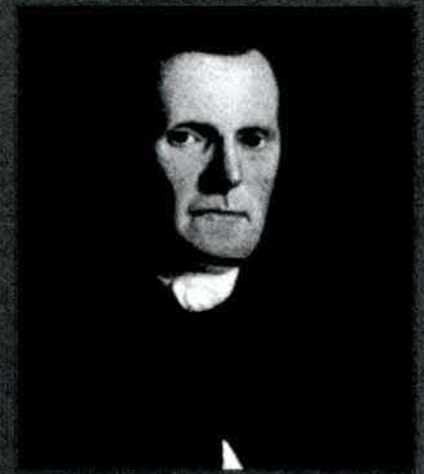
This passage means that the *teachings* of the LORD will turn back your *soul*. Said another way, God's Word has the power to revive the inner man and strengthen you in times of despondency. It will make you *wise* and learned from mistakes — so you will not repeat them over and over again.

F. IT WILL WARN YOU

Psalm 19:11 *Moreover, by them Your servant is warned; In keeping them there is great reward.*

The pronoun *them*, refers to the Scriptures. Most of the problems we face in life are self-induced, directly

Roger Sherman



"The volume which he consulted more than any other was the Bible. It was his custom, at the commencement of every session of Congress, to purchase a copy of the Scriptures, to peruse it daily, and to present it to one of his children on his return."

— Roger Sherman, signer of the Declaration of Independence; signer of the Constitution; "Master Builder of the Constitution"; judge; framer of the Bill of Rights; U.S. Senator.

The Globe (Washington DC newspaper), August 15, 1837, p. 1.





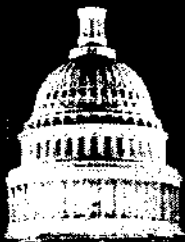
Daniel Webster



"[T]he Christian religion — its general principles — must ever be regarded among us as the foundation of civil society."

— Daniel Webster, U.S. Senator, Secretary of State; "Defender of the Constitution."

Daniel Webster, Mr. Webster's Speech in Defence of the Christian Ministry and in Favor of the Religious Instruction of the Young. Delivered in the Supreme Court of the United States, February 10, 1844, in the Case of Stephen Girard's Will (Washington, Printed by Gales and Seaton, 1844), p. 41.



Is Studying *the Bible* All *that* Important?

related to our ignorance or willful disobedience to scriptural principles. To know Scripture intimately is to inform and bolster your conscience so that in times of temptation you will be strong enough to do what is biblically correct. If one prioritizes the time and discipline to place Scripture in his mind, the Holy Spirit will be faithful to use it to *warn* of danger: To convict. You will be spiritually stronger to not sin if you have a consistent habit of Bible study (the opposite is also true). Likened to Proverbs 13:13 (stated earlier in this study), there is *great reward* in *keeping* with Scripture.

G. IT WILL NOURISH YOU

1Peter 2:2 *Like newborn babes, long for the pure milk of the word, so that by it you may grow in respect to salvation.*

Revealed in this passage is the formula for growth.

THERE IS NO CONSISTENT GROWTH WITHOUT A CONSISTENT INTAKE OF BIBLICAL NOURISHMENT

Do you *long for the pure milk of the Word?* That is the formula for literal and figurative growth. This truth is why biblical feeding is the primary responsibility of a good shepherd. In this regard: The Apostle Paul instructs all future pastors to center in on the following:

1Timothy 4:6 *In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.*

Watch out for ministers who are not *constantly nourished* and thereby not feeding others with the Word. It follows that you must prioritize being around ministers and ministries that feed you God's Word consistently.

H. IT WILL JUDGE YOU

Hebrews 4:12 *For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.*

This passage is loaded with profundities! Suffice to say God's Word exposes false believers and disobedient believers. It is alive, *living and active!* This truth is underscored by:

Isaiah 55:11 *So will My word be which goes forth from My mouth; It will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.*

When the Word is proclaimed it never *returns empty*. In its proclamation, it always *accomplishes* what God *desires*. Often times it serves to expose the real motives and intentions of men's hearts. For the sensitive believer, such exposure is welcome because it leads to repentance and growth.

I. IT WILL SANCTIFY YOU

John 17:17 *Sanctify them in the truth; Your word is truth.*

Sanctify as it is used throughout Scripture means a setting apart for Christian maturation. One grows through grap-

pling with the *truth* and ultimate *truth* only stems from knowing the Scriptures. This boiler plate fact is stated again as Christ's intended way of maturing His church:

Ephesians 5:26 *That He might sanctify her, having cleansed her by the washing of water with the word.*

J. IT WILL FREE YOU

John 8:31-32 *So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free."*

True believers always hunger to be obedient to the Word. As stated earlier in the study, the Greek root for *disciples* (*mathetes*) means more than "followers." The Greek root is the same word we derive "math" from, meaning you will have the ability to *calculate* the will of God in a matter. True believers always want to know more about God and want to be obedient to Him and discern, *calculate* His way in their lives. Conversely, if one has no desire for learning the Word and being obedient to God then one is fooling himself into thinking he is saved when the biblical evidence clearly indicates he is not (cf. 2John 1:9). What results? The truly redeemed have a deep-seated sense of sheer *freedom* from the weight and inevitable consequences of sin.

K. IT WILL ENRICH YOU

Colossians 3:16 *Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with*

thankfulness in your hearts to God.

Richly dwell means "extravagantly" or "abundantly rich." The *Word of Christ* refers to the whole of Scripture. To the level that God's *Word* saturates and controls one's life is the degree that one will live *enriched* and overflowing with thankfulness to God — positively poring over into other's lives!

L. IT WILL PROTECT YOU

Psalm 119:11 *Your word I have treasured in my heart, That I may not sin against you.*

How does one live with less *sin*? The key to overcoming *sin* is to *treasure* God's *Word* in one's *heart*. The Evangelist Dwight L. Moody said, "Either sin will keep you from this Book, or this Book will keep you from sin."

M. IT WILL STRENGTHEN YOU

Psalm 119:28 *My soul weeps because of grief; Strengthen me according to your word.*

The result of sin is agony, guilt, loss of vigor, and broken relationships (to mention a few). The Psalmist's remedy? Be *strengthened* by the *Word*.

N. IT WILL EMBOLDEN YOU

Psalm 119:23 *Even though princes sit and talk against me, Your servant meditates on Your statutes.*

Do you want to have the courage to do what is right no matter what the pressure is from others and to be unashamed? *Meditate* on the *Word*! Set your mind to please God, versus

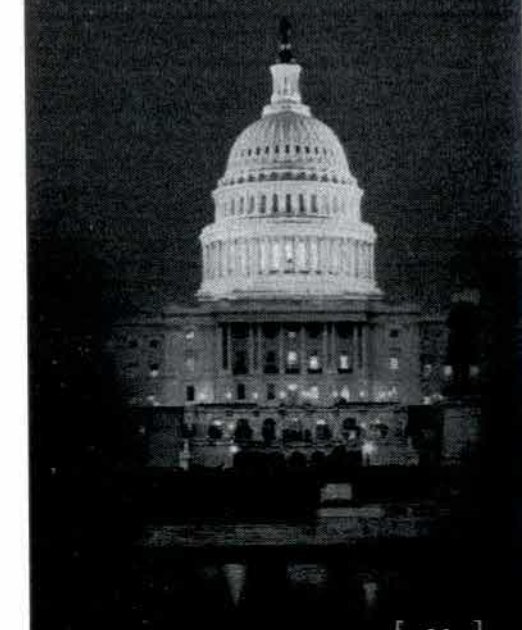
United States Capitol (1846)



Congress, U. S. House Judiciary Committee, 1854

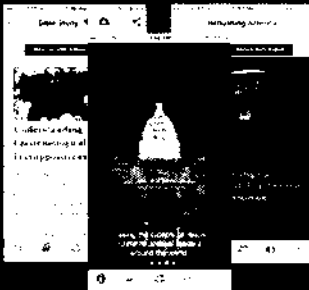
"Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have been strangled in its cradle . . . In this age, there can be no substitute for Christianity . . . That was the religion of the founders of the republic and they expected it to remain the religion of their descendants."

— Reports of Committees of the House of Representatives Made During the First Session of the Thirty-Third Congress (Washington: A. O. P. Nicholson, 1854), pp. 6-9.





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Is Studying *the Bible* All *that* Important?

paying attention to others whose plans may run contrary to God's testimonies.

O. IT WILL STABILIZE YOU

Psalm 1:3 *He will be like a tree firmly planted by streams of water, which yields its fruit in its season and its leaf does not wither; And in whatever he does, he prospers.*

Over the years, I have seen so many "Christian" legislators *wither*. They come and go because they violate this principle of meditating on the Word. Unfortunately, *they are like chaff which the wind drives away* (1:4). God doesn't honor them and suddenly they are out. It sn saddens my heart to so often see this. They are *double-minded ... unstable in all their ways* (James 1:8). Conversely:

Joshua 1:8-9 *"This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go."*

These passages promise *prosperity* and *success* to those who *meditate* on the Word *day and night!*

IX. SUMMARY

This study provides practical insights as to why one must not rationalize away, but rather emphasize the study of Scripture every day — and why one need be serious about habitual study over a lifetime! Consistent, prioritized Bible study is what you and I really need if we are to remain strong on the Hill. Will you make fresh commitments in this regard today? *can*

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 - Steve King, H 170
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MEMBER QUOTE

Jeff Denham

U.S. Representative, California



"I ATTENDED THE Capitol Ministries Bible study in Sacramento for years while in the California State Senate and now that I am in Congress, I attend the Members Bible Study.

"I believe it's important for lawmakers to be involved in a serious Bible study. Faith is important, especially when you are away from home, your community, and your family and you are being pulled in many different directions. You are also making decisions that will affect generations to come. Having Scripture you can rely on keeps you grounded and balanced and gives you a biblical foundation upon which to make those decisions."

—U.S. Representative Jeff Denham, CA



I. INTRODUCTION

IN FACT, THERE ARE SO MANY passages that relate to the subject of *God's Design For A Societal Safety Net* that one can build a Societal Safety Net theology from them. What follows my attempt to do that.

If you have sat under my teaching ministry for any length of time you know that I believe God ordained five institutions for today's world, each with specific, God-ordained purposes. I call this study *Are You a Pentetutionalist Or A Tritutionalist?* Those are my crafted words that describe the historic belief of three ordained institutions with my theological conviction that God has ordained five separate institutions in this period of biblical history. The foundational understanding of institutional specificity of purpose has proven to be very helpful in teaching sometimes complex subjects from Scripture: especially when it comes to complex policy issues such as this. From this basis of thinking, the question can be posed: From a cursory study of Scripture in this regard, which institutions have carried the God-given responsibility for building a societal safety net for those in need? In answering that question, these five institutions will come necessarily and vividly into play.

II. SEVEN NT PASSAGES PERTAINING TO THE CONSTRUCT OF A SOCIETAL SAFETY NET

A caveat is in order before plunging into the following various passages that serve to inform us regarding the mind of God on this matter: It is important to approach this discussion through the lens of the NT only. This is because God has clearly separated the Institution of Civil Government from any and all sacerdotal responsibilities per the clear instruction of Jesus in Matthew 22:21; the Apostle Paul in Romans 13:1-8; and the Apostle Peter in IPeter 2:13-14 in

the time in which we live. We are not living in the times of theocratic Israel wherein Civil Government and Sacerdotal responsibilities are both contained in and conducted by the same institution. Accordingly, to examine OT passages in this theological quest would only muddy the waters and be confusing to any a quest for perspicacious conclusions. Accordingly, I will limit this exercise in theological construct to passages outside of a theocratic economy.

A. 2Thessalonians 3:6-12

This passage is fundamental to the beginning of our study; it provides the foundational starting point, revealing whom God has assigned to be the primary caretaker for providing life's basic necessities for living. Notice verse 10 in this regard: *If anyone is not willing to work, then he is not to eat, either* states Paul to the believers at the Church of Thessalonica. Note the whole of the passage and context:

Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us. For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example. For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.



This passage was and remains instrumental and informative to what is commonly referred to as the Protestant Work Ethic. Stemming from the Reformation and the rediscovery of such pertinent and informative passages in the Scriptures, this idea of hard work and providing for one's self have become historic cultural constructs in the American culture and way of life; the ethic of personal responsibility is a major pillar in the explanation of America's quick rise to productivity, prosperity and economic prowess.

Note that this passage under study is not set as a suggestion. Rather Paul is making an imperative command to be personally disciplined to meet your own needs! This passage serves to inform us of the following:

**IN GOD'S MIND THE FIRST
SOURCE OF PROVISION
RELATIVE TO MEET THE VARIOUS
FORMS OF PHYSICAL NEED
IN A GIVEN SOCIETY
IS ONE'S SELF**

Apart from those with genuine needs due to birth defects, war injuries, disease, developmental disabilities, etc., how many live in poverty because they are not *willing to work* or *willing to work* hard enough? In attempting to diminish the unmet needs of a society, this basic truth must not be overlooked by the Public Servant in his policy formation. At the risk of sounding unloving, a father in the Institution of Marriage, a family in the Institution of the Family, nor a government in the Institution of Government should bear or be led to think they bear the responsibility to meet the needs of the individual who lives in an *undisciplined manner*, who does *no work at all*, who is not *willing to work* or be *willing to work* hard enough. Proverbs 10:4 echoes this principle: *Poor is he who works with a negligent hand, But the hand of the diligent makes rich.*

Furthermore, each *individual* in society

should *work hard* enough to have an abundance to give to others who are in genuine need. States Proverbs 22:9 in this regard, *He who is generous will be blessed, For he gives some of his food to the poor.* Paul and Solomon are both preaching that it is better to give than receive (cf. Acts 20:35).

The biblical pattern is for one to *work hard*. Genesis 2:15 states the concept, that in the mind of God *hard work* has always been His intent for those whom He created in His image:

Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it.

This is God's original design for man. God wants him to be responsible for *cultivating* and *keeping* or maintaining the earth. Such are normative activities for mankind even before the Fall, per Genesis 3:17-19. Post Fall, part of the curse by God on man for his disobedience includes a seemingly heightened scale and necessity relative to *hard work*; the curse means in part that man will now *toil* in labor:

*“Cursed is the ground because of you;
In toil you will eat of it
All the days of your life.
Both thorns and thistles it shall grow
for you;
And you will eat the plants of the field;
By the sweat of your face
You will eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust.”*

Given the condition of man combined with the command of God to work, Public Servants must be wise and take these realities into mind when crafting policies that could do for man what God intends for man to do for himself.

To unload a man of his responsibilities

VERSE OF THE WEEK

1 John 3:17

Whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

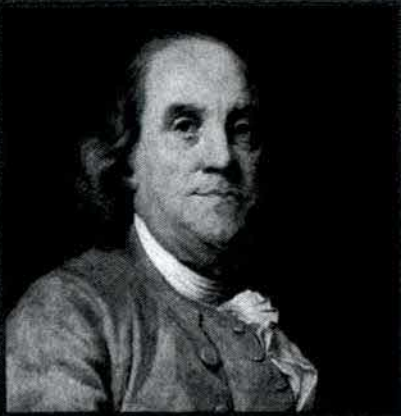


We, as individuals, families, and churches, are part of God's plan to meet the needs of the poor in a fallen world.





Benjamin Franklin



"I am for doing good to the poor, but I differ in opinion of the means. I think the best way of doing good to the poor, is not making them easy in poverty, but leading or driving them out of it. In my youth I traveled much, and I observed in different countries, that the more public provisions were made for the poor, the less they provided for themselves, and of course became poorer. And, on the contrary, the less was done for them, the more they did for themselves, and became richer."

— Benjamin Franklin, signer of the Declaration of Independence; diplomat; printer; scientist; signer of the Constitution; Governor of Pennsylvania.

Benjamin Franklin, *On the Price of Corn and Management of the Poor*, November 1766.



to take care of himself and to work hard enough to be able to give something to someone else who is truly in need is to take away a part of the man's intended esteem. It is to diminish him, not help him!

AGAIN, IT IS GOD'S DESIGN THAT THE INDIVIDUAL BE THE FIRST MEANS OF PROVISION FOR HIMSELF AS WELL AS OTHERS WHO HAVE GENUINE NEEDS

Wise is the policy maker who understands this design of God — and incentivizes, not replaces — personal responsibility and behavior in this regard.

B. I Timothy 5:3-16

This is the most insightful NT passage that reveals the mind of God and His intended pecking-order of institutional responsibility relative to meeting the needs of others, even though the context relates to widows in the Church per se. Nonetheless the passage is very informative as to how God views the matters this study is discussing. Herein revealed (through the lens of providing for widows in the Church) is the order of catch basins if you will, as they relate to who is responsible in God's eyes for meeting the needs of others who are truly needy.

Honor widows who are widows indeed; but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. But she who gives herself to wanton pleasure is dead even while she lives. Prescribe these things as well, so that they may be above reproach. But if anyone does not provide for his own, and especially for those of

his household, he has denied the faith and is worse than an unbeliever. A widow is to be put on the list only if she is not less than sixty years old, having been the wife of one man, having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work. But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge. At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan. If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.

Again, as you see, verses 3 through 16 specifically relate to caring for believing widows, but the principles communicated via the Holy Spirit through the Apostle Paul are transcendent of believing widows: Not only in terms of a broader application to others (in addition to widows), but in terms of non-believers, outside of the Church, who are needy (per 5:8a, which will be examined more specifically, momentarily).

Studying these first two passages in our outline together, reveals that providing provisions for the genuinely needy is first one's own responsibility. We are as individuals, to provide for our own family members: *but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own*

family and to make some return to their parents. Civil government should not be tasked with taking care of the needs of individuals when an individual family member or members can step up. Individuals and other family members are to take care of their own blood lines; to refuse to take care of your family members is akin to asking your neighbors to take on your personal responsibility.

In the flow of this passage, if the children or grandchildren for legitimate reasons are in no position to meet their grandmother's needs, then the duty falls to other members of the Institution of Marriage and/or the Institution of the Family. This is evidenced by the now less particular language later in the passage (wherein children or grandchildren are not mentioned specifically as the first priority for a catch basin: *But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.*

The final catch basin one can glean from this passage is the Institution of the Church which is to step up to the plate and take care of the needy. Notice this in the final verse: *If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.* Paul is stating that the Church is the final catch basin and should not be tapped until other upstream resources are considered and utilized for meeting these kinds of needs.

Exhaustively, since all of the explicit and direct passages in the NT (here in this study) regarding helping the truly needy relate to the responsibility of believers, one could argue that these passages only relate to the Church, and should not be applied to secular society in general. 1 Timothy 5:8a is most pivotal in countering this view. Why? This small passage facilitates the assimilation and incorporation of unbelievers into

one's broader understanding. Notice the concluding phrase in this passage states, *is worse than an unbeliever.* Why is this glimpse so profoundly important?

For a believer to fail to take care of the needy in his own family makes him or her worse than an *unbeliever* who knows the right thing to do!

The familial duties for provision are written by God on the consciences of unbelievers too! Namely, unbelievers understand via their God-wired conscience (cf. Romans 1:19-20; 2:15) that they have a personal responsibility to care for the needs of their own family — and for that matter others outside their family. It's inherent! All that to say this:

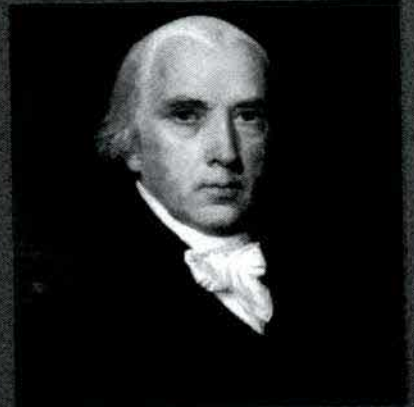
1 TIMOTHY 5 REVEALS SOCIETAL SAFETY NET PRINCIPLES THAT ARE INTRINSICALLY UNDERSTOOD BY ALL. THESE PRINCIPLES ARE WRITTEN ON OUR HEARTS! AS SUCH THEY SHOULD BE TAKEN INTO CONSIDERATION BY ASTUTE POLICY MAKERS.

Herein is God's design for not just the Church's safety net, but for a societal safety net for the whole of a secular country!

Further Scriptural evidence of the applicability of this catch basin concept to the whole of a country is the additional perspective that Paul states in Galatians 6:10. This particular passage seems to indicate that all believers should care for the poor outside of their own believing church community: *So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.* (cf. 2 Thessalonians 3:13; 1 Timothy 6:18). Believers as individuals and as bodies (churches) are tasked with the responsibility of meeting other's needs. This is an important distinction worth mentioning at this point because the same charge is



James Madison



In 1794, when Congress appropriated \$15,000 for relief of French refugees who fled from insurrection in San Domingo to Baltimore and Philadelphia, James Madison stood on the floor of the House to object saying:

"I cannot undertake to lay my finger on that article of the Constitution which granted a right to Congress of expending, on objects of benevolence, the money of their constituents."

— James Madison, signer of the Constitution, author of *The Federalist Papers*; framer of the Bill of Rights; Secretary of State; fourth President of the United States.

James Madison, 4 *Annals of Congress* 179, 1794.





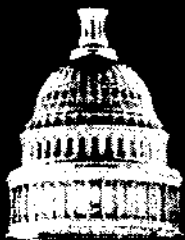
James Madison



"Government is instituted to protect property of every sort; as well that which lies in the various rights of individuals, as that which the term particularly expresses. This being the end of government, that alone is a just government which impartially secures to every man whatever is his own."

— James Madison, signer of the Constitution, author of *The Federalist Papers*; framer of the Bill of Rights; Secretary of State; fourth President of the United States.

James Madison, *Essay on Property*, 1792.



God's Design for a Societal Safety Net

nowhere to be found in terms of the Institution of the State being responsible for the same, an important point at the conclusion of this study.

What follows is more of the mind of God as it relates to how the needs of the poor are to be taken care of in a fallen world.

C. Acts 6:1-6

This narrative passage from the early church is illustrative of the principles and teaching found in 1 Timothy 5. The believing widows (most likely qualified widows per the criteria of 1 Timothy 5) were to be cared for by the Institution of the Church. This is in keeping with the hierarchy of 1 Timothy 5: God's fourth catch-basin for caring for the poor; the first being (1) children and grandchildren; (2) other family members; (3) other resourceful widows; (4) the Church.

Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the word." The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolai, a proselyte from Antioch. And these they brought before the apostles; and after praying, they laid their hands on them.

What is said in this passage about the Church taking care of the poor is

exegetically speaking, a very qualified responsibility (cf. 1 Timothy 5:5, 9, 11, 14). Furthermore, again, what is said explicitly about the Institution of the State taking care of the poor is nowhere to be found in all three of the passages we have examined thus far. Bolstering this point is theologian Wayne Grudem. In his study of pertinent passages relative to our subject he states,

"I AM SURPRISED TO DISCOVER THAT FEW PEOPLE SEEM TO REALIZE THAT THESE VERSES SAY NOTHING ABOUT CIVIL GOVERNMENT OVERCOMING INDIVIDUAL CITIZENS' POVERTY!"

Nowhere in Acts 6, nor elsewhere in the NT, is the State deemed responsible by God to meet the needs of the genuinely bereft.

D. Romans 15:25-26

But now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

In this passage, Paul is taking a gift from several Gentile churches and giving it to the Jewish Church of Jerusalem — specifically to the poor therein; this is indicative and synonymous with his 1 Timothy 5 instruction, in that case, to the Church at Ephesus. Further note in regards to the corporate Church and its role with the needy, Acts 2:44-47:

And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of

heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Wherein Acts is a historical narrative, not necessarily intended as instructive (likened to the epistles) the book records events that actually happened in the Church. Could it be that the over-zealousness (vs. 2:43) of congregants led to some wrong decisions (*and they began selling their property and possession . . .*) that would later lead to the poverty in the Church as evidenced by what Paul is stating he did in Romans 15:25-26, i.e. that Paul was taking a contribution from two Gentile churches *for the poor among the saints in Jerusalem?* The events of Romans 15 occurred after the events of Acts 2.

All that to say, an important aside to our study, Acts 2 should not be understood as a theological basis for economic Socialism. Combined with Romans 15, this passage serves to illustrate precisely the opposite: The fruits of Socialism, the possession of little or no personal property, means it is more difficult to meet your own present and future needs — as well as the present and future needs of others who find themselves in difficult circumstances.

Conclusively, Romans 15:25-26 serves as additional biblical evidence of churches helping the poor in other churches. Combined with Paul's instruction to the church at Galatia (6:10), wherein again he states, *So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith* is prima facie biblical evidence, the specific, overt mention of the fourth tier of a God-intended societal safety net, that the Institution of the Church is commanded by God to take care of the needs of the poor. Important to our conclusion, no overt mention of the Institution of the State is in view here.

E. Galatians 2:10

Romans 15 is not the only passage that indicates the need of other churches to help the poor in Jerusalem. Galatians 2:10 serves the same purpose:

They only asked us to remember the poor—the very thing I also was eager to do.

Paul is being compelled herein also to remember the poor at the Church in Jerusalem, albeit something that he *was eager to do*. This serves as more evidence of a fourth-tier of provision intended by God in His fabrication of a societal safety net for a nation.

F. James 1:27

Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

To *visit widows and orphans in their distress* is euphemistic language, evidencing again the first-tier responsibility of a societal safety net: for individual believers to help those with genuine needs. There is no mention of the Institution of the State taking on this task.

G. 1John 3:17

But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

This is yet another passage strongly admonishing believers to meet the needs of the poor. This passage seems to include, first, second, or third tier responses to such needs.

III. CONCLUSION

There is a design in Holy Writ relative to a biblically informed construct of a societal



John Adams



"The moment the idea is admitted into society that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. If 'Thou shalt not covet' and 'Thou shalt not steal' were not commandments of Heaven, they must be made inviolable precepts in every society before it can be civilized or made free."

— John Adams, second President of the United States; signer of the Declaration of Independence; judge; diplomat; one of two signers of the Bill of Rights.

John Adams, *A Defense of the Constitutions of Government of the United States of America*, 1787.





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God's Design for a Societal Safety Net

safety net for those in genuine need. Short of the ability for one to provide for himself, God's order of catch-basins is for *individuals* to help others. Closely related to that is helping the poor via the Institutions of Marriage and Family. Lastly, the responsibility falls to the Institution of the Church — but only at such a time as the others prerequisites have fallen short of meeting those need; only then does the need become the responsibility of the Institution of the Church.

IMPORTANTLY, THE INSTITUTION OF THE STATE IS EXPLICITLY ABSENT: IT IS OUTSIDE THE PERVIEW OF GOD'S ORDAINED MEANS OF PROVISION FOR THE TRULY NEEDY

Inefficient and ineffective results are always the outcome whenever any of God's ordained institutions attempts to hijack the responsibilities of another. The wise Public Servant always poses the question as to which God-ordained institution is specifically commissioned by Him to achieve a purpose. The wise Public Servant realizes God has not ordained His Institution of Government to be the end-all for every need that surfaces. Far from that, He has ordained five separate institutions, Civil Government being only one of them in order to accomplish His will in a fallen world prior to His Second Coming. Specific in this regard, one cannot expect the State to effectively and efficiently meet the needs of society's bereft any more than one can expect the Institution of the Family to manufacture automobiles (the responsibility of God's Institution of Commerce) or Commerce to raise children (the responsibility of the Institution of the Family).

God has ordained and provided other more efficient and effective means, catch basins if you will, to meet the genuine needs of others in a fallen world so that ideally no one ends up going down stream in society. In summary those catch basins in their order of the priority of first response are:

The HIERARCHICAL ORDER of GOD'S SOCIETAL SAFETY NET

1. **Meeting one's own needs**
2. **The Institution of the Family**
3. **The Institution of Marriage**
4. **The Institution of the Church**

May God use this study to shape your thinking in these areas of importance to our nation. C&T

1. Meeting one's own needs

Gregg Harper, H. 105

George Harding, H. 100

Bill Harvige, H. 101

Kandy Halyon, H. 100

Bill Johnson, H. 100

Jon Jordan, H. 100

Steve King, H. 100

Doug Lamborn, H. 100

Mark Meadows, H. 100

Gary Palmer, H. 100

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Ministry Leader, New York

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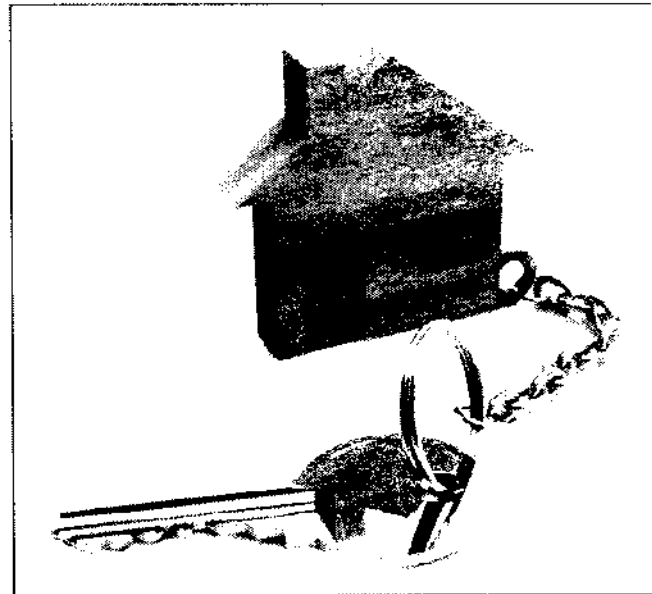
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Trent Franks 8



What Does *the Bible* Teach *in* Regards to Property Rights?



THE BIBLE IS PRO-PRIVATE PROPERTY RIGHTS. There are many passages that support this. Accordingly, all Governments — throughout the world, nationally, and locally — should protect private property rights. God knows that personal ownership of private property is fundamental to every individual's ability to express his best possible self as a reflection of his being created in God's image (I will unpack that idea in this study). In addition, private property rights are fundamental to personal and national fruitfulness (we will see examples of this in what follows also). So read on, my friend, and learn more about how you can justify such beliefs based upon what God has said in His Word.


Ralph Drollinger

- Mike B... VP ...
- Bob Carson, HCD ...
- Bob DeLoe, DOD ...
- Steve P... USDA ...
- Rob P... DOD ...
- Mike P... CIA ...
- Tom P... FHS ...
- Scott Pratt, EPA ...
- Jeff S... AG ...
- Bill C... S ...
- Steve D... S ...
- Just F... S ...
- Janet L... S ...
- David P... S ...
- Mike B... S ...
- Tom S... S ...
- John B... S ...
- Robert A... H ...
- Rob Allen, H ...
- Don E... H ...
- Martha Blackmon, H ...
- Tom B... H ...
- Ed Bu... H ...
- John C... H ...
- Michael C... H ...
- Kevin C... H ...
- Rob C... H ...
- Jeff D... H ...
- John D... H ...
- Blake E... H ...
- Bill F... H ...
- Trent F... H ...
- Luca G... H ...
- Tom G... H ...
- Gloria G... H ...

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



Thomas Jefferson described his vision for what government could do in this arena:

"[I see] equality of rights maintained, and that state of property, equal or unequal, which results to every man from his own industry, or that of his fathers."

— Thomas Jefferson, Second Inaugural Address (March 4, 1805).



It is one thing to say you are "anti-Communist" but can you reason why from Scripture?

John Adams, our second President and one of our greatest Founding Fathers, explicitly referenced the importance of the Eighth and Tenth Commandments to property, and the significance of both to a free society:

"The moment the idea is admitted into society that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. If 'Thou shalt not covet' and 'Thou shalt not steal' were not commandments of Heaven, they must be made inviolable precepts in every society before it can be civilized or made free."

— George A. Peek Jr., ed., *The Political Writings of John Adams* (New York: Liberal Arts Press, 1954), 148. [From John Adams' "Defense of the Constitutions of Government of the United States," published in 1787]

What Does *the Bible Teach in Regards to Property Rights?*

I. INTRODUCTION

The biblically-based political ideology of private property ownership stands in absolute and distinct contradiction to the political ideology of Communism. As Karl Marx said in his *Communist Manifesto*, "the theory of the Communists may be summed up in a single sentence: the abolition of private property." If the ideology of private property rights is the main difference between Capitalism and Communism, how can you reason and form convictions about this from Scripture? What passages come to mind so as to substantiate that God is pro private property? Another way to look at this is the opposite: It is one thing to say you are "anti-communist" but can you reason why from Scripture?

It follows that you should be able to give a basis for being pro private property rights (and therein Capitalism in general) via the use of God's Word. This study is designed to aid you in that quest and help you to form personal and political convictions that are riveted upon God's guidance as explicated in and from His Revelation.

Before building a scriptural case for private property and Capitalism, let us first begin by investigating the precedent that God is the ultimate owner of everything.

II. PASSAGE ON GOD'S ULTIMATE OWNERSHIP OF ALL PROPERTY

Scripture teaches that God is the ultimate owner of the earth and all that is therein — not communist Governments — and that He desires *individuals* to be His stewards of it. Note this first point in Psalm 24:1 and Deuteronomy 10:14 respectively:

The earth is the Lord's, and all it contains, the world, and those who dwell in it.

"Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it."

In granting man stewardship responsibilities of that which He ultimately owns, He has specifically entrusted the managerial responsibilities of it to the top of His creative order: Man, whom He created in His image, unlike any other aspect of His creation. This fundamental idea is conveyed in Genesis 1:26-28:

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Incumbent in man's stewardship role over all of creation, God uses the descriptive word *subdue* (*kabash*) to encompass what He specifically desires for man to do: This Hebrew word, *kabash*, specifically means, "to bring into servitude." In Numbers 32:22-29, and Joshua 18:1 this same word is used in a parallel contextual meaning: Israel is to *subdue* the land of Canaan so that the land would serve Israel. Importantly, the contextual usage of *kabash* as used here in Genesis 1 pertains to God instructing those in His creation who are made in His image to discover, understand, develop, utilize and enjoy all the earth's over-abundant resources. Importantly and implied in God's command to man is this: Man is to carry out His God-appointed stewardship responsibilities with respect and thanksgiving to Him.

Having first established this principle of God's ultimate ownership, the following point need now be made: Even though God is the ultimate owner of everything, Scripture repeatedly communicates — it is said, and we shall see this in the passages that follow — that the property belongs to His stewards: individuals.



Emphasis need be placed on the word *individuals*. This is in opposition to the idea of God conveying property ownership to government, society or a nation as a whole. This conveyance of ownership by God to man in specificity is evidenced in the following passages:

III. PASSAGES ON PERSONAL PROPERTY RIGHTS

There are a myriad of passages that evidence God's expectation of personal ownership of His property — versus implications of governmental or societal ownership of His property. Here are some of those with comment.

A. THE EIGHTH COMMANDMENT

"You shall not steal."

Exodus 20:15 above, presumes that people own something that can be stolen. For instance, I cannot take my neighbor's donkey because it *belongs* to my neighbor. Or as a modern example that gives a view to include intellectual property, you cannot search through my email files and give them to whomever you choose unbeknownst to me; to do so is to steal another's property.

B. THE TENTH COMMANDMENT

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

Exodus 20:17 above, addresses the heart. *Covet* (*chamad*) in this Hebrew passage and *epithumeo* in Greek (cf. Rom. 7:7) means "a strong desire; wantonness." As used in this context, it is the desire to take from another what rightfully *belongs* to him. Note specifically that the passage does not say those things *belong* to the community or the government; three times the passage uses the word *neighbor* (*rea*) meaning "a person,

friend or fellow." Again, the passage reveals that the *ox* or *donkey* is not owned by a government, but by a person, friend or fellow: that is to whom God says it *belongs*.

C. IRRESPONSIBLE OWNERSHIP

"If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death."

Exodus 21:29 above, uses the word *owner* (*baal*) in relation to (in this case, being an irresponsible owner) the bad behaving *ox*. Further and important, this passage reveals that to own something means you are legally connected to it, to the extent that one can be found personally liable for damages caused by something he owns. Such laws today, stemming from the Torah — the first five books of the Bible, Genesis Exodus Leviticus Numbers Deuteronomy — and its assumption of personal property rights, prove to be very motivational to owners: they lead to being a good manager! Such laws breed personal asset management skills and its upside: the creation of excellent value-added products. Such ensuing motivations for creating excellent products and services are not achieved in communist nations where personal property rights and personal property liability do not exist. Once I toured my friend's value-added fresh corn packaging facility. Every night a crew comes in to sterilize the plant to eliminate e.coli and other possible bacterial contaminants — all of which could harm a consumer. I wager to say he would not be so motivated if he did not himself own the corn, nor ultimately be liable for the product's safety. In fact, history testifies to the fact that communist states do not last. The lack of personal responsibility and the ensuing motivation that stems from that is the reason why.

D. MOVING A LANDMARK

"You shall not move your neighbor's boundary mark, which the ancestors have set..."

CAPITOL MINISTRIES UPDATE

DALE WALKER

Ministry Leader, New York



WHEN PASTOR Dale Walker began ministering to the elected Public Servants and Constitutional Officers of the New York Legislature in 2014, he knew of only three Christians.

Eager to begin his discipleship Bible studies, Pastor Walker selected challenging topics such as, *Do Government Leaders need God?* Not many Public Servants attended, so he began visiting offices, starting with a Public Servant whom God had put on his heart. After a friendly 45 minute talk, Pastor Walker asked if the Public Servant knew what it meant to be born again. The Legislator said he wasn't sure, so Pastor Walker explained the Gospel.

"The next thing I knew I was asking him if he wanted to ask Christ to come into his heart and he reached over and closed the door and accepted Christ."

Over the next 18 months as Ministry Leader in the New York Capitol, Pastor Walker has visited numerous offices. He has seen 13 Legislators and 1 Legislative Director come to Christ, and is now in the process of discipling them.

Continued on page 7



Personal property ownership is not a perfect cure-all in a fallen world but nonetheless is a better basis for economic prosperity than all other alternatives.



Churchill once quipped,
"Democracy is the worst form of Government, except all the others!"

One of God's fundamental principles for Government is that it is to grant private ownership rights to individuals.

What Does *the Bible Teach in Regards to Property Rights?*

Deuteronomy 19:14 above, speaks to the sin of moving the *boundaries* of land. What infraction is there if it is not owned by another person? Proverbs 23:10 adds in this understanding:

*Do not move the ancient boundary
 Or go into the fields of the fatherless.*

Each of the two stanzas of this Proverb serves to give insight into the meaning of the other. Private ownership is in view here: It is wrong to attempt to steal another person's property because you figure that person is unable to defend what is rightfully his.

E. THE YEAR OF THE JUBILEE

"You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants, it shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family" Leviticus 25:10.

Now our subject of study becomes increasingly interesting. Even Capitalism and personal property ownership is not a perfect national economic system in a fallen world (I am afraid that as proud Americans we are often guilty of thinking that Capitalism is a perfect system of governance.); Always keep in mind that no economic system is perfect in a fallen world! Churchill once quipped, "Democracy is the worst form of Government, except all the others!" It is only when Christ returns and sets up His rule as the King of Kings that there will be a perfect government on the earth.

The OT Book of Leviticus informs us that every 50 years Israel's people were to hit the restart button on their personal property/capitalistic-based economy. Akin to playing Monopoly today wherein one or two players in time will monopolize all the properties, in a fallen world some people inevitably become economic juggernauts while others less gifted or competitive can and will fall to the wayside. Some are not as strong or able as others and cannot compete or gain wealth

even though they live in a personal-property-based culture. This is one of those realities of living in a fallen world.

Personal property ownership is not a perfect cure-all in a fallen world but nonetheless is a better basis for economic prosperity than all other alternatives. Relative to this week's study, the point to be underscored from Leviticus 25:10 is not how the year of Jubilee should or should not apply in America today, but this: *"each of you shall return to his own property."* As in the other aforementioned passages, God's endorsement of an economy with *his own property* (even with its faults) is in view here.

F. SUMMARY OF PASSAGES ON PERSONAL PROPERTY RIGHTS

The Bible speaks repeatedly regarding the economic creation and well-being of a nation, and how that best occurs in what will always be until Christ returns, an unfair, disproportionately talented, fallen world. The best system, says God's Word, is via a Government based upon and allowing personal private property rights. With the inclusion of the Year of the Jubilee (a occasional adjustment mechanism in a private property economic structure), it is safe to say that God is a Capitalist not a Communist.

THE AFOREMENTIONED FIVE PASSAGES ILLUSTRATE AND AFFIRM THAT ONE OF GOD'S FUNDAMENTAL PRINCIPLES FOR CIVIL GOVERNMENT IS THAT IT IS TO GRANT PRIVATE OWNERSHIP RIGHTS TO INDIVIDUALS.

The economic principle that stems from the Torah is this: necessary for achieving a proper functioning, fruitful and prosperous nation in a material sense is personal property ownership. (The Bible does not deem material things as evil; such thinking is a faulty dualism and the subject of other studies.) To violate God's principle of private ownership,



that is, to enact some form or level of Communism in a state is patently unbiblical and will ultimately lead to the demise of a nation's motivation, economic engine, growth and overall material well being of its people.

IV. THE NATURAL TENDENCY OF GOVERNMENT TO OVERREACH

In a greater-than-just-material-concerns sense, God has ordained four other separate institutions that He intends to function simultaneously and independently of Government in order to best achieve His purposes and herald the riches of His grace (cf. Eph. 2:7) in a fallen world prior to His Second Coming. Government is only one of five co-equal institutions. And within that five institution spectrum of each institution's God-given respective responsibilities, Government does what it does better than the other institutions: in two words, what Government does best is to suppress evil. But keep in mind the other four institutions, Marriage, Family, Commerce and the Church, do what they do better than Government! Government cannot accomplish for a nation what the other four can and do achieve much more expeditiously and efficiently: Marriage *promulgates*; the Family *cultivates*; Commerce *invigorates*; and the Church *translates*. Those theological pillars of institutional understanding are fundamental to a biblical worldview and serve to qualify the role of Government. What is also in view, given this contextualization and the focus of this study is this: The Institution of Government is always on the prowl desiring to play in the sandbox of every other institution. But it makes a mess of things whenever it does! Left to roam, it soon wanders outside its God-designed purpose: it perverts Marriage; it stymies the Family; it encroaches on the Church; and left to its self-centered ways it begins to overstep Commerce — by eroding or attacking private property rights! Government, it seems, finds the physique of Jabba The Hutt to be attractive! Left unchecked, Government will eclipse God's separate Institution

of Commerce, which must possess personal property rights in order to flourish institutionally and materially invigorate a nation.

The preponderance of Government is nothing new. The Prophet Samuel spoke to Israel about the increasing pervasive nature of Civil Administrations when Israel first mentioned the idea to him that they wanted their own King. Notice his sage response to the nation Israel in 1 Samuel 8:10-18:

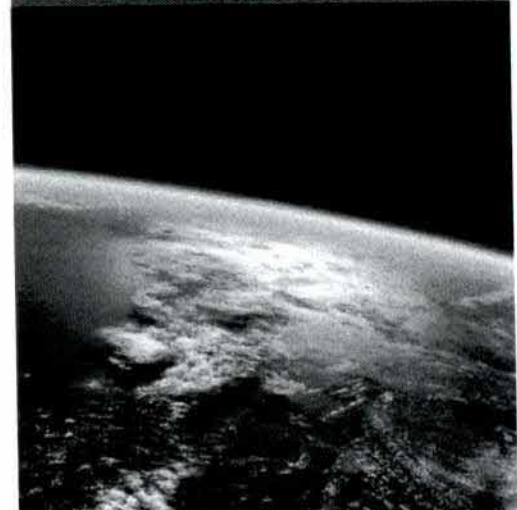
So Samuel spoke all the words of the LORD to the people who had asked of him a king. He said, "This will be the procedure of the king who will reign over you: he will take your sons and place them for himself in his chariots and among his horsemen and they will run before his chariots. He will appoint for himself commanders of thousands and of fifties, and some to do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots. He will also take your daughters for perfumers and cooks and bakers. He will take the best of your fields and your vineyards and your olive groves and give them to his servants. He will take a tenth of your seed and of your vineyards and give to his officers and to his servants. He will also take your male servants and your female servants and your best young men and your donkeys and use them for his work. He will take a tenth of your flocks, and you yourselves will become his servants. Then you will cry out in that day because of your king whom you have chosen for yourselves, but the LORD will not answer you in that day."

When Government goes unchecked it begins to *take* from the people, confiscating more and more for itself. The word *take* appears *six times* in this passage! Be on guard: Runaway Government is normative in a fallen world! Therefore, as exegetically substantiated in the previous point.... It is God's blueprint for a nation's people — not its Government — to possess the bulk of property and wealth of the nation. It follows that Government — according to the Bible — must be kept in check lest it begin to think

VERSE OF THE WEEK

Psalm 24:1

*The earth is the Lord's, and all it contains,
The world, and those who dwell in it.*



*God is the ultimate owner of
the earth and all that is therein.
He desires individuals to be His
good stewards of it.*

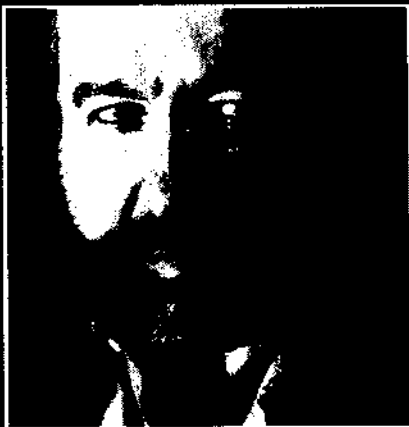
James Madison, the "Father of the Constitution," asserted that "Government is instituted to protect property of every sort . . . This being the end of government, that alone is a just government which impartially secures to every man whatever is his own . . . If the United States mean to obtain or deserve the full praise due to wise and just governments, they will equally respect the rights of property, and the property in rights."

— Jack N. Rakove, ed., *Madison: Writings* (New York: Library of America, 1999), 515-16.
[James Madison, "Property" (March 29, 1792)]

*It is God's blueprint for a
nation's people — not its
Government — to possess the
bulk of property and wealth of
the nation.*



When Government begins to step outside of its biblically specific purposes it becomes vast, ghastly and monstrously inefficient, resulting in the eventual if not immediate eclipse of its citizenry and their liberties, thereby lessening their personal abilities and resourcefulness to reflect the attributes of God to others.



The brilliant work of Peruvian economist Hernando de Soto serves to substantiate the aforementioned biblical principle of private property, and its absence being the root cause of poverty.

What Does *the Bible Teach in Regards to Property Rights?*

it can achieve for its people tasks that are better suited for fulfillment by God's other ordained institutions.

The role of Government is limited to and most efficient when *rewarding those who do good* (i.e. in part those who provide jobs for others due to their giftedness should be rewarded and not penalized so as to encourage them to create more jobs and wealth for the nation) and *punish those who do evil* (provide a strong judicial system internally and a strong military force externally) (cf. Romans 13:1-8; 1 Peter 2:13-14).

When Government begins to step outside of its biblically specific purposes it becomes vast, ghastly and monstrously inefficient, resulting in the eventual if not immediate eclipse of its citizenry and their liberties, thereby lessening their personal abilities and resourcefulness to reflect the attributes of God to others.

V. PERU, PRIVATE PROPERTY AND POVERTY

Peru is a good example of how the violation of private property principles entraps a nation in poverty. The denial of private property rights does not always rest on the shoulders of Communist ideology; sometimes it results in supposed Capitalist countries such as Peru (what I call CINO countries: "Capitalist In Name Only").

The brilliant work of Peruvian economist Hernando de Soto serves to substantiate the aforementioned biblical principle of private property, and its absence being the root cause of poverty. When Governments hoard private property by making their attainment next to impossible, they stymie the creation of wealth in their own nation. Such policies are extremely short sighted. The root cause of poverty is this: with no ability to gain working capital due to a lack of collateral from property ownership, one cannot enter the capital market and germinate a product or service. Desoto's team attempted to build a house in Peru. Here is what they went through:

To obtain legal authorization to build a house on state-owned land took six years and eleven months requiring 207 administrative steps in 52 government offices To obtain a legal title for that piece of land took 728 [additional] steps.

States Grudem regarding DeSoto's similar attempt to obtain a permit to build a small garment workshop on the outskirts of Lima:

They worked at the registration process six hours a day and it took them 289 days! The cost was the equivalent of \$1,231 US dollars, or thirty one times the monthly minimum wage equivalent (approximately three years salary) for the ordinary person living in Peru.

In addition, our Capitol Ministries ministry leader in Peru informs me that all too often, due to a lack of integrity and corruption in the Title industry, that property titles are often found to be illegitimate.

Desoto has documented similar roadblocks in the countries of Egypt, Philippines and Haiti. Property ownership is next to impossible in many third world countries, thereby trapping its citizenry in poverty! It is as if these country's citizens are living in a communist country. *This is not God's design for a nation!* Such backward, biblically negligent manifest governmental ideology serves to illustrate the wisdom of God's ways. As with the American Government land giveaway of 1889, wherein the individual prospered from private property rights, so does the whole of the nation and its administration.

Unfortunately however, as America jettisons its trust in the Torah, it follows that there would be and are increasing threats to, and the erosion of private property ownership.

VI. AMERICAN ENVIRONMENTALISM, PRIVATE PROPERTY AND POVERTY



After taking ten years to develop and after only 25 years of operation, the San Onofre nuclear power plant in San Clemente, California closed due to incessant lawsuits and subsequent delays caused by environmental groups. The executive of *Southern California Edison*, the utility company championing the project, concluded that San Onofre would be their utility's last sortie into the nuclear power arena. As a result, the utility has not attempted to build another power plant on its own private property.

When Environmentalist and their choking, imbalanced regulations descended on the logging industry in the Northwest, claiming the Spotted Owl was an endangered species (an owl that is a facsimile to the California Spotted Owl which is in abundant supply), they choked the industry; 50,000 jobs later, owners can no longer harvest lumber at will.

In Santa Cruz, California, environmental policies make it impossible to trim the trees on one's own private property even when their overgrowth becomes a serious fire threat or causes quite often power outages during rainy, windy weather due to their limbs falling on power lines.

**THESE THREE CAMEOS
SERVE TO ILLUSTRATE
THE ENCROACHMENT OF
GOVERNMENT ON
PRIVATE PROPERTY.**

In California, where our family has resided for three generations, there has been a huge stagnation in development (especially compared to Texas) since the adoption and requirement of *Environmental Impact Reports*. The bottom line is that even though private property rights exists in the United States, the economic benefits God intends from private property ownership have been greatly diminished — similar to those of Peru. Viewed through the lens of the ability to develop one's private property, it is the Government that in essence has become the owner of the land! What a huge

philosophical about-face from the days of the *Great Oklahoma Land Rush* wherein the American Government gifted land to its citizenry! The present overly regulatory policies of our nation's government, biblically speaking, are and represent the recipe for the road to poverty.

Additional erosion of private property rights occurred under President Clinton when during his tenure he issued executive order 13061 whereby 10 additional rivers per year will become federal property even if they flow through private land. Both Presidents Clinton and Obama have enacted orders that confiscate millions of acres of private land that will be effectively removed from private use forever. Fortunately and most recently, President Trump has enacted orders to reverse this trend. In summary of this point...

**IT IS THE PRIVATE
OWNERSHIP OF LAND
THAT BEST SERVES THE
CONTINUING PROSPERITY
OF ANY NATION!**

One only need study or visit regressive Russia or inalterable India, both being lands of plentiful natural resources but yet stuck in the plight of poverty due to the fact that their cultures are not informed by what the Torah teaches concerning private property rights! Israel, on the other hand, a much younger nation, informed by the Torah, has experienced huge economic development in a relatively short period of time. Therein lies the difference between nations of similar resources. No wonder Thomas Jefferson said that the United States would be different, stating "The true foundation of republican government is the equal right of every citizen in his person and property, and in their management."¹

It is hard to imagine that our nation would ever even contemplate changing horses after having ridden an Old Testament stallion for so long — and having experienced the absolutely incomparable thrill of riding it for so many years!

Dale Walker continued from page 3

"I found something awesome in knowing God and I want everyone to know Him," he said.

One surprise for Pastor Walker was the compassion he felt for Public Servants. "One of the unexpected things that happened to me is, I went into this not expecting to love these people and not expecting that God would give me the passion for them that he has. It just blows me away."

When the Legislature is not in session, Pastor Walker makes appointments and travels the state of New York to visit Public Servants in their district offices.

"One thing I have learned is that God makes divine appointments and He can cause me to meet anyone He wants me to meet," Pastor Walker said. "I think that is because God wants people to know Him and I am a Gospel on wheels." ❏

The bottom line is that even though private property rights exists in the United States, the economic benefits God intends from private property ownership have been greatly diminished — similar to those of Peru.





✓ ENDORSEMENT

“WHAT CAPITOL MINISTRIES IS DOING is vitally important. Ultimately, if there is anything Capitol Ministries is about, it is about disseminating the Truth to the most influential people in America, and that my friends, is the way to see that Truth is ultimately disseminated to the whole nation.”

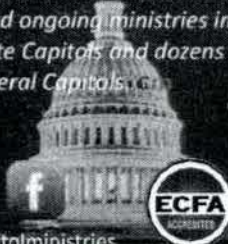


—Congressman Trent Franks
Arizona 8th District



*Making Disciples of Jesus Christ
in the Political Arena
Throughout the World*

CAPITOL MINISTRIES provides Bible studies, evangelism and discipleship to Political Leaders. Founded in 1996, we have started ongoing ministries in over 40 U.S. State Capitols and dozens of foreign federal Capitols.



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What Does *the Bible Teach in Regards to Property Rights?*

VII. BIG GOVERNMENT, PERSONAL LIBERTY AND REFLECTING THE IMAGE OF GOD

As Government grows it eclipses personal liberty which in part includes private property ownership. And as personal liberties diminish, so does an individual's ability to reflect the glory of God to others. What do I mean by this? One example is personal wealth. When an individual prospers he has more to share with others: He has the opportunity to reflect, in this case, the grace of God by giving to the needs of others who are less fortunate, manifesting God's attribute of care and compassion. Often such expressions of love lead to the gospel and another's salvation! This is in juxtaposition to Government taxing the wealth of individuals thereby denuding them of their personal resourcefulness with the belief that it can meet the needs of others more effectively. But in truth, God did not ordain Government to play this role, and it is woefully wasteful, impersonal and inefficient when it attempts to meet the *real* needs of individual citizens — especially their spiritual needs for regeneration, new life and victory over sin in Christ!

When Government sticks to its God-ordained job description: *for the punishment of evildoers and the praise of those who do right* (1Peter 2:14) it achieves what other institutions cannot, and it simultaneously empowers its citizens with individual liberty to reflect the glory of God to other people.

VIII. SUMMARY

The right to personal property, also known as Free Enterprise or Capitalism, is the governmental economic system supported by Scripture. Scripture does not support Communism. Whereas the former leads to a prosperous nation, the latter leads to a poverty stricken nation. Historic America and modern day Israel serve as wonderful illustrations of this biblical axiom. Accordingly, as lawmakers, do not make an ideological shift at this point in our history! Do not jettison our prosperous past that has been so beautifully informed, and made possible by adherence to the Mosaic Law contained in the Torah regarding personal property rights! cm

1. Merrill D. Peterson, Jefferson: *Writings* (New York: Library of America, 1984), 1398. [Thomas Jefferson to Samuel Kercheval (July 12, 1816)]

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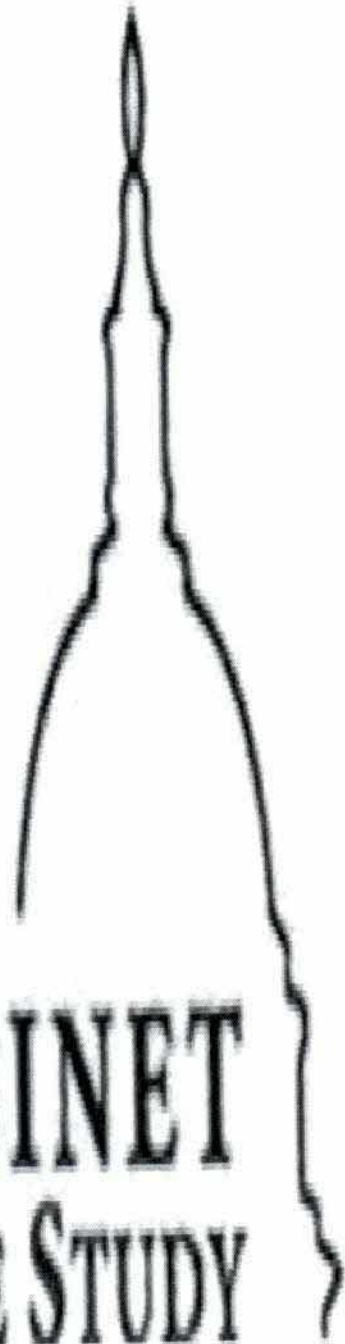
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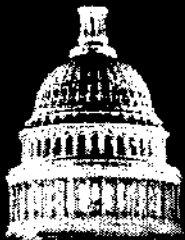
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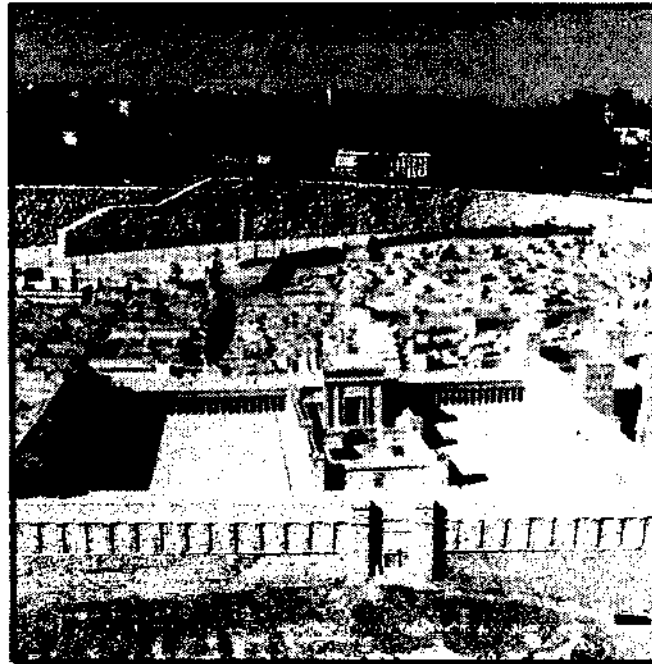
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Liberal Theology's Struggle with Modern Archaeology



Archaeological reconstruction of the Jerusalem of the 1st century AD, made possible thanks to the findings of Biblical Archaeology.

THEOLOGICAL LIBERALS TEND to stereotype conservative Christians as simpletons — ignorant and lacking in intellectual support — people who cling to their beliefs in blind faith. This study, however, suggests quite the opposite is true. Theological liberalism was constructed with and based upon the piecemeal-at-best biblical archaeology of its day. Over the hundred years that have since passed, numerous discoveries have occurred. When liberal theology was birthed, there existed not nearly the amount of archaeological discoveries that we have today. Indeed, we now find that the “historic” foundation of Theological Liberalism is eaten through with termites — and on the verge of collapse.

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings. Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



MINISTRY UPDATE

Members Bible Studies Translated for Foreign Leaders



THE MEMBERS BIBLE STUDIES that are taught to House and Senate Members on the Hill every week are now available in French, Spanish, and Russian so foreign leaders may read them in their own languages.

Capitol Ministries (CM) recently rolled out the new feature on its website under the Bible Study tab where visitors see the options; Estudios Bíblicos en Español, (Bible Studies in Spanish); Études bibliques en français (Bible Studies in French); and Библиейские уроки на русском языке (Bible Studies in Russian)!

CM has been working with partners in foreign federal Capitols to accomplish this long-time objective so that CM Ministry leaders abroad would have this important tool to reach their country's leaders.

"It is impossible to make disciples of Jesus Christ without in-depth Bible teaching," said Ralph Drollinger, President and Founder of CM.

The tool will greatly aid the ministry in its goal of planting 200 ministries in 200 foreign federal Capitols. To date, CM has established 24 ministries in Eastern Europe, Central and South America, and French- and English-speaking African countries.

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Liberal Theology's Struggle with Modern Archaeology

Continued from page 1

Learn the testimony of modern biblical archaeology: The evidence for the veracity and trustworthiness of the Bible is compelling and overwhelming! It is time for theological liberals to reboot their thinking; my friend, here is the evidence, in capsulated form, that defeats their suppositions.

[Handwritten signature]

I. INTRODUCTION

During the 19th Century, at the height of Deism (the belief in a supreme being who does not intervene in the universe) and Darwinianism, a theory was floated regarding the origins of the first five books of the OT. Attributed to Moses, known to the Hebrews as the Torah, and referred to by the Greeks as the Pentateuch, these are the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This new theory attempted to discount their Mosaic authorship and instead postulate that they were written much later; supposedly they were derived from other sources.

This theory flies in the face of the Torah itself, and its self-attestation, wherein the books themselves state that they were written by Moses. Other OT books state the same thing: their authors attest that the Torah was written by Moses. Similarly, Jesus Christ Himself attests in the NT that Moses was the Torah's author.¹ Therefore:

EMBRACING A THEOLOGICALLY LIBERAL POSITION REGARDING THE ORIGIN OF THE OLD TESTAMENT IS TANTAMOUNT TO CALLING JESUS A LIAR

Furthermore, if the first five books of the Bible are inherently untrustworthy, at what point can one begin to trust in the Scriptures whatsoever? The predominant liberal theory regarding the origin of the Torah is known as the Wellhausen theory, or better, the J.E.D.P. theory. This hypothesis supposes that "the Pentateuch was a compilation of selections from several different written documents composed at different places and times over a period of five centuries, long after Moses."² Unfortunately, and for want of a better theory, most non-conservative seminaries in America persist even today in teaching this viewpoint — as if nothing has changed in OT scholarship, especially the archaeological portion of it, since 1880 when the J.E.D.P. theory of Torah origination was first popularized!

What is doubly sad is that ever since its inception, theologically liberal scholarship in Europe “has time and again administered fatal blows to nearly all [Wellhausian] foundations.”³ Triply sad, the liberal professors have no bench strength, no substitute players for their admittedly weak superstar who has been so hammered out there on the court. Even though he has been so drastically outplayed during the second half, to their embarrassment, they’ve left him in the game! What follows for you in this week’s study is how J.E.D.P. came into existence. But before we go there, keep in mind why a study on the integrity of the first five books of the Bible is so important: Most, if not all of conservative Christian theology is founded in and by the Torah! If you notice that when I teach on theology — the major doctrines of the Bible, and the attributes of God — those lessons begin with and are rooted in the first five books of God’s Word, and especially Genesis! To allow for their subtle or overt dismemberment is to damage the foundation, construct and confidence we have in our understanding of the Christian worldview. It all begins here! Furthermore, to be conversant with the faultiness of J.E.D.P. presuppositions will enable and equip you to argue effectively with those who reject the Christian worldview based up on their adherence to this undermining theory. So, read on my friend!

A. STAGE ONE OF LIBERAL OT THEOLOGY

The J.E.D.P. theory’s foothold can be attributed to Jean Astruc, a French physician who in the mid-18th century conducted a literary analysis of the Book of Genesis and discovered that sometimes God is referred to in Hebrew as *Elohim* and at other times as *Yahweh*.⁴ From that discovery he formed the supposition that Moses relied on and used two different sources in writing Genesis (versus the simple explanation of providing two names for God). His notion received little attention, but what is most significant is that he set the stage for a criterion of “source division.”

B. STAGE TWO OF LIBERAL OT THEOLOGY

The second stage of development is evidenced in the work of Johann Gottfried Eichhorn in his 1783 publication, *Einleitung in das alte Testament* (Eng: *Introduction to the Old Testament*). His work dissects the Book of Genesis and the first two chapters of Exodus, attributing them to two sources: The Jahwist (*Yahweh*) and the Elohist (*Elohim*) sources (J and E that make up the first two letters in J.E.D.P. theory).

At first, Eichhorn believed that Moses was the editor who combined these materials. In later editions of his thinking and theorizing, he would yield to the consensus of the movement he helped create, and state that the Pentateuch was not written by Moses at all, but rather, it was written at a much later date.



VERSE OF THE WEEK

1 Peter 3:15

... sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence . . .



Defend and share God's authoritative Word!





Continued from page 2

One who has praised the bible study translations is Pastor Raymond Koffi of Cameroun, Africa, who is a CM Ministry Leader and the co-host of The Christian Broadcasting Network's (CBN's) "Le Club 700" television show, the French equivalent of "The 700 Club."

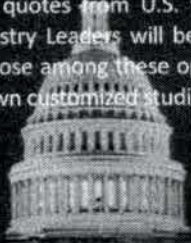
Pastor Koffi, who is in the process of establishing a formal Bible Study for Public Servants in the Federal Capital of Cameroun, said the French translations will be a great benefit to his ministry.

"What Capitol Ministries offers is much more serious and deep, so I will have something of substance to approach the members of Parliament with," he said. "I will be able to teach in the French language and this will create an interest among the members of Parliament. We will be able to talk about the life of Christ and the Christian walk of faith."

As CM continues to expand in other foreign nations, additional translations will be offered in the languages of those countries.

The Capitol Ministries team is also working to develop an additional website feature that will enable Ministry Leaders to construct their own Bible studies from the hundreds of existing studies that Drollinger has written over the past 20 years.

In addition to the studies, the password-protected feature will offer quotes from and profiles of U.S. Public Servants and Ministry Leaders, as well as a collection of historical quotes from U.S. founding fathers. Ministry Leaders will be able to pick and choose among these options to build their own customized studies. 111



C. STAGE THREE OF LIBERAL OT THEOLOGY

The third stage of development of the J.E.D.P. theory can be attributed primarily to Willem Martin Lebrecht De Wette in his *Dissertation Critico-Exegetica* published in 1805. His main attribution to the basis of the growing conjectural hypothesis was that none of the Torah came from a time earlier than King David's reign. And more specifically, he introduced the idea that the essence, or source, of the Deuteronomy literature was extracted from a book of law which was found in the Jerusalem temple having originated around the time of the biblical account of King Josiah's reform, e.g. 621 B.C. Herein is the birth of source "D" as it came to be called.⁵ The "D" stands for the Deuteronomic source.

A paragraph (or two) need be added here about the motivation for the broad acceptance of a later date of authorship of the Torah. Why did these skeptics do all this work of debunking the Torah in the first place? Such is primarily motivated from the *prophetic* passages within the Torah: Specifically, Leviticus 26:27-45 and Deuteronomy 28:58-63. These passages *prophesy* the Babylonian captivity of Israel and their later restoration from Exile — events which are undisputed in history. Generally speaking, fulfilled prophesy sets the Bible apart from all other books in both ancient and modern time, both religious and secular, and lends vast credibility to

divine inspiration. No less is that fact true — the effect of fulfilled prophesy — in and of the books of the Torah!

Accordingly, the way in which liberal theologians have chosen to deal with and *explain away* fulfilled prophesy is to invent a later date for the origin of the book that foretells the event. It is quite convenient to postulate that biblical books containing prophesies of future events — events history records as having occurred — were written after the event they predict. Of course this critical repositioning is akin to double jeopardy: Either it destroys the credibility of the book's author or the credibility of the critic himself, casting one or the other into the darkest light of honesty and reliability. The phrase that encapsulates this common practice amongst liberal theologians is called:

VATICINIA EX EVENTU: PROPHESIES INVENTED AFTER THEY HAVE ALREADY BEEN FULFILLED

This saying, Vaticinia Ex Eventu, is commonly and regularly espoused to explain away fulfilled prophesy in Scripture. And again, it is a convenient way of *explaining away* the fulfilled prophesies of the Torah, specifically in Leviticus and Deuteronomy. Those who are strong in Christ, those who are *always being ready to make a defense to everyone who asks you to give an*

account for the hope that is in you (1 Peter 3:15) will be conversant with such scheming.

D. STAGE FOUR OF LIBERAL OT THEOLOGY

Although many other individuals would contribute to this theory, for the sake of brevity, the next major contribution would come in 1853 from Hermann Hupfeld's *Die Quellen der Genesis* (Eng: *The Sources of Genesis*) and its refinement by the Dutch Scholar Abraham Kuenen. He believed that the Priestly, or Holiness Code found in the Pentateuch (Leviticus, chapters 17 to 26) stemmed from a source existing after Israel's exile. This Code has to do with Israel's rituals, forms of sacrifice, genealogical lists and their origin as a people. "P" then, (as in "Priestly") stands for this supposed source, the supposed derivation of the existence of the Torah's contents pertaining to the above.

J.E.D.P., then, supposedly represents a combined confluence of documents that inform the Pentateuch. Granted, this is quite complicated to understand, but this much is undeniable: It is all conjecture! *The documents and authors for each of the supposed sources, J, E, D, and P are either unrelated, or the sources for these speculative theories do not exist!* The amount of faith required to buy into this concocted explanation of Scripture's origin only serves to illustrate the bias of its authors!

In this way it is similar in spirit to the theory of evolution: Nothing times nobody equals everything! All is conjecture. It is not a thinking man's position! In parallel thought:

DARWIN ADMITTED AT THE END OF HIS LIFE THAT ANY THEORY, NO MATTER HOW FAR-FETCHED, WAS BETTER THAN THE ALTERNATIVE: BOWING IN SUBMISSION AND OBEDIENCE TO A HOLY CREATOR

Such is the rationale of the fallen mind: To expunge any and all accountability to the only true God who has revealed Himself in Scripture.

II. MOSES: THE ACTUAL AUTHOR OF THE TORAH

Moses, on the other hand, had every qualification to write the Pentateuch. He had the education, background, and experience necessary. Keep in mind that by God's sovereign arrangement he was brought up and tutored in Egyptian society whose culture then far surpassed that of the remaining ancient world. Additionally, he had the motivation to compile the Torah, being the patriarchal leader of Israel. And lastly, he (similar to, but much more than the Apostle Paul in prison) had the time: having spent forty years in the wilderness he could have written something

John Adams



"The Christian religion is, above all the religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity and humanity."

— John Adams, second President of the United States; signer of the Declaration of Independence; judge, diplomat; one of two signers of the Bill of Rights.

John Adams, Works, Vol. III, p. 421, diary entry for July 26, 1796.





John Quincy Adams



"The hope of a Christian is inseparable from his faith. Whoever believes in the Divine inspiration of the Holy Scriptures must hope that the religion of Jesus shall prevail throughout the earth."

— John Quincy Adams, sixth President of the United States, Diplomat, Secretary of State, U.S. Senator, U.S. Representative; "Old Man Eloquent," Hell-Hound of Abolition.

John Quincy Adams, *An Oration Delivered Before the Inhabitants of the Town of Newburyport at Their Request on the Sixty-First Anniversary of the Declaration of Independence*, July 4, 1837 (Newburyport, Charles Whipple, 1837), pp. 5-6.



Liberal Theology's Struggle *with* Modern Archaeology

even longer. As will be seen by what follows, writing was prevalent in his day and his early Egyptian upbringing in Pharaoh's court most certainly accommodated the honing of his literary skills. For sure he was a buff, rugged man, but that doesn't mean he was a dumb jock.

III. THE REFUTATION OF THE WELLHAUSEN THEORY

Before examining some illustrations of the testimony of subsequent archaeological discoveries, it is important to make mention that the Wellhausen theory was *discounted* early on by such men as Ernst Wilhelm Hengstenberg, a leader in conservative biblical scholarship in Germany during this time. His work, *The Genuineness of the Pentateuch* (1847) represented a profound conservative position in refutation of Wellhausian thought. In America, Princeton Seminary scholar Joseph Addison Alexander and William Henry Green also eruditely upheld Mosaic authorship. These men, long before the discovery of the archaeology that will follow, dealt strong blows to Wellhausen and his works.⁶ In turn, liberal theologians have never successfully rebutted their critics, the scholastic discounters of Wellhausian theory. The subsequently published archaeological excavations/findings have only served to reinforce Alexander's and Green's positions.

IV. ARCHAEOLOGY AND THE ANTIQUITY OF THE TORAH

The Wellhausen Hypothesis formulated its judgment on the historicity of the OT based upon, in some part, the then-available archaeological evidence that scantily existed in the nineteenth century. That data was meager at best. As mentioned, even more unfortunate is the bias that existed amongst the theory's proponents; they did not give the benefit of the doubt to the documents they critiqued, a hard and fast rule and discipline in the science of hermeneutics. They found it easy to discount the statements of Scripture because nowhere did there exist archaeological confirmation for the same. They failed to believe the archaeological axiom that:

THE ABSENCE OF EVIDENCE IS NOT NECESSARILY EVIDENCE OF ABSENCE

For example, at the time of Wellhausen, archaeological evidence for the biblically-explicit people groups of the Hittites (Genesis 15:20) and the Horites (Genesis 36:20), the historicity of King Sargon II (Isaiah 20:1), or the existence of King Belshazzar (Daniel 5:1) were unconfirmed by archaeological discovery. Wellhausians' condemned these people as mere fiction on the part of the late authors of the Torah. And in their arrogance the liberals railed on the incredulity of these biblical accounts, refuting the biblical record with their supposed

erudite intellectual superiority. But be sure of this, one's sins of arrogance will find them out. States Gleason:

It has come about that in case after case after case where alleged historical inaccuracy was pointed to as proof of late and spurious authorship of the biblical documents, the Hebrew record has been vindicated by the results of recent excavation, and the condemnatory judgments of the Documentarian Theorists have been proved [to be] without foundation.⁷

States England's William F. Albright, the man esteemed as the world's leading archaeologist of his generation, who formerly held to the Wellhausen theory:

Archaeological and inscrip-tional data have established the historicity of innumera-ble passages and statements of the Old Testament . . . Wellhausen still ranks in our eyes as the greatest Bibli-cal scholar of the nineteenth century. But his standpoint is antiquated and his picture of the early evolution of Israel is sadly distorted.⁸

John Elder states:

It is not too much to say that it was the rise of the science of archaeology that broke the

deadlock between historians and the orthodox Christian. Little by little, one city after another, one civilization after another, one culture after another, whose memories were enshrined only in the Bible, were restored to their proper places in ancient history by the studies of archaeologists.⁹

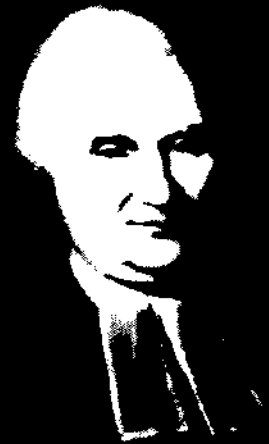
States J.A. Thompson before the year 2000:

Finally, it is perfectly true to say that biblical archaeology has done a great deal to correct the impression that was abroad at the close of the last century and in the early part of this century, that Biblical history was of doubtful trustworthiness in many places. If one impression stands out more clearly than another today, it is that on all hands the over-all historicity of the Old Testament tradition is admitted.¹⁰

With those overall statements in mind regarding the verification of archaeology relative to an early date for the Torah, it will prove beneficial to examine some scientific discoveries that substantiate Mosaic authorship and further discount the J.E.D.P. Documentary Hypothesis Theory:

V. A SAMPLING OF ARCHAEOLOGICAL DISCOVERIES

John Witherspoon



"[H]e is the best friend to American liberty who is the most sincere and active in promoting true and undefiled religion, and who sets himself with the greatest firmness to bear down profanity and immorality of every kind. Whoever is an avowed enemy of God, I scruple not to call him an enemy to his country."

— John Witherspoon, signer of the Declaration of Independence; ratifier of the U.S. Constitution; President of Princeton.

John Witherspoon, *The Works of the Reverend John Witherspoon* (Philadelphia: William W. Woodward, 1802), Vol. III, p. 42





John Jay



"The evidence of the truth of Christianity requires only to be carefully examined to produce conviction in candid minds... they who undertake that task will derive advantages."

— John Jay, President of Congress, diplomat, author of *The Federalist Papers*; original Chief Justice of the U.S. Supreme Court; Governor of New York.

William Jay, *The Life of John Jay* (New York: J. & J. Harper, 1833), Vol. II, p. 266, to the Rev. Uzal Ogden on February 14, 1796.



Liberal Theology's Struggle *with* Modern Archaeology

What follows are some Wellhausian premises of the 19th Century that are refuted by specific archaeological discoveries in the 20th Century.

A. THE RAS SHAMRA TABLETS

These tablets were discovered by Schaeffer in 1929 and are composed in a 30-letter Semitic alphabet that closely parallels the Hebrew dialect and symbol usage more so than any other language of ancient origins. The tablets date to around 1400 B.C. and reveal a depraved polytheistic Canaanite culture existing (very importantly) at the time of the Israelite conquest of the Promised Land.

In addition, the dialog existing on the tablets reveals poetic clichés that are characteristic of the poetic forms found in the Pentateuch and in the Psalms. The tablets, for example, refer to Baal's home as being located "on the mountain of his inheritance." This closely parallels Exodus 15:7 which states, "The mountain of Thine inheritance." There are numerous other examples that space will not allow me to explore, suffice to say other poetic forms similar to Hebrew poetry are in evidence: Tricolonic forms of prose and elevated writing skills.

This discovery, along with those dating to 1500 B.C. from the turquoise mines of Serabit el-Khadim (discovered by Petrie in 1904) and the Gezar Calendar (found by Macalister in the 1900s)

display beyond any shadow of doubt an ability to write in the Mosaic period.

WHY IS THIS SO SIGNIFICANT?

The J.E.D.P. liberals had earlier postulated that the art of writing was virtually unknown in Israel prior to the Davidic Kingdom, therefore there could not have been any written records during Moses' time.

B. THE NUZI TABLETS

These discoveries were found by Chiera and Speiser in the area of Nuzi (near Kirkuk) on the Tigris River in 1925. They date from the 15th century B.C. Revealed from the study of these thousands of tablets are the customs of the time. They display Abraham's culture prior to his sojourn to Egypt such as the acceptable practice of selling one's birthright. An illustration of this within the tablets is the story of a brother being recompensed for selling his primogeniture to his younger brother in exchange for three sheep. This parallels Genesis 25:33 wherein Esau sold his birthright to Jacob. Another instance is the binding character of a deathbed will, which is characterized biblically between Isaac and Jacob in the book of Genesis.

Another discovery in a similar support role of negating Wellhausianism is provided by **The Mari Tablets.** They were

discovered by an Archaeologist named Parrot near the city of Tel Hariri on the Euphrates River in 1933. They contain direct evidence that during the 18th century B.C. a people group existed referred to as the Hibiru, which as it turns out, is an ancient Akkadian reference to Abraham's people found in the Book of Genesis. The philological understanding of the word relates to a Canaanite meaning of "wanderers" or "people from the other side."

WHY IS THIS SO SIGNIFICANT?

Those who would have one believe that the OT is nothing more than a man-made collection of myths claimed that the Genesis account of Abraham and his descendants was and is unhistorical and fictional. One prominent proponent of the theory went so far as to deny the existence of Abraham.

Furthermore, **The Ebla Tablets** nail the liberals' coffin shut as it pertains to Abraham. This 1964 archaeological discovery of a whole ancient library (subsequently unearthed in 1974) testify to the veracity of the secular Kings *as recorded in Genesis 14* who existed during the time of Abraham.

C. THE BABYLONIAN CODE OF HAMMURABI

This 1901 discovery by Scheil serves to indicate the numerous similarities between the societal laws indicated

in the biblical books of Exodus, Leviticus and Numbers and Babylonian culture. This account of the law code of ancient Babylon displays forms of crime punishment for breaches in contracts. There is an "if . . . then" structure to the writings. For sure some laws and forms of punishment differ due to societal ideologies, but that is not the issue. Rather, the archaeological discovery serves to illustrate the existence of a penal code at the time of Moses.

WHY IS THIS SO SIGNIFICANT?

The liberals had earlier theorized that the Pentateuch was fallacious on the basis of their belief that the legislation of the Priestly Code in these biblical books represented a later, post-exilic stage of development in the Hebrew culture. They boasted that laws of this level of sophistication could not have been developed until the 5th century B.C. States Millar Burrows of Yale:

SCHOLARS HAVE SOMETIMES SUPPOSED THAT THE SOCIAL AND MORAL LEVEL OF THE LAWS ATTRIBUTED TO MOSES WAS TOO HIGH FOR SUCH AN EARLY AGE. [THESE DISCOVERIES] HAVE EFFECTIVELY REFUTED THIS ASSUMPTION.¹¹

Such verifications from the world of archaeology serve to



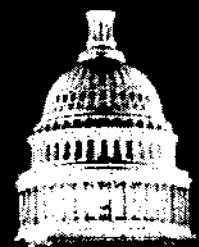
Patrick Henry



"The Bible . . . is a book worth more than all the other books that were ever printed."

— Patrick Henry, Revolutionary General; legislator; "The Voice of Liberty"; ratifier of the U.S. Constitution; Governor of Virginia.

A. G. Arnold, *The Life of Patrick Henry of Virginia* (Auburn and Buffalo, Miller, Orton and Mulligan, 1854), p. 250.





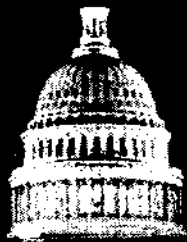
Noah Webster



"The Christian religion is the most important and one of the first things in which all children under a free government ought to be instructed. No truth is more evident than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people."

— Noah Webster, revolutionary soldier; judge, legislator; educator; "Schoolmaster to America"

Noah Webster, *The Holy Bible . . . With Amendments of the Language* (New Haven: Durrie & Peck, 1833), p. v.



Liberal Theology's Struggle *with* Modern Archaeology

substantiate Moses' rightful place — staring down on the Speaker's podium — in our U.S. House of Representatives wherein our laws are birthed.

D. THE TELL EL-AMARNA TABLETS

Carrying the name of the city in which they were discovered in 1887, they date to 1370 B.C. and are comprised of correspondence by and between Palestinian and Syrian princelings. In part they reveal fierce Egyptian troops. Those invading are the Hibiru. The cities which have already fallen are listed as Gezer, Ashkelon, and Lachish. Accordingly, this secular archaeological find parallels Numbers 21:1-3, a record of the Hebrew conquest of Canaan. Interestingly, this account is from the vantage point of those being conquered.

WHY IS THIS SO SIGNIFICANT?

Wellhausen proponents propagated their belief that the account of the conquest of Palestine and the Transjordan as recorded in the biblical books of Numbers and Joshua was grossly unhistorical. But subsequent archaeological excavations indicate that it was historical. It is interesting to note who turned out to be "grossly unhistorical."

VI. SUMMARY

Numerous other archaeological finds could be recounted to make the point of this week's Bible study, but suffice to say that archaeology has played a major role in supporting the veracity of the Old Testament as it was written prior to the advent of theological liberalism.

IT WOULD BE FOOLISH TO PROPAGATE THE J.E.D.P. THEORY TODAY IN LIGHT OF ALL THE DISCOVERIES THAT REFUTE IT

In fact, if theologians proffered the same theories today, they would be laughed at. States Albright (my favorite archaeologists):

New discoveries continue to confirm the historical accuracy or the literary antiquity of detail after detail in it It is, accordingly, sheer hyper-criticism to deny the substantially Mosaic character of the Pentateuchal tradition."¹²

Here are some applicable thoughts to take away from this week's faith-building study:

A. BE DISCERNING OF FALSE TEACHERS

Much can be learned from the arrogant scholarship of Wellhausianism. What follows are keys to identifying liberal theologians. The NT has many warnings about false religious leaders

who lead people astray, leaving them shipwrecked regarding the faith. They will shipwreck nations too if you let them: *Liberal theology is too often the seedbed, the basis of liberal political theory* (a subject I have addressed in much greater detail in other studies).

Remember, one of the most significant biblical indicators of spiritual maturity is spiritual discernment: The ability to distinguish truth from error. This requires an intellectual acumen that is only gained through in-depth Bible study. Conversely, as I minister to people in the Capitol and travel around the country and the world, I often hear of spiritual maturity being defined otherwise: As if it only means loving others! But what do you do when liberal theologians attempt to win political/ideological debates based upon their unscriptural premises? Do you respond with nothing but “love”? No. ***Love does not rejoice in unrighteousness, but rejoices with the truth*** (1 Corinthians 13:6). Consider the words of Philippians 1:9 ***And this I pray, that your love may abound still more and more in real knowledge and all discernment.*** What follows are identifying characteristics of liberal theologians. Learn to discern their characteristics:

KEYS TO IDENTIFYING LIBERAL THEOLOGIAN¹³

1. **They are predisposed to devaluing textual evidence from Scripture**

2. **They assume lower literary standards of the scriptural authors than their own**
3. **They assume the religion of the Bible is of purely human origin**
4. **They artificially concoct “discrepancies” to substantiate supposed biblical errors**
5. **They assume a superior knowledge of ancient history over and above the original authors who lived thousands of years closer to the events, which they recorded**

B. HOLD TO A HIGH VIEW OF SCRIPTURE

In the Capital Community, do not be caught up in old myths (which never seem to die) regarding the supposed lack of integrity of God’s authoritative Word, the Holy Scriptures. His Word is just as true when it speaks in the historical narrative as it is when it commands our obedience or provides us with principles for wise living. The Scriptures claim to be the Word of God not once or twice, but thousands of times. And indeed they are. Foolish is the man or woman who suppresses that truth — to the opposite, they know it to be the case when they are honest with themselves (cf. Romans 1).

James McHenry



“Bibles are strong protections. Where they abound, men cannot pursue wicked courses and at the same time enjoy quiet conscience.”

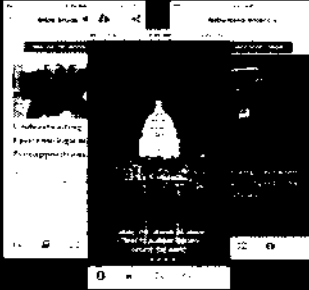
— James McHenry, Revolutionary Officer, Signer of the Constitution; Ratifier of the US Constitution; Secretary of War under Presidents George Washington and John Adams.

Bernard C. Steiner, *One Hundred and Ten Years of Bible Society Work in Maryland, 1810-1920* (Maryland Bible Society, 1921), p. 14.





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Liberal Theology's Struggle *with* Modern Archaeology

C. REALIZE WHO IT IS THAT POSSESSES BLIND FAITH

It is not the conservative Christian with a high view of the inspiration of Scripture who is the simpleton, who clings to his or her beliefs with blind faith, ignorant and lacking intellectual, scientific, and historical support. Rather, it is the one who espouses a liberal "understanding" of God's Word. Modern day archaeology has served to undermine the postulations of liberal theologians. Romans 1:22 is an apt, indelicate summary: *Professing to be wise they became fools.* Do not be counted among them. ¹CM

ENDNOTES

¹ Cf. Exodus 17:14; Joshua 1:8; John 5:46-47 resp. In the NT passage herein, Jesus states, "For if you believed in Moses, ye would believe in Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" In John 7:19 Jesus states further, "Did not Moses give you the law, and yet none of you doeth the law?" These passages evidence Jesus' testimony that Moses wrote the books of the OT law. How can one claim Christ and reject scriptural inspiration?

² Gleason, Archer *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1994) p 89.

³ *Ibid.*, p 97.

⁴ Astruc's writing, published in 1753 was titled, *Conjectures Concerning the Original Memoranda Which It Appears Moses Used to Compose the Book of Genesis.*

⁵ At the start, it must be said that De Witte was not a part of the Documentary Hypothesis School. Rather, he was a Fragmentary Theorist. Fragmentary Theorists believed the Pentateuch was composed from separate fragments, some of which were as old as Moses, and were fitted into a historical context.

⁶ "When something goes "wonky" it is said to be awry, or wrong.

⁷ *Ibid.*, p 174.

⁸ As quoted by Gleason Archer in *A Survey of Old Testament Introduction*, p 174.

⁹ *Ibid.*, p 174.

¹⁰ *Ibid.*, p 174.

¹¹ Burrows, *What Mean These Stones?* (New Haven, Conn. ASOR, 1941) p 56.

¹² Albright, William F. *The Archaeology of Palestine* (Rev. ed. Harmondsworth, Middlesex: Pelican, 1960) p 224.

¹³ Excerpted in part from Gleason, p. 112.

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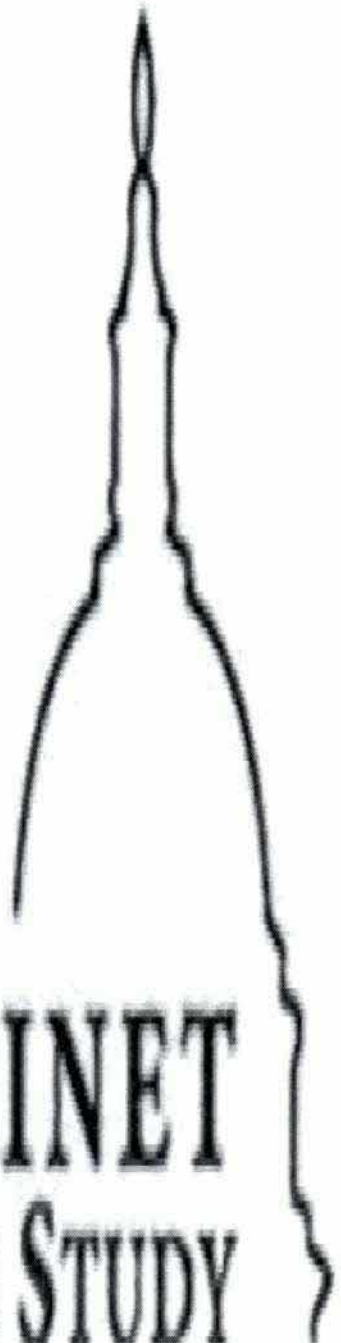
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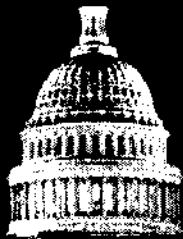
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The Missing Mandate in Modern Missions



THE FOREMOST NEED of Public Servants is to know Christ. This is why Capitol Ministries is focused on changing hearts by sharing the gospel. Good legislation is important, but men and women can hardly be expected to make policies in accordance with sound, biblically based principles if they are at odds with the author of Scripture. Only the gospel has the efficacy to change a heart. We believe that foremost in the Capital Community is the objective of evangelizing and discipling political leaders. We need more disciples!

Consider whether there a biblical basis or calling to minister to political leaders. If so, how important is this in the mind of God? I think you may be in for a surprise. Read on, my friend!

Ralph Drollinger

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- Barry DeLo, HR, CA
- Simon Pardo, USD, CA
- Rick Perry, VP, CA
- Mike Pompei, CA, CA
- Scott Pruitt, EPA, CA
- Jeff Sessions, AG, AL

- Bill Cassidy, LA
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- Blake Eavens, ND
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- Ben Ray Lujan, NM
- Greg Gianforte, MT

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



■ CAPITOL MINISTRIES UPDATE

CM Visits 30 States— Supporting Ministry Leaders and Finding More Like Them!



Perry Gauthier, Capitol Ministries Director for North America, has completed the first leg of a 130-day journey

to 30 states to strengthen, train, and motivate the men who are taking the Gospel of Jesus Christ to political leaders in state legislatures.

“Perry has been an exemplary Ministry Leader/Bible teacher to the Nebraska State Legislature for nine years and is well equipped for this important mission,” said Ralph Drollinger, President and Founder of Capitol Ministries. “CM’s State Ministry Leaders will benefit greatly by his support, prayers, and mentoring.”

Perry Gauthier and Faith, his wife and ministry partner, are traveling the nation to equip, train, motivate, encourage, and pray for CM’s leaders who have been charged with making disciples of Jesus Christ among the political leaders in America’s state capitals.

Gauthier will also be working with churches to identify godly men who are interested in beginning ministries to legislatures in states that do not yet have weekly discipleship Bible studies.

The gospel is spread to political

Continued on page 3

I. INTRODUCTION

There is a biblical mandate that addresses whether modern mission include Public Servants! This study is intended to show you that truth as it runs throughout the whole of the Bible — and help you to build a conviction regarding it.

As a Public Servant, this study should fascinate you! In that political leaders are essential to the Great Commission, it follows that you must be heavily involved in its fulfillment! The best way to reach other public servants with the Gospel of Jesus Christ is through evangelistic efforts! So, let’s explore and closely examine this biblical mandate to reach political leaders with the gospel.

II. EXPLORING THE MANDATE

The following three portions of the New Testament provide the best initial understanding of this missiological emphasis that runs throughout the Word of God.

A. 1TIMOTHY 2:1-4

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

The Apostle Paul urges Timothy to pray evangelistically, not only for all men in general, but specifically for *kings and all who are in authority*. Very importantly, verse 1 begins, *I urge*. These English

words come from the original Greek language: *parakalo* which is a compound word comprised of the preposition *para* and the verb *kaleo*. *Para* means “to come alongside” while *kaleo* means “to call.” Together, *parakalo* is an emphatic verb that means “to call alongside.” It is in the first-person singular: *I urge* [you Timothy].

Paul heightens this command with *first of all*, or *proton*, to indicate its priority (*proton* is used to signify first in priority rather than sequence). In other words, Paul wanted Timothy to join him in praying evangelistically for kings and those in authority. (You’ll notice that the last portion of this passage, verse 4, indicates the aforementioned command to pray is all to be taken in the context of evangelism.)

What we see here is not an afterthought in Paul’s mind. Concern for political leaders was an emphasis that ran throughout his ministry and was born in his Damascus Road conversion. Notice this in the Acts 9:15 passage that follows:

B. ACTS 9:15

But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel.”

From the inception of Paul’s calling, the Lord revealed to Ananias (Jesus’ surrogate messenger to Paul, who was at that time known as Saul, in the preceding portion of this Acts 9 passage) that Paul would be His *chosen instrument ... to bear* [His] *name before the Gentiles and kings and the sons of Israel*.



IT IS IMPORTANT TO
NOTE THAT KINGS WERE
ONE OF THE SPECIFIC
PEOPLE-GROUPS THAT
GOD CALLED PAUL TO
EVANGELIZE

There were many cities in the Roman Empire that had not heard the gospel. So, the curious question should be asked, how did Paul decide where he would next travel? Certainly, there were many factors he considered, but one of those was the presence of political leaders: You will see below that his calling informed his travels, i.e. what cities he would go to in order to establish churches. It is very important to get this connection: The vast majority of cities Paul chose to visit stemmed from his Acts 9:15 calling. Note that those cities were capital cities in the Roman Empire. Note the following in this regard:

- PAPHOS WAS THE CAPITAL CITY OF CYPRESS
- PERGA WAS THE CAPITAL CITY OF PAMPHILIA
- PISIDIA ANTIOCH WAS THE CAPITAL CITY OF SO. GALATIA
- ICONIUM WAS THE CAPITAL CITY OF LYCONIA
- THESSALONICA WAS THE CAPITAL CITY OF MACEDONIA
- ATHENS WAS THE CAPITAL CITY OF MODERN GREECE
- CORINTH WAS THE CAPITAL CITY OF ACHAIA

• EPHESUS WAS THE CAPITAL CITY OF PROCONSULAR ASIA

Paul ministered to Jews and Gentiles, but it is important to not overlook that in this passage Paul was also called to be a missionary to evangelize kings. That's why he went to these capital cities — as we shall see next.

C. THE BOOK OF ACTS

In that regard:

OF THE THIRTEEN
INDIVIDUAL
CONVERSIONS
RECORDED BY AUTHOR
LUKE IN THE BOOK
OF ACTS, SEVEN ARE
POLITICALLY
RELATED PEOPLE

This emphasis of reaching governing leaders is vividly illustrated in the 28-chapter narrative. It is insightful to note that Luke is writing Acts for Theophilus (cf. Acts 1:1). In that he calls him *most excellent*, a title used to address governors (cf. Acts 23:26; 24:3; 26:25). It is quite possible that Luke is writing this account, as well as the Gospel of Luke (cf. Luke 1:3) for the purpose of persuading a government leader to come to faith in Christ. This would explain why over one-half of the individual conversion accounts recorded in the book of Acts involve politically related people. Luke's purpose could be either to relate to Theophilus that other governmental leaders have come to Christ, or to illustrate the fulfillment of Paul's call in Acts 9:15, if not both. Note the common vocation amongst the following conversions:

Continued from page 2

leaders by Ministry Leaders, who are mature godly Bible teachers skilled in evangelism and discipleship.

After training, these men are partnered with legislators who sponsor the ministries, provide a meeting place inside capitol buildings, and invite their fellow lawmakers to attend weekly Bible studies.

Ministry Leaders also provide biblical counsel and one-on-one ministry to Public Servants.

Among the states visited so far is Tennessee where the Gauthiers met with newly named Ministry Leader Scott Buss and some political leaders who attend his weekly Bible study. In one meeting, Tennessee Secretary of State Tre Hargett said to Buss, "I'm so glad you're the one doing this! You're going to do a great job!"

In Oklahoma, the couple visited with Dr. Doug Melton. Senior pastor of a mega church and Ministry Leader to the Oklahoma State Legislature for four years, Dr. Melton is long-established. Last year he began a second CM Bible Study for the House of Representatives which is also attended by a Constitutional Officer.

In Alabama, the Gauthiers met with Dr. Randy Norris who attended the CM Ministry Leader training in Denver, CO earlier this year. Dr. Norris told the Gauthiers that after he left the training, he was committed to find a man who could do the job.

After meeting with the Gauthiers in Montgomery, Dr. Norris said the Lord had changed his heart.

"I've turned my thinking from 'How

Continued on page 4



Continued from page 3

can I find a man FOR you?' to 'How can I BE that man?'" he said.

Gauthier's ministry trip is all a part of Capitol Ministries' long-held objective of establishing discipleship Bible studies in all 50 U.S. states.

With a mission to take the Gospel of Jesus Christ to the Political Leaders of the World, CM is working to plant discipleship Bible study ministries in every stratum of government from city hall and state legislatures to Washington, D.C. and foreign federal capitols.

Capitol Ministries has planted ministries in 40 U.S. states and 24 foreign nations on four continents.



The Missing Mandate in Modern Missions

- THE ETHIOPIAN EUNUCH WAS THE TREASURER OF CANDICE, THE QUEEN OF ETHIOPIA (8:27)
- CORNELIUS THE CENTURION WAS A MILITARY LEADER OF 100 MEN (10:17)
- BLASTUS WAS THE KING'S CHAMBERLAIN (12:20)
- SERGIUS PAULUS WAS A ROMAN PROVINCIAL GOVERNOR (13:7)
- THE PHILIPPIAN JAILER WAS THE PHILIPPIAN JAILER (16:27)
- DIONYSIUS WAS THE AREOPAGATE JUDGE (17:34)
- PUBLIUS WAS THE GOVERNOR OF MALTA (28:7)

Paul's Acts 9:15 calling gives insight as to why he desired to visit Rome, and subsequently even travel as far as Spain. In Acts 23:11 the Lord revealed to Paul that he must testify of Him in Rome:

"Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also."

The Apostle longed to fellowship with the church in Rome (cf. Romans 1:10-12), but he had at least one other reason for making the voyage: evangelism. This is evident from Acts 27:24 where the Lord adds that Paul "must stand before Caesar." Therefore, out of obedience to his calling, Paul was compelled to take the gospel to Caesar. History evidences that Caesar did not get saved, but

Philippians 4:22 indicates that Paul had been used by God in a powerful way in the emperor's palace:

All the saints greet you, especially those of Caesar's household.

Paul was a man governed by the vivid memory of his conversion as recorded in Acts 9 — and the specificity of his calling to reach the leaders of the world with the gospel.

**AS A POLITICAL LEADER,
YOU ARE SPECIFICALLY
QUALIFIED TO FOLLOW IN
PAUL'S CALLING**

It is reasonable to assume Paul's mission to Spain somehow aligned with his calling, and it did. Spain was a mineral-rich colony on the westernmost extent of the Empire. It had a population of Jews and Gentiles who hadn't heard the gospel.

Did Spain have a contingency of political leaders? Yes. The orator Quintilian, the writer Martial, and the statesman Seneca resided there. The Roman emperors Trajan and Hadrian were born there as well. According to Clement of Rome (writing in A.D. 95), Paul reached Spain and "gave his testimony before the rulers."

The Apostle labored to reach political leaders with the gospel. His deep concern for their salvation perhaps explains why he gave such an emphatic mandate to Timothy in the previously cited passage (1 Timothy 2:1-4). They serve as bookends to the emphasis in and of the ministry life of Paul. To recap, Paul instructed Timothy to pray for the salvation of Rome's political leaders. The same principle applies for

all believers today: Christians should desire to see their political leaders come to know Christ. In fact:

**FROM GENESIS TO
REVELATION, GOD'S
PEOPLE PURSUE AN
EVANGELISTIC MINISTRY
TO POLITICAL LEADERS IN
FOREIGN NATIONS**

This consuming evangelistic zeal encompassed Paul's life after his Damascus Road conversion. The same emphasis exists throughout in Scripture.

III. EXPANDING THE MANDATE

In addition to the Apostle Paul, the Apostle Peter, too exemplified this emphasis of ministry in the New Testament. Moving forward from the Church Age, after the close of the Church Age, tribulation saints will have a ministry to unbelieving kings.

Looking the other way in the Bible, in the Old Testament nation of Israel, God's chosen people under the Old Covenant, was meant to be a beacon, a representative of Yahweh's glory, shining forth unto all the Gentile nations of the world. And in this regard, even more specifically, the nation Israel was meant by God to testify of God to the political leaders in those Gentile nations! We will see this in some select passages that follow.

The point is this: the ministry of reaching political leaders runs prominently throughout all of Scripture. Summarily states one of God's choice servants in this regard, *I will also speak of your testimonies before Kings and shall not be ashamed* (Psalm 119:46).

IV. EXEMPLIFYING THE MANDATE

The proposition that today there exists a missing mandate in modern missions (that of reaching political leaders as a first priority) can be demonstrated from the following epochs of biblical revelation. These passages indicate an historic thread of emphasis near to the heart of God that is woefully underemphasized in today's Christian Missiology.

A. THE MINISTRY OF OLD TESTAMENT ISRAEL

God promised Abraham he would one day receive land, have numerous descendants, and be blessed by God (cf. Genesis 12:1-3). Four centuries passed as Abraham's descendants grew from one family into 12 tribes and finally into the nation Israel. The Lord called them out of the world to be His "own possession," "a kingdom of priests and a holy nation" (Exodus 19:5-6). Extrinsically, Israel was called to proclaim the excellencies of God to all the surrounding nations.

God intended for His people to become a light to the Gentile nations in a general sense; and more specifically, He expected His people to be a light to the leaders of those nations. Isaiah 60:3 states in this regard:

"Nations will come to your light, And kings to the brightness of your rising."

Isaiah 49:6-7 along with 62:1-2 suggest the same type of ministry for Israel. The Lord expected Gentile leaders to take notice of His chosen people, a nation set apart for His purposes. Yet, the only way this would happen is if Israel pursued some form of evangelistic ministry to them. However, in an



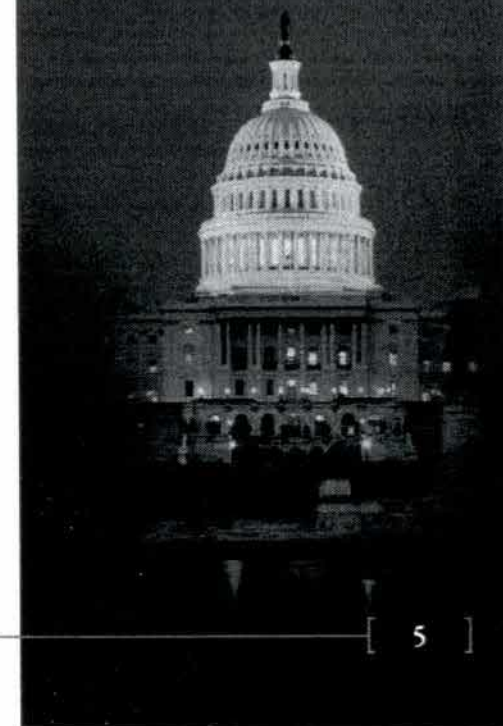
VERSE OF THE WEEK

Acts 9:15

But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel."



Capitol Ministries is a missional response to the mandate of the Great Commission and the strategic element of emphasis on reaching political leaders throughout the world with the Gospel of Jesus Christ.





William Samuel Johnson



"Imprint deep upon your minds the principles of piety towards God, and a reverence and fear of His holy name. The fear of God is the beginning of wisdom and its [practice] is everlasting [happiness]..."

— William Samuel Johnson, signer of the Constitution, member of the Continental Congress; judge, framer of the Bill of Rights; President of Columbia College; U.S. Senator.

In an address to graduates: F. Edwards Beardley, *Life and Times of William Samuel Johnson* (Boston, Houghton, Mifflin and Company, 1886), pp. 141-145

The Missing Mandate in Modern Missions

overall historical sense:

ISRAEL FAILED IN HER
MINISTRY TO THE
FOREIGN NATIONS
AND THEIR LEADERS.
HOWEVER, THE OLD
TESTAMENT DOES
PROVIDE SEVERAL
EXAMPLES WHERE GOD'S
PEOPLE ACTUALLY OBEYED

One illustration of Israel's obedience to Yahweh's calling to reach political leaders is the Queen of Sheba, when she visits Israel during the reign of Solomon (cf. 1Kings 10:1-9). The queen had traveled a distance of 1,400 miles to see the splendid city of Jerusalem — she would not leave disappointed. 1Kings 10:5 says that as a result of the visit, *there was no more breath in her*, (ESV, an OT euphemistic phrase similar to the one today, "she was simply blown away!"). The queen was overwhelmed and proceeded, as a result, to praise the Lord (cf. 1Kings 10:9). Luke 11:31 implies that during this time, she was converted. The point is plain to see: Solomon's testimony (up to this time) proved compelling as he evangelized this foreign leader.

A second illustration of Israel's obedience to her calling to reach political leaders from Gentile nations is when Solomon finished the temple. He gave thanks to God. During his thanksgiving prayer, he reminded Israel that the Lord blessed them for a purpose, *"so that all the peoples of the earth may know that the LORD is God; there is no one else"* (1Kings 8:60). The temple itself even included a court for the Gentiles to worship Yahweh in keeping with the purpose of proclaiming God to the nations. As the nations saw Israel's light,

the hope was that, like the Queen of Sheba, they would come from afar, led by their kings, to worship the God of Israel. States Isaiah 60:11 in this regard:

"Your gates will be open continually; They will not be closed day or night. So that men may bring to you the wealth of the nations, With their kings led in procession."

The thanksgiving prayer over the temple illustrates too that God wanted Israel to be magnetically attractive to Gentile nations and their leaders.

This idea is further illustrated, yet again in yet another way, by the prophetic ministry of Jonah. Though a reluctant Jewish minister, Jonah eventually went (in a "whale" of a round-about way) to the Gentile city of Nineveh and called upon its citizens to repent of their wickedness. Many listened, and soon Jonah had the opportunity to call the king to repentance. He, too, listened and then ordered the entire city to follow suit in a very profound passage of Scripture (cf. Jonah 3:3-9).

Summarily, as illustrated by the three aforementioned passages, Israel possessed a great calling to reach the nations of the world with Yahweh's glory — and an important aspect of that was to reach the leaders of those Gentile nations.

B. THE MINISTRY OF JESUS AND THE DISCIPLES

In addition to the previously seen mission illustrated by Paul and the three examples within Old Testament Israel, when Jesus commissioned His twelve disciples, He told them they would be *"brought before governors and kings*

for [His] sake as a testimony to them..." (Matthew 10:18). Accordingly, He sent His disciples out with a charge to evangelize political leaders.

C. THE MINISTRY OF THE APOSTLES

As a crescendo to the various politically-related conversions in the book of Acts as mentioned earlier, remember that Paul sought to minister to Caesar and his household by visiting Rome. And in magnum opus fashion, He desired to visit Spain to preach the gospel to leaders residing there (cf. Rom. 15:23-24). Therefore Paul's subsequent charge to Timothy (1 Timothy 2:1-4) (as previously noted in the study) and Titus (Titus 3:1) underscore the importance of carrying forth this mandate today in the Church Age.

Paul however was not the only Apostle embedded with a passion to minister to kings; Peter had the same aspirations, albeit evidenced not quite as directly.

In 1 Peter 2:12, Peter exhorted his audience to live exemplary lives amongst the Gentiles for one purpose: that they may *glorify God in the day of visitation*. This Petrine language is his way of saying that he desired that Gentiles who they came into contact with, be saved: to see Gentiles come to know Christ. He knew that poor conduct in the church would lead to a poor testimony in the community and that such would stand in the way, i.e. such poor conduct would ruin their testimony.

Interestingly, verses 13 and 14 of 1 Peter 2, expand upon this idea with respect and specificity to political leaders. Simply and summarily stated, evangelism to Gentile kings and governors will only

be effective to the degree that believers humbly submit themselves to them and the laws they enact (so long as they are not patently unbiblical of course). So, when we read 1 Peter 2:13-14:

Submit yourself therefore, for the Lord's sake to every human institution, whether to a king as one in authority, or to governors as sent by Him....

It is set in the context — the reason for such submission to lawmakers — is for the main purpose of being a good witness to them. This insight is usually not gleaned from this text, but nonetheless it is important to the thesis of this Bible study

D. THE MINISTRY OF TRIBULATION SAINTS

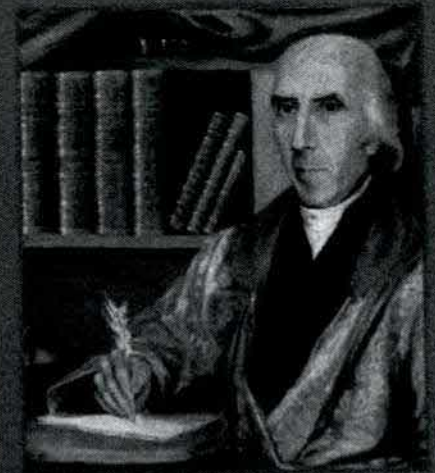
During the Olivet Discourse in Mark 13, Jesus taught on events that would unfold during the tribulation. Wars will erupt, natural disasters will occur, and persecution will be common for Christ's followers. Mark 13:9 concludes this description by adding:

"But be on your guard, for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them."

I hope we are raptured before this my friend, and if we are, and I believe that followers of Christ will be rapture before then, that it is those who come to Christ during the Tribulation who are being spoken about here, and that they will be the witnesses to governing leaders who are being referred to.

IT IS INTERESTING THAT AMONGST THE LIMITED

Jedidiah Morse



"To the kindly influence of Christianity we owe that degree of civil freedom and political and social happiness which mankind now enjoys. All efforts made to destroy the foundations of our Holy Religion ultimately tend to the subversion also of our political freedom and happiness. In proportion as the genuine effects of Christianity are diminished in any nation... in the same proportion will the people of that nation recede from the blessings of genuine freedom... Whenever the pillars of Christianity shall be overthrown, our present republican forms of government — and all the blessings which flow from them — must fall with them."

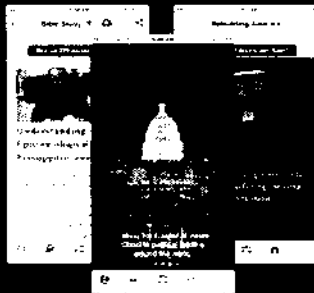
— Jedidiah Morse, historian of the American Revolution; educator; "Father of American Geography"; appointed by Secretary of State to Document Condition of Indian Affairs.

Jedidiah Morse, A Sermon Exhibiting the Present Dangers and Consequent Duties of the Citizens of the United States of America, delivered at Charlestown, April 25, 1799, The Day of the National Fast (MA: Printed by Samuel E. Little, 1799), p. 9.





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The Missing Mandate in Modern Missions

DETAILS JESUS PROVIDED REGARDING THE TRIBULATION, HE MADE SPECIFIC MENTION OF EVANGELIZING POLITICAL LEADERS

That is a worthy point to make. Mark 13:9 states that believers *“will stand before governors and kings for My sake, as a testimony to them.”* Thus, the thread of ministry to those in the political arena continues even during this future epoch of great upheaval.

E. THE MINISTRY OF MILLENNIAL SAINTS

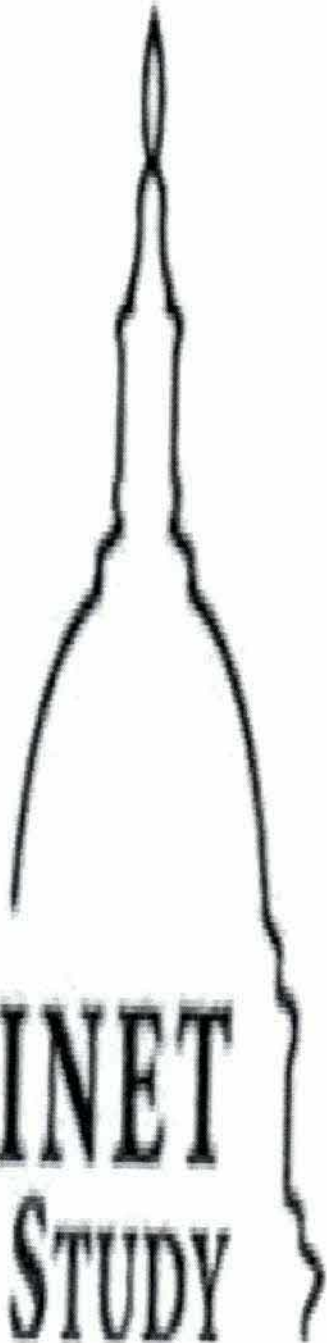
Subsequent to Christ's Second Coming, God's people will no longer minister to kings for they will become kings themselves (cf. 2Timothy 2:12; Revelation 5:10, 20:4, 6). Those who have been redeemed will be given the privilege to rule on earth. When Christ returns and His Kingdom has come, He will grant believers the governing positions similar to those who hold them today. Believers will then rule with perfection under the authority of *“the King of Kings.”* The perfect political leadership by Christ and His called-out ones is a characteristic lacking in all the prior political leaders in today's fallen world (cf. Gen. 3). Praise God for the future day!

The type of ministry will change — from one of pursuing to one of being — but God's keen interest in governmental leaders will nonetheless remain intact even during the Millennial Kingdom.

V. ENGAGING THE MANDATE

The Great Commission includes a specific, and I believe strategic element of emphasis in reaching political leaders throughout the world with the Gospel of Jesus Christ. This insight becomes quite evident and important from the passages examined in this study. Capitol Ministries is a missional response to this mandate. We welcome your partnership in this God-specified calling! Are you pursuing what is foremost important — *protos* — relative to the fulfillment of the Great Commission?

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Cornelis de Vos, *The Anointing of Solomon*.

FOR SOME YEARS NOW, my weekly Bible studies have gone out to thousands throughout our country. As you know, I am committed to sending these out each and every week of the year. That means I will send them electronically to your email address even when you are in your district office back home (should of course you desire this). It is a good stimulus for continued growth and maturity in Christ — and is an additional ministry to our regular Bible studies on the Hill.

In this week's written study, *Who Are Your Confidants In The Capitol?* I would like to exhaust the Book of Proverbs regarding everything Proverbs mentions about choosing *counselors* in your life. What follows is all that Solomon taught Rehoboam, his son, about this subject in preparation for him to become the next governing leader of Israel. Solomon has much to say about a political leader selecting confidants.

Read on, my friend.

Ralph Drollinger
Ralph Drollinger

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CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served*



■ MINISTRY UPDATE

Taking the Gospel to Nigerian Leaders



Obi Onwuzurumba

Director

English Africa Affinity Sphere

OBI ONWUZURUMBA OF NIGERIA, our Affinity Sphere Director for English-speaking Africa, had a passion for reaching government leaders with the Gospel long before he met Capitol Ministries.

Obi, a former chemistry tutor turned clergyman, and his wife, Martha, a former pharmacist, have ministered together for many years to take the Word of God to their nation's leaders. The couple served as Special Assistants to Nigeria's immediate past president from 2007 to 2015, and Obi also served as the President's chaplain in the state house where many Christian Public Servants worshiped.

Currently, Obi and Martha are individually ministering to former and current Legislators and politicians and holding Bible studies when possible. The couple also ministers to civil servant fellowship groups, which are numerous. Often, Obi adapts and uses Ralph's Bible studies, which he describes as "rich and comprehensive."

Continued on page 3

Who Are Your Counselors *in the Capital?*

I. INTRODUCTION

SUCCESSFULLY LIVING LIFE and forming good public policy depends on many factors: Along with the pillars of wisdom (wisdom being the skill at living life for God's glory); a deep seated attitude of properly fearing the Lord; the pursuit of His knowledge; and the understanding of His precepts; there is the additional towering need for a Public Servant to continually receive good *counsel*. Every government leader, support staff member and lobbyist should surround him or herself with wise *counselors*; everyone needs excellent confidants. A confidant is someone whom you implicitly trust. A confidant is someone you listen to, a person who cares and protects you at all times. Accordingly, whom you choose as such is a very important matter. Please allow me to attempt to expand your understanding of confidants — as other than just several good friends.

Notice first however that Proverbs reveals that some individuals being self-absorbed, don't even possess good friends as *counselors*:

13:10 *Through insolence comes nothing but strife, but wisdom is with those who receive counsel.*

Insolence (in Hebrew: *zadon*) is a word we do not often use today.

It means "arrogance; to exaggerate one's own worth or importance." It is used here to negatively contrast one who receives *counsel*, i.e. those who possess trusted confidants. An *insolent* person is characterized by self-centeredness, someone who looks at life through his or her own limited knowledge and perspective. Pride fools this person into thinking outside *counsel* is unnecessary. But notice the fruit of such, states this Proverb, is *strife*. It is not a sign of weakness to ask others about a matter. Quite to the contrary the Bible says that to seek counsel is a sign of personal strength and character. King Solomon, the wisest man to ever lived (cf. 1 Kings 3:12), believed in seeking *counsel*. He provides acute insight into those who reject *counsel* in the following Proverbs:

18:1 *He who separates himself seeks his own desire; he quarrels against all sound wisdom.*

12:15 *The way of a fool is right in his own eyes, but a wise man is he who listens to counsel.*

Again, these passages make it clear that selfishness is often the mindset of those who refuse to seek the *counsel* of others. Make note of this simple contrast throughout Proverbs:

SELF-CENTEREDNESS IS SET IN OPPOSITION TO



SEEKING COUNSEL

Always remember that two or three heads are better than one. Furthermore, the larger the decision, the greater should be the *counsel*. Solomon states:

11:14b and 24:6b *in abundance of counselors there is victory.*

15:22 *Without consultation, plans are frustrated, but with many counselors they succeed.*

In summary of the introduction:

19:20-21 *Listen to counsel and accept discipline, that you may be wise the rest of your days. Many plans are in a man's heart, but [by] the counsel of the LORD will stand.*

That last stanza implies a key to the matter of *counsel*: Ultimately you must gain *the counsel of the LORD* in order for your decision to *stand* the test of time. It follows that if you must make a decision on a matter that is not clear cut from Scriptural precepts, how then can you be confident you have obtained the *counsel of the LORD*? May I proffer this in response: by having the right confidants! Beloved, it's all too easy to be naïve as to the sources of *counsel* God avails to you. Do not lack insight or wisdom in determining how and from whom you will gain *counsel* for in-

deed there are many foolish *counselors*. How do you choose good confidants? Who should compose your inner circle? Proverbs speaks to this.

II. SIX VERY GOOD CONFIDANTS

There are at least six ways to receive good *counsel*, sources that should be a regular part of the wise person's life. They are:

A. THE WORD OF GOD

The wisdom of seeking God's ways via His Word, the Bible, is personified in Proverbs, chapter 1. Notice the association of the Word of God (herein personified in Proverbs — a literary device utilized by Solomon) to this week's study on *counsel*:

1:25 *"And you neglected all my counsel and did not want my reproof;"*

1:30 *"They would not accept my counsel, they spurned all my reproof."*

1:31 *"So they shall eat of the fruit of their own way and be satiated with their own devices."*

These passages serve to teach that those who mock and disdain God's *counsel* become increasingly

VERSE OF THE WEEK

Psalm 1:1-2

How blessed is the man who does not walk in the counsel of the wicked . . . But his delight is in the law of the Lord, And in His law he meditates day and night.

Choose your confidants wisely.



Continued from page

"We have charged the staff of Capitol Ministries having been directed to more effectively reach out to the people and top civil servants . . . in transforming Gospel of our Lord Jesus Christ through Bible studies," Obi said. "We believe that they will be better leaders if they respond positively and our country will be better for it."

"Thank you for the opportunity to share our dreams and aspirations in our service for our Lord Jesus Christ."



Patrick Henry



"Righteousness alone can exalt [America] as a nation . . . Whoever thou art, remember this; and in thy sphere practice virtue thyself, and encourage it in others."

— Patrick Henry, Revolutionary General; legislator, 'The Voice of Liberty'; ratifier of the U.S. Constitution; Governor of Virginia.

Patrick Henry, *Patrick Henry: Life, Correspondence and Speeches*, William Wirt Henry, editor (New York: Charles Scribner's Sons, 1891), Vol. II, p. 632, addendum to his resolutions against the Stamp Act, May 29, 1765



Who Are Your Counselors *in the Capital?*

satiated with their own devices. More specifically, these passages relate to unbelievers and indicate that they will grow increasingly hostile toward Christ and will continue to reject His *reproof* the longer they wait. If you are a mocker of God's *counsel*, His Word, please realize that you might not ever be closer to receiving Christ as your Lord and Savior than you are today. These Proverbs indicate that a person who *neglects* and *will not accept* God's *counsel* will become increasingly self-centered and more distant from God over time.

To the contrary, gladly, God's Word is the believer's preeminent *counselor*, and His Word become all the more so as spiritual maturity continues. States 6:23 in this regard:

6:23 For the commandment is a lamp and the teaching is light; and reproofs for discipline are the way of life.

God's Word is intended to *light* your path and show the way! This truth should prove motivational to become a life-long student of His Word; we do not want to be naïve of His precepts when making decisions.

What follows is an amazingly powerful Proverb explaining the supremacy of God's *counsel* via His Word in comparison to any other

form of input. One commentator on Proverbs has appropriately stated of the following passage:

The decrees and *counsels* of God are firm and adamant; immoveable; notwithstanding all human machinations, [His decrees] are no more to be stayed than the course of the sun.

In essence then, all *counsel* that departs from God and His Word at any point, or omits the whole counsel of God (cf. Acts 20:27) on a matter, is foolish to receive. (Beware of the *eisegetes* [those who interpret the Bible by reading into it their own ideas] who parachute in with scriptural passages ripped from context that can be used to state just the opposite of what God means.) Note this Proverb carefully:

21:30 There is no wisdom and no understanding and no counsel against the LORD.

Singularly preeminent is His *counsel* above all else! No person's opinion, future poll, scientific discovery or social experiment will ever trump what God's Word now instructs is right! All of the *counsel* you receive from any of the following sources must first square with Scripture to be of value. This is important to distinguish before moving on in this study — lest the preeminence of scriptural authority



be undermined.

**BY SIDING WITH GOD
TODAY ON AN ISSUE
ONE WILL NEVER
FIND HIMSELF IN THE
EMBARRASSING SPOT
OF LATER NEEDING TO
CHANGE POSITIONS**

Positions determined and based in and on the principles of His Holy Writ are everlasting and unwavering! The Word should be your confidant. Having affirmed that priority in seeking *counsel*, Scripture does not suggest that the Word is your singular source of *counsel*; there are others.

B. FRIENDS

1:5 *A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel.*

A *wise counselor* is a God-fearing man or woman who knows and lives out the Scripture. No other ingredient in the resume of a person you would seek *counsel* from should loom as important! *Counselors* steeped in other things from public surveys to demographics to psychographics must pale in comparison to the wisdom you would receive from a godly *counselor* who bases his or her advice on a thorough knowledge and understanding

of scriptural precepts. Scripture itself attests to its preeminence in *counseling* in 2 Timothy 3:16-17:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

This passage, along with many others, depicts the sufficiency and supremacy of scriptural authority as the basis for all worthwhile *counseling*. Conversely, it is foolish to receive advice from ungodly individuals who depend not on His Book. Give pause to your selection in human *counselors*. The following Proverb is reinforcing:

13:20 *He who walks with wise men will be wise, but the companion of fools will suffer harm.*

In Proverbs a *fool* is set in contrast to one who has a reverence for, and a healthy fear of God (cf. 1:7; 14:1). In other words, if you hang with the ungodly and gain their *counsel* you *will suffer harm*. For instance, if one chooses confidants known to break God's or Government's laws, such attitudes and action will eventually affect their *counsel*. Diplomatically and expediently rid yourself of disloyal, insubordinate, or law-breaking advisors.

Thomas Stone



"Shun all giddy, loose, and wicked company; they will corrupt and lead you into vice and bring you to ruin. Seek the company of sober, virtuous and good people . . . which will lead [you] to solid happiness."

— Thomas Stone, signer of the Declaration of Independence; selected as a delegate to the Constitutional Convention; lawyer; member of the committee that formed the Articles of Confederation in 1777; served as President of Congress in 1784.

John Sanderson, *Biography of the Signers to the Declaration of Independence* (Philadelphia: R. W. Pomeroy, 1824), Vol. IX, p. 333, Thomas Stone to his son, October 1787



Gouverneur Morris



"Your good morals in the army give me sincere pleasure as it hath long been my fixed opinion that virtue and religion are the great sources of human happiness. More especially is it necessary in your profession firmly to rely upon the God of Battles for His guardianship and protection in the dreadful hour of trial. But of all these things you will and I hope in the merciful Lord."

— Gouverneur Morris, revolutionary officer; member of the Continental Congress; signer of the Constitution; "Penman of the Constitution"; diplomat; U.S. Senator.

Letters of Delegates to Congress: February 1, 1778–May 31, 1778, Paul H. Smith, editor (Washington DC: Library of Congress, 1982), Vol. 9, pp. 729-730; Gouverneur Morris to General Anthony Wayne on May 21, 1778.



The *fool* believes his or her own mind is the actual source of truth. "I'm sure whatever I'm thinking is correct," he ponders with pride. In a secular sense, this person worships on the altar of Humanistic Rationalism. In a "spiritual" sense, this person worships at the altar of Neo-Orthodoxy. For the *fool*, truth stems not from objective scriptural exegesis, but from subjective personal conjure. Be careful from whom you receive *counsel*, even from those who are perceived to be godly. Have an active mind that is trained in relationship to the command of 2Corinthians 10:5: ***We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.*** Consistently sort through the ideological forts of people's *counsel* and ascertain what is and is not scriptural. Gain and practice spiritual discernment! The world is full of false thoughts, ideas, speculations, reasoning's, philosophies and false religions — all of which run antithetical to God. Do not be *fooled* by bad advice! Your confidants should be godly people who are reliant upon and steeped in God's Word.

**DO NOT SURRENDER
THE CONTROL
OF YOUR MIND
TO ANYONE WHO
CANNOT BASE HIS
OR HER COUNSEL IN**

SCRIPTURAL TRUTH

He who walks with wise men will be wise. Whereas "***Bad company corrupts good morals***" (Proverbs 13:20 and 1Corinthians 15:33 respectively).

C. PARENTS

Generally speaking, one's parents are a wonderful source of *counsel*. In Ephesians 6:2, Paul writes, ***HONOR YOUR FATHER AND MOTHER, (which is the first commandment with a promise)*** (cf. Exodus 20:12). There are, however, exceptions to this rule. While this does not suggest listening to all of the *counsel* a parent provides, it does command that one possess an attitude of *honor* toward his parents throughout life, without respect to a parent's behavior. Unconditional *honor* preserves the unity of the family, an institution ordained by God. Solomon, in his fatherly role to Rehoboam regarding parental influence, states:

6:22 When you walk about, they will guide you; when you sleep, they will watch over you; and when you awake, they will talk to you.

The repetitive mention of *they* in this Proverb relates to the commands of Rehoboam's father and mother (cf. 6:20). Parents know

their children best and have the accumulative advantage of knowing their strengths and weaknesses, thereby potentially providing the best perceptions and accordant human *counsel*. In addition, keep in mind that they have lived life much longer, and can often provide excellent perspectives. States dad to son with this biblical truth in mind:

23:22 *Listen to your father who begot you, and do not despise your mother when she is old.*

22:20-21 *Have I not written to you excellent things of counsels and knowledge, to make you know the certainty of the words of truth that you may correctly answer those who send to you?*

Solomon not only wanted to make sure that he carefully and accurately communicated *truths* to his son, but he wanted to make sure Rehoboam would be accurate in his *counsel* to others. (In Israel the king was also a judge who heard cases.)

In a familial sense, a parent need make sure to help his children master biblical truths so that they may communicate them to others, especially one's grandchildren (cf. 2 Timothy 2:2). One's parents should remain as one's confidants (admittedly to a lesser extent, but to some degree) even after the child leaves and cleaves.

D. PRAYER

The epistle of James states, *But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him* (1:5). As one faces trials in life and wonders what to do, allow such trials to create a more intimate dependence on God. Seek God in desperation with all your passion and intensity. This passage assures the believer of God's direct guidance: it's there for the asking.

OLD TESTAMENT BELIEVERS DID NOT HAVE THE AID OF THE INDWELLING HOLY SPIRIT, AS DO NEW TESTAMENT CHRISTIANS. ACCORDINGLY, THIS FORM OF COUNSEL IS NOT DEPICTED IN PROVERBS

Directly asking God for *counsel* and expecting His direction is a proper activity since the third member of the Trinity actually indwells the repentant and contrite who have placed their trust in the cross of Christ (cf. Romans 8:9).

Apart from some mystical impression or expectation that God will literally speak to you, He will guide you via impressing scriptural truths on your mind or leading

Samuel Adams



"If men of wisdom and knowledge, of moderation and temperance, of patience, fortitude and perseverance, of sobriety and true republican simplicity of manners, of zeal for the honour of the Supreme Being and the welfare of the commonwealth; if men possessed of these other excellent qualities are chosen to fill the seats of government, we may expect that our affairs will rest on a solid and permanent foundation."

— Samuel Adams, signer of the Declaration of Independence; Father of the American Revolution; ratifier of the US Constitution; Governor of Massachusetts.

Samuel Adams, letter to Elbridge Gerry, November 27, 1780.



Who Are Your Counselors *in the Capital?*

Oliver Wolcott



"Through various scenes of life, God has sustained me. May He ever be my unfailing friend; may His love cherish my soul, may my heart with gratitude acknowledge His goodness; and may my desires be to Him and to the remembrance of His name."

— Oliver Wolcott, signer of the Declaration of Independence, military general; Governor of Connecticut.

Letters of Delegates to Congress: January 1, 1776-May 15, 1776, Paul H. Smith, editor (Washington DC: Library of Congress, 1978), Vol. 3, pp. 502-503. Oliver Wolcott to Laura Wolcott on April 10, 1776.



you to another believer who is mature and can provide insights from Scripture and life experiences.

Keep in mind too that He can also direct you in His providence: God's superintending activity over human actions and human history. He can superintend the matters surrounding that for which you have concerns and make known His will to you. Whatever the case, James promises *counsel* directly from God upon request! The infinite and personal God of the universe should be your confidant through prayer. (Cf. Gal. 4:6).

E. CONSCIENCE

Another related means of God's *counsel* is the human conscience. God will often pique your conscience during prayer. Learn to sense His still small voice; become increasingly sensitive to His sometimes immediate impressions. God's equipping of mankind with this mechanism is for the purpose of contemplating actions and making accurate moral self-evaluations; herein is the innate ability to sense right from wrong. This is not to be equated with or suggest the literal voice of God. Rather, it is that self-possessed faculty that allows one to judge actions and attitudes based on the highest standards perceived. Often it is the Holy Spirit bringing to your mind specific passages from His Word. Likened to a

weight trainer or athlete, the conscience is akin to a moral muscle that one programs and strengthens (hopefully) over time. In the Book of Romans, chapter one, the Apostle Paul speaks to the opposite: One can sear their conscience, destroying this gift from God for guidance (cf. 1:28).

The conscience can be likened to a moral compass, an inner *counselor* precisely pointing to morality's "magnetic north." If trained properly by the believer, it can become an enormous aid in decision making, a *counselor* of sorts who almost unfailingly can determine the right direction to head. Paul states, *God has not given us [believers] a spirit of fear, but of power and love and a sound mind* (2Timothy 1:7, NKJ). Be sure of this, our Maker has granted His followers a *sound mind*, one that possesses a compass and it should be one's confidant!

F. PERSONAL WISDOM

One who is wise, skilled at living life, is one who understands and employs these first five confidants as a way of life. With a continual healthy reverence of God, he or she becomes a reliable personal *counselor* to self. Good judgment is a character quality that separates the mature from the novice. In Proverbs chapter eight, Solomon again incorporates a literary device

whereby wisdom itself is depicted as a person. With this in mind, notice the following proverb specifically pertaining to the *counsel* of personal wisdom:

8:14-17 *“Counsel is mine, and sound wisdom; I am understanding, power is mine. By me kings reign, and rulers decree justice. By me princes rule, and nobles, all who judge rightly. I love those who love me; and those who diligently seek me will find me.”*

Solomon is stating that the governmental leaders of Israel should conduct their work via God’s wisdom and justice. Many, however, did not abide by this *counsel*. Sadly, even Rehoboam would reject his wisdom. This principle remains true for leaders today. One’s wisdom, based on the study and application of God’s Word, should become a guiding force in personal leadership and decision-making. The greater the knowledge and incorporation of the Word of God that a leader garners, the better personal wisdom he or she is apt to possess. The converse is true also. How many leaders have fallen from office? To lack God’s wisdom is to lack effective self-counsel. Be trained by the Word. Start today! Therein is one reason why the in-depth study of the Bible is necessary and why I labor and strive at teaching the Scriptures in the Capitol. What

could possibly be more important or serious? Although one might think otherwise, one lacks wisdom until God’s *counsel* becomes his or her basis for judgments.

11:3 *The integrity of the upright will guide them, but the crookedness of the treacherous will destroy them.*

Your personal wisdom, stemming from God’s, should be your continually available, cumulative, strong, always-reliable confidant.

III. ONE VERY BAD CONFIDANT

12:5 *The thoughts of the righteous are just, but the counsels of the wicked are deceitful.*

Again, be discerning regarding who you choose as a *counselor*. Are your confidants godly (scriptural), or are they *wicked* (from the Hebrew word *rasha* meaning “an offender”)? Do not be *deceived* by bad advice and end up paying for it. The Hebrew word for *deceived* (*mirmah*) has the idea of “inculcating of one so that he takes the false as true, the unreal as existent, the spurious as genuine” (M & W). The chilling idea conveyed by this word is that one does not realize he is being duped by another, a *deceiver*. Ahithophel gave bad *counsel* to Absalom in 2Samuel 15:30-31;17:23 and things ended in

Rehoboam





Colonel John Brooks



"Under all those disadvantages no men ever show more spirit or prudence than ours. In my opinion nothing but virtue has kept our army together through this campaign."

— Colonel John Brooks, physician; Captain of the Reading Minutemen; led his men in the Battle of Concord and at Bunker Hill, commissioned as Captain in the Continental Army; wintered with General Washington at Valley Forge, appointed Major General of the Middlesex Militia in 1786, which he led in suppressing Shays' Rebellion; appointed Adjutant General; Governor of Massachusetts.

Colonel John Brooks, letter to a friend, January 5, 1778.



Who Are Your Counselors *in the Capital?*

terrible ruin. ***Do not be deceived*** writes Paul in 1 Corinthians 15:33, "***bad company corrupts good morals.***" In the NT, the Greek word for ***deceived*** (*planao*) means "to cause to wander." And again, the implication of the meaning is that one does not realize it's happening to him. This word is synonymous with the English words "beguile" and "delude." This form of ***wickedness*** is akin to a frog in a kettle, a supposedly ever "warming" relationship but the end therein is deadly. Be very careful who you cozy up to. Let not ***wicked*** people be your confidants! Ask yourself, "is what this person saying based in Scripture?"

DIPLOMATICALLY AND EXPEDIENTLY RID YOURSELF FROM SUPPOSED CONFIDANTS WHO MANIFEST DISLOYALTY OR INSUBORDINATION, WHO BREAK GOD'S OR MAN'S LAWS

As a Public Servant in the public eye, one cannot afford to take such risks. In the end ***bad counsel*** will attempt to harm God's intended purpose for your life; ***wicked counselors*** are poison!

IV. BEING A GOOD CONFIDANT

Proverbs speaks not only about

receiving ***counsel***, both good and bad forms, but it also looks at the other side of it — the benefits of being a godly ***counselor*** to others:

12:20 Deceit is in the heart of those who devise evil, but counselors of peace have joy.

In this Proverb the bad ***counselor*** (previously developed in the aforementioned point) who is characterized by ***deception*** is counterpoised with the godly ***counselor*** who is in personal possession of ***joy***; an inner ***joy*** for being a good ***counselor*** is his or her reward. What a blessing it is to possess an overflowing inner ***joy!***

Godly ***counseling*** is a major ingredient in disciple-making (Matt. 28:19-20). Disciple making is the very reason believers are left in this world after Christ has redeemed them. Those who give themselves to the spiritual maturation of another will find great ***joy*** in life (as do I!). States Luke 9:24, "***For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.***" The irony of this passage is this: When believers give their lives away serving others for God's Kingdom, they will possess the greatest life of all! They will possess great ***joy*** as they ***regard one another as more important than yourselves***

(Philippians 2:3). Work to *counsel* others to grow in Christ likeness, to seek biblically sensitive policy, to forsake the darkness of their old ways. What *joy* will result!

V. BENEFITS FROM GOOD CONFIDANTS

There are two additional arguments from Scripture that are persuasive as to why one should be careful to select good *counselors*. The first relates to your time, the second to your reward.

A. THE BENEFIT OF TIME

The first argument stems from Ephesians 5:15-16. Paul states a principle that can be related to *counsel*.

Therefore, be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil.

This passage equates personal wisdom to time management. If there is any group that better understands the importance of time management than do Public Servants, I have yet to meet them. It follows that you carefully select your confidants if only for the sake of time limitations. You must have the best *counsel* — not a bunch of mediocre *counsel*! One lesson I learned in Seminary was

to build a great theological library with the best commentators and their commentaries, as I have not the *time* to read those who are substandard. My point is that you need to get the best from the best.

B. THE BENEFIT OF REWARD

The second argument pertains to the manifest blessings from God for having chosen the proper confidants. Carefully note all the ingredients and progressions found in the following four verses from Proverbs:

24:3-6 By wisdom a house is built and by understanding it is established; and by knowledge the rooms are filled with all precious and pleasant riches. A wise man is strong, and a man of knowledge increases power. For by wise guidance you will wage war, and in abundance of counselors there is victory.

Allow me to attempt to organize the numerous principles, thoughts, and blessings elucidated in this passage (From the original Hebrew poetic form to Western outline form). The *wise* government leader *builds* his or her personal life, *house*, and nation via the foundational undergirders of always pursuing and gaining godly *understanding* and *knowledge* (think of these as two of the staples of Proverbs, akin to

John Hancock



"Sensible of the importance of Christian piety and virtue to the order and happiness of a state, I cannot but earnestly commend to you every measure for their support and encouragement."

John Hancock, signor of the Declaration of Independence, President of Congress, Revolutionary General, Governor of Massachusetts.

Independent Chronicle (Boston), November 2, 1780, last page; see also Abram English Brown, *John Hancock, His Book* (Boston: Lee and Shepard, 1898), p. 269





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Who Are Your Counselors *in the Capital?*

rebar and concrete). What results is *wisdom*. From the custody of *wisdom* flows the selection and cultivation of six proper personal *counselors* which we have briefly studied herein:

- (1) The Word of God
- (2) Trustworthy Friends
- (3) Parents
- (4) Prayer
- (5) Conscience
- (6) Personal Wisdom

These are the *abundance of counselors* mentioned in this passage. Together — amalgamated — these *counselors* greatly aid one's life, reaping many, continual *victories* over the course of time. Think of these ensuing *victories* in the realms of personal, familial, and national interests.

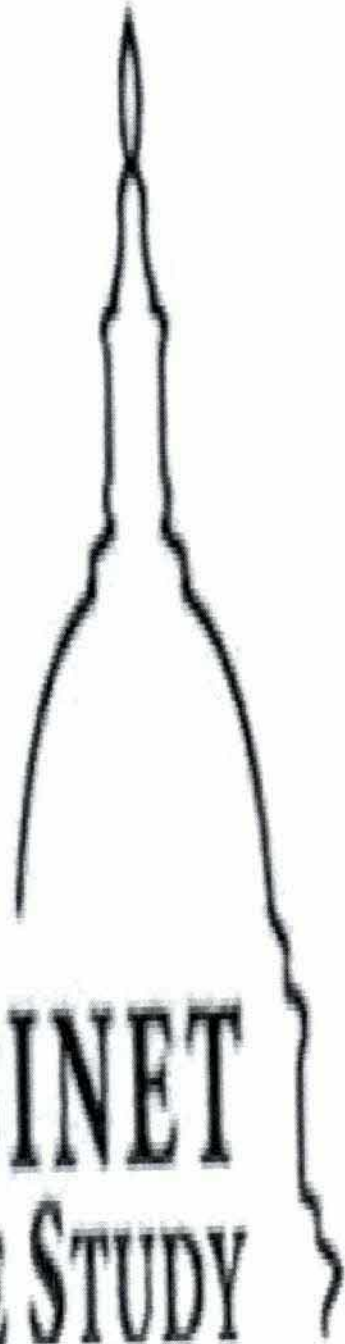
In addition to the foundational relationships and progression of thought previously explicated, *wisdom* leads to the characteristic personal benefits of *strength* and *power* (in the humble, reverential sense of those meanings). In addition, the possession of *wisdom* also manifests the personal rewards of *precious* and *pleasant riches* (in much more than a physical sense of those meanings). All are unspeakably wonderful blessings from the Lord God Almighty!

VI. SUMMARY

Choose your confidants *wisely*. As a consequence, you will become *strong* and *powerful* and reap the fruit of *precious* and *pleasant riches*. Psalm 1:1 is a fitting capstone: *How blessed is the man who does not walk in the counsel of the wicked.* Amen.

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Pertinent Lessons *from the Book of Job*



THERE ARE CERTAINLY OCCASIONS while serving in public office that your world falls apart, whether by the orchestration of Satan or not. When that happens, Job stands as an example to us of the way we should respond — with an inalterable and unshakable confidence in the God of the Bible who has revealed Himself to us and mankind. Like Job, will we stand on the promises of God during these times? Absent personal abilities or resources of our own, will we hold steady as God leads us through insurmountable hurdles that only He can provide the solutions to or deliver us from?

On a much larger scale, can the truth of the book of Job — God's removal of His restraining grace — be possible on a nation level as well? As evidenced by the almost daily tumultuous events in America, I think so.

Like Job, God calls us to faithfulness, both personally and professionally, no matter what crises we may be encountering. May Job encourage you this week to stand firm and be rock-solid in your perseverance through the myriad of present national difficulties!

Ralph Drollinget

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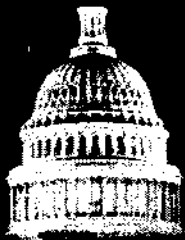
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Pertinent Lessons *from the Book of Job*

I. NAME

As with many OT books, the title is derived from the chief character of its narrative. The Hebrew word Job means “persecution.” Most appropriate. (Be careful what you name your children!)

II. AUTHOR AND DATE

The book states that Job never knew of the drama unfolding in heaven; it follows then that he could not have been its author. The leading candidate for authorship is Solomon. Although Job lived at a different time, Solomon could have written about Job, just as Moses wrote about Adam and Eve, with divine enablement. The style of writing is reminiscent of Solomon’s book of Ecclesiastes.

The date of Job’s life in biblical time can be deciphered by the following bookends of internal evidence: There is mention of Adam and Eve (31:33), and life after the flood (12:15) so Job lived *after* that. But he probably lived *before* the Covenant of Abraham (Gen. 12); the Exodus, and the Law of Moses, since they are not mentioned. Accordingly he most likely lived in what is referred to as the Patriarchal Period of the OT — probably at the beginning of that period. This is further evidenced by the book’s descriptions of conditions contemporaneous with the Patriarchal Period such as the existence of the Chaldeans (1:17; cf. Gen. 11:28); the measurement of wealth in livestock (1:3; 42:12); and Job’s conducting of priestly

functions within his family (1:4, 5) (versus the existence of a nation with priests) (cf. Lev. 1:4). All that to say Job probably lived some time after the time of Babel (Gen. 11:1-9) but before or simultaneous to Abraham (Gen. 11:27ff.). Therefore, one could best think of the book of Job as a 42-chapter footnote in Genesis 11.

III. BACKGROUND

Satan, an angel who when tempted had himself fallen, not long before this account here in Job, had tempted Adam and Eve, who as a result fell as well. This is an important perspective: After the flood God, in a sense, is starting over. Satan, perhaps feeling flush with victory, thought he could tempt and defeat one of God’s most faithful individuals (1:1) in the beginning of the start over. Perhaps Satan thought the defeat of Job was as strategic a victory as the defeat of Adam and Eve; it makes parallel sense. Accordingly the book of Job begins with this overall insight to the reader (1:6-2:10). Satan, ever the accuser, asserts to God that Job is only faithful because of God’s blessings, and so God allows Satan to test Job. In the end, Job illustrates the power and perseverance of true saving faith. Bereft of his worldly blessings with neither theological explanation nor pragmatic solutions, Job trusted in the very nature of God’s goodness no matter the disasters (temporarily) in his personal life and his standing before others. The crescendo of the book is God’s ultimate reward for Job’s unswerving faithfulness.

May this be our take-home application as well, again for emphasis, as stated in the preamble: When your world is falling apart, and there are certainly those occasions while serving in public office, be it the orchestration of Satan or not, Job is an example to us of inalterable and unshakeable confidence in the God of the Bible who has revealed Himself to us and mankind. Like Job, will we stand on the promises of God during these times in our lives? Absent personal abilities or resources of our own, will we hold steady as God leads us through personally insurmountable hurdles and obstacles that only He can deliver us from or provide the solutions to? Like Job, God calls us to faithfulness no matter what we may be encountering. May Job encourage you this week to stand firm and be rock-solid in your perseverance through the myriad of present difficulties!

IV. EMPHASIS AND THEMES

Why do you trust in God? Why do you serve him? Is it because of the benefits? Job's faith was tested and all such thinking was forever removed. His only reason for belief was pure: He believed because of the attributes of God — who He is. God is deserving of worship, adoration and respect, if for no other reason, because He is one's creator. If He is who is revealed in Scripture, then ultimately it matters not what He may or may not do for those He created! That is a huge message of the book.

Another main theme relates to suffering. Even when one cannot figure out personal plight, one need trust in

the sovereign integrity of Holy God. The ultimate answer to personal pain and suffering may not be in finding a solution, but in submitting oneself to the forging of a closer communion with Abba Father (cf. Mark 14:36; Rom. 8:15; Gal. 4:6).

PRESENTED WITH THE MYSTERY OF SUFFERING, INTIMACY WITH GOD SOON BECOMES THE ONLY SALVE.

And in that light, suffering always makes perfect sense! Why? Because God desires communion, now and for all eternity! As Francis Schaeffer has insightfully noted, the very fact that God is triune in His being serves to inform of His want for fellowship and close proximity; the suffering of the saints fulfills those objectives! If sometimes the reason for suffering is unknown and accompanied by personal innocence, think of God's desire to commune throughout it. Remember:

THE CREATED ARE SOMETIMES IGNORANT PAWNS IN A HEAVENLY CHESS MATCH

Scripture also teaches that there are other purposes for suffering and any study would be incomplete and imbalanced without mention of them. Suffering can also relate to humanly-knowable reasons. A brief description of each of these follows.

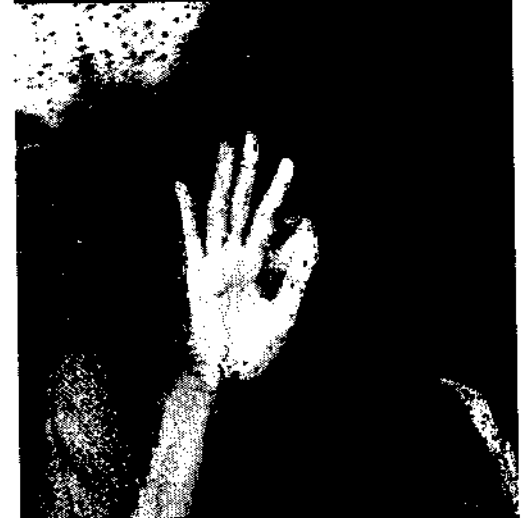
A. SUFFERING FOR STRENGTHENING



VERSE OF THE WEEK

JAMES 5:11

You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.



Trust in God's providence. He cares for you — right down to the last detail.



Oliver Wolcott



"Through various scenes of life, God has sustained me. May He ever be my unfailing friend; may His love cherish my soul; may my heart with gratitude acknowledge His goodness; and may my desires be to Him and to the remembrance of His name.... May we then turn our eyes to the bright objects above, and may God give us strength to travel the upward road. May the Divine Redeemer conduct us to that seat of bliss which He himself has prepared for His friends; at the approach of which every sorrow shall vanish from the human heart and endless

Continued on page 5



In 2 Corinthians 12:7-10 the Apostle Paul states why God allowed a "*thorn in [his] flesh.*" Unlike Job, he knew exactly why he suffered per verse 10:

Therefore, I am well content with weakness, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

God intended continual suffering in Paul's life for the purposes of keeping him dependent on Him in contrast to "*exalting myself*" (12:7). God's strength, states this passage, is perfected in one's weakness (12:9).

B. SUFFERING TO COMFORT OTHERS

2 Corinthians 1:3-7 states how one's suffering builds character and compassion in order to effectively comfort others who may be suffering. Note verse 3 and 4 in this regard:

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

C. SUFFERING FOR CHASTENING

In Hebrews 12:5-12 the writer of the book states,

My son, do not regard lightly the discipline of the Lord, nor faint when

you are reprov'd by Him.

The passage goes on to say in verse 10

He disciplines us for our good, that we might share His holiness.

Like a father raising his children and not sparing the rod (Prov. 23:13), God "*scourges every son whom He receives*" (Hebrews 12:6b) in order to mature His children and they in turn embody Christ-likeness.

D. SUFFERING FOR SIN

In Numbers 12:1-2, Aaron and Miriam showed a lack of respect for Moses — making statements in public in order to undermine his leadership:

Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); and they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us as well?" And the LORD heard it.

God confronts their sin personally in vss. 10-12 and Miriam is plagued with leprosy. She ended up being put out of the camp for seven days for her punishment. In this case the public sin of defamation was requisite of public acknowledgement and punishment.

E. SUMMARY ON OTHER FORMS OF SUFFERING

It is wrong to conclude that all suffering is parallel to Job's situation. There are at least four other biblical



reasons. While no other person has the right or the discernment to accurately judge why another is suffering, (cf. the error of Eliphaz, Bildad and Zophar), it is incumbent on every believer who is sinning to “*examine himself*” (cf. 1 Corinthians 11:28-29) lest at the communion table he eats and drinks in an unworthy manner and bring judgment on himself.

V. OUTLINE

In-between the prologue (chap. 1-2) and the epilogue (42:7-17) lies the heart of the book (3:1-42:6). Herein are three similar debates with three cycles voicing three respective opinions. Eliphaz, Bildad and Zophar, three friends of Job — who too are ignorant of the heavenly setting — attempt to theologically and pragmatically deduce why Job is suffering. The first cycle, wherein each of the three presents his respective argument, is found in 3:1 to 14:22. The second round of debate by each is contained in 15:1 to 21:34, and the third round by each is in 22:1 to 26:14. Job responds in his defense in 27:1 to 31:40. After that Elihu singularly takes the stand and attempts to make the concluding argument regarding the purposes of suffering. After that (38:1 to 41:34) God talks directly to Job prior to his vindication in the epilogue.

VI. APPLICATION TO GOVERNING AUTHORITIES

The following seven truths can be distilled from careful study. Each has

application to the life of a governing authority:

A. TRUST BEFORE REASONING

Job’s three friends tried their best to explain what was happening to Job, but in the end, their theology was rebuked by God (42:7). Perhaps this is why the book is so long; the length serves to illustrate, express and then dismisses the futility of their theological reasoning. That’s to say this: Today, no pastor or theologian has all the answers regarding suffering! Why? Scripture doesn’t provide all the reasons regarding suffering. “*We see in a mirror dimly*” states Paul in 1 Corinthians 13:12. Deuteronomy 29:29 says that “*The secret things belong to the LORD.*”

AT THE END OF THE DAY THEODICY REMAINS AN ANTINOMY

How finite man explains the existence of evil in light of God’s justice, omniscience, omnipotence and sovereignty (Theodicy) requires humility and Job-like faith. Such is akin to personally stating, “God is infinite, I am finite, therefore I cannot expect to understand everything perfectly — antinomous to me, it is not to God!” The greatest and most profound lesson of the book is that one need trust in God over and above one’s limited, finite and fallen personal reasoning. Job hugely underscores the necessity of this kind of mindset in this life. Born from such is humility and subsequent

Oliver Wolcott, continued from page 4

scenes of glory open upon the enraptured eye. There our love to God and each other will grow stronger, and our pleasures never be dampened by the fear of future separation. How indifferent will it then be to us whether we obtained felicity by travelling the thorny or the agreeable paths of life — whether we arrived at our rest by passing through the envied and unfragrant road of greatness or sustained hardship and unmerited reproach in our journey. God’s Providence and support through the perilous perplexing labyrinths of human life will then forever excite our astonishment and love. May a happiness be granted to those I most tenderly love, which shall continue and increase through an endless existence. Your cares and burdens must be many and great, but put your trust in that God Who has hitherto supported you and me; He will not fail to take care of those who put their trust in Him.... It is most evident that this land is under the protection of the Almighty, and that we shall be saved not by our wisdom nor by our might, but by the Lord of Host Who is wonderful in counsel and Almighty in all His operations.

— Oliver Wolcott, signer of The Declaration of Independence; Military General; Governor of Connecticut

Letters of Delegates to Congress: January 1, 1776–May 15, 1776, Paul H. Smith, editor (Washington DC: Library of Congress, 1978), Vol. 3, pp. 502-503, Oliver Wolcott to Laura Wolcott on April 10, 1776.



Job and his three friends.

Samuel Adams



"The name of the Lord (says the Scripture) is a strong tower; thither the righteous flee and are safe (Proverbs 18:10). Let us secure His favor and He will lead us through the journey of this life and at length receive us to a better."

— Samuel Adams, Signer of the Declaration of Independence; Father of the American Revolution; Ratifier of the US Constitution; Governor of Massachusetts.

Letters of Delegates to Congress: August 16, 1776-December 31, 1776, Paul H. Smith, editor (Washington DC: Library of Congress, 1979), Vol. 5, pp. 669-670. Samuel Adams to Elizabeth Adams on December 26, 1776.



God-given strength: *"God is opposed to the proud, but gives grace to the humble"* (James 4:6). Meekness is the result.

An illustration of this principle: Why hard-working godly men and women lose political races remains a mystery. Nonetheless we trust in Him if it happens.

B. HEAVENLY MATTERS AFFECT EARTHLY LIVES

Satan sought from God the right to test Job (1:9-12) — just as he asked permission of God to *"sift Peter like wheat"* (Luke 22:31). Again, Job knew nothing about this heavenly matter. Accordingly, one's adversity in this world could relate to unknowable heavenly matters. Reinforcing this precept (again) is Deuteronomy 29:29a, *"The secret things belong to the LORD our God..."* In that God is the Creator and man is the created, He is not obligated to inform His workmanship (*poiema*, Lit. "What has been made") (Ephesians 2:10) about all of His plans. States Romans 9:21, *"Or does not the potter have a right over the clay...?"*

IT IS NOT AS IF THE FINITE ARE CO-LANDLORDS WITH THE INFINITE

It is not requisite of God to confer with His tenants before dealing with His proprietary affairs! Lest there be any doubt, Isaiah 55:8 makes it clear: *"For My thoughts are not your thoughts, Nor are your ways My ways,*

declares the LORD."

Even though Job was blessed in the end, God never informed him about the heavenly matters behind the scene. In a similar sense the reasons why injustice and evil might befall a righteous governing authority may never be known in this life; Job says that's okay: Don't necessarily expect them to be.

C. THE RIGHTEOUS SUFFER

James 1:2-5 is a good, principled NT distillation of the overall narrative of Job:

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.

Wisdom (Sophia) is the existence of emotional sobriety necessary to view life's circumstances through the objective lens of biblical truth. More generally, it is the skill at living life for God's glory.

GOD MIGHT NOT UNVEIL THE REASONS FOR SUFFERING, BUT HE PROMISES TO GIVE WISDOM IN SUFFERING

Hopefully wrought through hurt is

the keen sense of clarity to pursue personal growth and spiritual maturation. Adversity draws one nigh unto God because closeness is often the only antidote that comforts.

As a governing authority, view righteous suffering as a good thing. It is God's means of achieving a more intimate relationship with Jesus. What could be of greater value?

D. DON'T JUDGE SPIRITUALITY IN RELATION TO SUFFERING

Since bad things happen to good people all the time one need always refrain from judging another's spirituality based on their painful circumstances (cf. Mt. 7:1-2). Don't be like Job's buddies! Job had neither material wealth nor physical health during his time of intense trial — yet he remained throughout a very godly man.

E. PERSEVERANCE IS PRIMARY

Perseverance in the faith is a most noble virtue as demonstrated throughout this book. The believer in the midst of suffering should not walk away from God, but draw intimately close — it is only out of pain that peace is birthed, an unexplainable peace, *...the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus* (Philippians 4:7).

WHEN THE SEARCH FOR EXPLANATIONS SEEMS TO

END IN A FRIGID COLD
YONDER, IT IS ONE'S
PERSEVERANCE THAT
DISCOVERS THE TENT OF
WARM COMMUNION

F. GOD IS GOOD

No matter the tumult, one can safely be assured that his or her well-being lies in the warm hands of a loving Father.

And those warm hands may be one's only comfort for a time: Short on anesthesia, God typically appears in the operating room with just several tools in His pocket: Scalpel, pliers, sandpaper and a needle. But even though surgery is rough, He holds the best interests of the redeemed; one always comes through it, heals, and is stronger in Christ.

G. GOD IS FAITHFUL AND BLESSES THE RIGHTEOUS

Suffering may be intense, but for those chosen of God (cf. John 15:16), it always ultimately ends in blessing, if not in this life, in the heavenlies. States James 1:12 and echoed in the last chapter of Job (42:10) are these marvelous attestations to the faithfulness and blessings of God Almighty:

Blessed is the man who perseveres under trial, for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

Francis Scott Key



"[M]ay I always hear that you are following the guidance of that blessed Spirit that will lead you into all truth, leaning on that Almighty arm that has been extended to deliver you, trusting only in the only Savior, and going on in your way to Him rejoicing."

Francis Scott Key, U. S. Attorney for the District of Columbia; Author of *The Star Spangled Banner*.

Hugh A. Garland, *The Life of John Randolph of Roanoke* (New York: D. Appleton & Company, 1853), Vol. II, p. 104, from Francis Scott Key to John Randolph.





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Pertinent Lessons *from the Book of Job*

The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold.

James 5:11 is an apt summary of the faithfulness and eventual blessing of God relative to His own:

You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

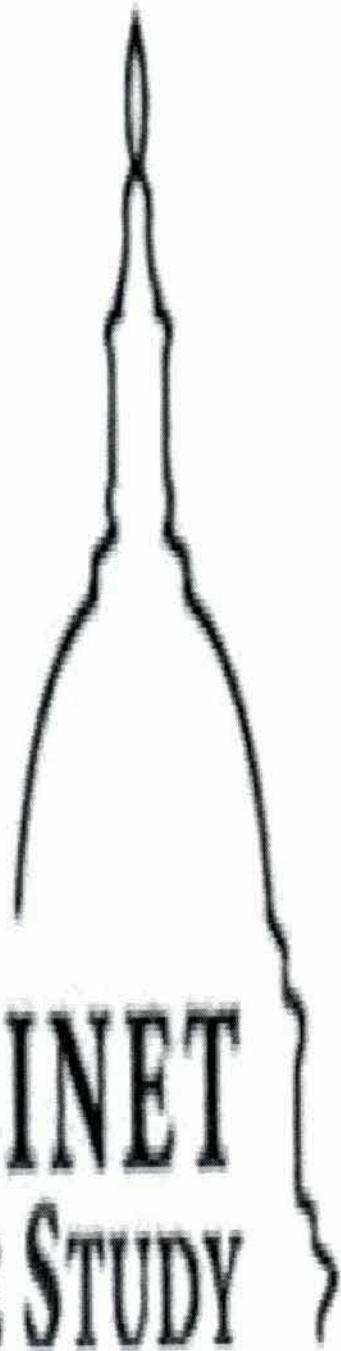
Amen!

VII. SUMMARY

If one's suffering is not explainable via strengthening, comforting, chastening or sinning, the book of Job affords much insight into how the believer should deal with suffering when at a loss for explanations. Here then is how he or she should think and react. May these seven truths guide and inform our thinking as we journey down the path of life this side of heaven. cm



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*Ministry Leader,
Boston, Massachusetts*

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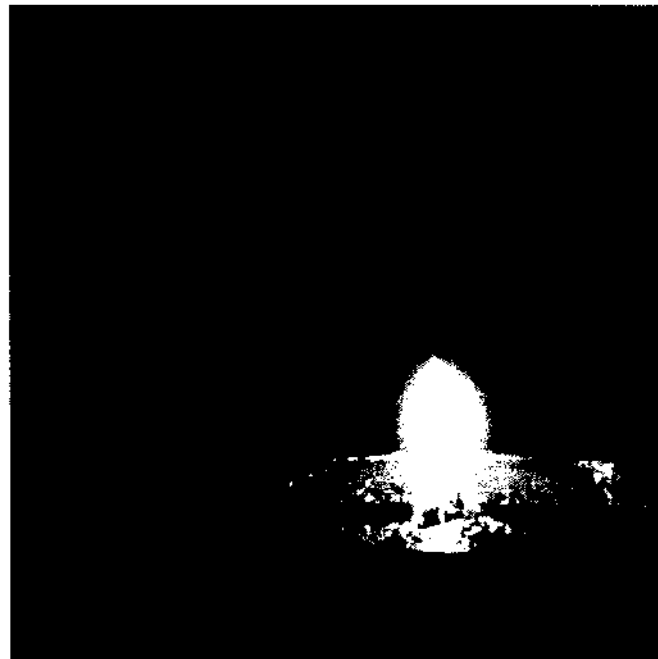
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How to Maximize Your Influence *on The Hill*



In Jesus' Sermon on the Mount He states, "*You are the salt of the earth . . . You are the light of the world.*" Often, well-meaning believers invoke this passage as a means of encouragement and prodding others to step up to the plate and affect the world.

In this study, I desire to provide you with a greater understanding of the Greek verb that Jesus uses: "*You are.*" It is not an imperative command; it is an indicative verb. This is a very important and necessary distinction to make as we seek to better understand what the Bible means by what it says. Such precision leads to proper, God-glorifying application to one's life.

My prayer is that the meaning of this passage will become increasingly clear as you study what follows.


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SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*

HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

■ MINISTRY UPDATE

Ministry Leader
Chris DiGiacomo
 Boston, Massachusetts



MINISTRY LEADER Chris DiGiacomo is working to launch a Capitol Ministries latest discipleship ministry to Legislators and Constitutional Officers in the Massachusetts Capitol in Boston.

"I want to reach all people but I want to make a concerted effort to reach leaders," Pastor DiGiacomo said. "You reach political leaders for Christ, you will have the greater propensity to better propagate the Gospel; you will have policies over the course of time, that are more sympathetic to Christianity. You lead a political leader to the Lord he will influence a lot more people than an individual pastor ever could."

One reason he wanted to partner with Capitol Ministries is because we stay out of politics.

"I don't believe lobbying legislators for Christian policy is effective," he said. "You have got to reach the hearts of the individuals and then let them vote and make policy in accordance with the dictates and the leadership of the Holy Spirit. I so agree with Capitol Ministries'

Continued on page 3

I. INTRODUCTION

IN THE THREE-CHAPTER Sermon on the Mount (Matthew 5-7), Jesus denounces the legalism of the Pharisees; in contradistinctive juxtaposed alliteration, the thesis of the sermon is this: one cannot be saved by keeping the law of Moses.

In that the Pharisees fashioned themselves as the astute spiritual gurus of Israel, habitually staking out the moral high ground (with their accompanying odious scent of superiority) Jesus' objective in the three-chapter sermon is to pop their bubble. He begins His sermon with pithy, short statements intended to contrast their posturing. These Beatitudes ("a declaration of a specific condition for being *blessed* or gaining a kind of bliss") are all direct opposites to pharisaical arrogance and ideology. In other words, Jesus is saying (my paraphrase), "You think your ways will change the world? You've got it backwards!"

That summation of Jesus' sermon should give a hint as to how this all relates to the topic of this Bible study: *How To Maximize Your Influence On The Hill*. By the time one arrives at Jesus' conclusion in the Beatitudes (vss. 13-14) (point V. in this outline) the formula for an effective, God-honoring life that impacts the world has been laid, and the two "*You are*" statements serve as apt summaries of the aforementioned — indicative of the prior beatitudinal attitudes in action! Conversely:

FOR ONE TO ISOLATE JESUS' SALT AND LIGHT STATEMENTS AND UTILIZE THEM IN WAYS AS IF HE WERE COMMANDING HIS FOLLOWERS TO BE "SALT AND LIGHT" WITH NO REFERENCE OR CONSIDERATION TO WHAT PRECEDES THE SUMMARY STATEMENTS IS TO MISS THE CRUX OF THE PASSAGE

It is to state the summations without the method. Such would be like commanding a staff member to achieve a certain function without instruction: a speech writer must first know how to write; a webmaster must first know HTML; and a scheduler must first know Microsoft Office in order to be effective in their vocations. In a similar fashion, the Public Servant must first know what will make him into a preserver and illuminator (*salt and light* respectively) while serving in office. This point is both simple yet profound: Jesus' summation of being *salt and light* is a codification of all He has previously taught. The preceding seven Beatitudes need be thoroughly examined and understood in order to be this. Here then are insights for maximizing one's influence on the Hill.

II. SEVEN REQUIRED ATTITUDES
 5:1-9

When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. He opened His mouth and began to teach them, saying,

During the time of Christ there were four prevalent religionists that focused on things other than what Jesus mentions here: an emphasis on the inner man, one's attitudes. Notice these four groups and their parallels to today:

THE RELIGIONISTS OF JESUS' DAY

- THE **PHARISEES** INSISTED ON A FASTIDIOUS ADHERENCE TO THE MOSAIC LAW (AND ALL THAT THEY HAD ADDED).
- THE **SADDUCEES** WERE AKIN TO THEOLOGICAL LIBERALISM OF TODAY. THEY DISCOUNTED THE SUPERNATURAL, CONFORMING EVERYTHING TO WITHIN THEIR REASONING ABILITIES



→ THE **ESSENES** WERE ASCETICS, BELIEVING IN DUALISM: THE MATERIAL WORLD BEING EVIL AND TO BE AVOIDED.

→ THE **ZEALOTS** BELIEVED THE END GAME OF ALL RELIGION WAS POLITICAL ACTIVISM. THERE'S WAS A CALL TO TAKE UP ARMS AGAINST ROME.

This is the expanded competitive theological landscape wherein Jesus spoke the following seven attitudinal descriptors that are *blessed*: pleasing to self, God, and others. As we study what follows, pay special note to the progression and how each builds on the former: There is a definite accumulation of thought here. That's to say the Beatitudes which follow are not a buckshot scattering of somewhat unrelated nice sayings.

A. IF YOU BREAK OVER PERSONAL SIN

Matthew 5:3 *"Blessed are the poor in spirit, for theirs is the kingdom of heaven."*

True spirituality in God's sight, and the first necessary component for long-lasting influence is humility. The Greek word Matthew selects and is translated into English as *Poor* (*ptochos*) was used in association with a beggar, connoting the idea of material *poverty*. Here, Jesus uses it in a spiritual context: being spiritually *poor*: one who is begging God for his salvation. Foundational to one's relationship to self, God and others is the need for one to come to grips with his abject spiritual *poverty* — one's inner realization of his lost hopelessness apart from God's intervention. Fundamental to effective influence is attribution to God (versus self) and His divine enablement.

This stands in opposition of one who possesses a spirit of being self-strong, the seedbed of personal pride.

Paul reflects on this attitude in Philippians 3:7-9 when he describes his personal righteousness in comparison to God's as *rubbish*. Isaiah 64:6 puts it this way: *And all our righteous deeds are like a filthy garment.* Summarily, counter-intuitively, *Worthiness in this world cannot be attained without a sense of personal unworthiness.* One need take his eyes off of self and *regard one another as more important* (Philippians 2:3). Without genuine humility others will rightfully conclude "it's all about me;" which vastly diminishes one's influence. Such was the wrap on the Pharisees. The *poor in spirit* (akin to being repentant) are *blessed* because they've concluded after taking personal inventory a need to depend on God for their salvation; Jesus concludes, *"theirs is the Kingdom of heaven."*

B. IF YOU MOURN OVER PERSONAL SIN

Matthew 5:4 *"Blessed are those who mourn, for they shall be comforted."*

The contextual progression of thought pertaining to *mourning* (*pentheo*) has to do with sorrowfulness over personal sin. It is a present participle meaning this outlook should be one of continuous action — reflective not only of personal repentance leading to salvation, but an ongoing attitude of *nothing good dwells in [me], that is, in our flesh* (Rom. 7:18). The person who is *poor in spirit* realizes his personal bankruptcy — which necessitates personal *mourning*, grief and agony over one's plight before a Holy and all-righteous God. James underscores this perspective on self when he writes, *be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom. Humble yourselves in*

Continued from page 2

philosophy that we are going to minister to you and teach you the Word of God as opposed to telling you how you ought to vote."

Capitol Ministries' mission dovetails with the outreach goals of Lifeline Baptist Church in nearby Haverhill, Mass., a church Pastor DiGiacomo restarted with 15 members 7 years ago, and where he serves as senior pastor.

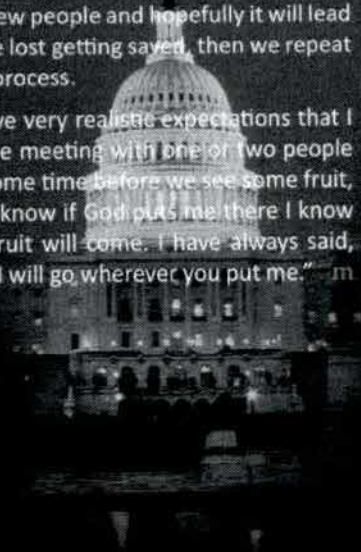
The 100-member church has ministries to nursing homes, prisoners, and a newly-established one to young people at a local gym to reach those who are physically but not spiritually fit. Pastor DiGiacomo is currently training others to take a greater role in those ministries so that he may commit the time necessary to start the ministry to lawmakers.

To find a Legislative sponsor for his discipleship Bible study ministry, Pastor DiGiacomo is working with the leaders of a local Christian organization who have offered to introduce him to several Christian Lawmakers who want to become involved.

After the ministry becomes established, Pastor DiGiacomo's goal is to learn where the Lawmakers are spiritually and strengthen and encourage them with the Word.

"They are the ones who are going to be bringing in new people," he said. "Then I will begin to build a relationship with the new people and hopefully it will lead to the lost getting saved, then we repeat that process."

"I have very realistic expectations that I will be meeting with one or two people for some time before we see some fruit, but I know if God puts me there I know the fruit will come. I have always said, Lord I will go wherever you put me." — m





Elias Boudinot

“... without the almighty power of the Spirit of God enlightening your mind, subduing your will, and continually drawing you to Himself, you can do nothing . . .”



—Elias Boudinot, President of Congress; Signed the Peace Treaty to End the American Revolution; First Attorney Admitted to the U.S. Supreme Court Bar; Framers of the Bill of Rights; Director of the U.S. Mint.

Elias Boudinot, *The Age of Revelation* (Philadelphia: Asbury Dickins, 1801), pp. xii-xiv, from the prefatory remarks to his daughter, Susan, on October 30, 1782; see also Letters of the Delegates to Congress: 1774-1789, Paul H. Smith, editor (Washington, D. C.: Library of Congress, 1992), Vol. XIX, p. 325, from a letter of Elias Boudinot to his daughter, Susan Boudinot, on October 30, 1782; see also, Elias Boudinot, *The Life Public Services, Addresses, and Letters of Elias Boudinot* (Boston and New York: Houghton, Mifflin, and Company, 1896), Vol. I, p. 260-262.



How to Maximize Your Influence on The Hill

the presence of the Lord and He will exalt you (4:9-10). **Mourning**, longing for a life free from sin, and to be with one's Maker (cf. 2Cor. 5:2, 8) in turn, per this passage, implores God's attention, empowerment: *for they shall be comforted*.

CONTRARY TO THE WAYS OF THE PHARISEES, IT IS THE EMPTYING OF SELF THAT ENABLES THE FILLING OF GOD:

For when I am weak, then I am strong is the similar counterintuitive paradoxical promise of 2Corinthians 12:10. It is spiritual bankruptcy (*poor in spirit*) that leads to personal continual *mourning* that in turn facilitates Jesus' conclusion of this beatitude: *comforted* (*parakaleo*) ("to call alongside") (cf. 2Cor. 1:3), the same word used elsewhere for the Holy Spirit, which can be translated "Helper." Paraphrased: *Blessed* are those who *mourn* for they shall inure to themselves the help of God. Do you desire greater influence on the Hill? Here is the biblical prescription: Sober to your abject personal spiritual *poverty*. Once you realize you're not so great, you position yourself for effective service; it is at this point God aids you.

Whereas the first two Beatitudes focus on one's proper assessment of self, the following two pertain to a proper assessment of one's self to God.

C. IF YOU DESIRE GOD'S APPROVAL

Matthew 5:5 "*Blessed are the gentle, for they shall inherit the earth.*"

If being *poor in spirit* and *mourned* over sin means one has forsaken personal merit in exchange for the economy of God's gracious impartation, then it follows that one will possess a humble, *gentle* spirit in view of the holiness of God.

Gentleness, (also translated in other English Bibles as "meekness,") has as its object the awe and respect of God. It means not self-strong. The Greek word for *gentleness* (*praos*) carries the idea of focus on the holiness of God. Contextually then, this is not so much about being *gentle* with others; it is about being humbled by and in the presence of the reality of who God is! I am meek when I compare my sinfulness to God's holiness. In contrast the Pharisees were full of hubris and depending on their personal merit whereas the redeemed are full of meekness in awe of God's majesty and holiness.

Resultant is the fact *they shall inherit the earth*. In terms of being *salt and light* today, the existence of "not being self-strong" being desirous of God's approval is an indispensable component of one possessing an inherited from God influence on the Hill.

D. IF YOU SEEK AFTER GOD'S WAYS

Matthew 5:6 "*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*"

Having given one's self a vote of no-confidence it follows that one will not only be awestruck, i.e. meek in view of His holiness, but will also pursue, *hunger and thirst* after His *righteousness*. voiding self, one desires to be filled with God's ways! Show me a Member who *hungers* for God's *righteousness* and I will show you a Member who is effectuating change in society; the inverse is true also.

Hungering and *thirsting* connote a strong passion in the soul. Herein is proper ambition: Not zeal to be famous or create a brand, but first directed to know God! The more one crucifies and empties self (Gal. 2:20; the first two Beatitudes) the more one will desire and have the ability to be filled with God's ways. *One cannot*

grab hold of God's pearls until they release the pop-beads of self.

Such is the means of ultimate *satisfaction* in this life and such are the foundational ingredients of those who will be effective agents of preservation and illumination in culture.

THE PROGRESSION OF THE SEVEN BEATTITUDES

The first two relate to one's proper relationship to **self**, these next two related to one's proper relationship to **God**. Now notice the following three: The stage is set for a proper relationship to **others**. Herein is the progression of thought: Jesus's path to effective influence.

To be effective in influencing others in a positive way, the aforementioned four prerequisites must first be in place.

E. IF YOU HELP OTHERS

Matthew 5:7 "*Blessed are the merciful, for they shall receive mercy.*"

Mercy (*eleemos*) (from which the English word *eleemosynary* is derived) means "beneficial or charitable."

It follows that one who has received much *mercy* via the pardon of sin on the Cross, should in their realization, display *mercy*, or charity to others.

ONE WHO IS DESPONDENT OVER HIS SIN, RESULTING IN A WHOLE-HEARTED PURSUIT OF GOD, WILL SHOW MERCIES TO HIS FELLOW MAN

Mercy carries the idea of "not giving some-

body that which they deserve." God is *merciful* to the sinner in this way; He pardons the sinner. In this same way, the beatitudinal believer displays *mercy* toward his fellow man. Such teachings by Jesus flew in the face of the smug Pharisees who were condescending, void of *mercy* toward those who failed to measure up to their standards. One's amount of influence on the Hill will be largely calculated by his willingness, attempts, and successes to *personally bless* the lives of others.

States Jesus, the specific result of one's characteristic *mercifulness* is that *he will receive mercy*. James 2:13 states this same promise in an opposite fashion: *For judgment will be merciless to one who has shown no mercy* (cf. Matt. 6:14-15). This is not to suggest that one gains salvation by being *merciful*; such is accomplished not by personal merit, but by God's grace through trust in Christ. Rather, the idea is this: to the degree the believer is *merciful* to his or her fellow man is the degree to which God is *merciful* to him in daily living. What goes around comes around. The idea is one of sowing and reaping: The one who sows *mercy* will reap *mercy*.

F. IF YOU ARE GENUINE WITH OTHERS

Matthew 5:8 "*Blessed are the pure in heart, for they shall see God.*"

When Jesus spoke these words in the Sermon on the Mount, Israel was in desperate straits. With a ripe history of disobedience to God, they found themselves under the control of an occupying foreign country (Rome) and an economy in shambles. They were under the religious misguidance of the religionists previously mentioned in the introduction. In that light, Jesus stating the above must have been liberating for those to whom he preached. The Pharisees in particular were not *pure in heart* — rather pious in *heart* — toward their



VERSE OF THE WEEK

Matthew 5:13-16

*"You are the salt of the earth . . .
You are the light of the world . . .
Let your light shine."*





John Adams



"I Pray Heaven to Bestow The Best of Blessing on THIS HOUSE, and on ALL that shall hereafter Inhabit it. May none but Honest and Wise Men ever rule under This Roof!"

— John Adams, second President of the United States; signer of the Declaration of Independence; judge; diplomat; one of two signers of the Bill of Rights.

John Adams, letter to Abigail Adams, November 2, 1800.



How to Maximize Your Influence on *The Hill*

fellow man. There's was a guilt-trip religion of never-ending proportions.

Given these insights and the contextual progression of the passage, Jesus was proclaiming in a positive way, "Don't be pious toward your fellow man!" *Pure* (*katharos*) means "cleansing from dirt and contamination." The Greek word is the basis of the English word "Catharsis" i.e. the purgation ("to purge, evacuate of the emotions"). To be *pure in heart* means to be real in every way — especially emotionally! Don't coat your relationships with a thick morass of pharisaical super-spirituality as though you are perfect when everyone including yourself knows that you are not! Be authentic with others! It is the person who truthfully communicates a sense of and transparency regarding personal brokenness over sin, but who is nonetheless passionate toward God and manifestly loving *vis à vis* others, that are most attractive and influential in life! Genuine people become the greatest preservative and illuminative people in a nation. This is the kind of person others want to be around — versus phony spiritual know-it-alls with plastic spirituality — who act like they have it all together! Ugh!

The result is intimacy with God: *they shall see God*. This phrase is in the future indicative tense and in the middle voice. Translated that means: they shall be continuously seeing God for themselves. Herein then in the respective order of the Beatitudes is intimacy and *blessing* with self, God and others. What more could anyone desire?

G. IF YOU RECONCILE OTHERS TO GOD

Matthew 5:9 "Blessed are the peacemakers, for they shall be called sons of God."

The third aspect of personal relationship skills listed in the progression of the

Beatitudes is that of being a messenger of *peace* to others. In that the believer himself has made *peace* with God, such is the ambassador of God's *peace* to and for others. Every believer is an evangelist, sharing God's salvation with others: He is a *peace maker* in the vertical sense. Again, note the progression: within the confines of horizontal relationships where one helps and is genuine, comes the ability to effectively share Christ. This represents the ultimate in cultural preservation and illumination, reconciling people to God in an eternal sense.

The Greek word used here for *sons* (*huios*) "expresses the dignity and honor of a child to his or her parents." Synonymous with being an ambassador for Christ as depicted in 2 Corinthians 5:20, is the idea in this passage of being a *son of God*: both are descriptors of being God's honorable representatives.

ONE WOULD THINK THE PREVIOUS SEVEN BUILDING-BLOCKS OF VIRTUE WOULD RESULT IN GREAT PRAISE BY OTHERS

HARDLY

What results is just the opposite reaction by the world.

III. TWO RESULTING ACCUSATIONS 5:10-11

The biblical litmus test relative to effective beatitudinal execution is this: To the degree one is being *persecuted* and *falsified* is the degree one is beatitudinal. If one is living an effective Christ-centered life characterized by the seven preceding indicators, it is guaranteed, given the progression of this passage, that one will be *persecuted* and *falsified*. Expect nothing else my friend. This will be the world's response (as well as the response of Tares in the Church) to your godly living.



If what follows is not your experience, then how spiritual — according to Jesus' definition — are you?

A. THEN YOU WILL BE PERSECUTED

Matthew 5:10 *"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven."*

2Timothy 3:12 stereophonically underscores this same idea, *All who desire to live godly in Christ Jesus will be persecuted.*

Persecution is the evidence of true salvation and beatitudinal living. There will always be reaction, resentment and jealousy for those who live godly in Christ Jesus. Come to expect it; it is the believer's badge of authenticity. Don't be surprised!

B. THEN YOU WILL BE FALSIFIED

Matthew 5:11 *"Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me."*

Expect abusive words behind your back. If it was said of Jesus, *"Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners"* (Matthew 11:19) should you or I expect anything less? It follows that being *falsified* for Christ's sake is a badge of authenticity.

IV. ONE RESPONSIVE APPROPRIATION 5:12

Matthew 5:12 *"Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."*

Matthew 5:11 and 12 do not state that one who is *persecuted* and *falsified* for living beatitudinally should endure it. No, it

says you should feel *blessed*. This is worth underscoring! Note in the beginning of this passage the same idea: *Rejoice and be glad, for your reward in heaven is great. . . .* Tune your emotional response in times of *persecution* and *falsification* to align with how God sees the matter! Don't be down! God views you as honorable! Commentator Pink states adroitly, "It is strong proof of human depravity that men's curses and Christ's *blessings* should meet on the same persons." The believer is to *be glad* (*agallizo*) which is an imperative command meaning "to be overjoyed" in response to *persecution*. The KJV perhaps better captures this when it translates *'Rejoice and be glad'* as *"be exceedingly glad."* The believer is commanded to respond not with doubt or sorrow over *persecution*, but rather he or she is to skip and jump with happy excitement! Such actions surrounding your life are indicative that you are building eternal *rewards*.

Reacting maturely to others' negative responses to your godly living should be the norm in your life as illustrated by *the prophets who were before you*. What great company to keep!

V. TWO RESULTING ASSESSMENTS 5:13-14

A. RESULTING IN PRESERVATION TO SOCIETY

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

Salt is an appropriate metaphor in an ancient, non-refrigerated society. *Salt* was applied to meat in order to cure it and keep it from spoiling. In a similar sense, summarily indicative of the believer who lives godly will be his influence for good

William Samuel Johnson



"Imprint deep upon your minds the principles of piety towards God, and a reverence and fear of His holy name. The fear of God is the beginning of wisdom and its [practice] is everlasting [happiness]."

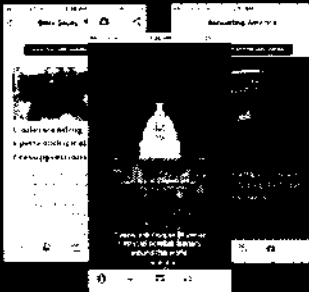
— William Samuel Johnson, judge; member of the Continental Congress; signer of the Constitution, framer of the Bill of Rights; President of Columbia College; U.S. Senator

In an address to graduates: E. Edwards Beardsley, *Life and Times of William Samuel Johnson* (Boston, Houghton, Mifflin and Company, 1886), pp. 141-145





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How to Maximize Your Influence on The Hill

on others and society. Spirit-filled Christians retard moral and spiritual spoilage by their measured maturity in Christ. Their character, actions and policies are for the betterment of all in this world in the here and now.

What follows in this passage, *but if the salt has become tasteless, how will it be made salty again* . . . is a reiteration and summation of the failure of the aforesaid beatitudinal progression we have just studied. Said another way, if you are not beatitudinal, in reality you are not a preserver of society.

B. RESULTING IN ILLUMINATION TO SOCIETY

Matthew 5:14 "You are the light of the world. A city set on a hill cannot be hidden;"

The second indicator of one's spiritual maturity, beatitudinal living, can be measured by one's luminal output. I.e. how much *light* do you cast on your surroundings? In that *salt* works to preserve behind the scenes, *light* openly illuminates. It *cannot be hidden*. Indicative of a beatitudinal believer is his conspicuous presence! The believing Public Servant need be about proclaiming the excellencies of Him who called him, States 1 Peter 2:9. *But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light*. Illumination of God's ways is normative behavior for Christ's ambassadors. Many more are needed in D.C.!

VI. SUMMARY

I read an article that quoted the Pew Research findings regarding Congress now being composed (since the November, 2016 elections) of 91% Christians. The article concluded, "Then why aren't things different?" While the definition of "Christian" may include many who do not really follow Christ, the point remains, could it be that the believers on the Hill are not living out the progressive order of Jesus's Beatitudes? If they were they would be — indicative of them would be — preservation and illumination of America! The influence of *salt and light* are an indication and equal to the beatitudinal maturity in the life of the believer. Pray the Holy Spirit will impart the progressive order of beatitudinal characteristics in your life so as to Maximize Your Influence On The Hill. To the degree you are beatitudinal is the degree you are influential. c:

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Tom Guetter 11

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Danielle Drollinger

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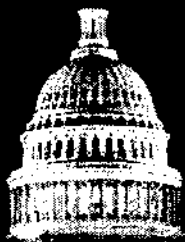
Perry Gauthier 2
North America Director

VERSE OF THE WEEK

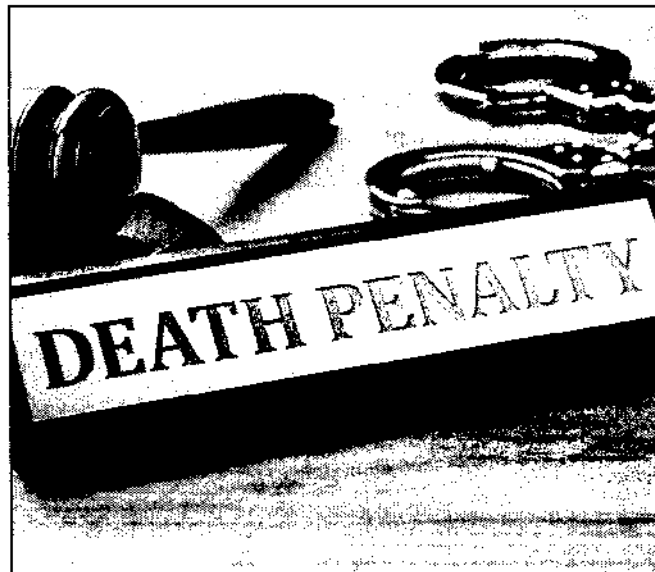
Romans 12:9, 13:4 4

ABOUT

Capitol Ministries 4



What Does *the* Bible Teach Regarding Capital Punishment?



Many people believe the Bible is unclear on the issue of capital punishment — as if you could substantiate either viewpoint, believing one could justify either position. Is such the case?

Fear of the State and its power to execute equal and proportional justice is a necessary force in a fallen world.

In contrast, if one believes that man is basically good, and not fallen, then an overly forceful State seems inhumane. This is the position and conclusion of secular humanism that believes mankind is inherently good, and given enough time and the proper environment, will see the error of his ways and reform; he lacks education.

What follows is a short primer on the Christian worldview of capital punishment.

Ralph Drollinger
 Ralph Drollinger

..... 10

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H321: Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



■ MINISTRY UPDATE

North America Director
Perry Gauthier



STRENGTHENING EXISTING MINISTRIES TO United States legislatures and creating more like them were primary objectives this year for Perry Gauthier, Capitol Ministries Director for North America.

In collaboration with Ralph Drollinger, Perry made the 20-year Capitol Ministries goal of creating 50 Bible studies in 50 state capitols a priority in 2017.

Perry and Faith, his wife and ministry partner, crisscrossed the nation in a 130-day journey to 30 states where they met with established Ministry Leaders and networked to find others like them for states that do not have discipleship Bible studies.

"In this first ever 30-state ministry tour our goal was to strengthen, pray for, strategize with, encourage, mentor, and shepherd each leader according to their specific Statehouse needs," Perry said.

Ralph and Perry's objective was to solidify the North American ministry and to strengthen the bonds from capital to capital to produce national solidarity and greater effectiveness for Christ.

Before Perry became a pastor, he was an architect and that training is evident in how he sees this effort: "In my mind's eye, I picture steel cables connecting each statehouse for Christ. Our desire was to ratchet down on and tighten each cable. We wanted to increase the tensile strength between each leader through the loving bonds of fellowship, co-ministry, and faith in our common mission field."

Traveling to several states without ministries, Perry and Faith met with church and political leaders to identify Bible teachers to begin Bible studies to leaders in their state capitols.

"And after these trips, I am impressed with the need to make every state capitol

Continued on page 3

What Does *the Bible* Teach Regarding Capital Punishment?

I. THE OT BASIS OF CAPITAL PUNISHMENT

THE BIBLE REPEATEDLY PROVIDES the basis and substantiation for capital punishment. It is not as if there are two competing views on this subject in Scripture when one applies normal rules of interpretation to the text of Scripture (known historically as the Grammatical-Historical-Normative science of interpretation). With this in view, notice the plain meaning of the following OT passages.

A. GENESIS 9:6

"Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man."

B. EXODUS 21:24

"Eye for eye, tooth for tooth, hand for hand, foot for foot,"

C. LEVITICUS 24:20

"fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him."

D. DEUTERONOMY 19:21

"Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

These passages and others indicate that the Mosaic law was based on the heavenly attribute of equal and proportional justice, and that such is not to be eclipsed by God's attribute of mercy: As we will see, God's compassion in situations of justice is to be supplied by the institution of the Church and members of His body, not by the State. It follows that by way of practical application, the convicted murderer's later appeals for a stay should find no judicial sympathy with the State. When you think about it:

WHEN THE STATE BEGINS TO SHOW MERCY TOWARD CERTAIN INDIVIDUALS AND NOT OTHERS, IT BECOMES UNEQUAL AND PROPORTIONATELY UNJUST IN THE DISPATCH OF ITS GOD-ORDAINED RESPONSIBILITY

Sympathy and mercy are the roles of individuals and of the institution of the Church.

II. THE NT BASIS OF CAPITAL PUNISHMENT

Jesus Himself validates capital punishment in the NT era when He states in Matthew 5:38,

"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'"

By quoting this OT truth, known as lex talionis "the law of retaliation," Jesus is saying by the surrounding context of this passage that in no way is lex talionis outdated in its application during this age. Importantly, nowhere in the NT does Jesus reject the OT concept of capital punishment. And, while He instructs us to be merciful in our personal lives, He does not suggest mercy as an alternative for the State. Note this distinction in Romans 12:19 and 13:4. The former is a command by God to the individual and the latter is a command by God to the State:

Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

for (the State) is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

These NT passages, plus many others, serve to underscore the relevancy of Capital



punishment for today. There is nothing in the NT that negates bringing forward the OT concept of the death penalty.

III. GOD'S REASON FOR CAPITAL PUNISHMENT

When one intentionally puts to death another human being who is made in the image of God, it represents high treason against God Himself because He is the Creator of all human beings. He is the one — and the one and only — who gives life and who can take it away. In response, God has in part designed and given authority to the institution of the State for the purpose of manifesting His justice and retaliation for murder. Understood biblically, the State is His surrogate to achieve this purpose.

IV. THE STATE IN CAPITAL PUNISHMENT

The State has the God-given responsibility to take the life of a murderer, whereas an individual does not. One of the two main purposes of the State being created by God is for the punishment of evildoers. Note 1 Peter 2:13-14 in this regard:

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

God's purpose for the State is to *punish evildoers*. Romans 13:1 in the NT adds,

Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

Lex talionis remains a just act in the New Testament era in which we live — given the reality of a fallen world where man is corrupt. Genesis 6:11 states in this regard:

Now the earth was corrupt in the sight of

God, and the earth was filled with violence.

It stands to reason that to be anti-capital punishment is miscalculated philanthropy, or a misplaced humanitarianism that is unbiblical. Why? Because God is merciful, yes, but He is also just; and His mercy never compromises His justice. Herein then, by man, is a mislaid pity.

Further in support of capital punishment is Proverbs 28:17 which states:

A man who is laden with the guilt of human blood will be a fugitive until death; let no one support him.

The State then, properly understood through the lens of Scripture is God's long arm of justice.

V. THE CHURCH AND CAPITAL PUNISHMENT

The necessity of capital punishment following conviction of a capital crime must not however eclipse the individual's or the church's compassionate visit to the cell of the condemned. The mercy and forgiveness of the Gospel, which affords spiritual birth and life, are a whole other matter that need be presented to those whom the State has rightfully and biblically condemned to physical death.

CAPITAL CONVICTION AND CHURCH COMPASSION REPRESENT A BIBLICAL PARTNERSHIP OF TWO ORDAINED INSTITUTIONS

Their respective roles relative to the convicted should never be compromised. For together, God's justice and mercy are at once on display. That is how God would have it.

VI. SUMMARY

One seemingly difficult question that

Continued from page 2

campus much stronger for Christ's sake," Perry said.

For nine years, Perry has also served as the Ministry Leader to the Nebraska State Legislature where he delivers weekly Bible studies that he writes specifically for leaders. Nebraska has a unicameral system, which is one-house government, and its legislators are called "Senators." Perry's studies are regularly attended by 14 to 18 Senators.

"In my duties as a pastor-teacher, I long for Senators to know God's will as revealed in God's Word so they can apply it in God's world," Perry said. "Their job as governing officials is not easy, but here is some great news: **'All Scripture is inspired by God and profitable . . . that [the Christian legislator] may be equipped for every good work.'**" (2 Timothy 3:16-17)

Among Bible study series Perry has written and taught include: *Luke for Legislators*, *The Seven Sins in the Senate*, and *Jehovah's Jurisdiction and Jonah's Journey*.

A common theme is that legislators today are dealing with the same issues that have plagued leaders throughout history. In introducing his series on Queen Esther, Perry said:

"Senators, every issue that presses on your life in this capitol happened long ago within the walls of an ancient palace in Persia. In the Biblical book of Esther, we find greed, promotion, political demotion, beauty, money, sex, power grabs by politicians, race hatred, sex trafficking, immoral legislation, intrigue, betrayal, sleepless nights, and stress off the charts. Welcome to the palace, Senators. I hope to help and guide you as we study for the next 20 weeks the series, *The People and Power of the Palace*."

This year Perry was invited to open the Unicameral Legislative Session in prayer and he asked for God's guidance for the legislators and prayed for the morality of laws.

Seeing the need for God's Word during his mission trips has strengthened Perry's commitment to help plant a CM Bible study ministry in all 50 state capitols.

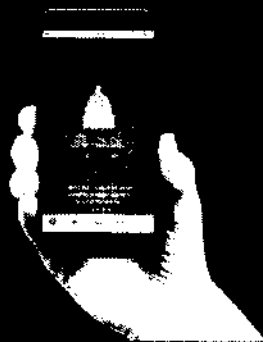
"I pray that God will bring forth intentional, well-trained disciple-makers who will teach the Word of God in depth to state leaders," he said.

"Reaching legislators and constitutional officers with Scripture is vital because, by God's design, they reside in the nerve centers of culture and they influence much. Most of Paul's missionary journeys were to capital cities." c23



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What Does the Bible Teach Regarding Capital Punishment?

sometimes arises relative to this study and should be clarified is this:

If we accept verbatim the OT prescription of the death penalty for murder, while rejecting the equally strongly worded OT prescriptions of the death penalty for adultery, childhood rebelliousness, and bestiality, among other sins (not to mention the OT direction to gouge out an eye or knock out a tooth of one who commits mayhem), how do we escape the criticism that we are just picking and choosing our crimes?

Those specific punishments for crimes are not repeated in the dispensation of the New Covenant that God makes in the New Testament with His Church. That is why it is so important in this study to have included Jesus' words regarding capital punishment (point III). Those other forms of punishment were intended by God to set apart Israel as a holy and righteous priestly nation. Such is not the case today as God grafted in the Church as His primary representative people in the world today. Those penalties are not prescribed in the NT, whereas capital punishment is.

May God grant you His instruction and convictions regarding the necessity of capital punishment in a fallen world — as is the case today in America. Studies indicate that when capital punishment is not practiced by the state, that murder increases due to a lack of fear of equal and proportional retribution. Therefore, as a lawmaker it is incumbent on you to stand for the death penalty relative to the good of the citizens of the country. ☪

♥ VERSE OF THE WEEK

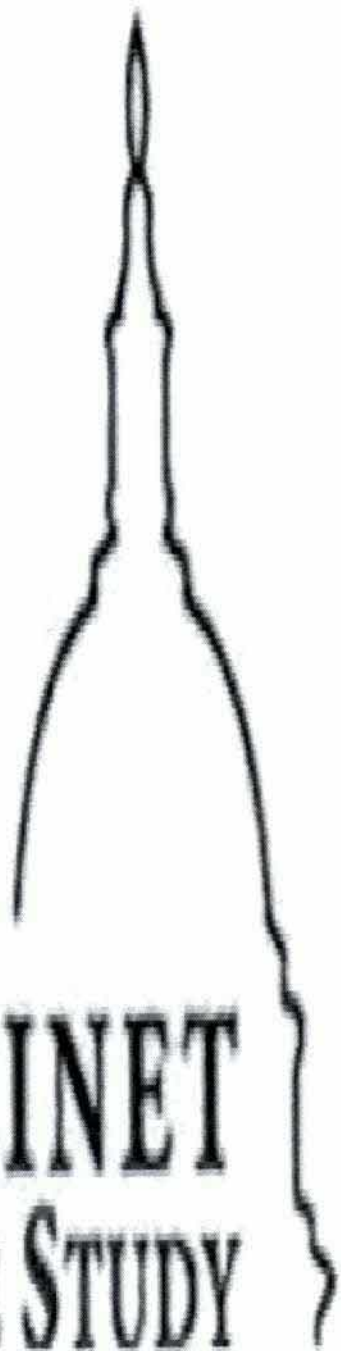
Romans 12:19; Romans 13:4

Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

for [the State] is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

The former is a command by God to the individual and the later is a command by God to the State.

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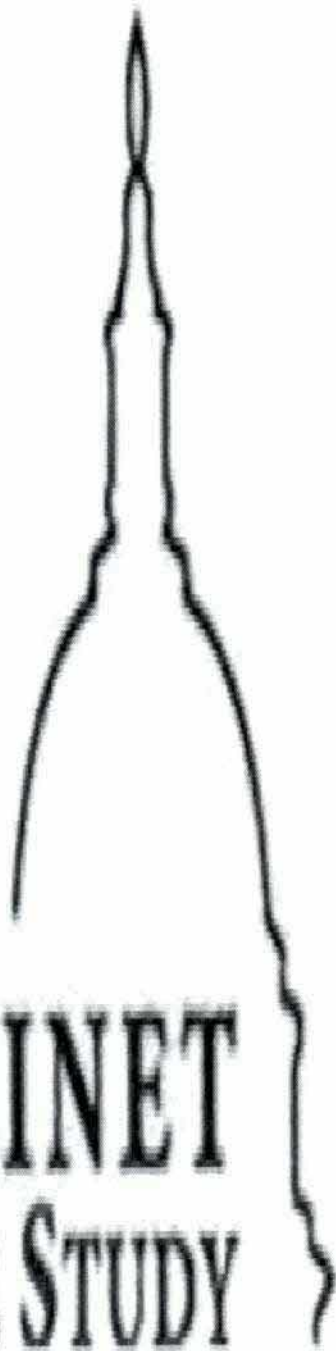
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CAPITOL ministries



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Shawn Thornton 2
Pastor, Calvary Community Church

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How to Choose a Good Pastor



The Good Shepherd, c. 300-350, at the Catacombs of Domitilla, Rome

YOU ARE VERY CAREFUL, deliberate and wise about who you hire in your office. The procedures you follow relative to employment help assure that you get what you are looking for.

In a similar way, do you use scrutiny in choosing a pastor and church wherein you and your family will obtain a proper spiritual diet?

Many legislator and governing authorities simply go to church where their family has always gone. But as illustrated in the first chapters of the Book of Revelation, churches change — and so do pastors.

This study — *How to Choose a Good Pastor* — will aid you in discernment when it comes to choosing a good, biblically-based spiritual coach for life.


Ralph Drollinger

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HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



■ MINISTRY SUPPORTER QUOTE

Pastor

Shawn Thornton

Calvary Community Church



SHAWN THORNTON, Senior Pastor of the 4,000-member Calvary Community Church in Westlake Village, CA, spoke about how to teach the Bible at a recent annual Training Conference for established Ministry Leaders and candidates:

"God has revealed his views of who He is and how. He views marriage, human sexuality, life, ethics, business dealings ... just look at the book of Proverbs. It gives us all kind of views of how God believes wisdom should be played out in everyday life, even in a broken world. So, when we are doing a Bible study, it shouldn't start with training in righteousness. So many ministries, so many churches, so many pastors want to run directly to training in righteousness. That is coming, but hold your horses. The application to life is coming, but first, with every Bible study, start with God. I say if people don't leave our services in our church with a bigger view of God and a smaller view of man, we're in trouble. Always start with God; who God is and what His views are." m

How to Choose a Good Pastor

I. INTRODUCTION

TODAY THERE ARE MANY THOUGHTS as to what a *pastor* is or should be like. Some view him as a nice teddy bear who hugs and walks beside you. Others see him as the Sunday morning event leader who is the good-looking CEO of a slick, market-driven outreach. Others view the minister as someone who can heal the congregants' physical ailments via touching the tube (flat screen). Others can't wait to get pumped-up from this week's prosperity message. And then there are those who view ministers as impersonal and removed, black-robed, untouchables; outsider professionals.

In the midst of these varying perceptions of a *pastor*, what does Scripture indicate he should be like? What are your thoughts on what makes a good *pastor*? The answer to this question is gained by studying what are known as the Pastoral Epistles of the New Testament: 1 and 2 Timothy and Titus.

II. PRELIMINARY PASSAGES

By far the largest amount of

passages related to the *pastor* has to do with his injunction to teach and preach the Word of God. The sheer volume of those commandments far outweighs any other aspect of his God-given job description. This alone serves to indicate that the primacy of pastoring is related to teaching and preaching the Word of God.

A. 1TIMOTHY 5:17

Note this emphasis as illustrated by the Holy Spirit in several passages: 1 Timothy 5:17:

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.

B. ACTS 20:27

In Acts, relative to the Ephesian elders with whom Paul had labored in ministry for three years he states:

"For I did not shrink from declaring to you the whole purpose of God."

C. COLOSSIANS 1:25

Of this church I was made a minister according to the

stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the Word of God.

In these three passages, the emphasis of the Apostles' ministry was proclaiming the Word. And as will be seen, this same perspective on ministry was handed down from the Apostles to the first-century church leaders as evidenced in and by the Pastoral Epistles.

III. POSITIONAL PASSAGES EMPHASIZING TEACHING

One of the main texts that underscore the prominence of the *pastor* being a *teacher* is found in Ephesians 4:11. Herein revealed is the kind of leadership that Jesus Christ has given and intends for the Body of Christ in His physical absence (in-between His first and second incarnation):

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastor and teachers.

Listed are four different positions of leadership that God advocates to build His body

(cf. 4:11). Importantly, there is a distinction in Ephesians and elsewhere in the NT, between spiritual gifts — gifts which all believers obtain at the point of salvation — and those whom God gives as gifts, to lead His body in-between the First and Second Coming of Christ. Spiritual gifts are given to each member of the body (Ephesians 4:16); over and above that fact He gives certain individuals as gifts to the Church to mature His Church. Wherein the leadership positions of *Apostles* and *Prophets* primarily related to the apostolic, formative years of the Church Age (as chronicled in the Book of Acts), the prevalent ongoing leadership positions given by Christ today are those of the *Evangelist* and *Pastor-Teacher*.

IV. PRIMARY PASSAGES EMPHASIZING TEACHING

The *Pastor-Teacher* is best understood as one person in Ephesians 4:11. Whereas some English Bibles translate the Greek to mean *pastors and teachers*, a careful study of the NT on this subject (in my opinion and others) supports the idea of one person and one office. In other words, Christ gifts His Church



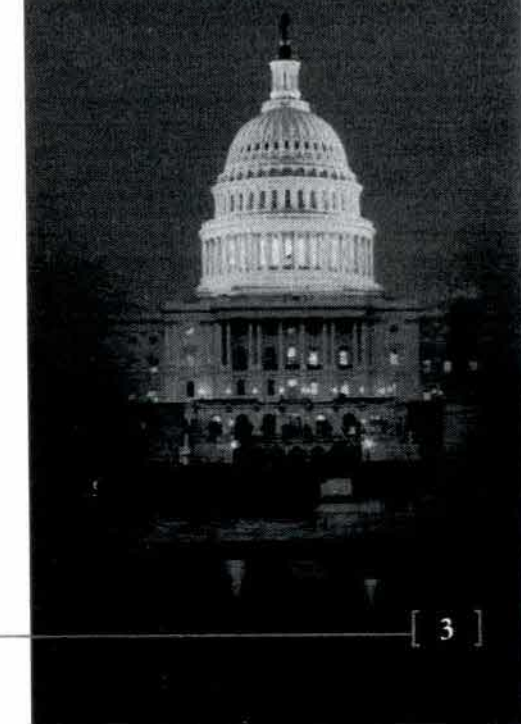
♥ VERSE OF THE WEEK

Philippians 1:9

And this I pray, that your love may abound still more and more in real knowledge and all discernment . . .



Similar to judging safety from danger is the ability to judge truth from error.





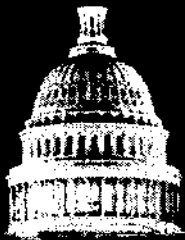
Samuel Adams



"The public cannot be too curious concerning the characters of public men."

— Samuel Adams, Signer of the Declaration of Independence; Father of the American Revolution; Ruler of the US Constitution; Governor of Massachusetts

Samuel Adams, letter to James Warren, November 4, 1775.



How to Choose a Good Pastor

with a *pastor* who is a *teacher*, and a *teacher* who is a *pastor*; they go together. In a pragmatic sense it is difficult to effectively *pastor* without *teaching* the Scriptures and it is difficult to effectively *teach* without *pastoring*. Those who are *teachers* and not *pastors* should not be lead *pastors*, perhaps they serve better by teaching in a Seminary or writing books.

In addition to a pragmatic connection, grammatically here is why many commentators believe this is the case: The conjunction *and* (*kai*) which is found between the two nouns often means "that is" or "in particular" in the Greek language. Accordingly, if such is the intended usage here, *teachers* (*didaskalos*) is descriptive of *pastors* (*poimen*). I.e. "*Pastors*, in particular *Teachers*." This evidence is inconclusive standing alone, but consider the following: 1Peter 5:1 and 2 states.

Therefore, I exhort the elders (presbuteros) among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd (poimen) the flock of God among you, exercising oversight (episkopeo) ...

The three words used distinctively — *elders*, *shepherd*, and *oversight* — yet interchangeably describe the same person and position. I.e. *elders* and *overseers* are other titles used to describe *pastors* (translated here as *shepherd*). Notice the same in Acts 20:17 and 28:

From Miletus he sent to Ephesus and called to him the elders (presbuteros) of the church.

Later in the passage he states to these elders,

"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers (episkopos), to shepherd (poimen) the church of God which He purchased with His own blood."

Once again the *elder* and *overseer* are descriptors of the same person as is the *shepherd (pastor)*. Each name is a definitive aspect of the same person and office given by Christ to His Church. States one commentator, "These are different ways of identifying the same person."

Now add the following: In the Pastoral Epistles, specifically 1 Timothy 3 and Titus 1, which

reveal the qualifications for those who are called by Christ as leaders in the Body of Christ, the shopping lists of qualifiers begin respectively with *An overseer* (*episcopo*) *then* ... and *Appoint elders* (*presbuteros*) [who are] ...

Each passage goes on to define and describe the *elder-overseer* as one who is *able to teach* (1Tim.3:2; Titus 1:5). Follow the deductive conclusion here: If a *Pastor* is another name for an *Overseer* or *Elder* per the conclusion of the former paragraph, then it stands to reason that, per the later paragraph, a *Pastor* is one who is *able to teach*. These various passages, combined, seem to conclude that every *pastor* is one who is *able to teach* the Word of God ... A *Pastor-Teacher*.

THREE DESCRIPTIVES of a PASTOR

Teacher (*didaskalos*)
emphasizes what the *pastor*
does: He teaches.

Elder (*presbuteros*)
emphasizes what the *pastor*
has: He has character.

And ...

Overseer (*episkopos*)
emphasizes how the *pastor*
functions: He presides.

Why all of this detail about a seemingly small point? Because it is a huge insight relative to the subject of choosing a good spiritual mentor/coach (*pastor*):

SOME PASTORS ARE NOT BIBLE TEACHERS AND SOME BIBLE TEACHERS ARE NOT PASTORS

Choose one who is both! Your spiritual coach need love and mentor you as he labors to teach you God's Word! Don't settle for less my friend. You can see by my studies that I work hard at teaching in our capital; I want to work just as hard at being a good personable, *pastor* for you as well.

As seen in the aforementioned passages and many others, the above are the primary interchangeable titles that God uses to identify those whom *He has actually given* to the Body of Christ today. Given this intel, God expects you, a believer to cue-in on this! Don't choose a *pastor* who is not a *teacher*. Equally bad, don't choose a *teacher* who is not a *pastor*! Add to this 1John 4:1:

Beloved, do not believe every

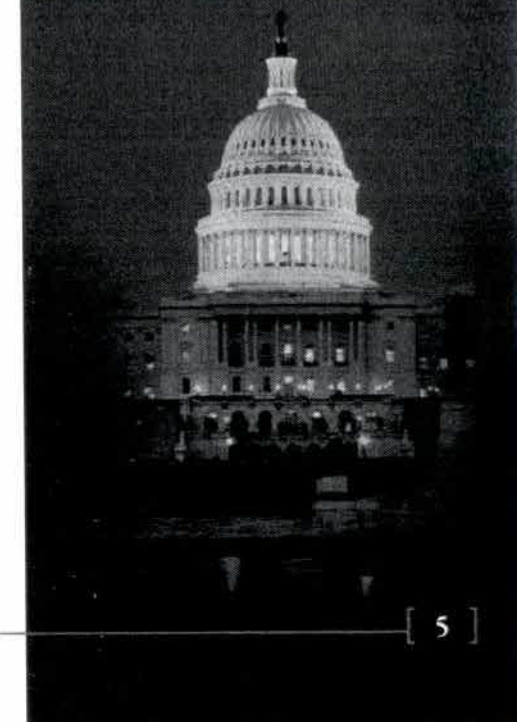
The Capitol, 1846



Congress, 1854:

"The great, vital, and conservative element in our system is the belief of our people in the pure doctrines and the divine truths of the Gospel of Jesus Christ."

— Journal of the House of the Representatives of the United States of America (Washington, DC: Cornelius Wendell, 1855), 34th Cong., 1st Sess., p. 354, January 23, 1856; see also: Lorenzo D. Johnson, *Chaplains of the General Government With Objections to their Employment Considered* (New York: Sheldon, Blakeman & Co., 1856), p. 35, quoting from the House Journal, Wednesday, January 23, 1856, and B. F. Morris, *The Christian Life and Character of the Civil Institutions of the United States* (Philadelphia: George W. Childs, 1864), p. 328.





Noah Webster



"The virtues of men are of more consequence to society than their abilities; and for this reason, the heart should be cultivated with more assiduity than the head."

— Noah Webster, revolutionary soldier, judge, legislator, educator, "Schoolmaster to America."

Noah Webster, *On the Education of Youth in America*, 1788.



How to Choose a Good Pastor

spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.

One need discern if a spiritual leader is really sent from God by first of all asking, does he even teach the Bible? And secondly, if he does, to what degree does he teach it? Acts 17:11 states regarding the Berean Christians:

For they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.

Jesus said regarding true belief in Matthew 7:20-21:

"So then you will know them by their fruits ... not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven ..."

Choose wisely your *pastor!*
Make sure he is teaching you the Word of God!

V. APPLICATION

Is it an appropriate and/or a fair question to ask, "How do I rate my pastor?" I think so.

Properly rating another (like you do those seeking employ-

ment in your office) relates to good judgment. Whereas God condemns those who possess a self-righteous judgmental spirit akin to the Pharisees (cf. Matthew 7:1), every believer is to possess careful discernment especially when it comes to spiritual matters. Perhaps the best way to think about this is as follows: One must be judicious. Whereas we all know Pharisees who are despicable in their condescending tones of pious self-righteousness, no one finds fault with an individual characterized by judiciousness. John 7:24 states:

"Judge with righteous judgment."

As a matter of fact, judiciousness — or better, discernment — is required in order to properly love. Philippians 1:9 states:

And this I pray, that your love may abound still more and more in real knowledge and all discernment.

Choose wisely my friend who it is that will *pastor* you at both ends of your geographically split-apart vocation.

SIMILAR TO
JUDGING SAFETY



FROM DANGER IS THE ABILITY TO JUDGE TRUTH FROM ERROR

Spiritual judiciousness is requisite of one who desires to obey Jesus regarding inadequate or even false-teaching *pastors*. One need be discerning when it comes to evaluating good vs. bad *pastors*. Make sure too that you are not following a *pastor* who is simply flattering you; real *shepherds* will speak truth into your life at the risk of losing your friendship.

Too often believers incorrectly think, “I’m not to judge” as they follow after ineffectual *pastors*, *pastors* who fail to ever mature their congregants due to their serving-up a low-protein Bible diet; non-discernment is another way of spelling naiveté or imprudence. Proverbs calls such individuals “*simpletons*.” “I am not to judge” can sometimes be a “spiritual cloak” covering a lack of applied biblical insight or necessary courage.

VI. SUMMARY

Put one’s self in association with a *pastor* who will stimulate spiritual growth via teaching and preaching the Word. At

the same time, put one’s self in association with a *pastor* who will stimulate spiritual growth via shepherding your heart through the good times and the bad.

This selection will make a huge difference in your growth over the decades ahead! Hebrews 5:14 speaks about how learning the precepts of God develop spiritual judiciousness:

But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

Biblical laxity leads to spiritual naiveté. The ability to “*test the spirits*” (1John 4:1) implies that one possesses theological acumen. Proverbs 1:22 states, “*How long, O naive ones, will you love being simple-minded?*” States Proverbs 14:15 and Ephesians 5:17:

The naive believes everything, but the sensible man considers his steps.

So then do not be foolish, but understand what the will of the Lord is.

Be discerning! Ask judiciously, “Does the *pastor* I’m following

Thomas Jefferson



“The practice of morality being necessary for the wellbeing of society, He [God] has taken care to impress its precepts so indelibly on our hearts that they shall not be effaced by the subtleties of our brain. We all agree in the obligation of the moral principles of Jesus and nowhere will they be found delivered in greater purity than in His discourses.”

— Thomas Jefferson, signer of the Declaration of Independence, diplomat, Governor of Virginia, Secretary of State, third President of the United States.

Thomas Jefferson, *The Writings of Thomas Jefferson*, Albert Ellery Bergh, editor (Washington D.C.: The Thomas Jefferson Memorial Association, 1904), Vol. XII, p. 315, to James Fishback, September 27, 1809.





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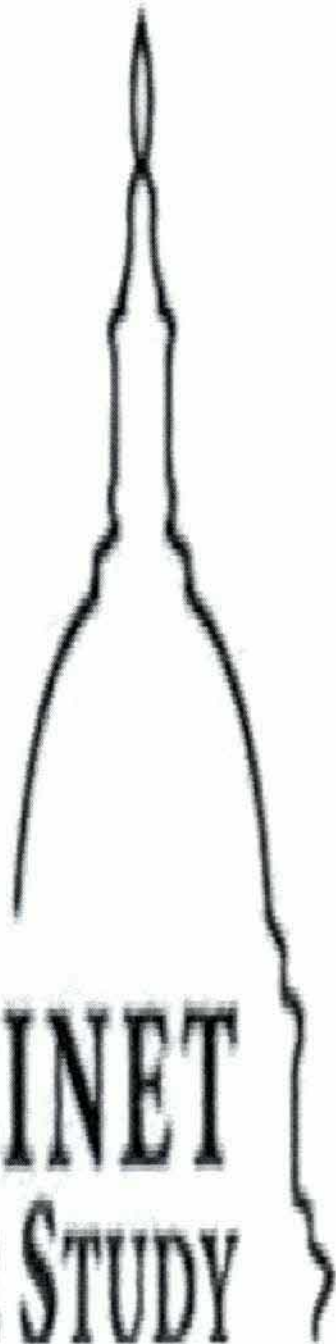
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How to Choose a Good Pastor

really *shepherd* me? Does he possess a genuine love for people as well as the skill and commitment to teach the Bible?" Those questions are emblematic of the kind of thinking and decisions God expects from you. cm

- Tom Grimes, TX
- Tom Griffin, TX
- Glen Groshen, AZ
- Georg Harper, TX
- George Harding, WI
- Bill Housack, MI
- Bobby Hultgren, IL
- Bill Johnson, IA
- Jim Jordan, OH
- Steve King, IA
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Danielle Drollinger

mobile |



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2017 Fall Training Conference
November 28-December 2

Museum of the Bible, 400 4th Street SW, Washington, DC, 20024, Floor 5R

Tuesday, Nov 28th

Airport Pick-ups:

Reagan/Dulles/BWI

Point of Contact Dan Madison 775-721-3296

Afternoon Check-In

Hyatt Place Washington DC/National Mall

400 E Street SW: Hotel Check In, Floor 3

Capitol Ministries Check In, Floor 2, Spaces 2 and 3

5:00-8:00 PM

Welcome Reception: *Getting Acquainted*

Interaction with House and Senate Members

Hyatt Place, Floor 2, Spaces 2 and 3. Finger food served

Wednesday, Nov 29th

5:30-6:00 AM

Hyatt Breakfast Boxes available in the Lobby-Floor 3

6:15-6:30

Walk to MOTB; Security Screening Main Entryway

7:00-8:00

Welcome: Mr. Steve Green, MOTB

White House Cabinet Member Forum/Q & A

MOTB Scholar's Initiative Conference Room

8:00-8:30

Reflections on Cabinet Member Forum

8:30-10:00

Session I: *Theology of Capitol Ministries*: Ralph Drollinger

10:00-10:30

***Overview of U.S. State Capitol Ministries*: Perry Gauthier**

10:30-11:00

Break

11:00-12:30

Ministry Leader Presentations 1

International: Oscar Zamora, Peru, Latin America Plan

International: Junior Zapata, Guatemala

U.S. State Capitol Ministry: Doug Melton, Oklahoma

12:30-1:00

Lunch: MOTB

1:00-3:00

Session II and III: *Teaching and Discipleship*: Ralph Drollinger

3:00-4:00	Ministry Leader Presentations 2 International: Inoke Kubuabola, Fiji, South Pacific Plan U.S. State Capitol Ministry: Mike Shreve, California
4:00-6:30	Group Picture: Front Door, Museum of the Bible Individual Photos (See Photo Schedule) Museum Tour Time: On Your Own
6:30-8:00	Dinner on your own. Nearby restaurant list provided
Thursday, Nov 30	
8:00 AM	Breakfast Hyatt Place: on your own
9:00-10:30	Session IV: <i>Special Considerations</i> : Ralph Drollinger MOTB Scholar's Initiative Conference Room
10:30-11:00	Break
11:00-12:30	Ministry Leader Presentations 3 International: Samuel Mitrofan, Romania, Western Europe Plan U.S. State Capitol Ministry: Dale Walker, New York U.S. CivicReach Ministries: Dr. Dan DeShong, Sacramento, CA
12:30-2:00	Lunch: MOTB Museum Touring
2:00-4:00	Session V and VI: <i>Supportive Ministry Skills; Finances and Planning</i> : Ralph Drollinger
4:00-5:30	Museum Touring
5:30-6:00	Travel on Metro R/T: Federal Center SW to Capitol South Station
6:00-7:00	Dinner: Capitol Hill Club: 300 1 st Street, SE
7:00-9:00	Individual Ministry Plan Workshop : Perry Gauthier
Friday, Dec 1	
7:00 AM	Breakfast Hyatt Place: on your own Conferees Check Out of Hotel. Store luggage with concierge
8:00-10:30	Concluding Session: <i>Sharing and Interaction</i> MOTB Scholar's Initiative Conference Room
11:00	Conferee Check Out at Hyatt Place Airport Transportation from Hyatt Place



2017 Fall Training Conference
Regional Directors Meetings

Hyatt Place Washington DC/National Mall, 400 E Street SW, 20024, Floor 2, Space 2

Friday, Dec 1

12:00

Regional Directors Lunch

Floor 2, Space 2

12:30-4:30

Regional Directors Meeting

Floor 2, Space 2

5:00

Regional Directors Dinner

Station 4 Restaurant: Group Seating in Back

1101 4th Street SW, Washington, DC

Walk to and Back from Hyatt Place

Saturday, Dec 2

8:00 AM

Breakfast Hyatt Place: on your own

Regional Directors Check Out/Airport Transportation



CAPITOL ministries®

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Paul Tittl 2
*Wisconsin State Representative,
 District 25*

VERSE OF THE WEEK

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ABOUT

Capitol Ministries® 8



Understanding Epistemological Presuppositions



EPISTEMOLOGY IS “the division of philosophy that investigates the nature and origin of knowledge” (*The American Heritage Dictionary*). I like what *Merriam and Webster* adds in the formation of a working definition: “The study of the method and grounds of knowledge especially with reference to its limits and validity.” It is extremely important to take the time to consider the limitations or non-limitations, the validity or invalidity, of one’s source(s) of knowledge and what it is he deems authoritative.

The study of epistemology uncovers what an individual relies on and what informs his thinking as to what’s right and wrong. Are his presuppositions valid? As we get older we subconsciously rely on our ingrained epistemological habits; we assume their validity. But again, are they right?

Continued next page

MEMBERS BIBLE STUDY

- Mike Pava, VP 10
- Bob Casim, HC/D 10
- Betsy DeVos, D/O 10
- Sandy Perdue, USD/O 10
- Rick Perry, D/O 10
- Miss Pompeo, CIA 10
- Scott Pruitt, EPA 10
- Jeff Sessions, AG 10

- Bill Cassidy 11
- Steve Daines, AG 11
- Jonah Gold 11
- James Lankford 11
- David Perdue, GA 11
- Mike Rounds, SD 11
- Tom S. Iltis 11
- Luella Strang 11
- John Thune, SD 11

- Robert Aleshale 11
- Rick Allen 11
- Don Bacon 11
- Marilee Blackburn 11
- Jim Bridenstine 11
- Ed Budd 11
- John Custer, TX 11
- Michael Conaway, TX 11
- Kellan Cramer 11
- Rick Crawford, AK 11
- Jeff Debus, AZ 11
- John Doolittle, IA 11
- Blair Eaves, ND 11
- Bill Flores, TX 11
- David Franks 11
- Greg Gianforte 11

Weekly Bible Studies

- CABINET:** 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served.*
- SENATE:** 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
- HOUSE:** Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



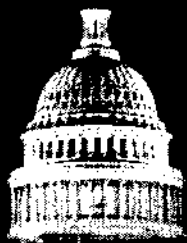
CAPITOL MINISTRIES® UPDATE

Paul Tittl

*Wisconsin State Representative
District 25*



CAPITOL MINISTRIES® is vital and I believe their Bible studies should be in every single Capitol in the United States. Our founding fathers based this country upon Christian principles and what better place to have Bible teachers guiding and expounding those Christian principles than in the halls of government for our country's leaders? Many are searching and could greatly benefit from the ministries of Capitol Ministries®.



Understanding Epistemological Presuppositions

Wise are the individuals who can discern not only their own, but another's epistemological presuppositions when analyzing something. Wise is the citizen who can discern a candidate's epistemological presuppositions before casting his or her ballot. Heightening your awareness and abilities regarding "starting points" is what this Bible study is all about. Read on my friends.

Ralph Drollinger

I. INTRODUCTION

EPISTEMOLOGY is closely related to Ontology. Whereas Epistemology asks questions about the origins and validity of knowledge, Ontology asks questions about the nature and origin of being. Both philosophical disciplines attempt to address and study these basic issues regarding life on earth: "Why do I exist and what should inform my beliefs?"

The Christian answers those questions with the presupposition that Scripture is the final authority; the Bible informs his thinking regarding Epistemological and Ontological concerns. On the other hand, the secularist is informed by other sources. Our presuppositions — i.e. what we utilize to formulate our answers in relation to these two disciplines — are as multiple as they are variant. For instance, many people habitually rely on the values they learned in their upbringing to inform their thinking and decisions for today; they conscientiously or subconsciously rely on their upbringing as the final authority in

the decisions they make in living their lives. Others rely on their current experiences and conditions, i.e. the presenting situation; still others are guided by the ideology of their teachers and professors who taught them or the books they have read.

Therefore, wise is the individual who can identify not only another's presuppositions in life (think of a presupposition as an assumption made in advance) but his own! What informs his thinking? What determines his actions?

**TO THINK THROUGH
THINGS WITH A
CURIOSITY AND
INVESTIGATIVE QUEST
AND TO UNDERSTAND
ITS EPISTEMOLOGICAL
BASIS IS TO BE BOTH
DISCERNING AND WISE**

What informs that belief or action? The wisdom to ask these questions and answer them accurately is critically important, especially where the future course of a nation is often determined. To live and think with epistemological discernment is the



sheer opposite of what the Book of Proverbs characterizes as, and titles a simpleton. Discipline yourself to be a deep and discerning thinker!

II. CONTRASTING VALID AND INVALID PRESUPPOSITIONS

The growing Christian is conscientiously *putting off* and *putting on*. He is leaving behind invalid and limited epistemological presuppositions, and in their place he is reprogramming worldly thinking with a biblical epistemology. Note this in Ephesians 4:22-25a:

In reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lust of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. Therefore laying aside falsehood, SPEAK TRUTH EACH ONE you ...

This internal growth process is synonymous with what Paul tells the otherwise worldly believers in Corinth. In 2Corinthians 10:5 the Apostle states:

We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

This passage is in the same context of Paul's earlier pronouncements regarding the fallacy of human reasoning apart from divine revelation (cf. 1Corinthians 1:18-25; and Job 5:13, Psalm 94:11). The word *speculations* carries with it the idea of the world's ways of reasoning, its philosophies and its false religions. All of these bombardments are attempts by the evil one to shelter the seeker of truth from the witness of his conscience and the ever-beaconing call of the Gospel of Christ. In summary, it is normative behavior, and the full-on expectation of God that His called-out representatives hone in exclusively on a biblical epistemology, forsaking all other presuppositions of truth. Every way of thinking must be brought *captive to the obedience of Christ*.

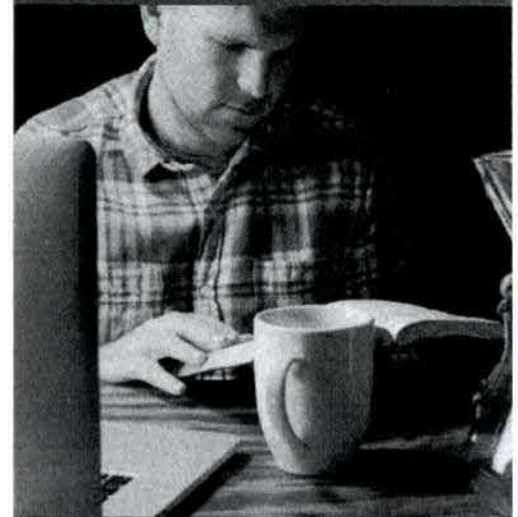
A. THE ROLE OF FAITH IN PRESUPPOSITIONS

It is *by faith* that all hold authoritative their beginning points of reasoning — or presuppositions regarding what is right and wrong. In respect to the aforementioned, one assumes *by faith* the correctness and authority of his parental, experiential, professorial, authorial or revelational epistemology. This is an important distinction to make up-front because in the illustrations that follow non-believers will often state (in a game of one-upmanship) that the faith-based beginning point of Christians is not the case with them.

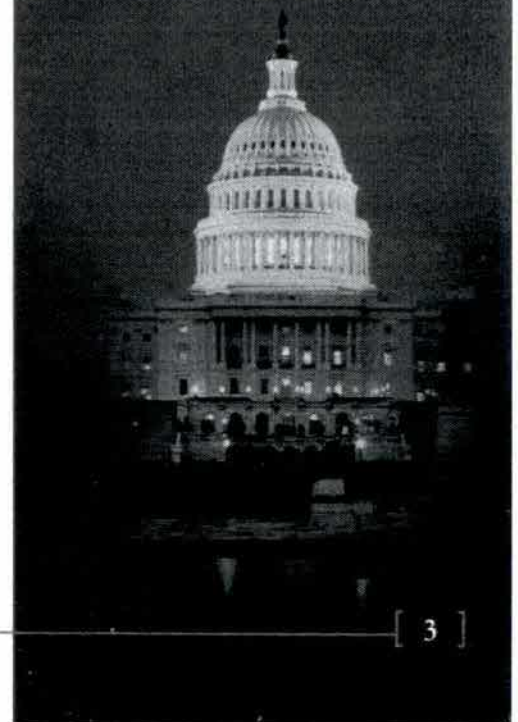
VERSE OF THE WEEK

2Corinthians 10:5

We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.



The goal: A life shaped by Christ.





Elias Boudinot

"For nearly half a century have I anxiously and critically studied that invaluable treasure [the Bible]; and I still scarcely ever take it up that I do not find something new — that I do not receive some valuable addition to my stock of knowledge or perceive some instructive fact never observed before. In short, were you to ask me to recommend the most valuable book in the world, I should fix on the Bible as the most instructive both to the wise and ignorant. Were you to ask me for one affording the most rational and pleasing entertainment to the inquiring mind, I should repeat, it is the Bible; and should you renew the inquiry for the best philosophy or the most interesting history, I should still urge you to look into your Bible. I would make it, in short, the Alpha and Omega of knowledge."



Elias Boudinot, President of Congress, signed the Peace Treaty to end the American Revolution, first attorney admitted to the U.S. Supreme Court Bar, framer of the Bill of Rights, director of the U.S. Mint.

Elias Boudinot, *The Age of Revelation, or the Age of Reason Shewn to be An Age of Infidelity* (Philadelphia: Asbury Dickins, 1801), p. xv from his "Dedication: Letter to his daughter Susan Bradford."

Understanding Epistemological Presuppositions

B. TRUTH FROM THE INSIDE

Now let's go a step further. Two additional epistemological starting points that may be a bit more difficult to understand are called Rationalism and Empiricism. Rationalism begins with reasoning — internally reasoning outwardly from the human mind by the use of deduction and logic. Empiricism calls on man's senses to gather knowledge and information which in turn is processed in the human mind and is utilized as the basis for determining what is right and wrong. What they have in common is the assumption (*by faith* I might add) that the human mind — all by itself — can be relied upon to discern truth from falsehood. This is a huge presupposition! In contradistinction, the Christian believes:

THE ORIGIN OF TRUTH IS OUTSIDE OF THE HUMAN MIND. IT IS FOUND IN GOD'S REVELATION TO MAN: THE BIBLE

The presupposition of the believer is that the human mind is biased toward sin and given to irrationality and partiality due to the fall of man in Genesis 3. In that the fall affected man's abilities to think truthfully at all times (theologically this is called *the noetic effect of sin*), the human mind is not a trustworthy source of certitude. To hold to an epistemology that assumes right

and wrong, that moral truth can be determined by the use of one's sensory perceptions, is to work in a contaminated laboratory. The Bible says we cannot trust ourselves to come up with the right answers. In other words, absolute truth, what is right and what is wrong, cannot be derived consistently and accurately from a secular humanist epistemology. In fact, the closer the matter being reasoned out is related to moral truth, the more biased the fallen human mind becomes.

C. TRUTH FROM THE OUTSIDE

The testimony of Scripture is this: truth must be derived from an external epistemological source untainted by fallen and defective human reasoning. The fallen sin nature of man is the reason why God had to reveal Himself to man outside of man. Both Jesus Christ and the Scriptures are testimony to that. God has revealed His plan to us not only through His incarnate Son, but through the external, objective written source that is untainted by sin, called the Bible. In this way He purely communicates the message of redemption and objectively conveys truth throughout the course of time.

It follows then that the degree in which man studies God's revelation is the degree to which he possesses the certitude of truth, right thinking, and a proper ontological understanding of life's purpose.

Rejected by the unregenerate, and



embraced by the believer, the Bible is the only reliable and certain epistemology in the universe; all other sources are tainted to some degree by the bias of endemic sin. Furthermore to differ with this evaluation is to exalt one's opinions over and above the authoritative teachings of the Bible. Of course, self-authority is the popular trend, and one does not have to look very far to see it playing out in American culture.

**A CURRENT EXAMPLE
OF SECULARISTS'
EPISTEMOLOGICAL
HUBRIS IS THE ARDENT
REACTION TO
DAN CATHY'S (CHICK-
FIL A) STATEMENT
REGARDING GOD'S
DEFINITION OF
MARRIAGE**

Secularists loudly assert that their latest cause du jour is morally superior to biblical authority, saying in essence, "We have a better understanding of marriage than God does." The problem is this: Unbelievers whose reasoning flies in the face of divine revelation face the daunting task of proving their beliefs have a stronger, more reliable basis than the Word of God. What authority or basis, what is the presupposition that informs their opinion? Is it not subjective?

D. TRUTH PERSONIFIED

We have seen that truth comes from an external, untainted source:

Notice what Jesus adds to this understanding in John 14:6:

*"I am the way and the truth
and the life ..."*

The Scriptures not only proclaim that the certitude of absolute, authoritative *truth* is outside of fallen man, but that Jesus, Himself, the second member of the Trinity, is the personification of *truth*. In other words, since one of the attributes of God is *truth*, one must accept God to know the *truth*; therefore to reject God is to reject *truth*.

E. CIRCULAR REASONING

Under the first point of this outline, I mentioned that starting points for any and all of man's bases of authority are held by faith. That means that every epistemological argument is circular in nature. The fact that the Christian uses the Bible to uphold his premise — that the Bible is God's Word — is no different than the Evolutionist utilizing fossil evidence in an attempt to support his world view. Whereas the theory is informed by the source, the theory also informs the source. Why then should one understand the Christian's epistemology to be superior? It is for this reason:

In direct contrast to Christianity's theistic *intervention* is humanistic *invention*. Whereas the former is imported from the *outside*, the latter is manufactured from *within*. This stark difference must be emphasized and underscored by the theistic de-

Benjamin Rush



"[T]he greatest discoveries in science have been made by Christian philosophers and . . . there is the most knowledge in those countries where there is the most Christianity."

— Benjamin Rush, signer of the Declaration of Independence, Surgeon General of the Continental Army, ratifier of the U.S. Constitution, "Father of American Medicine", Treasurer of the U.S. Mint, "Father of Public Schools Under the Constitution."

Benjamin Rush, *Essays, Literary, Moral and Philosophical* (Philadelphia: Thomas and William Bradford, 1806), p. 84, "Thoughts upon Female Education."



Noah Webster



"[O]ur citizens should early understand that the genuine source of correct republican principles is the Bible, particularly the New Testament, or the Christian religion."

— Noah Webster, revolutionary soldier; judge, legislator; educator, "Schoolmaster to America."

Noah Webster, *History of the United States* (New Haven: Durrie and Peck, 1832), p. 6.

Understanding Epistemological Presuppositions

fender (the Christian Apologist). Put another way, by way of cogent argumentation, unbelievers need to realize the absurdity of their epistemology — theirs is a belief informed by *internal estimation* whereas ours is a belief informed by *external revelation*. Christian epistemology is informed by the *infallible* mind of God, whereas Humanism is informed by the *fallible* mind of man. For this reason the believer's by-faith starting point, his presupposition, is superior. In essence, it's not all about me, it's all about God.

III. ILLUSTRATING VALID AND INVALID PRESUPPOSITIONS

In order to create a better working understanding of the aforementioned, several narrative illustrations are in order.

A. DONAHUE AND MOHLER

Years ago Dr. Albert Mohler debated Phil Donahue on the latter's television program. Dr. Mohler is the Dean of a leading Evangelical seminary. Donahue pressed Mohler regarding the justice of a Nazi murdering a Jew, the Jew going to Hell and the Nazi's remaining possession of the ability to possibly obtain Christian salvation. Rather than allow Donahue's reasoning to place Mohler on the defensive, in my humble opinion Mohler should have challenged Donahue regarding his epistemological basis for his stated assumption that murder

was wrong in the first place! What basis of authority did Donahue possess for assuming that murder was wrong in the formation of his question? The point being that Donahue borrowed from Mohler's scriptural presuppositions in formulating his charge of theistic injustice (as though God were not fair — arrogantly inferring that he was more fair-minded than the God of the Bible). Had I been in Mohler's position (and without all the pressure of live TV) I would have stated, "It's obvious from your statement that you believe murder to be wrong. That is certainly my position, but what is your basis of authority to conclude that murder is wrong?" Donahue was clearly borrowing principles from Mohler's playbook without attribution while simultaneously discounting the veracity of the author of the Book! Donahue can't have it both ways. Such hypocrisy should have been brought to the surface.

Properly and lovingly interrogated, Donahue would have to state that he believed murder was wrong based on his own thinking. (The Humanist will typically attempt to counter this conclusion with "everyone thinks murder is wrong, therefore it is wrong" which can be summarized as an *argument from convention*). The problem with postulating an argument from convention is that not everyone believes murder is wrong, witness Saddam Hussein and of course Adolph Hitler, they both headed up conventions of people who thought similarly. So then



what's Donahue's basis of authority other than self-opinion for thinking he is right?

B. SUMMARIZING DONAHUE AND MOHLER

Apart from the Scriptures, Donahue possessed no moral authority other than his personal opinion to wage his attack on Mohler. Mohler could have carried the day had he stated that Donahue's morality was a matter of his own interpretation to begin with. Unless one borrows from the presupposition of Scripture's teaching, i.e. in this case, "*thou shall not kill*" one can only say that Hitler was wrong to murder the Jews based on a personal opinion. Conversely the believer can authoritatively and congruently proclaim murder is wrong based upon an objective third party source outside of self that is applicable to all, not just one's self. For the unbeliever to remain congruent he must say, "I believe murder to be wrong, but it may not be wrong to you. So I cannot tell you to not murder someone."

In summary of this illustration, developing and utilizing epistemological discernment will enable you to wage your battles further upstream where guns aren't loaded and opponents are the least fortified and equipped to defend themselves.

**IT'S NOT YOUR WORD
AGAINST MINE: IT'S
YOUR THINKING
VERSUS GOD'S**

The believer is said to be God's *ambassador* (2Cor. 5:20). To the degree believers represent the Book, they speak with the authority of God. Apologist Greg Bahnsen summarizes Van Til's (a leading Reformed apologist) epistemological genius, when he states, "[Unbelievers] face the challenge of justifying [their source of knowledge] with good reason." (*Van Til's Apologetics* Phillipsburg, New Jersey, P&R Publishing, 1998). The unbeliever is his only source for concluding what is right and wrong and his opinions are thus devoid of any authority other than themselves nor enforceable on anyone outside of themselves. In fact many an epistemology "is informed by an ethical hostility toward God." (Ibid., p 157). When considering a bill in subcommittee or voting take this into account.

**IS THIS BILL OR
THE CANDIDATE'S
VIEWPOINT ROOTED
IN SCRIPTURAL TRUTH
AND PRINCIPLE —
OR IS IT BASED ON
WHAT SOMEONE
SUBJECTIVELY THINKS
IS RIGHT OR WRONG?**

What is the underlying epistemology related to the presenting matter? That is the question! If you develop a smell for this you will be wiser in the days and years ahead.

IV. SUMMARY

In subscribing to an epistemology

George Washington



"I rejoice in a belief that intellectual light will spring up in the dark corners of the earth; that freedom of enquiry will produce liberality of conduct; that mankind will reverse the absurd position that the many were, made for the few; and that they will not continue slaves in one part of the globe, when they can become freemen in another."

— George Washington, first President of the United States; Commander-in-Chief of the Continental Army; member of the Continental Congress; President of the Constitutional Convention; "Father of His Country"; judge.

George Washington, draft of First Inaugural Address, April 1789.



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Understanding Epistemological Presuppositions

based on outside revelation. I am always excited to get to the point in a discussion with a nonbeliever where I can ask the philosophical haymaker question, “So who should I believe — your opinion or that of the Bible?” This is the essence of epistemological authority. And then it is always good to lovingly and kindly follow up with the comment, “Something to think about, isn’t it?”

The believer does the unbeliever a great service in helping him to clearly understand that his basis of authority is self and self only. It is this sobering exercise that can bring a person toward repentance from arrogant pride and lead him toward faith in Christ. Paul had this same thought in mind when he wrote to the Corinthian believers in 1Corinthians 2:14:

But a natural man does not accept the things of the Spirit of God, for they are foolishness to him ...

Why? John states in 3:19:

“Men loved the darkness rather than the light for their deeds were evil.”

John goes on to say in the next verse that the reason unbelievers do not come to the light is that they do not want their sin to be exposed. Probing someone’s epistemology can hopefully help him begin to see the foolishness revealed by his lack of any objective basis for what he believes. Romans 1:22 states in this regard:

Professing to be wise they became fools.

Humility is a necessary (God-given) first step in conversion to Christ and effective apologetical argumentation can often serve to achieve those ends. Before some piece of legislation or some candidate gets your vote, will it or they face your challenge of their need to justify the source of their knowledge? c

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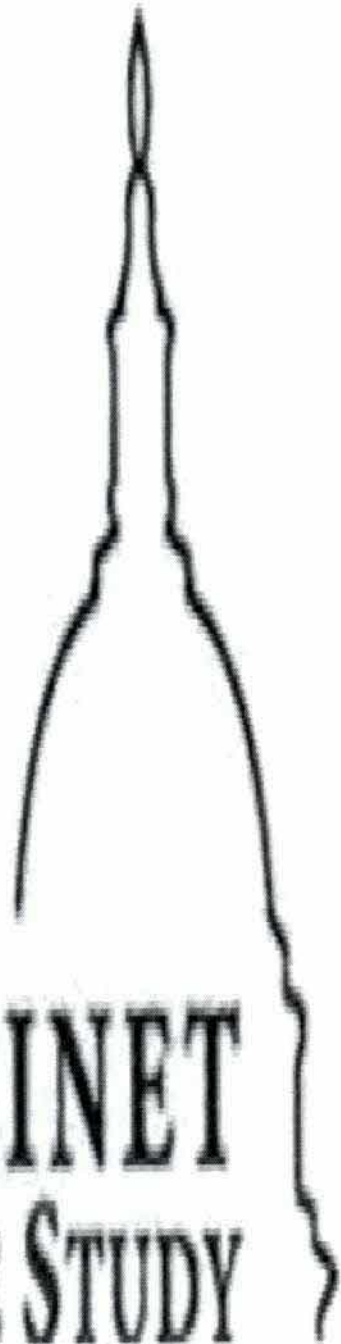
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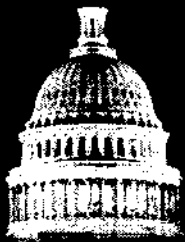
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VERSE OF THE WEEK

James 5:11 3

ABOUT

Capitol Ministries 8



Pertinent Lessons
from the Book of Job



THERE ARE CERTAINLY OCCASIONS while serving in public office that your world falls apart, whether by the orchestration of Satan or not. When that happens, Job stands as an example to us of the way we should respond — with an inalterable and unshakeable confidence in the God of the Bible who has revealed Himself to us and mankind. Like Job, will we stand on the promises of God during these times? Absent personal abilities or resources of our own, will we hold steady as God leads us through insurmountable hurdles that only He can provide the solutions to or deliver us from?

On a much larger scale, can the truth of the book of Job — God’s removal of His restraining grace — be possible on a nation level as well? As evidenced by the almost daily tumultuous events in America, I think so.

Like Job, God calls us to faithfulness, both personally and professionally, no matter what crises we may be encountering. May Job encourage you this week to stand firm and be rock-solid in your perseverance through the myriad of present national difficulties!

Ralph Drollinger
Ralph Drollinger

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- CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served*
- SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
- HOUSE: Capitol H324 Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

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Pertinent Lessons *from the Book of Job*

I. NAME

As with many OT books, the title is derived from the chief character of its narrative. The Hebrew word Job means “persecution.” Most appropriate. (Be careful what you name your children!)

II. AUTHOR AND DATE

The book states that Job never knew of the drama unfolding in heaven; it follows then that he could not have been its author. The leading candidate for authorship is Solomon. Although Job lived at a different time, Solomon could have written about Job, just as Moses wrote about Adam and Eve, with divine enablement. The style of writing is reminiscent of Solomon’s book of Ecclesiastes.

The date of Job’s life in biblical time can be deciphered by the following bookends of internal evidence: There is mention of Adam and Eve (31:33), and life after the flood (12:15) so Job lived *after* that. But he probably lived *before* the Covenant of Abraham (Gen. 12); the Exodus, and the Law of Moses, since they are not mentioned. Accordingly he most likely lived in what is referred to as the Patriarchal Period of the OT — probably at the beginning of that period. This is further evidenced by the book’s descriptions of conditions contemporaneous with the Patriarchal Period such as the existence of the Chaldeans (1:17; cf. Gen. 11:28); the measurement of wealth in livestock (1:3; 42:12); and Job’s conducting of priestly

functions within his family (1:4, 5) (versus the existence of a nation with priests) (cf. Lev. 1:4). All that to say Job probably lived some time after the time of Babel (Gen. 11:1-9) but before or simultaneous to Abraham (Gen. 11:27ff.). Therefore, one could best think of the book of Job as a 42-chapter footnote in Genesis 11.

III. BACKGROUND

Satan, an angel who when tempted had himself fallen, not long before this account here in Job, had tempted Adam and Eve, who as a result fell as well. This is an important perspective: After the flood God, in a sense, is starting over. Satan, perhaps feeling flush with victory, thought he could tempt and defeat one of God’s most faithful individuals (1:1) in the beginning of the start over. Perhaps Satan thought the defeat of Job was as strategic a victory as the defeat of Adam and Eve; it makes parallel sense. Accordingly the book of Job begins with this overall insight to the reader (1:6-2:10). Satan, ever the accuser, asserts to God that Job is only faithful because of God’s blessings, and so God allows Satan to test Job. In the end, Job illustrates the power and perseverance of true saving faith. Bereft of his worldly blessings with neither theological explanation nor pragmatic solutions, Job trusted in the very nature of God’s goodness no matter the disasters (temporarily) in his personal life and his standing before others. The crescendo of the book is God’s ultimate reward for Job’s unswerving faithfulness.

May this be our take-home application as well, again for emphasis, as stated in the preamble: When your world is falling apart, and there are certainly those occasions while serving in public office, be it the orchestration of Satan or not, Job is an example to us of inalterable and unshakeable confidence in the God of the Bible who has revealed Himself to us and mankind. Like Job, will we stand on the promises of God during these times in our lives? Absent personal abilities or resources of our own, will we hold steady as God leads us through personally insurmountable hurdles and obstacles that only He can deliver us from or provide the solutions to? Like Job, God calls us to faithfulness no matter what we may be encountering. May Job encourage you this week to stand firm and be rock-solid in your perseverance through the myriad of present difficulties!

IV. EMPHASIS AND THEMES

Why do you trust in God? Why do you serve him? Is it because of the benefits? Job's faith was tested and all such thinking was forever removed. His only reason for belief was pure: He believed because of the attributes of God — who He is. God is deserving of worship, adoration and respect, if for no other reason, because He is one's creator. If He is who is revealed in Scripture, then ultimately it matters not what He may or may not do for those He created! That is a huge message of the book.

Another main theme relates to suffering. Even when one cannot figure out personal plight, one need trust in

the sovereign integrity of Holy God. The ultimate answer to personal pain and suffering may not be in finding a solution, but in submitting oneself to the forging of a closer communion with Abba Father (cf. Mark 14:36; Rom. 8:15; Gal. 4:6).

PRESENTED WITH THE MYSTERY OF SUFFERING, INTIMACY WITH GOD SOON BECOMES THE ONLY SALVE

And in that light, suffering always makes perfect sense! Why? Because God desires communion, now and for all eternity! As Francis Schaeffer has insightfully noted, the very fact that God is triune in His being serves to inform of His want for fellowship and close proximity; the suffering of the saints fulfills those objectives! If sometimes the reason for suffering is unknown and accompanied by personal innocence, think of God's desire to commune throughout it. Remember:

THE CREATED ARE SOMETIMES IGNORANT PAWNS IN A HEAVENLY CHESS MATCH

Scripture also teaches that there are other purposes for suffering and any study would be incomplete and imbalanced without mention of them. Suffering can also relate to humanly-knowable reasons. A brief description of each of these follows.

A. SUFFERING FOR STRENGTHENING



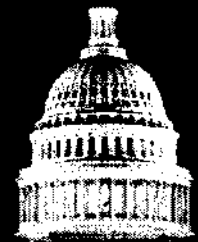
VERSE OF THE WEEK

JAMES 5:11

You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.



Trust in God's providence. He cares for you — right down to the last detail.



Oliver Wolcott



"Through various scenes of life, God has sustained me. May He ever be my unfailing friend; may His love cherish my soul; may my heart with gratitude acknowledge His goodness; and may my desires be to Him and to the remembrance of His name.... May we then turn our eyes to the bright objects above, and may God give us strength to travel the upward road. May the Divine Redeemer conduct us to that seat of bliss which He himself has prepared for His friends; at the approach of which every sorrow shall vanish from the human heart and endless

Continued on page 5



In 2Corinthians 12:7-10 the Apostle Paul states why God allowed a "thorn in [his] flesh." Unlike Job, he knew exactly why he suffered per verse 10:

Therefore, I am well content with weakness, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

God intended continual suffering in Paul's life for the purposes of keeping him dependent on Him in contrast to "exalting myself" (12:7). God's strength, states this passage, is perfected in one's weakness (12:9).

B. SUFFERING TO COMFORT OTHERS

2Corinthians 1:3-7 states how one's suffering builds character and compassion in order to effectively comfort others who may be suffering. Note verse 3 and 4 in this regard:

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

C. SUFFERING FOR CHASTENING

In Hebrews 12:5-12 the writer of the book states,

My son, do not regard lightly the discipline of the Lord, nor faint when

you are reprov'd by Him.

The passage goes on to say in verse 10

He disciplines us for our good, that we might share His holiness.

Like a father raising his children and not sparing the rod (Prov. 23:13), God "scourges every son whom He receives" (Hebrews 12:6b) in order to mature His children and they in turn embody Christ-likeness.

D. SUFFERING FOR SIN

In Numbers 12:1-2, Aaron and Miriam showed a lack of respect for Moses — making statements in public in order to undermine his leadership:

Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); and they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us as well?" And the LORD heard it.

God confronts their sin personally in vss. 10-12 and Miriam is plagued with leprosy. She ended up being put out of the camp for seven days for her punishment. In this case the public sin of defamation was requisite of public acknowledgement and punishment.

E. SUMMARY ON OTHER FORMS OF SUFFERING

It is wrong to conclude that all suffering is parallel to Job's situation. There are at least four other biblical



reasons. While no other person has the right or the discernment to accurately judge why another is suffering, (cf. the error of Eliphaz, Bildad and Zophar), it is incumbent on every believer who is sinning to “*examine himself*” (cf. 1 Corinthians 11:28-29) lest at the communion table he eats and drinks in an unworthy manner and bring judgment on himself.

V. OUTLINE

In-between the prologue (chap. 1-2) and the epilogue (42:7-17) lies the heart of the book (3:1-42:6). Herein are three similar debates with three cycles voicing three respective opinions. Eliphaz, Bildad and Zophar, three friends of Job — who too are ignorant of the heavenly setting — attempt to theologially and pragmatically deduce why Job is suffering. The first cycle, wherein each of the three presents his respective argument, is found in 3:1 to 14:22. The second round of debate by each is contained in 15:1 to 21:34, and the third round by each is in 22:1 to 26:14. Job responds in his defense in 27:1 to 31:40. After that Elihu singularly takes the stand and attempts to make the concluding argument regarding the purposes of suffering. After that (38:1 to 41:34) God talks directly to Job prior to his vindication in the epilogue.

VI. APPLICATION TO GOVERNING AUTHORITIES

The following seven truths can be distilled from careful study. Each has

application to the life of a governing authority:

A. TRUST BEFORE REASONING

Job’s three friends tried their best to explain what was happening to Job, but in the end, their theology was rebuked by God (42:7). Perhaps this is why the book is so long; the length serves to illustrate, express and then dismisses the futility of their theological reasoning. That’s to say this: Today, no pastor or theologian has all the answers regarding suffering! Why? Scripture doesn’t provide all the reasons regarding suffering. “*We see in a mirror dimly*” states Paul in 1 Corinthians 13:12. Deuteronomy 29:29 says that “*The secret things belong to the LORD.*”

AT THE END OF THE DAY THEODICY REMAINS AN ANTINOMY

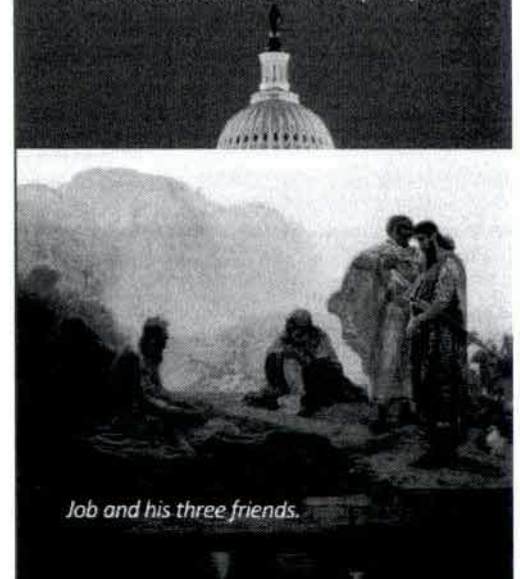
How finite man explains the existence of evil in light of God’s justice, omniscience, omnipotence and sovereignty (Theodicy) requires humility and Job-like faith. Such is akin to personally stating, “God is infinite, I am finite, therefore I cannot expect to understand everything perfectly — antinomous to me, it is not to God!” The greatest and most profound lesson of the book is that one need trust in God over and above one’s limited, finite and fallen personal reasoning. Job hugely underscores the necessity of this kind of mindset in this life. Born from such is humility and subsequent

Oliver Wolcott, continued from page 4

scenes of glory open upon the enraptured eye. There our love to God and each other will grow stronger, and our pleasures never be dampened by the fear of future separation. How indifferent will it then be to us whether we obtained felicity by travailing the thorny or the agreeable paths of life — whether we arrived at our rest by passing through the envied and unfragrant road of greatness or sustained hardship and unmerited reproach in our journey. God’s Providence and support through the perilous perplexing labyrinths of human life will then forever excite our astonishment and love. May a happiness be granted to those I most tenderly love, which shall continue and increase through an endless existence. Your cares and burdens must be many and great, but put your trust in that God Who has hitherto supported you and me; He will not fail to take care of those who put their trust in Him.... It is most evident that this land is under the protection of the Almighty, and that we shall be saved not by our wisdom nor by our might, but by the Lord of Host Who is wonderful in counsel and Almighty in all His operations.

— Oliver Wolcott, signer of The Declaration of Independence; Military General; Governor of Connecticut

Letters of Delegates to Congress: January 1, 1776–May 15, 1776, Paul H. Smith, editor (Washington DC: Library of Congress, 1978), Vol. 3, pp. 502-503, Oliver Wolcott to Laura Wolcott on April 10, 1776.



Job and his three friends.

Pertinent Lessons *from the Book of Job*

Samuel Adams



"The name of the Lord (says the Scripture) is a strong tower; thither the righteous flee and are safe (Proverbs 18:10). Let us secure His favor and He will lead us through the journey of this life and at length receive us to a better."

— Samuel Adams, Signer of the Declaration of Independence; Father of the American Revolution; Ratifier of the US Constitution, Governor of Massachusetts.

Letters of Delegates to Congress, August 16, 1776-December 31, 1776, Paul H. Smith, editor (Washington DC: Library of Congress, 1979), Vol. 5, pp. 669-670. Samuel Adams to Elizabeth Adams on December 26, 1776.



God-given strength: "*God is opposed to the proud, but gives grace to the humble*" (James 4:6). Meekness is the result.

An illustration of this principle: Why hard-working godly men and women lose political races remains a mystery. Nonetheless we trust in Him if it happens.

B. HEAVENLY MATTERS AFFECT EARTHLY LIVES

Satan sought from God the right to test Job (1:9-12) — just as he asked permission of God to "*sift Peter like wheat*" (Luke 22:31). Again, Job knew nothing about this heavenly matter. Accordingly, one's adversity in this world could relate to unknowable heavenly matters. Reinforcing this precept (again) is Deuteronomy 29:29a, "*The secret things belong to the LORD our God...*" In that God is the Creator and man is the created, He is not obligated to inform His workmanship (*poietia*, Lit. "What has been made") (Ephesians 2:10) about all of His plans. States Romans 9:21, "*Or does not the potter have a right over the clay...?*"

IT IS NOT AS IF THE FINITE ARE CO-LANDLORDS WITH THE INFINITE

It is not requisite of God to confer with His tenants before dealing with His proprietary affairs! Lest there be any doubt, Isaiah 55:8 makes it clear: "*For My thoughts are not your thoughts, Nor are your ways My ways,*

declares the LORD."

Even though Job was blessed in the end, God never informed him about the heavenly matters behind the scene. In a similar sense the reasons why injustice and evil might befall a righteous governing authority may never be known in this life; Job says that's okay: Don't necessarily expect them to be.

C. THE RIGHTEOUS SUFFER

James 1:2-5 is a good, principled NT distillation of the overall narrative of Job:

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing. But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.

Wisdom (Sophia) is the existence of emotional sobriety necessary to view life's circumstances through the objective lens of biblical truth. More generally, it is the skill at living life for God's glory.

GOD MIGHT NOT UNVEIL THE REASONS FOR SUFFERING. BUT HE PROMISES TO GIVE WISDOM IN SUFFERING

Hopefully wrought through hurt is

the keen sense of clarity to pursue personal growth and spiritual maturation. Adversity draws one nigh unto God because closeness is often the only antidote that comforts.

As a governing authority, view righteous suffering as a good thing. It is God's means of achieving a more intimate relationship with Jesus. What could be of greater value?

D. DON'T JUDGE SPIRITUALITY IN RELATION TO SUFFERING

Since bad things happen to good people all the time one need always refrain from judging another's spirituality based on their painful circumstances (cf. Mt. 7:1-2). Don't be like Job's buddies! Job had neither material wealth nor physical health during his time of intense trial — yet he remained throughout a very godly man.

E. PERSEVERANCE IS PRIMARY

Perseverance in the faith is a most noble virtue as demonstrated throughout this book. The believer in the midst of suffering should not walk away from God, but draw intimately close — it is only out of pain that peace is birthed, an unexplainable peace, *...the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus* (Philippians 4:7).

WHEN THE SEARCH FOR EXPLANATIONS SEEMS TO

END IN A FRIGID COLD YONDER, IT IS ONE'S PERSEVERANCE THAT DISCOVERS THE TENT OF WARM COMMUNION

F. GOD IS GOOD

No matter the tumult, one can safely be assured that his or her well-being lies in the warm hands of a loving Father.

And those warm hands may be one's only comfort for a time: Short on anesthesia, God typically appears in the operating room with just several tools in His pocket: Scalpel, pliers, sandpaper and a needle. But even though surgery is rough, He holds the best interests of the redeemed; one always comes through it, heals, and is stronger in Christ.

G. GOD IS FAITHFUL AND BLESSES THE RIGHTEOUS

Suffering may be intense, but for those chosen of God (cf. John 15:16), it always ultimately ends in blessing, if not in this life, in the heavenlies. States James 1:12 and echoed in the last chapter of Job (42:10) are these marvelous attestations to the faithfulness and blessings of God Almighty:

Blessed is the man who perseveres under trial, for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

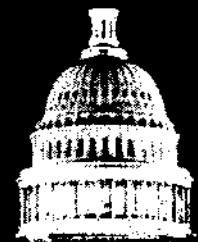
Francis Scott Key



"[M]ay I always hear that you are following the guidance of that blessed Spirit that will lead you into all truth, leaning on that Almighty arm that has been extended to deliver you, trusting only in the only Savior, and going on in your way to Him rejoicing."

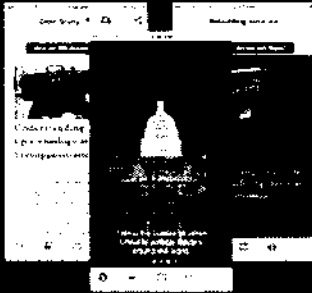
— Francis Scott Key, U. S. Attorney for the District of Columbia, Author of *The Star Spangled Banner*.

Hugh A. Garland, *The Life of John Randolph of Roanoke* (New York: D. Appleton & Company, 1853), Vol. II, p. 104, from Francis Scott Key to John Randolph.





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Pertinent Lessons *from the Book of Job*

The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold.

James 5:11 is an apt summary of the faithfulness and eventual blessing of God relative to His own:

You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

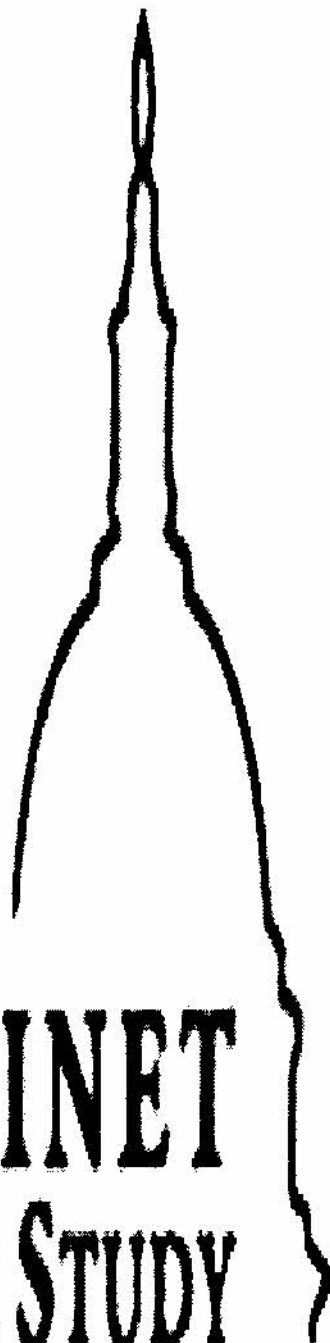
Amen!

VII. SUMMARY

If one's suffering is not explainable via strengthening, comforting, chastening or sinning, the book of Job affords much insight into how the believer should deal with suffering when at a loss for explanations. Here then is how he or she should think and react. May these seven truths guide and inform our thinking as we journey down the path of life this side of heaven. ☺



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**CABINET
BIBLE STUDY**

Danielle Drollinger

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(b)(6)



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Leading *the* Family Devotions at Christmas

■ MINISTRY UPDATE

Ministry Leader
Perry Gauthier
Nebraska



JESUS IS KING OF KINGS (Revelation 19:16) and His King-sized Bethlehem Baby's bed is, indeed and is most fundamentally, The Reason for the Season.

Capitol Ministries IS making disciples of Christ in the Political Arena—in Nebraska and around the world!

As we contemplate this Christmas season, let us remember that The Lord Jesus is the King of kings (1Timothy 6:15) and that "The Child" was given to us as prophesied by Isaiah the prophet: *For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace . . . The LORD of hosts will accomplish this.* (Isaiah 9:6-7).

I thank God for His son this, and every Christmas. Let us praise Him together this Advent Season. After, all, Jesus is King of this Season!

I. INTRODUCTION

THE FOLLOWING is a suggested outline in order to help prepare you for leading and facilitating a meaningful and spiritually nourishing time of family devotions at Christmas. Be praying beforehand.

II. PREPARING FOR THE FAMILY DEVOTIONAL

• ANNOUNCING IT

When you invite your family members and are informing them of the time to arrive and what time you will eat, mention the family devotion in the course of the conversation. This way people will not be surprised when you transition into this part of the day. It will serve to take pressure off of you when the time arrives to segue into the devotion.

• DRESSING FOR IT

Give prior consideration as to how you will dress. Dress one step above your guests — but only one step above. Your dress should show warmth, love, nobility and a sense of seriousness. Remember, how you dress should reflect the fact that in the coming moments you will be God's spokesman to your family — don't take that lightly.

• TIMING IT IN THE DAY

It is best to have devotions after the main meal, during dessert, with warm beverages. Make sure the TV and background music is off and not competing for attention. Inform everyone kindly that they need to "turn off all electronic devices during takeoff and landing" (a metaphor BTW that is outdated!) What you don't want is your young ones sending text messages or playing games while you are sharing God's Word.

Facilitate serving food and beverages during this time. Such helps to take the edge off, especially for those who might not be saved.

• TRANSITIONING INTO IT

As you circulate among your guests and invite them into the room (the one you have previously determined is best for this purpose) make appropriate edifying-only small talk

(you are starting to set the tone) as people settle in. Be extra sensitive to make your guests feel comfortable. Help with moving the chairs into the room, bringing people coffee, etc. Show a servant's heart.

III. BEGINNING THE FAMILY DEVOTIONAL

• INTRODUCTORY REMARKS

Express your heart-felt gratitude that you could all be together during this wonderful time of the year.

• PRAISE YOUR WIFE

Nothing is more important in the formation and stability of your children and grandchildren than for them to see how much you cherish your mate. Follow the ACTS outline as you speak about your wife:

Adoration

— *Several things you most like*

Confession

— *Things she puts up with you*

Thanksgiving

— *Express gratefulness to her*

Supplication

— *Mention you pray for her*

• PRAISE YOUR FAMILY MEMBERS

Speak personally and edifyingly into the lives of your family members in front of others. This will require forethought to most effectively build them up. Herein you are setting long-term tone and culture for what you expect of the interpersonal relationships amongst your clan.

IV. OPEN THE SCRIPTURES TOGETHER

Open your personal Bible in the Gospel of Luke, Chapter 2.

• READ THE PASSAGE

Assign certain people to read through it (your best readers) and hand around your Bible. This isn't so much a time to exegete the passage verse by verse as it is to cozy-up and listen to one another read God's Word.

• EXPLAIN THE PASSAGE

Once the reading is completed be ready to share some of your insights into the passage of things that are self-evident. For instance, you could emphasize that Jesus is said to be *Lord* (Luke 2:11). Ask, "What does *Lord* mean? (Gr. *Kyrios*) used 747 times in the NT. In contrast, Savior only appears 22 times in the NT. Ask, "What is so significant about that?" Answer: Luke herein and the apostolic preaching of the first-century Church emphasized the need for one to come to know Jesus as his *Lord*, or "master" — not just know Him in terms of knowledge only, or as an eternal insurance policy who doesn't tangentially affect one's life today (cf. Rom. 10:9-10).

V. SING A HYMN TOGETHER

I recommend *The First Noel*. You can find the lyrics on the Internet. It is very appropriate for singing after reading Luke 2. If you are not a good singer, defer to someone else who is. The word Noel is from the Latin word *natalis* meaning *birthday*. It is from the same root we derive the English adjective, *natal*, meaning, "to be born." If you have young children or grandchildren, you might want to add that this is a song about Jesus' first birthday!

VI. SHARE YOUR PERSONAL TESTIMONY

An effective testimony includes the following three irreducible minimums: Prepare beforehand your personal conversion story along these lines (hold it to under three minutes, no long recitations of every detail of your life please. I can personally help to sort through, outline and codify this with you if you like):

- YOUR LIFE BEFORE RECEIVING CHRIST
- SPECIFICALLY, HOW YOU RECEIVED CHRIST
- LIFE CHANGES SINCE YOU RECEIVED CHRIST

The main thing you want to achieve here is to model for your family how they too can receive Christ if they haven't already. So edit your comments with this in mind.

VII. SHARE THE GOSPEL

There is nothing more important that you can accomplish as a husband and father than to lead your kids to Christ — now is a good time! Here is how to transition into that:

• APPLY THE PASSAGE

It is fitting at this point, having read Scripture, sung a Hymn and having listened to your testimony, for you to return to the passage and apply it to their lives.

Ask your family members (if they haven't already) to invite the Lord Jesus into their hearts — just like you did. Take advantage of the special warmth people feel at Christmas time, the power of having read the Word of God, and your personal testimony: These are pillars to support your very-personalized quest for their salvation. Don't preach; rather, emphasize personal warmth and gentleness (while being very courageous in your inner person).

• GOSPEL VERSES TO USE

Look up the following passages prior to the devotion and mark them in your Bible. (Don't read them off of this outline.) These Scriptures will aid you in sharing the Gospel in a succinct and thoughtful way. These verses progress through the plan of salvation; make appropriate transitions to achieve this same idea of progression.

1. Romans 3:23

For all have sinned and fall short of the glory of God,

2. Romans 6:23

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

3. Romans 5:8

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

4. John 1:12

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

5. Romans 12:1-2

Therefore I urge you, brethren, by the mercies



VERSE OF THE WEEK

Luke 2:10-11

Behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord.



Thanks be to God for His indescribable gift!

Patrick Henry



"This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

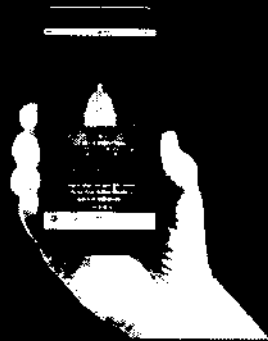
— Patrick Henry, Revolutionary General, legislator, "The Voice of Liberty"; father of the U.S. Constitution; Governor of Virginia.

Will of Patrick Henry, attested November 20, 1798



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Leading the Family Devotions at Christmas

of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

• INVITE OTHERS TO ASK JESUS INTO THEIR HEARTS

Publicly pray the following prayer, inviting anyone who would like to ask Jesus into his or her heart to pray along with you silently as you pray out loud:

Lord Jesus, I need you. I realize that I have sinned and fall short of Your standard of perfection and am in need of not only a Savior, but also a Lord who will always lead me in the right direction. I open the door of my life today and ask you to come in and begin to change my life for good and your glory. Amen!

Be sure to follow up with your family members afterwards (not necessarily right then and there) and ask them if they prayed to receive Christ with you. Minister to each accordingly in your follow up.

VIII. CLOSING THE FAMILY DEVOTION

From the bottom of your heart express to your family how important this time has been to you personally — and how you hope and pray it has been meaningful to them as well.

• CLOSE WITH THE SAME HYMN

Encourage everyone to sing it once again from the heart.

• CLOSE WITH PRAYER

Choose someone else in the family who has a strong walk with Christ to close in prayer.

• CLOSE WITH APPRECIATION

You are the head of the household. Once again take this opportunity to set a tone of love, mercy, graciousness, compassion, longsuffering and care. Abundantly shower others with His love and tell them how much you appreciate each one of them.

IX. SUMMARY

May God richly bless you as you lay hold of your spiritual leadership responsibilities in your household. This is what God has called you to, and you need serve your family with the same level of passion and attentiveness as you give to the nation. Herein is one of the most important functions you will perform in life, and with the greatest return on investment I might add! Lastly, it is common to feel woefully inadequate in this role (I still struggle with those feelings too). But just do it and ask God for the strength! He will empower you — wait and see what I mean! I'll be praying for you my friend. ☺

Merry Christmas from our home to yours!

r & d

— Rick Warren

— Ben Carson

— Glenn Beck

— Greg Gagne

— George H.W. Bush

— Bill Huelskamp

— Randy Holcomb

— Bill Johnson

— Tom Jordan

— Steve King

— Doug Lamborn

— Mark Meadows

— Gary Patner

— Steve Pearce

— Robert Pattinger

— Bill Rooy

— Cathy McMorris-Rodriguez

— David Bonior

— Austin Scott

— Laura Smith

— Glenn Thompson

— Scott Lipton

— Tim Walberg

— Jake Witkowski

— Randy Weber

— David Weber

— Roger Williams

— Joe Wilson

— Rob Wittman

— Steve Womack

— Rob Woodall

— Ed Whitfield

— Mary Latta

— Tom Cotton

— Dan Patrick

The names expressed in each Bible study are those of the author, and do not necessarily reflect the position of any individual Bible Study Sponsor.



CAPITOL ministries®

INSIDE

MINISTRY UPDATE

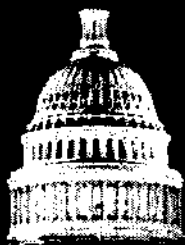
Bryan Suzui 3
Ministry Leader, Hawaii

VERSE OF THE WEEK

Hebrews 5:13-14 5

ABOUT

Capitol Ministries 8



Differentiating Between Spiritual Infancy and Maturity



THIS WEEK I WOULD LIKE YOU to take an objective look at your level of spiritual maturity. Let us embark on a period of spiritual introspection. In this study I will attempt to investigate with clarity and insight what the Scriptures reveal as the delineators between spiritual maturity and immaturity.

As I prepare this study for you, I pray it will aid the promptings of the Holy Spirit as you ponder your development in Christ. May God richly bless you as you embark on a journey of personal spiritual evaluation. I look forward to hearing your feedback.

Ralph Drollinger

.....

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings. Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



*Is the Word – or the world –
preeminent in your thinking?*



*Metaphorically, every serious
believer needs to be in the
weight room, downing protein
shakes and matching
his **capitol** life.*



Differentiating Between Spiritual Infancy and Maturity

I. INTRODUCTION

In at least four separate New Testament passages there is an association between two Greek words *teleos* and *neptos*. Whereas the former means and is translated into English as the word *mature*; the latter denotes a *child*. These passages then, provide a clear and striking contrast; my purpose is to drive home the necessity for personal, continued spiritual growth in the life of every believer.

The contrast between the two words should not be interpreted as good versus evil, because every believer after being saved goes through a period of spiritual infancy (not to mention that we all act immature at times, no matter our age in Christ; complete sanctification only occurs when we go to be with the Lord). The bottom line of these passages — and of the study — is this: One should not remain in a state of spiritual immaturity! Unfortunately for American Christianity, many believers are characterized by spiritual immaturity. How long have you known Christ as LORD and Savior? If it's been a good while, do you nevertheless remain in a spiritual fog?

Let's begin by looking at each of these four passages, which illuminate this contrast and juxtapose spiritual immaturity with spiritual maturity.

PASSAGES CONTRASTING SPIRITUAL INFANTS & ADULTS

A. 1CORINTHIANS 3:1-4

And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

B. HEBREWS 5:13-14

For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

C. EPHESIANS 4:13-14

Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature, which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

D. 1CORINTHIANS 14:20

Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature.

Before we look more closely at each of these passages, and observe how they illustrate the stark contrast between spiritual immaturity and maturity, you may be already asking yourself the question, how does one grow out of the former and into the latter? Romans 12:1-2 spell out the means by which the believer grows from infancy to maturity:

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

As seen in this passage, spiritual growth occurs when the believer is *transformed by the renewing of your mind*. And the *renewing of your mind* happens at the



rate by which he or she learns the Scripture and obeys it. Remember, importantly, Scripture states of itself in Hebrews 4:12:

The word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Accordingly, Scripture has the power, since it is *living and active*, to transform an individual from childhood to adulthood to the degree he allows it to renew his mind. Therefore renewal and transformation are tantamount to knowing and obeying the Word of God. To elaborate further, 2Corinthians 10:5 instructs the believer to:

... [take] *every thought captive to the obedience of Christ.*

Do you in any way block the Word from transforming your thinking? Is the *Word* — or the world — preeminent in your thinking? In a closer examination of these passages that contrast adults with *infants*, let's examine some of the specific indicators therein revealed that characterize each. Which of these identifies you?

II. THREE CHARACTERISTICS OF SPIRITUAL INFANTS

Let us now exegete particular portions of the aforementioned passages of contrasts (in the order I have listed them) in order to underscore the following summary identifiers of spiritual infancy.

A. INFANTS DO NOT LISTEN

I, brethren, could not speak to you as to spiritual men

Paul's use of the word *brethren* denotes

that he is addressing believers in the Church of Corinth, those who are saved. His point being, even though they were saved he couldn't communicate with them in a manner normal for *mature* Christians speaking with *mature* Christians: when both are *spiritual men* in Christ, believers can reason with one another from the Scriptures because both hold the Word in common as authoritative, the final arbiter for all of faith and practice. However, when one says he is a believer but will not respond to the clear teachings and authority of the Word of God, it is fair to classify him or her as an *infant*. Conversely, Paul had to speak to them as *men of flesh*, as *to infants in Christ*. He could only give them *milk to drink and not solid food for [they] were not able to receive it*. *Milk* contrasted with solid food is a fitting picture denoting the believer's inability to digest the Word of God. Many American believers today are similar to *children* who want candy and dessert, versus a regular, nutritious meal that will supply their real needs for strong, healthy growth: Carbs versus protein. That's to say this: The *mature* in Christ dine not only on the Word, but commentaries, systematic theologies, Church history, Christian biographies, etc. How are your reading habits? How is your library coming?

Metaphorically, every serious believer needs to be in the weight room, downing protein shakes and watching his carb intake.

Having stated that, all passages of Scripture contain milk and meat and are capable of ministering to the needs of all who are intent on listening to the Word no matter their level of spiritual maturity. It is incumbent on both the teacher and the pupil to ascertain what God wants each person to learn from the passage under study. What is tragic however is for the pupils to demand that the teacher offer only milk and/or for the teacher to never

★ PUBLIC SERVANT PROFILE

Bryan Suzui

Ministry Leader, Hawaii



BRYAN SUZUI, Ministry Leader for Legislators and Constitutional Officers in the state of Hawaii, always had compassion for government leaders, but it wasn't until he went through Capitol Ministries training to become a Ministry Leader that he fully understood why.

"I've always had a heart for our country," Bryan said. "I've always prayed 1Timothy 2 not realizing that more than calling us to pray, the Scripture was actually encouraging us to evangelize these leaders. That is the Great Commission applied in one of the most effective ways! It was always there, but I didn't realize it before."

After Ministry Leader training, Bryan read Ralph's book, *Rebuilding America, The Biblical Blueprint*, and learned that a disciple or prophet always spoke to the great leaders in Old Testament empires and New Testament governments.

"Knowing that empowered me. Instead of only praying about it, I realized I could be an answer to prayer by actually taking the Gospel to leaders. I thought, here is something I can do to make a difference. It got me very excited."

Bryan believes many in the Capitol are

Continued on page 4

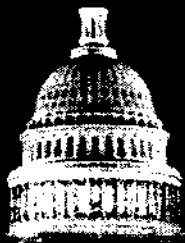


Bryan Suzui continued from page 3

hungry to hear good theology, and he is continuing to meet Legislators with the goal of finding one who will sponsor his ministry in the state Capitol in Honolulu, which is a 10-minute walk from his home. Once his ministry is established, Bryan plans to teach Ralph's Members Bible studies, with the goal of adding his own exegetical studies in time.

Bryan's ministry will be covered in prayer by the members of Faith Christian Church in Pearl City where he serves as Senior Pastor.

"I am going to the Capitol definitely as a disciple maker," Bryan said. "I will be teaching good sound doctrine so that Lawmakers will be transformed by it and so they themselves will be disciples and reach out to others and that is going to change how they make policy, how they vote, and it is going to cause a ripple effect that will transform our state and hopefully our nation too."



Differentiating Between Spiritual Infancy *and* Maturity

go so deep as to challenge the students in areas where they are immature and sinning — for instance, as a teacher of God's Word I must say the following:

Those believers who sponsored the National Prayer Breakfast, should be canceling it instead. So why would believers sponsor an event historically characterized by religious syncretism that hurts rather than helps the propagation of singular saving faith in Christ alone? Such syncretism invokes God's wrath on our nation, not His blessing.

The above is illustrative of the job of a Bible teacher per Paul's admonition of his understudy, Timothy, in 2 Timothy 3:16-17. The spiritual leader/Bible teacher will undergo a stricter judgment (James 3:1) and cannot shrink from declaring the whole counsel of God (Acts 20:27) no matter how folks within the sound of his heralding may choose to respond to him. (Keep in mind America's greatest theological mind, the uncompromising Jonathan Edwards, was thrown out of his church because he wouldn't marry an Elder's *child* to a non-believer).

Generally speaking the above present day, relevant admonition illustrates my point: do you intently desire to listen and obey the Word or are you occupied with your own thinking and way of doing things? Remember:

For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.

Babies in Christ tend to avoid strong doses of the Word because they know the Word will convict them of their wrongdoing, and their consciences will prod them to change. Although they may publicly and verbally accede to Sola Scriptura, when

God's Book trumps personal desires, *infants* reject its authority because like a baby trying to digest a steak dinner, they are not accustomed (*apeiros*) to bowing to its right-way-ness. Believers who shrink from studying the Word telegraph their spiritual immaturity. *Infants* may even attempt to discredit the Word in their desires to rationalize and justify self-serving actions.

B. INFANTS REBEL

Indeed even now you are not yet able, for you are still fleshly.

The Corinthian believers had heard and received the gospel at a much earlier time, yet they still walked as though they weren't saved by God through Christ. This is grossly abnormal for any Christian. They were passive and/or rebellious regarding their new life and position in Him. They were rebelling against God's command for all believers are to *walk in the Spirit and you will not carry out the desires of the flesh* (Galatians 5:16). What are the desires of the flesh? They are evident in 1 John 2:16: *the lust of the flesh, the lust of the eyes and the boastful pride of life*. Elsewhere Paul states similarly, *do not quench the [Holy] Spirit* (1 Thessalonians 5:19). It is the ministry of the Holy Spirit in the life of the believer that secures the victory over (respective to 1 John 2:16) sexual lust, covetousness and self-centeredness, sins all too present on the Hill. The power of the ministry of the Holy Spirit parallels the degree to which believers allow the Word of God to *richly dwell within* them (cf. Ephesians 5:18 and Colossians 3:16).

It is biblically infantile for anyone to name the name of Christ, and yet continue to display spiritual immaturity and latent insurgency toward God by refusing to adhere to the precepts of His Word. Throwing protein-rich food from the high-chair is unacceptable. It is rank rebellion.



C. INFANTS DISPLAY JEALOUSY AND CAUSE STRIFE

Notice the progression here relative to the first three characteristics: Immature believers don't listen to good counsel, they rebel, and herein they affect others in the body of Christ:

For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

Where *jealousy* exists attitudinally, *strife* will result visibly. The former is a sinful, immature emotional feeling and the latter is a manifestation of selfishness and provocation. Accordingly, immature believers cause division in the body of Christ. Why? Because in their infancy it's still all about them, versus God's glory. The babe in Christ has difficulty in putting away the old self (cf. Ephesians 4:31), his self-centered ambitions and quest for significance. But in truth, as Paul said of himself in Galatians 2:20, "*I have been crucified with Christ and it is no longer I who live*" . . . every *mature* believer must live with an attitude of being dead to self.

So why all the quest for personal glory? Our goal as believers is God's glory! Accordingly, when faced with a decision regarding personal interests over those of the body of Christ, we are to choose the latter. *Infants* in Christ, states our passage, *walk like mere men*. Or said another way, they act like non-believers.

III. FOUR CHARACTERISTICS OF SPIRITUAL ADULTS

A. ADULTS ARE TRAINED AND DISCERNING

But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

This contrasting portion of the second verse in the introductory sidebar is easy to see and understand. Spiritually *mature* individuals, because of their regular diet of the Word, have the ability to *discern* truth from error. They are trained to see life through the lens of the Book penned by the Author of life. A parallel passage to this is 1John 2:12-14:

I am writing to you, little children, because your sins have been forgiven you for His name's sake. I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

Similar to Paul, the apostle John uses the analogy of physical maturation to depict spiritual growth (although the Greek words to characterize these levels of growth are different). Importantly what distinguishes the three levels of spiritual maturity between the *child*, *young man* and the *father* in John's first letter is this: The *young man* and the *father* differ from the *child* in that they *have overcome the evil one*. Much more can be learned from this passage, but in relation to this study and this sub point, what this similarly illustrates is that the spiritually *mature* believer can and will *discern* spiritual truth from error, wherein the *infant* does not. In other words, babes can get caught in the web of false doctrine or religion. The spiritually *mature* on the other hand have come to grips with the truth of 1Peter 5:8:

Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

VERSE OF THE WEEK

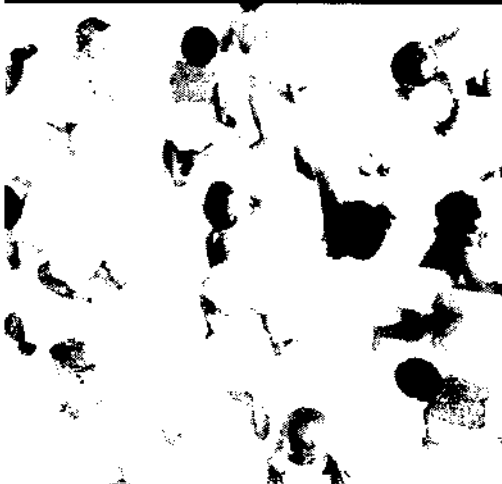
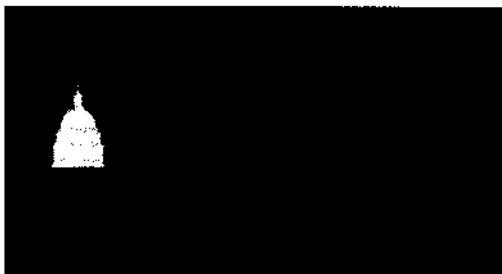
Hebrews 5:13-14

For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.



Mature believers desire spiritual meat.





I will say that the majority of believers today in the American Church are spiritual infants.

Do not expect God to appoint you to a higher level of service prior to maturing in your relationship with Him.

Mature-in-Christ Public Servants are biblically-based thinkers who reason from the epistemological basis and everlasting authority of God's Word.

Differentiating Between Spiritual Infancy *and* Maturity

Satan thrives at sidetracking young believers into false religious systems that seem (to the spiritually less discerning) to be similar to biblical Christianity. But the spiritual adult can ascertain true saving faith from false religions and cults as is implied by the third passage in our original listing of passages:

As a result [they] are no longer . . . children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.

The *child* in the faith tends to go with the flow (the wrong flow) i.e., *tossed here and there by waves*, which may or may not be doctrinal in nature. This could refer to following others who cause schisms in the Body of Christ. Furthermore they are doctrinally deceived. Notice Paul says in this regard, *every wind of doctrine*, i.e., they cannot discern correct doctrine as supported by the Word of God. They lack knowledge of the Word. All they know is that "Jesus loves me, and I know my sins are forgiven." It is not uncommon for those at this level of maturity, babes in Christ, to attend a religious institution that teaches salvation is attained in some other fashion than by faith alone in Christ alone. (As I often have said in our studies, a common thread among all false religions is an unbiblical understanding of the person and work of Christ, often combined with extra-biblical revelation of some sort.) As spiritual *infants* they lack the ability to discern error from truth. They lack training in the Word of God. At the risk of sounding arrogant or self-righteous, I will say that the majority of believers today in the American Church are spiritual *infants*. Most are grossly under-taught in the Word of God due to the impact of the seeker-sensitive movement in many churches. Accordingly, they are headed for heaven but in the meantime their usage by God here on earth is quite limited.

Now think of this unfortunate phenomenon as it relates to Public Servants who desire higher office: In few circumstances does a president or king appoint an *infant* to an important task. First, the would-be servant must grow up and come to know the king personally and intimately, and in maturity earn his trust by living in accordance with his principles. It is only then that one could possibly think he or she would be appointed to an important position. In a similar sense, do not expect God to appoint you to a higher level of service prior to maturing in your relationship with Him.

B. ADULTS UNIFY THE BODY

Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man.

In this Ephesians passage, again contrasting *teleion* with *nepios*, yet another characteristic of a *mature* believer comes to light. *Mature* believers are critically sensitive to the unity of the body of Christ. They hold unity as a high priority because for one reason, the corporate unity of the body of Christ is the strongest form of evangelism to the secular world. Jesus said this to God the Father in regards this point (John 17:21):

“. . . that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.”

The unity of the body is extremely important and those who are *mature* in Christ and they will avoid disrupting it. In contrast the spiritually immature as previously seen, are characterized by *jealousy*, which leads to *strife*, which leads to disunity.

C. ADULTS DISPLAY CHRISTLIKENESS AND ARE GROWING

. . . to the measure of the stature which

belongs to the fullness of Christ.

As the believer grows closer to Christ through prayer and obedience to His Word, he becomes more and more like the One who saved him. This is an ongoing process that is aided by the indwelling Holy Spirit. It should be noted again that perfection in Christlike behavior will never be fully attained in this life; not until we go to be with our Savior (glorification) is perfection achieved. It follows then that we must be gracious and patient with others in agape love — not self-righteously thinking we have a lock on orthopraxy and orthodoxy. Interestingly, Paul uses the word *mature* or *complete* (*teleios*) in Colossians to explain the unending role and goal of the Pastor-Teacher in this sanctifying process:

We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man mature in Christ.

Continued maturation is a sign of adulthood; moving toward completeness is normal for the Christian life. Paul said to the Philippians (1:6):

For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

It goes without saying that those who are maturing are also characterized by humility when they discover that they are out of sorts with Scripture.

D. ADULTS KNOW DOCTRINE AND ARE MATURE THINKERS

Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature.

This passage is from the final verse list-

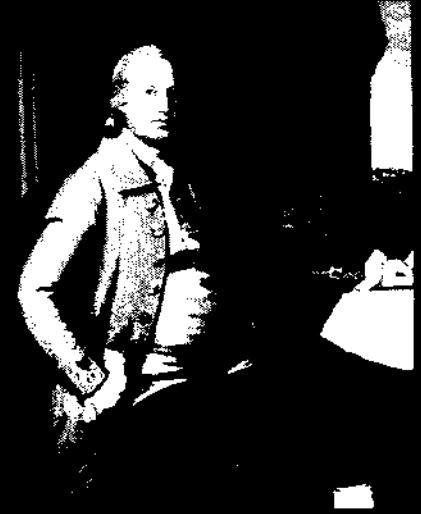
ed in the opening sidebar. The context of this passage from Paul's first epistle to the Corinthians has to do with the issue of spiritual gifts, but in a broader sense of application it relates to this week's subject matter. Specifically, Paul is addressing the Corinthian believers — and by extension all believers — with the admonition to be *mature* in their thinking.

Mature believers are characterized by *mature* thinking: They have an ability to understand the principles of Scripture and reason out from them — and make sound, principle-based applications of the truths therein not only in their personal lives, but in their policy formation. All their decisions will accurately reflect the principles and precepts of His revelation via Scripture. *Mature* believers are not disconnected from scriptural truth and application in any area of their lives; that is to say, *mature* believers have integrity with the Word of God.

Mature-in-Christ Public Servants are biblically based thinkers who reason from the epistemological basis and everlasting authority of God's Word.

Proverbs 2:6 states this same idea: *For the LORD gives wisdom; From His mouth come knowledge and understanding.* Continuing with Proverbs 7:4, *Say to wisdom, "You are my sister," and call understanding your intimate friend.* Therefore, unlike *infants*, characteristic of *mature*, spiritual adults is a true knowledge and deep understanding about the fundamental, foundational issues of life. The *mature* believer is a profound person, a wellspring of wise counsel for all of society — and especially in the committee rooms on the Hill. How our nation needs more Public Servants who are trained and discerning, unifying, growing, *mature* thinkers! They are born from an intense, Holy Spirit-given desire to grow up in Christ.

Oliver Wolcott



"Through various scenes of life, God has sustained me. May He ever be my unfailing friend; may His love cherish my soul; may my heart with gratitude acknowledge His goodness; and may my desires be to Him and to the remembrance of His name . . ."

— Oliver Wolcott, signer of the Declaration of Independence; military general; Governor of Connecticut.

Letters of Delegates to Congress: January 1, 1776–May 15, 1776, Paul H. Smith, editor (Washington DC: Library of Congress, 1978), Vol. 3, pp. 502-503, Oliver Wolcott to Laura Wolcott on April 10, 1776.





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Differentiating Between Spiritual Infancy *and* Maturity

IV. SUMMARY

Are you a spiritual *child* or Adult? What list best characterizes you?

SPIRITUAL INFANTS

1. Do you react negatively to the admonition of Scripture?
2. Are jealousy and personal ambition more important to you than the unity of the body of Christ?
3. Are you uncomfortable in Bible-teaching environments?

SPIRITUAL ADULTS

1. Are you trained by the Word and discerning of false doctrine?
2. Do you seek to unify, purify and protect the Body of Christ — even at your own cost?
3. Are you Christlike and habitually growing?
4. Do you know doctrine and reason from it?

My prayer is that this study will help you in your quest for spiritual *maturity* relative to these respective, definitive passages on the subject. In your examination of these questions, remember the words of Benjamin Rush, a signer of the Declaration of Independence, to his son:

"Be sober and vigilant. Remember at all times that while you are seeing the world, the world will see you. Recollect further that you are always under the eye of the Supreme Being."

May God bless you as you ponder and measure yourself against this scriptural plumb line. c..

Dore Lawson, *Posterity: Letters of Great Americans to Their Children* (New York: First Anchor Books, 2004), 268.

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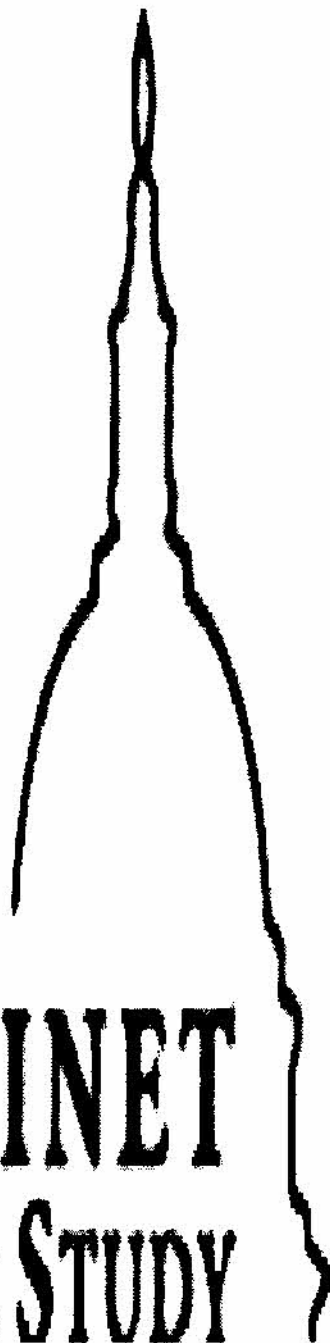
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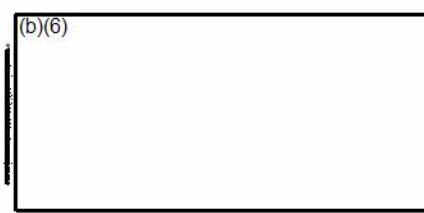
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Statue of David by Michelangelo

The National Consequences of Rejecting the Doctrine of Sin

THE BIBLICAL DOCTRINE OF SIN IS BEST summarized by Jeremiah in the OT book bearing his name: “*The heart is more deceitful than all else, and is desperately sick; who can understand it?*” (Jeremiah 17:9). This and many other passages teach that man is fallen and sinful. Either you believe this or you don’t, but keep in mind that acceptance or rejection of this basic biblical truth has huge repercussions, especially in the governance of a nation.

The Humanist believes that the heart of man is basically good, and he reasons and legislates based on that premise. But the Bible says the heart is in need of repentance and a Savior.

Belief or not in the biblical doctrine of sin largely determines one’s worldview — and dictates one’s strategies for remedies. Therefore, believing in and better understanding the biblical doctrine of sin is essential to public policy formation that blesses a nation.

This Bible study is designed to help you with greater clarity on this matter: one must begin with, and hold to this worldview conviction in order to govern with wisdom in ways pleasing to God.


Ralph Drollinger

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



■ MINISTRY UPDATE

Latin America Ready and Waiting for Capitol Ministries!



The response to teaching God's Word to national leaders has been so powerful that it is as if Latin American nations were ready and just waiting for Capitol Ministries to appear and show the way, said Oscar Zamora, who was named CM's Director for Latin America in 2017.

Among leaders in his home country of Peru and those of neighboring nations, Zamora's efforts to create discipleship Bible study ministries in national capitals has been met with wholehearted support.

"They said, 'This is what we have been waiting for!'"

He is very encouraged by the response, particularly when many leaders are misusing their political powers.

"I am heartened that some of the legislators in Congress in my country, Peru, see a need in government for the biblical values and principles that will be taught in our Bible studies, especially at this time when Peru is facing corruption at all levels," Zamora said.

"It has been such a privilege to share

Continued on page 3

The National Consequences of Rejecting the Doctrine of Sin

I. INTRODUCTION

THE NECESSITY of any governing authorities' proper understanding of sin cannot be over-emphasized. Not only does the teaching of Scripture regarding this subject relate specifically to one's personal life, but it is foundational to one's professional understanding as a policy maker and law enforcer. Can you clearly think through the biblical answers to the following?

- How do you explain the dual nature of man?
- Does sin infect and affect more than just the person?
- Does sin infect and affect the whole world?

These and other important topics will be addressed in the following study. A biblically-accurate, informed understanding of what the Scripture says about sin will help you in a myriad of ways! It is foundational as to how you view the world, and is the proper remedy to national and international problems.

TO IMPROPERLY DIAGNOSE AN AILMENT IS TO FAIL TO CURE IT

Again, this particular study focuses on what the Bible teaches about the total depravity of man, the Doctrine of Sin. In that there are many passages on this subject throughout Scripture, I would like to focus on

certain aspects that I think are most relevant to, not only your personal life as a public servant, but your thinking and formation regarding public policy: how should a proper biblical understanding of certain aspects of sin inform and influence your thinking? This study is integral to your ability to form a Christian worldview.

First we will explore an accurate biblical definition of sin and then we will segue into how one should best understand its origin and transference. Once we establish both of these fundamental premises of the doctrine, we will quickly pivot to surveying its manifest nature in the world — from an individual understanding of sin to a corporate, national understanding of sin. Stay with me, and this process will become easier than you may think.

II. SIN'S DEFINITION

When discussing what the Bible teaches about sin — and the fact that we live in a fallen world — an accurate understanding of what this means and does not mean is critically important.

I like conservative theologian Grudem's working definition of sin: "Sin is any failure to conform to the moral law of God in act, attitude or nature" (*Systematic Theology*, p. 490). The Sermon on the Mount repeatedly makes it clear that sin is more than outward conformity to God's moral standards; it involves one's attitudes

as well. For instance, in Matthew 5:22 anger is deemed sinful; so is lust (Matthew 5:28). Additionally, in that *we were by nature children of wrath* (Ephesians 2:3), God imputes a new nature into the believer at the time of salvation and expects him or her to live according to his or her new nature (cf. 2 Corinthians 5:17; 2 Peter 1:4). The Greek word for *sin* (*hamartia*) means “to miss the mark.”

Sin is more than self-centeredness. I remember one of my mountaineering friends in the tent next to mine in the middle of the night (during a huge wind storm at 18,000 feet elevation, that lasted for three straight days, I might add) asking me to help him memorize some Scripture. Half asleep with chilled half-breaths, my first thought was “how selfish of him!” Yes, he was being selfish, but he was expressing a good form of selfishness! In fact, much self-interest is approved in Scripture! So selfishness is not a *good* definition of sin. When one is seeking to grow in his sanctification or to “buffet [his] body and make it [his] slave” (1 Corinthians 9:27), he is (empirically speaking) harboring and acting-out on selfish desires. But God heartily approves of such things! Those are good selfish desires! On the other hand, a person’s selfless devotion to a false religion will not please God, much less attain God’s standard of sinlessness. So, selfishness is not a good one-word definition of sin.

Sin needs to be defined the way God defines it in His Word. Another

way to say it is this: anything uncharacteristic of the communicable attributes of God that are present in an individual is sin: It is to miss the mark of His perfect acts, attitudes and nature about everything and anything at all times. It is no wonder then, that Paul states in Romans 3:23: *All have sinned and fall short of the glory of God.*

III. SIN’S ORIGIN

Sin was present in the angelic world before creation and the fall of man. This is evidenced by the fact that Satan and his demons rebelled and were cast out of heaven (cf. Isaiah 14:12 ff; Ezekiel 28:11-19; Luke 10:18) prior to the creation and fall of man in Genesis 1 and 3 respectively. Sin then entered the created world via the disobedience of Adam and Eve in the Garden (Genesis 3:1-19). Eve trusted in herself and then Adam trusted in himself over and above trusting in what God had specifically commanded of them — they thought they knew better than God — in essence placing themselves above God and His ways (Genesis 3:5), and rebelliously exchanging themselves for His place of sovereignty and authority.

IV. SIN’S MANIFESTATION IN THE INDIVIDUAL

The Bible is clear that Adam’s sin spread to all mankind in the sense of individuals. Again, Paul states in Romans 3:23 *For all have sinned* The Psalmist says, *They have*



VERSE OF THE WEEK

1 John 1:9

If we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness.

Personally — keep a short leash on your sin; keep erasing it from your life and thereby maximize your God-purposed potential!

Continued from page 2

the Capitol Ministries vision with them and see how willing they are to be part of this mission.”

“This same enthusiasm is shared by our friends in Argentina, Brazil, Ecuador, Mexico, Uruguay, and in Paraguay, where we will be starting discipleship Bible studies to members of Congress.”

With an extensive history in ministry, vast connections throughout Latin America, and a long-time passion to take the Gospel of Jesus Christ to national leaders, Zamora fits perfectly with the Capitol Ministries mission.

His wife, Elizabeth Lay, ran for alderwoman for the city council of Surco, one of the districts of Lima, and worked as the executive assistant for two congressmen from Lima.

Continued on page 5



John Peter Gabriel Muhlenberg



In a sermon delivered to his Virginia congregation on January 21, 1776, he preached from Ecclesiastes 3.

Arriving at verse 8, which declares that there is a time of war and a time of peace, Muhlenberg noted that this surely was not the time of peace; this was the time of war. Concluding with a prayer, and while standing in full view of the congregation, he removed his clerical robes to reveal that beneath them he was wearing the uniform of an officer in the Continental army! He marched to the back of the church, ordered the drum to beat for recruits and over three hundred men joined him, becoming the Eighth Virginia Brigade.

John Peter Muhlenberg finished the Revolution as a Major-General, having been at Valley Forge and having participated in the battles of Brandywine, Germantown, Monmouth, Stonypoint, and Yorktown.



The National Consequences of Rejecting the Doctrine of Sin

all turned aside, together they have become corrupt; There is no one who does good, not even one. (Psalm 14:3), and Solomon adds, *Indeed, there is not a righteous man on earth who continually does good and who never sins.* (Ecclesiastes 7:20). This is because sin is inherited from Adam. Paul explains it this way in Romans 5:12:

Therefore, just as through one man sin entered into the world, and death through sin, and so death spreads to all men, because all sinned —

Later he adds, in v.18, speaking of Adam and Jesus respectively:

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

In Romans 5:19 he adds in reference to Christ's work on Calvary:

For as through one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

The best way to think about this is that Adam in the Garden represented the total human race thereafter when he was tested. Unfair? God is God and this is the economy He chose.

**IF ONE REASONS THAT
ADAM'S IMPUTATION
OF SIN IS UNFAIR, THEN**

**ONE MUST ALSO REASON
CHRIST'S IMPUTATION
OF RIGHTEOUSNESS AS
UNFAIR**

Scripture teaches the imputation of both: the former by birth and the latter by believing faith. Notice both in the following passages: David best summarizes the existence of representational and inherent individual sin in Psalm 51:5:

Behold, I was brought forth in iniquity, And in sin my mother conceived me.

John, in his gospel, teaches the latter (1:12):

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.

Further, every part of the individual being has been infected by and affected by sin. In that mankind possesses an inherent sinful nature, man has a predilection for, and does sin. Created in the image of God, which explains his goodness, he is nonetheless fallen, thus explaining his dual nature in a way unlike any otherworldly philosophy can or does.

**IMAGO DEI AND
SIMULTANEOUS
IMPUTATION BEST AND
ONLY EXPLAIN THE
DUELING NATURE FOUND
WITHIN MAN'S EXISTENCE
SINCE THE FALL AND**

THROUGHOUT THE AGES

The fall affected more than the soul of man; in addition, it infected the whole of the *world*. Critically important is this: The governing authority must possess a working comprehension of not only the theology of individual sin, but the theology of corporate sin.

V. SIN'S MANIFESTATION IN THE WORLD

Many passages speak of sin's manifestation in the *world*, stating the whole *world* is fallen, in contrast to defining sin as only individuals being indwelt and fallen. However, many conservative theologians stop at individual sin and do not develop the concept of corporate sin. And yet the biblical concept of corporate sin is an area especially important to the understanding of political leaders and their policy formation, e.g. as stated in the prologue, Government exists in large part to quell sin and evil per Romans 13:1-8 and 1 Peter 2:13-14.

Equally important then to the effect of sin on a personal basis is its effect on the whole *world*. Conservative theologian Millard Erickson puts it best:

The Bible teaches that evil has a status apart from and independent of any individual human will, a subsistence of its own . . . We occasionally refer to this reality as 'the *World*'

[*kosmos*]" (Erickson, *Christian Theology*, pg. 660).

Theologian Sasse adds that the Greek word *Kosmos* is oftentimes used in Scripture in juxtaposition to The Kingdom of God . . . i.e., the *world* is used by the Bible writers to depict the very embodiment of evil (cf. Hermann Sasse *kosmos* TDNT; vol. 3, pg. 868).

A. THE FOUNDATIONAL PASSAGE

This expansive idea of not only individual but corporate manifestations of The Fall is supported from the beginning by the immediate results of The Fall. Notice God's response in Genesis 3:17b-19a:

"Cursed is the ground because of you; In toil you will eat of it All the days of your life. Both thorns and thistles it shall grow for you; And you will eat the plants of the field; By the sweat of your face You will eat bread, Till you return to the ground . . ."

The fall of Adam and Eve cursed not only them, but the whole earth as well. Have you ever wondered why nothing is easy in this life? It's hard to earn a living. It's hard to eat right. It's hard to stay in shape! It's hard to keep government on track! All serve to illustrate Genesis 3! Until His return mankind exists in a fallen *world* — both in an individual and corporate sense. Again and again, this hamartiological understanding and



Continued from page 3

Married for 29 years, Elizabeth and Zamora are the parents of Lorena, 27, Claudia, 25, and Valeria, 16. Elizabeth is the daughter of Humberto Lay, an architect and a pastor who will be running for mayor of Lima in next year's race.

Under Zamora's leadership, numerous Capitol Ministries Bible studies, in addition to those already offered on the CM website, have been translated into Spanish. He arranged for Ralph Drollinger's book, *Rebuilding America, The Biblical Blueprint*, to be translated into Spanish under the new title, *Reconstruyendo Una Nación (Rebuilding A Nation)*.

Along with Perry Gauthier, CM's North America Director, Zamora traveled to Chicago for the 2016 Global Leadership Summit where the two directors shared CM's vision with visiting leaders and pastors from Latin America and invited them to partner with the ministry. Many of the men readily accepted and attended Capitol Ministries' Fall Training Conference in Washington, D.C. in November.

After the 7.1 earthquake hit the capital city, Zamora traveled to Mexico to meet with national leaders.

"I encouraged them through those difficult times and at the same, time, challenged them to be part of Capitol Ministries for the blessing of the whole country," he said.

"My wife, Elizabeth, and I are so honored to be a part of Capitol Ministries. I believe that the Capitol Ministries is part of God's plan for the world today!"





John Hancock



"In circumstances as dark as these, it becomes us, as Men and Christians, to reflect that whilst every prudent measure should be taken to ward off the impending judgments, . . . at the same time all confidence must be withheld from the means we use; and reposed only on that God rules in the armies of Heaven, and without His whole blessing, the best human counsels are but foolishness."

— John Hancock, signer of the Declaration of Independence; President of Congress; Revolutionary General; Governor of Massachusetts.



The National Consequences of Rejecting the Doctrine of Sin

distinction is critically important for those who serve in government. The second law of thermodynamics — entropy — came into existence with The Fall; everything is constantly moving toward disorder, not perfection. Which means;

THE HUMANIST'S STATUE OF DAVID IS AN ARTISTIC IDEOLOGICAL MISNOMER

The following passages teach the corporateness of sin via the word *world*:

B. THE FUNCTIONAL PASSAGES

Further building out the doctrine of sin, taken forward from Genesis 3 into the NT, this OT concept of universal fallenness is depicted (in part) by the following passages:

1. John 7:7

"The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil."

2. John 15:18-19

"If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you."

3. John 17:14

"I have given them Your word; and

the world has hated them, because they are not of the world, even as I am not of the world."

4. ICorinthians 1:21

For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.

5. John 17:25

"O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me;"

6. John 1:10-11

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him.

7. Colossians 2:8

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

8. John 8:23

And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world."

9. John 18:36

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."

10. James 1:27

Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

10. 1John 2:15-17

Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever.

11. 1John 5:4-5

For whatever is born of God overcomes the world; and this is the victory that has overcome the world — our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

States Erickson regarding the biblical use of the word *world*:

"THE WORLD REPRESENTS

AN ORGANIZED FORCE, A POWER OR ORDER THAT IS COUNTERPOISE TO THE KINGDOM OF GOD."

This is clear from all these passages. It is clear to see from a study of use of the word *world* that sin has infected and affected both individuals and the earth as a whole.

VI. APPLICATION

A. TO THE PERSON

1John 1:9 states to believers, *If we confess our sins, He is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness.*

The believer needs to walk with a clear conscience, keeping his or her sin account current with Christ. That is to say, one cannot walk in the power and control of the Holy Spirit and at the same time continually quench the sanctifying work of the Holy Spirit. Whenever the Holy Spirit convicts your conscience you need to confess your wrongdoing to Him immediately in order to remain filled and empowered by the Holy Spirit. To do otherwise is to short-circuit His indwelling empowerment. Keep a short leash on your sin; keep erasing it from your life and thereby maximize your God-purposed potential in office and thereafter! It is normative for the believer to be victorious over sin in his or her personal life.

B. TO THE PROFESSION

John Jay



"Providence has given to our people the choice of their rulers, and it is the duty, as well as the privilege and interest of our Christian nation to select and prefer Christians for their rulers."

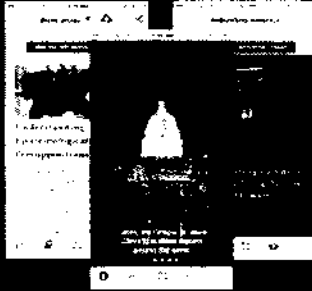
— John Jay, President of Congress; Diplomat; Author of The Federalist Papers; Original Chief Justice of the U.S. Supreme Court; Governor of New York.

The Correspondence and Public Papers of John Jay, Henry P. Johnston, ed., (New York: Burt Franklin, 1970), Vol. IV, p. 393.





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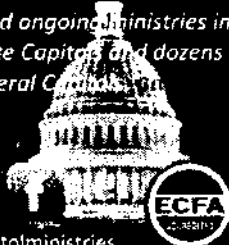
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*Making Disciples of Jesus Christ
in the Political Arena
Throughout the World*

CAPITOL MINISTRIES provides Bible studies, evangelism and discipleship to Political Leaders. Founded in 1996, we have started ongoing ministries in over 40 U.S. State Capitals and dozens of foreign federal Capitals.



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The National Consequences of Rejecting the Doctrine of Sin

It is critically important for the public servant to view the *world* through the eyes of Scripture: That man is fallen and that Government is meant by God to quell evil in the *world*. Government then is a manifestation of God's restraining grace in a fallen *world*.

To view the *world* as basically good, and in need of my reasoning abilities — as if others will come to the conclusion to do what's right when convinced intellectually — is naïve, unwise, and at the very least, viewing the *world* through rose-colored glasses. The unrest in France and Syria, in Israel, Ukraine, Libya, our borders, and so many other places around the globe, only serves to illustrate the premise of this Bible study: without strong governments intent on quelling evil, the fallen, sin nature of man will be increasingly on the rise. Governments and their leaders must send a constant message that sin will be punished. When I hear of government leaders trying to reason with terrorists who believe their deity commands them to kill us, I am reminded of Mark Twain's saying about trying to teach a pig to sing: it wastes your time and annoys the pig.

May this be a basic conviction and understanding relative to your God-given job as a leader in government; may your convictions be based upon a scripturally solid understanding of sin. May humanistic naïveté come to an end not only in the White House but also on the Hill.

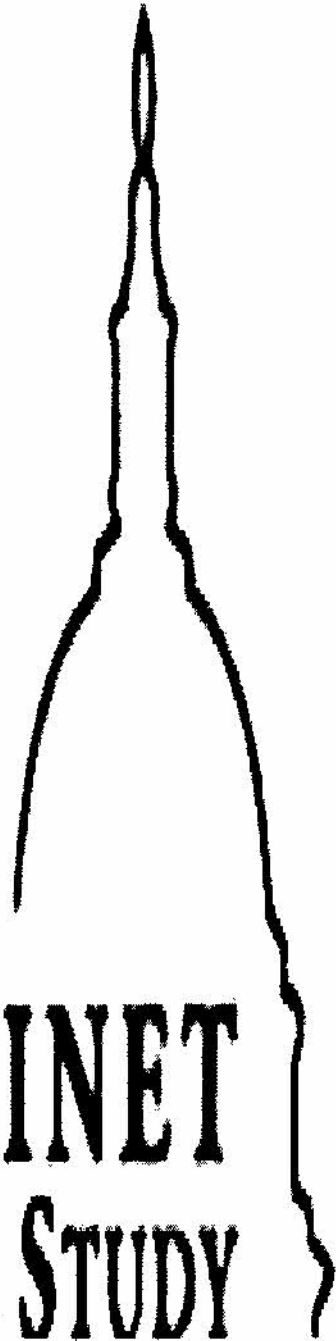
VII. CONCLUSION

Make no mistake: An America directed by the ideology of Secular Humanism will only lead to an increasingly chaotic *world*: Man is totally depraved in his nature, not totally good. Whereas an America directed by leaders who understand the biblical doctrine of sin will lead to an increasingly peaceful *world*. This is clear from Scripture and history. em

- Glen Gresham, UT
- Greg Harper, TX
- George Harding, VA
- Bill Harzog, MI
- Randy Hudgins, VA
- Bill Johnson, IA
- Jon Jordan, UT
- Steve King, IA
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The views expressed in each Bible study are those of the author, and do not necessarily reflect the position of our individual Bible Study Sponsors.



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Learning to Better Discipline Your Mind



CHARACTERISTIC OF THE MOST effective Public Servants is a hugely disciplined mind. Their ability to stay on point is because they have learned to think (usually very quickly) before they speak. But even more fundamental than that is their habit of thinking about the right kind of things in the first place: they have learned to dwell on certain things and not allow their minds to dwell on the wrong things.

With that in mind, this week I would like to take a closer look at Philippians 4:8. This is a passage I have been meditating on for several years now and it has greatly helped me. I think it will help you too.

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- Mike Brown, VP 16
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- John DeLoe, HD 16
- Nancy Peddie, USD 16
- Rick Perry, HD 16
- Mike Pompeo, CD 16
- Scott Pruitt, EPA 16
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- John Dugan, Jr. 16
- Bill Flores 16
- Greg Gianforte 16
- Lonny Grubbs 16
- Tom Graves 16

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays Mornings, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Donuts Served.*



■ CAPITOL MINISTRIES UPDATE

CivicReach® Video Training Series Launched: Taking the Gospel of Jesus Christ to City and County Leaders



Dr. Dan DeShong

CAPITOL MINISTRIES IS PLEASED TO announce the launch of its newly created video training series that will equip Ministry Leaders to take the Gospel of Jesus Christ to city and county government leaders across the United States.

Through CivicReach®, Capitol Ministries is partnering with local churches to create discipleship ministries to political leaders in their neighborhoods.

"The Capitol Ministries board is pleased to provide this vital training to those who are committed to discipling our nation's leaders and teaching them God's Word," said Ralph Drollinger, President and Founder of Capitol Ministries.

"By pinpointedly reaching leaders in local government for Christ, and fanning that vision nationwide, we are reaching future state and national leaders because that is where most begin their careers."

The local-focused ministry is a long-time objective that got off the ground earlier this year when Dr. Dan DeShong, retired business owner, was named CM's Direc-

Continued on page 4

Learning to Better Discipline Your Mind

It unlocks guidelines as to how one ought to discipline, manage and care for his mind. How do godly people think? What should be going on in your mind? What habits should be forming in the maintenance of our minds? That organ inside your skull is an incredible asset given to us by our Maker; it stands to reason that we should be good stewards of it. How one ought to care for and manage his mind is in essence the subject of this passage and this week's study.

Ralph Drollinger

I. INTRODUCTION

PHILIPPIANS 4:8 APPEARS near the end of Paul's epistle to the Church at Philippi, which is the first church he planted in Europe, more specifically Macedonia (now northern Greece). This is a letter characterized by joy. In that the letter is very practical (as illustrated by the verse we will examine) it does provide one of the most profound passages on the humanity and humility of Christ (chapter 2) as well as insights into false teachers (chapter 3). Overall, herein is a love letter of praise and thanksgiving to one of Paul's favorite churches. Repeatedly throughout my walk with the Savior I read this small epistle and find myself refreshed and encouraged as a result. I trust the same is true for you.

Let us now turn our attention to 4:8:

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if any-

thing worthy of praise, dwell on these things.

In closer context, this passage follows and contrasts Paul's command to *be anxious for nothing* (v. 4:6). In place of *anxiety* (*merimnao*) (this Greek word is best understood as "unconscious blasphemy") the Apostle in this previous passage delineates the manifestations of his and other's spirituality: *joy, prayer, thanksgiving and peace*. These four elements appear in chapter 4 just prior to the verse of study, verse 8 as recorded above. For an individual in the capital to possess a strong spiritual maturity, a peace of mind, a Christ-empowered confidence, these elements must be depicted of him on a continual basis. How is that achieved? Primarily and *positionally* by one making and possessing peace with God through personal faith in Christ, and being richly filled with the Holy Spirit. But secondarily and *practically* it is achieved through the constant, repetitive training and disciplining of one's mind. In the study of Satanology (all that the Bible has to say about Satan) the informed,

mature believer realizes he is in a spiritual battle. More importantly, it is critical that he understand where the battleground lies: The believer is in a constant battle for the mind! States 1 Peter 5:8 in this regard:

Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

Ephesians 6:12 states stereophonically *For our struggle is not against flesh and blood . . .* In Mark 8:33 Satan's battle for the mind is illustrated by what Jesus states relative to Peter's misguided thinking: *But turning around and seeing His disciples, He [Jesus] rebuked Peter and said, "Get behind Me, Satan; for you are not setting your mind on God's interests, but man's."*

It follows from this analysis that the victorious Christian need possess a mind that is not only Spirit-controlled by God, but highly disciplined by self. What follows in 4:8 are eight of these qualities that the believer need *dwell* on — be highly mentally disciplined regarding. The main verb (an imperative verb meaning this is a command from God), i.e. the action required by God of the believer in this passage is specifically to *dwell* (*logizomai*) meaning, "to recon, consider, take into account, calculate" in an ongoing sense the eight virtues preceding the command.

But before examining each of the characteristics in detail, notice the succeeding context in 4:9; in

fulfillment of 4:8 Paul immediately pleads for the Philippian believers to imitate him!

The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

4:8 and 4:9 are not disjointed comments. It is to say that the mental disciplines — the virtues of godly, mature thinkers as listed in 4:8 — are more caught than taught. Who in your life emulates the eight characteristics that flow from 4:8? I dare say their personal example is more of an impetus to your spiritual maturity than memorizing and meditating on the list that follows (as important as that is). Whereas Scripture didactically communicates, another's personal life persuades and influences; a godly example is often more powerful in terms of another's bringing about change versus what is read. That is why one should attend Bible studies and build close relationships with other mature believers. Choose today to build friendships with godly individuals because their virtues will rub off on you! (Proverbs 27:17; contr. 1 Corinthians 15:33). One becomes like the friends he chooses. (I might add that if you are a parent, you must choose your children's friends for them.)

Let us now turn our attention to the passage. J.B. Lightfoot in his commentary on Philippians provides aiding insights into the order and relationship of this seeming random



♥ VERSE OF THE WEEK

Philippians 4:8

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.



That organ inside your skull is an incredible asset given to us by our Maker; it stands to reason that we should be good stewards of it!





Continued from page 2

tor of CivicReach[®] for greater Sacramento, CA.

Since accepting the appointment, Dr. DeShong has begun establishing relationships with churches, recruiting Ministry Leaders, publicizing CivicReach[®] nationally, and overseeing and supervising the creation of the training video series.

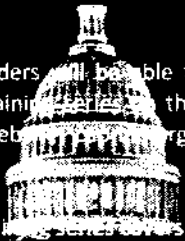
In November, Dr. DeShong attended the National League of Cities Summit in Charlotte, NC where he met 75 city and county leaders who expressed an interest in sponsoring CivicReach[®] ministries in their cities.

"Get involved!" Dr. DeShong challenged others across America. "Anyone who wants to make a difference should know that they can influence up-and-coming political leaders by teaching them the Word of God which will help them form a Christian world view in their hearts."

The training material is paramount to Dr. DeShong's objective to create exemplar ministries in the greater Sacramento area, which houses seven incorporated cities. Those exemplar ministries may then be replicated across the United States.

It was in the California capital that the national Capitol Ministries nonprofit para-church organization was established 21 years ago.

Ministry Leaders will be able to access the video training series, the Capitol Ministries website, and more through a password.



The video training series covers:

- The vision for the ministry
- Instruction in a step-by-step method to reach political leaders
- Ministry Leader qualifications and expectations
- Methods of creating and sustaining effective ministries
- An overview of *Oaks in Office*,

Continued on page 5

Learning to Better Discipline Your Mind

shopping list of eight virtues. He states,

Speaking roughly, the words may be said to be arranged in a descending scale. The first four describe the character of the actions themselves, the two former being absolute, the two latter relative; the fifth and sixth point to the moral approbation which they conciliate; while the seventh and eighth in which the form of expression is changed are thrown in as an afterthought, that no motive may be omitted.¹

Take time to digest what Lightfoot is saying by going back over the passage. Make those relationships of the aforementioned in your mind not only now, preliminarily, but as you now study each of the eight that follow.

A. WHATEVER IS TRUE

Paul's circumscription (def: "the property of having limitation in space as opposed to omnipresence or infiniteness") and understanding of truth is that which is confined to God's revelation in Holy Writ (cf. Romans 1:18). As a Public Servant you can rely on a poll or consensus for ascertaining public opinion; one can rely on science or psychological data, but be sure of this: sources of truth apart from the Scriptures possess varying levels of certitude: Keep in mind that polls change daily. Science once believed the world was flat. Shock treatments were once routinely administered. Bloodletting

was thought to cure disease. Doctors used to perform frontal lobotomies. But the Bible is immutable and veracious because it is breathed by God Himself (1Thessalonians 2:13; 2Timothy 3:16-17).

WISE IS THE LEADER WHO
DWELLS ON SCRIPTURE
— WHO POSSESSES A
LIFELONG HUNGER FOR
ITS MIGHTY FORTRESS OF
ALWAYS-RELIABLE, ALWAYS-
CERTAIN TRUTH

The prophet Jeremiah bespeaks of his understanding of this, his manifest personal discipline, where in 15:16 of his book he states, "*Your words were found and I ate them, and Your words became for me a joy and the delight of my heart; For I have been called by Your name, O LORD God of hosts.*" Have you been called by God to public office? Are His truths foremost in your mind and in your votes? John 17:17 is an apt summary of this mental orientation, this absolute presupposition relative to intellectual well-being and proper functionality. Jesus states, "*Sanctify them in truth; Your word is truth.*" What a tragic disconnect — a tragic testimony too I might add — when someone names the name of Christ in the Capitol, but His truths are not characteristic of his or her thinking or the way he or she acts or votes.

In the wisdom of Proverbs, in a largely verbal culture, truth had to do with true speech as opposed to a lie or deceptive speech (cf. Proverbs 22:21). This insight makes for



another practical application point: Go to great lengths to discipline your speech in terms of truthfulness. Do not exaggerate, speculate, provide false impressions or mislead. Do not be disingenuous or opportunistic in your speech. Remember the definition of disingenuous: "lacking in candor;" also: "giving a false appearance of simple frankness." In addition, do not talk too much (cf. James 1:19; 3:5). Conversely, ". . . **GIRD YOUR LOINS WITH TRUTH**" (Ephesians 6:14). The only way I know of doing this is to develop a voracious appetite for God's Word!

B. WHATEVER IS HONORABLE

This Greek word here for *honorable* is *semnos* and is found elsewhere only in the Pastoral Epistles where it is a descriptor essential to leaders. The idea of this virtue is for one to possess mental "seriousness, sublimity, and dignity." It is the sister idea of worthiness. In context, one cannot allow his mind to *dwell* on things that are unworthy of his time and attention, or baser things beneath them. Avoid the profane and *dwell* on the sacred. Choose only high-protein items from the menu of a fallen world. Consume only dignified content versus junk-food weight-gainers like soap operas, gossip sessions, pornography, or sounds that are something other than music. Those things serve to rot one's mind, not buoy it. Per the Lightfoot quote, these first two virtues are absolutes, the non-negotiable foundational aspects of

sound mental discipline. In that 2Timothy 1:7 promises believers a *sound mind* from God, *truth* and *honor* serve as absolutes to keep it that way! Choose this moment to upload into your computer only *truthful* and *honorable* content!

C. WHATEVER IS RIGHT

Given the bedrock mental commitments to scriptural truth, and being a person of seriousness, sublimity, and dignity, what is the *right* or just thing that you should choose to *dwell* on? *Dikaios* carries the idea of thinking only on what is just and proper. Is your mind disciplined to think about and conclude to do the right thing when there is no one else watching, or to whom you are accountable? To illustrate, do you choose to vote pro-life because the Scripture says that is *right*? Or do you do what is wrong according to the truths of Scripture? This is a remarkable character quality of the chairman of the board of the ministry I serve; I have known him for nearly 40 years, since my college days, and he consistently thinks and determines to do what is *right* based on the truths of Scripture. If one lacks the personal conviction to do what is *right* apart from accountability, then when in private he will sin. Do you possess a strong discipline to *dwell* on and do what is scripturally *right* no matter what the consequences? Therein is a virtue of a godly mind and a godly person. God always blesses that!

D. WHATEVER IS PURE

Continued from page 4

Biblical Essays For Political Leaders, the newly created four-volume book set which is the curriculum for CivicReach® and which will be available to all Ministry Leaders

- Insights into the importance of hospitality and social engagements
- A summary of Capitol Ministries website aids
- An explanation of the infrastructure support that Capitol Ministries provides so that Ministry Leaders may concentrate on developing and sustaining effective ministries

There are some 40,000 city and county governments across the United States, according to the U.S. Census.

In media terms, the 20 largest populated conglomerates of cities, known as ADIs, or Areas of Dominant Influence, comprise more than 70 percent of our nation's population, Drollinger said. The Sacramento ADI is the 19th largest conglomerate of populated cities in the United States.

If you wish to learn more about CivicReach® or become involved in creating discipleship ministries to local political leaders, contact Dr. DeShong at: dan.deshong@capmin.org

Reaching political leaders at all levels of service in all branches of government is a 21-year objective of Capitol Ministries.

Working since its establishment in 1996, Capitol Ministries has created three discipleship Bible study groups. Members of the White House, U.S. Senators, and Representatives in Washington, D.C.; planted 10 U.S. state capitols; and established ministries in 24 foreign federal capitols, with several new ministries set to begin next year.

Capitol Ministries' mission is: "Making disciples of Jesus Christ in the political arena throughout the world." 10



Noah Webster



"[T]he Christian religion... is the basis, or rather the source, of all genuine freedom in government... I am persuaded that no civil government of a republican form can exist and be durable in which the principles of Christianity have not a controlling influence."

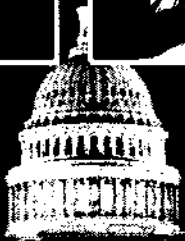
— Noah Webster, Revolutionary Soldier; Judge, Legislator; Educator, "Schoolmaster to America."

R. Alan Snyder, *Defining Noah Webster: Mind and Morals in the Early Republic* (New York: University Press of America, 1990), p. 253, to James Madison on October 16, 1829

Ludwig van Beethoven



Mother Teresa



Learning to Better Discipline Your Mind

Pure (*Hagnos*) means "holy, chaste." In the Book of Proverbs (15:26) the equivalent Hebrew word (per the LXX [Greek Septuagint]) is *tabor*. The word stands in contrast to the thoughts of the wicked. Notice this here: *Evil plans are an abomination to the Lord, but pleasant words are pure*. Thus the idea of *dwelling on whatever is pure* has the connotation of focusing one's mind on things that are not besmirched or tainted or in some way evil. Cease such mind-wandering ventures beloved public servant friends! Don't go there; nip it in the bud!

In the Philippian epistle, *pure* stands in contrast to those whose motives and plans were impure so as to cause distress to the Apostle Paul (1:17). This is the habit of not *dwelling* on or devising evil toward another in one's mind. Disciplined godly minds *dwell* on their presenting circumstances with a determination to do what is *right* and *pure* per scriptural principles.

RATHER THAN THINK ABOUT THE HURTS OF PEOPLE FROM THE PAST, CHOOSE TO DWELL ON IDEAS ABOUT THE FUTURE AND WHAT COULD BE!

Very helpful to this, earlier on in the epistle, Paul gives us a powerful insight into his way of thinking: *forgetting what lies behind and reaching forward to what lies ahead* (3:13). The disciplined mind occupies itself with big ideas in the

future, versus small people in the past. It is sober to the reality that the past is finite and the future is infinite! Such thinking leads to much success and accomplishment relative to the hand one has been dealt in a fallen, often disappointing world; for sure people will fail and betray you, but how you respond is everything. The best way to get over past hurts is not to keep bringing them up in your mind; think about something else that is *pure*.

E. WHATEVER IS LOVELY

The NJB (New Jerusalem Bible) captures the sense of meaning very well when it translates the above as "*everything that we love*." Many commentators recognize that this is a broad, open statement, a big tent, versus addressing biblical morality only. Accordingly one's mind should *dwell* on the things that are admirable by the world at large such as the works of Beethoven or Mother Teresa, a scientific invention or a medicinal breakthrough, be they accomplished or authored by believers or not. Such are lovely and admirable things and worthy of praise. Let your mind dwell also on these things! How many Christians do you know who are critical of everything, coming across as morally superior and condescending, offering little praise of others? Do you see the good in others, or in your mind is everyone else below your standards? Are you the only lovely thing in the world? Such a mentality is contrary to what this clause teaches. Believers

should give praise where praise is due and celebrate the virtuous image and greatness of God as manifest in and through mankind, both regenerate and not. The excellence, achievements and merits of all of mankind are praiseworthy because they illumine a responsible omniscient Creator who has left His imprimatur on all of mankind. Enjoying *whatever is lovely* is a biblically conciliatory approbation, an apt illustration of the breadth of mental outlook in an otherwise fallen world, said to be suitable by the Apostle.

At least two other passages reinforce this idea of positive attitudinal breadth: Romans 12:15 states in general, *Rejoice with those who rejoice*. Galatians 6:10 states, *So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith*. Are you given to mental and outward praise when you see something that is lovely? Don't be one of those Evangelicals who is always angry.

F. WHATEVER IS OF GOOD REPUTE

This relates "to the kind of conduct that is worth considering because it is well spoken of by people in general."² Akin to the broadness of *whatever is lovely* these are virtues generally respected in the virtuosities of God's Creation, such as respect for others, manners, kindness, consideration, listening, etc. The mature believer need *dwell on regard one another*

as more important than yourselves (Philippians 2:3). Is your mental outlook, speech and conduct symphonically pleasing in its overall demeanor?

G. IF THERE IS ANY EXCELLENCE

Excellence (arête) "moral goodness" is a seldom used word by Paul imported by him from secular Greek moralizing culture. As used by him, this is the basis for mental disciplines expressing themselves in noble actions. O'Brien suggests that the better translation is therefore "moral excellence"³ providing a more codified meaning. I.e. the contextual meaning relates to one keeping with God's overall goodness in his thinking. Goodness is an attribute of God and a fruit of the Spirit (Gal. 5:22). Extending outwardly from the foundation of *truth* and *honor*, herein we find ourselves plumbing Paul's multifaceted descriptors of the believer's intended and ensuing radiant demeanor.

H. AND IF ANYTHING WORTHY OF PRAISE

This word relates to the mental discipline of praising others in one's mind and with one's mouth. This is the kind of conduct that wins the respect of others; such a mentality is becoming of God and others — and it spells influence for the believing Public Servant. Those who name the name of Christ are to *have this attitude in yourselves which was also in Christ Jesus* (Philippians 2:5).



Samuel Adams



"I . . . [rely] upon the merits of Jesus Christ for a pardon of all my sins."

— Samuel Adams, Signer of the Declaration of Independence; Father of the American Revolution; Ratifier of the US Constitution; Governor of Massachusetts.

From the *Last Will & Testament of Samuel Adams*, attested December 29, 1790; see also Samuel Adams, *Life & Public Services of Samuel Adams*, William V. Wells, editor (Boston: Little, Brown & Co, 1865), Vol. III, p. 379, *Last Will and Testament of Samuel Adams*.





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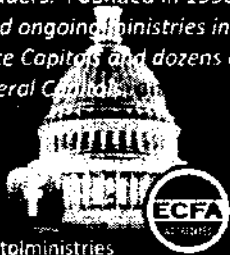
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II. CONCLUSION

IN BOTH EPHESIANS 5:2 and Philippians 4:18 believers with the aforementioned virtues are termed *a fragrant aroma*. This is beautiful summary terminology of the passage under study. Unfortunately for the cause of Christ and the advance of the kingdom, too many non-believers accurately refer to too many believers with the exact opposite phraseology. The virtues of a godly mind as described here are not only imbuing the attributes of God, but depict an overall proper attitude toward life. Herein described is not a critical, condescending, stuffy self-righteousness that proves to be such a stench to unbelievers. Keep in mind *the kindness of God leads you to repentance* (Romans 2:4).

Philippians 1:10 adds regarding the believer's mental outlook, *so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ*. The Greek word for *sincere* (*eilikrines*) means "judged by sunlight, unalloyed, pure." More literally it can be translated as "without wax." The word was used of a potter whose pot cracks were not waxed over. I.e. others could see the blemishes because they were unpainted. Paul is stating that believers who are *a fragrant aroma* are unpretentious and in possession of a breadth of mind that non-believers find genuine and attractive.

Do you have praise for things virtuous in believers and non-believers alike? The disciplined, godly mind of Philippians 4:8 depicts an attractive, real person who possesses a Christ-like spirit. May God grow us in this way. cm

- Glass, Gordon, 11
- Gregg, Hays, 10
- George, Harding, 11
- Bill, Harbeck, 10
- Randy, Hultgren, 11
- Bill, Johnson, 10
- Jim, Jordan, 10
- Steve, King, 10
- Doug, Lamborn, 10
- Mark, Meadows, 10
- Casey, Palmer, 10
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- Robert, Pritchett, 10
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- Cathy, McMorris-Rodgers, 10
- David, Royster, 10
- Joshua, Scott, 10
- Laura, Smith, 10
- Glen, Thompson, 10
- Scott, Tipton, 10
- Tom, Wallberg, 10
- Justin, Walz, 10
- Rock, Weber, 10
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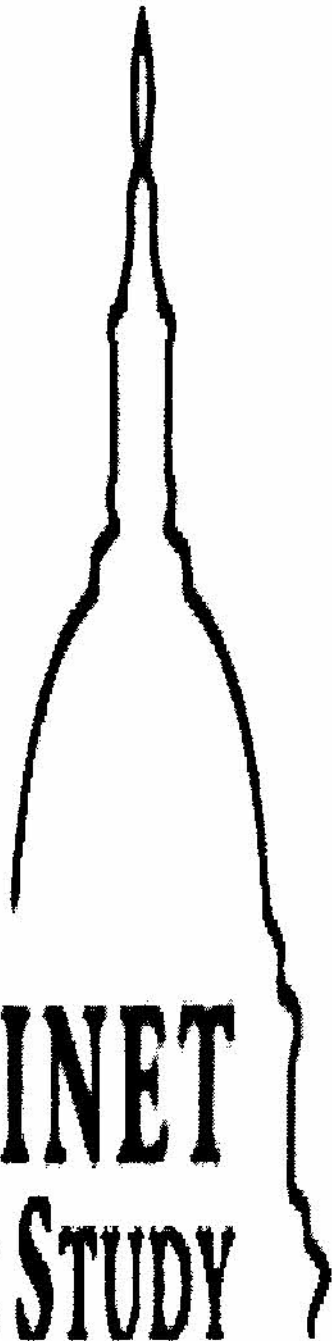
- Mary, Yallin, 10
- Tom, Griffin, 10
- Don, Patrick, 10

¹ Lightfoot, J.B. *St. Paul's Epistle to the Philippians* (Hendrickson publishers: October 1999) p161

² Fee, Gordon D. *Paul's Letter to the Philippians* (Grand Rapids: Eerdmans, 1995) p 418

³ O'Brien, Peter T. *The Epistle to the Philippians, A Commentary on the Greek Text* (Carlisle: Eerdmans, 1991) p 506

Do not be surprised in each Bible study as those of the author, and do not necessarily reflect the position of any individual Bible Study Sponsor.



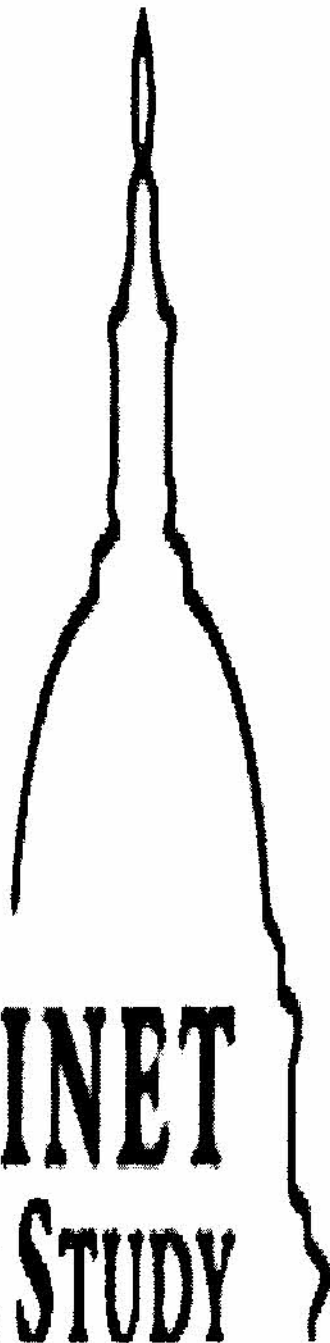
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Bill Cassidy 2
U.S. Senator, Louisiana

VERSE OF THE WEEK

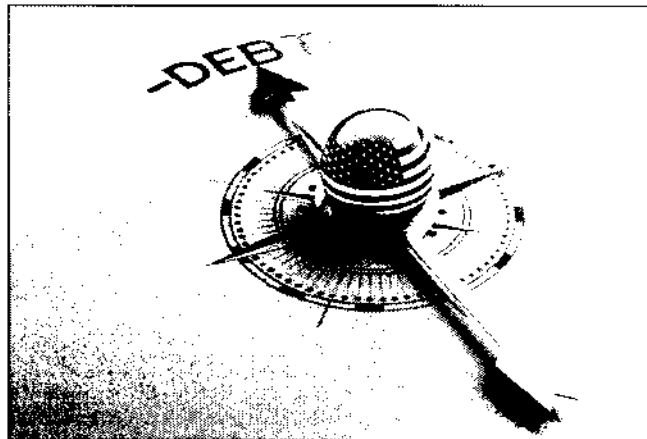
Psalm 24:1 3

ABOUT

Capitol Ministries° 8



Solomon's Advice *on* How *to* Eliminate a \$20.5 Trillion Debt



ONE OF THE BIGGEST CHALLENGES facing you and our country is the looming, growing national debt. How can the Bible help in the quest to tame the beast?

As I studied Proverbs, the Holy Spirit turned my attention to what Solomon, the world's wisest man who ever lived, would have to say regarding this if he visited the Hill. If you had coffee with Solomon what would he share with you? If you approach the book of Proverbs with this question, you might be amazed about what it says.

Remember that Proverbs is written by the head of a nation to advise his son who would soon take over his duties. What principles can we glean from the king's advice to his son regarding how to best manage a country's budget? I think you'll find this study worth the time. Here is God's help and advice on how to tame the beast.

Read on, my friend!

Ralph Drollinger

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Bob Carlson, HUD 19
Becky DeVita, DDF 17
Sally Povich, USD 17
Rick Perry, DDF 17
Mike Pompeo, CIA 17
Scott Pruitt, EPA 17
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CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*



ENDORSEMENT

Bill Cassidy

U.S. Senator, Louisiana



"POWER IS SEDUCTIVE. I was reading in Psalms how a political leader's actions can wreak havoc over the lives of those who love the Lord.

"If a leader is not grounded in eternal biblical truths, she or he can get swept away by the sense that whatever they are doing is absolutely great. It is the way of leaders to lord that power over the people they rule.

"Leaders need to be grounded in the Word to keep that from happening.

"Thank you, Capitol Ministries for bringing the Word of God to those who lead, and for reminding us of who we are in Him. Thank you for your ministry to people like me in the Capitol."



Solomon's Advice on How to Eliminate a \$20.5 Trillion Debt

I. INTRODUCTION

The Scriptures speak of God's creation and ownership of the world in numerous passages. For instance, God states in Psalm 50:10, *"For every beast of the forest is Mine, The cattle on a thousand hills."* Psalm 24:1 states, *The earth is the LORD's and all it contains; the world, and those who dwell in it.*

God's Word also declares His sovereignty, a theological term describing the unlimited power and control of God over nature, history, and the affairs of mankind (cf. Isaiah 45:9-19, Romans 8:18-39). In truth, God owns and controls everything!

Furthermore the Bible states that God made you and me to be His stewards to manage His creation for Him (cf. Genesis 1:26-28). This is an awesome responsibility. Stewardship, as the word is used generally in the Bible, encompasses the idea of managing another person's property, finances or household affairs. Good stewards realize that their time, talent and treasure should ultimately be used to please the one who entrusted the responsibility to them.

Biblically then, you and I are the stewards of God's creation. For those who have trusted in Christ, an attitude of stewardship is a necessary requirement of obedience. Paul portrays this in 1 Corinthians 9:17, stating, *I have a stewardship entrusted to me.* Earlier in the same epistle he writes under the inspiration of the Holy Spirit, *In this case, moreover it is required of stewards that one be found trustworthy* (4:2). I hope you have come to the nation's capital with this motive and understanding! Do you clearly see yourself entrusted by God with a stewardship responsibility, not only in terms of your personal and familial life — but in terms of how you manage the state?

All of the aforementioned stands in stark contrast to the personal motives of self-aggrandizement, which is a hyphenated word encompassing the meanings of self-advancement and personal enlargement. Unfortu-

nately, too many have come to our capitol with these wrong motives. They possess a "what's in it for me?" mentality. Unfortunately for the nation, stewardship and servanthood are far from their motives. Such attitudes are the root of all fiscal problems.

WHAT FOLLOWS ARE EIGHT GUIDING PRINCIPLES THAT SOLOMON WOULD ADVISE YOU TO IMPLEMENT IN ORDER TO GET OUT OF DEBT

Having stated these foundational basics, how a legislator handles the money God has entrusted to him — in both a personal, familial, and legislative sense — is critically important. Decisions on the use of money stem from and reflect one's beliefs and character. How then does God want you to handle the money He has entrusted to you?

II. BALANCE THE ANNUAL BUDGET

When Romans 13:8 states *Owe nothing to anyone, ...* Paul is not prohibiting borrowing per se. Notice he didn't say "borrow from no one" because Scripture does make allowance for borrowing in other passages (such as Matthew 5:42 and Luke 6:34). Furthermore, Capitalism, as we have seen in other studies, is scripturally based. And for Capitalism to work there must be good borrowing practices. Paul's prohibition on *owing* relates to the inability to fulfill one's financial obligations. Accordingly, to be a good steward, one must be wise and plan well to avoid overextension, be it personal or national.

Similar to Paul, Solomon says in Proverbs 22:7, *The borrower becomes the lender's slave.* This passage too is often misinterpreted. It doesn't mean that borrowing is sinful. Its instruction is aimed at lenders more than at borrowers: It is warning against abusive lending practices. Informed by this passage, America has laws that prohibit lender abuse: borrowers should not (and in America cannot lawfully) be exploited. Solomon is saying to Rehoboam his son that without govern-

mental oversight, lenders will often take unfair advantage of those to whom they lend: they will make borrowers their slaves if they don't watch out.

Having explained what Romans 13:8 and Proverbs 22:7 do *not* mean, it is appropriate to point out the obvious: history is replete with people and nations who became overly extended, and then when the unforeseen occurred, had neither a sufficient buffer nor the means to acquire further credit, and financial ruin resulted. They were found characterized by what Paul called *owing*.

When one's desired "lifestyle" requires more money than one's income provides, it is extremely unwise for an individual, a family or a nation to borrow in order to maintain that "lifestyle" instead of cutting expenses to a level below income. It is bad stewardship and downright foolishness for an individual, family or country to borrow in order to cover expenses that far, far exceed income! Those who borrow in this way not only disappoint God who appointed them — but the voting populace who elected them. The first biblical principle then, is for Public Servants to balance the annual budget, lest they immediately or eventually end up *owing* — and if not a *slave* in the fullest sense of that word, a person or nation of much lesser status.

**HISTORICALLY, MANY DIVORCES
ARE ATTRIBUTABLE TO DEBT:
BOTH IN TERMS OF HUSBAND
TO WIFE AND LEADER TO
CONSTITUENCY**

Don't reach the degraded status of being someone who is in arrears by your misuse of credit. Witness those with owing attitudes who have been defeated in recent American elections. Aptly and in large part, alert voters have been on a quest to replace fiscally irresponsible Public Servants.

The first principle then that Solomon would share for eliminating a \$20.5 trillion debt is to balance the budget. Public Servants must first give attention to plugging the accumu-

lating fiscal leakage before any of the biblical remedies that follow can be enacted successfully. What follows will not do much good if expenditures remain out of control.

**III. INCENTIVIZE WORKERS
AND JOB CREATORS**

The next priority Solomon would share to reduce the debt would be to incentivize those industries that provide the basic building blocks for creating a much larger economy. We all know that for industry to compete on a worldwide scale, a country must possess adequate raw materials, energy and capital, taxation and regulation, all at extremely low costs and levels respectively. Those are the foundational elements to creating value added products and services competitively and in abundance. And most importantly, all of the aforementioned stem from Public Servants who possess the biblical perspective of God commanding those He created in His image to *subdue* the earth (Genesis 1:28).

More fundamental to incentivizing basic industries in order to create a vastly larger economy is the necessity of incentivizing the personal industriousness of the leaders and workers in those industries. Note what Solomon says in Proverbs 10:4 in this regard:

*Poor is he who works with a negligent hand,
But the hand of the diligent makes rich.*

Industrious, *diligent* individuals have made our nation rich. It follows that nations whose governments incentivize people to be industrious will have more wealth than nations whose governments do not. This is the major reason why Socialism always fails. Solomon states this necessary principle of personal industriousness also in 13:11:

Wealth obtained by fraud dwindles, But the one who gathers by labor increases it.

Biblically, *wealth* is related to *labor*. The result of laboring hard — by the sweat of one's brow (cf. Gen. 3:19 ff) is *wealth* creation. Proverbs 28:19 reverberates this principle:

VERSE OF THE WEEK

Psalm 24:1

*The earth is the LORD's and
all it contains; the world, and
those who dwell in it.*



God owns and controls everything! For those who have trusted in Christ, an attitude of stewardship is a necessary requirement of obedience.





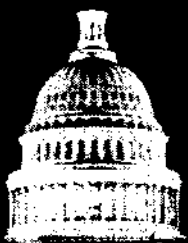
Thomas Jefferson



"Give up money, give up fame, give up science, give the earth itself and all it contains rather than do an immoral act. And never suppose that in any possible situation, or under any circumstances, it is best for you to do a dishonorable thing, however slightly so it may appear to you... From the practice of the purest virtue, you may be assured you will derive the most sublime comforts in every moment of life, and in the moment of death.."

— Thomas Jefferson, third President of the United States, signer of the Declaration of Independence; diplomat; Governor of Virginia; Secretary of State.

Thomas Jefferson, letter to Peter Carr, August 19, 1785.



Solomon's Advice on How to Eliminate a \$20.5 Trillion Debt

He who tills his land will have plenty of food, But he who follows empty pursuits will have poverty in plenty.

Accordingly, if this is God's formula for wealth creation, Solomon would say that government leaders must incentivize individuals and industries (which includes unencumbering them from the unnecessary burdens of governmental regulations) in order to create a vastly larger economy. You can't have one without the other!

By so doing the current \$20.5 trillion debt would become proportionately reduced and less difficult to pay off. By way of illustration, if the economy were to increase by 7% a year (a realistic goal if job creators are incentivized and unshackled from governmental regulations) the American economy would become twice as large in just 10 years and the \$20.5 trillion debt would be proportionately one-half its present size relative to the gross national product. In 20 years the national debt would become relatively one-quarter its present size, even if it were not reduced by a single penny in that time span. And assuming tax rates were not reduced, but indexed, Treasury income would be four times as great! Assuming budget increases to be less, there would be ample money to pay off the debt (and this does not take inflation into consideration). Solomon would say that the first thing a Public Servant must accomplish is to balance the budget and then secondly to grow the economy.

IV. INCENTIVIZE POPULATION GROWTH

In reference to having many children, both King David (Psalm 127:5) and God (Genesis 1:28) said the following respectively:

Blessed is the man whose quiver is full of them.

"Be fruitful and multiply, and fill the earth."

A *full quiver* was commonly understood to mean five. Scripture is pro-growth and pro-large family. Consider this: any debt is eas-

ier to pay back if there is a large number of responsible cosigners. The equation is similar to the previous point: in this case, there is less per capita debt when the population is larger. It follows then that Lawmakers would be wise to incentivize marriage of procreation-able couples, and reproduction. Would not Solomon therefore advocate for much larger tax credits relative to the same?

V. INCENTIVIZE GAINING KNOWLEDGE

In Proverbs 24:4 Solomon speaks to the value of education — and how gaining knowledge is directly connected to wealth creation:

And by knowledge the rooms are filled With all precious and pleasant riches.

America's education system with its world-renowned research universities is a major component of its economic genius; the seedbed of innovation is the laboratory. It follows that wise Public Servants will even more so incentivize education. Laws that enable vouchers and tax credits to fund tuition, create competition and capitalization for the same, which in the long run creates a smarter, more competitive, productive and efficient workforce: *Knowledge* via education is a huge aspect of creating value-added products — a necessity to the functioning of the two previous points as they relate to the objective of national debt reduction.

VI. INCENTIVIZE OBEDIENCE TO GOD

Obviously the institution of government cannot cause an individual to be obedient to God in his heart, but it can incentivize the institution God has ordained to accomplish that: the Church.

Take note of the following Proverbs (8:18-21) and what results from wisdom (wisdom here, is personified by Solomon) and obedience to God:

"Riches and honor are with me, Enduring

wealth and righteousness. My fruit is better than gold, even pure gold, And my yield better than choicest silver. I walk in the way of righteousness, In the midst of the paths of justice, To endow those who love me with wealth, That I may fill their treasuries."

The blessings of God on individuals as well as their nation's *treasuries* stem from wisdom! It is not the pursuit of wealth that makes a nation great, it is the pursuit of wisdom: wealth then is a residual by-product.

Much of the Old Testament, and especially Psalm 1 and Joshua 1, indicate a definite connection between a people living in obedience to God's commands and their being the recipient of His blessings. In other words, when the individual's first action is to honor God — which includes good stewardship — a person is in a position to receive God's blessings. To increase your acumen in stewardship ask yourself these questions when contemplating financial decisions:

IS IT WISE?
IS IT UNSELFISH?
IS IT RESPONSIBLE?

These simple questions will help you to make good, prudent financial decisions that will bless and prosper you both personally and in the affairs of the state. It is obedience to God, not riches, that needs to be the clear focus of a nation which God determines to bless. Notice Proverbs 11:28:

He who trusts in his riches will fall, But the righteous will flourish like the green leaf.

Again, it is the consequences of *righteousness* that produce wealth, not the pursuit of wealth. This is the same idea proffered by Jesus in the Beatitudes. Notice Matthew 5:6 in this regard:

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

Satisfaction in life is not gained by the pursuit of satisfaction; it, too, is the result of

pursuing *righteousness*. Again, the highest objective of a nation must be *righteousness* not wealth. Add Proverbs 13:13 and 21 respectively:

The one who despises the word will be in debt to it, But the one who fears the commandment will be rewarded.

Adversity pursues sinners, But the righteous will be rewarded with prosperity.

These Proverbs are akin to the well-known Proverb (14:34) that says, *righteousness exalts a nation*. America has been blessed because our nation has historically revered God's commandments. It follows that Solomon would advise Public Servants today to further incentivize religious institutions via tax deductible giving and by other creative means in order to encourage such institutions to evangelize, reconstitute, build and maintain citizens of character — for sure, do not remove their tax-deductible status! To do so would damage a basic, necessary engine in American society. Solomon attests in the aforementioned Proverbs that without character in the citizenry a country will never prosper (nr get out of debt). And since the institution of government is not equipped to create the inner character of citizens (the Church is causal and the government is reflective), government must therefore incentivize all not-for-profits for its own preservation and betterment.

This critical need and perspective to incentivize obedience to God is further dimensioned and illuminated by Solomon in 28:2:

By the transgression of a land many are its princes, But by a man of understanding and knowledge, so it endures.

This is a huge, further insight! There is a definite cause and effect relationship between the overall *transgressions* or else *righteousness* of a nation (14:34) and its leader(s) that God chooses to give it. (Keep in mind Psalm 75:7 states, *But God is the Judge; He puts down one and exalts another*; cf. Acts

Noah Webster

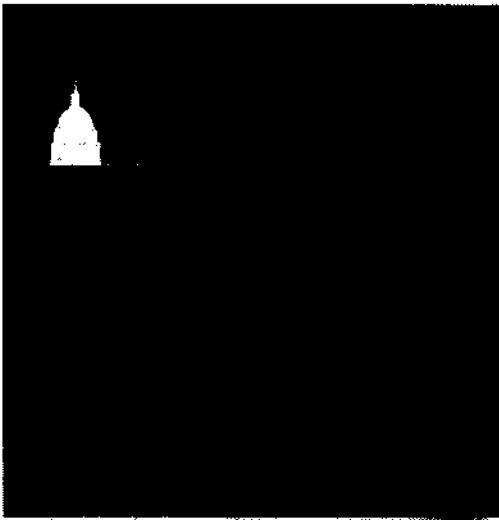


"The virtues of men are of more consequence to society than their abilities; and for this reason, the heart should be cultivated with more assiduity than the head."

Noah Webster, revolutionary soldier, judge, legislator, educator; "Schoolmaster to America"

Noah Webster, *On the Education of Youth in America*, 1788.





*Ants save and invest habitually,
without someone having to tell them!*

Solomon's Advice *on* How to Eliminate a \$20.5 Trillion Debt

17:26). This is the nationally applied principle of sowing and reaping: Solomon says that when a nation as a whole, i.e. its culture is set on *transgressing* God's ways that nation will end up with a leader or leaders who are lacking in God's *understanding and knowledge!* Such is certainly the case in America today. Another plain and simple way of saying it is that:

A NATION AND ITS PEOPLE GET WHAT THEY DESERVE

God sees to that. It follows then that Public Servants are wise to incentivize a nation's citizenry to be obedient to God! Make no mistake: A disobedient nation ends up with disobedient leaders that will make worse, versus curing its debt crisis.

VII. LEGISLATE GOVERNMENT SAVINGS

Proverbs 6:6-8 is clear about the wisdom of preparing for the future — and being a self-starter in that regard:

Go to the ant, O sluggard, observe her ways and be wise, which, having no chief, officer or ruler, prepares her food in the summer, and gathers her provision in the harvest.

Like a wise individual or family, a responsible government should save resources for the future. My favorite insight into the above verse is that the ants save and invest habitually, without someone having to tell them! Most of us are familiar with the principles of compounding. Those who have the discipline to save and invest benefit from compounding — our money works for us, versus having to work for your money. Those who are foolish are constantly over budget, borrowing and paying interest to someone else! As blessed as the United States is in terms of income and wealth, we should possess huge savings to draw from on a rainy day — versus running huge deficits.

TO ILLUSTRATE THE DISCIPLINE OF COMPOUNDING, IF CONGRESS

SET ASIDE A HUNDRED BILLION DOLLARS A YEAR AND INVESTED IT WITH AN AVERAGE YIELD OF 7%, IN 40 YEARS IT WOULD BE WORTH \$1.6 TRILLION!

Think of what would happen to our national economy if we simply set aside that amount every year for the future! By saving a very small fraction of the Treasury's income, *in just one generation taxes would be obsolete* — all because as legislators you took seriously Solomon's advice to *observe the ant!* In such a world, think too about how much more disposable income individuals, families and churches would possess to help the poor!

WHICH OF YOU WILL LEAD OUR NATION INTO A GOVERNMENT FUNDING GREAT AWAKENING?

Setting money aside for the future is something that is practiced in God's other ordained institutions: wise couples, families, businesses, and ministries endow themselves. Why not the government also? Only fools spend every dime and borrow to support lifestyles. Wise people *observe ants*.

VIII. INCENTIVIZE GENEROSITY

The following are passages that reveal God's compassionate heart to meet the needs of the poor — and how He expects us to assist in that regard. Closely examine the context of the passages that follow; they are *not* speaking about the institution of government meeting the needs of the poor; that is not what Solomon is instructing Israel's next leader to do. Rather, these passages are addressing the generosity God demands of and from *individuals* — and as that relates to this week's study, how such obedience leads to material blessing. It follows that when a nation is full of individuals, families and churches who God is blessing, that the whole of the nation is blessed as well.

22:9 *He who is generous will be blessed, For he gives some of his food to the poor.*

28:27 *He who gives to the poor will never want, But he who shuts his eyes will have many curses.*

Psalms 41:1 *How blessed is he who considers the helpless; The LORD will deliver him in a day of trouble.*

1John 3:17 *But whoever has this world's goods, and sees his brother in need, and closes his heart from him, how does the love of God abide in him?*

In fact, nowhere in Scripture does God command that His institution of government meet the needs of the poor. Rather, He tasks individuals, families and churches with that responsibility.

1Timothy 5:8 thru 16 is a significant passage of Scripture that uncovers God's mind, via His sequential commands, regarding how He expects the needs of the poor to be met:

But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

... If any woman who is a believer has dependent widows she must assist them and the church must not be burdened, so that it [the church] may assist those who are widows indeed.

Notice the progression of institutional responsibility for meeting the needs of bereft people (in this specific passage they are he-reft widows).

The responsibility to meet the needs of the poor lies first with the husband in a marriage, secondly with the family (if the husband is absent) and thirdly the church. Again, nowhere does God command the institutions of government or commerce to fully support those with genuine needs. As a matter of fact, Scripture states that the limited role of government is *for the punishment of evildoers and the praise of those who do right* (1 Peter 2:14; cf. Rom. 13:4). This is God's design.

It follows that government leaders best serve the needs of the poor by providing incentives to individuals, families and non-profit institutions to fulfill their God-given responsibilities to the same. (That helps explain why I have used the word incentive in my outline points — incentivizing the other institutions to do what they do best is the most efficient means for governmental leadership of a State, versus directly taking on responsibilities it cannot accomplish efficiently). Since God blesses individual generosity, it follows that if you were having coffee with Solomon that he would advise you to further incentivize individual generosity — since that comes back in multiple forms to help the State.

IX. INCENTIVIZE AND PENALIZE BUDGET STEWARDSHIP

Since getting out of debt requires consistent planning and execution over periods of time that are generally longer than election cycles, I think Solomon would say that self-imposed laws that incentivize a balanced budget and the creation of policies that lead to economic growth are good things. Notice what he tells the future leader of Israel in Proverbs 21:5:

The plans of the diligent lead surely to advantage, But everyone who is hasty comes surely to poverty.

In fact, the keepers of the budget should tie their remuneration to the achievement of the aforementioned — both in an upside and downside sense. To illustrate: if Congress passed a balanced budget and policies that led to a 7% increase in GDP, then every legislator should receive a 7% bonus the following fiscal year. The reverse should be the case as well. Such would lead to better *diligence* in planning and national *advantage*.

X. SUMMARY

All eight of these Solomonic advisements are steeped in Scripture. When Solomon led Israel with this kind of wisdom, they were part of the reason Israel was in her glory days.

Samuel Adams



"If men of wisdom and knowledge, of moderation and temperance, of patience, fortitude and perseverance, of sobriety and true republican simplicity of manners, of zeal for the honour of the Supreme Being and the welfare of the commonwealth; if men possessed of these other excellent qualities are chosen to fill the seats of government, we may expect that our affairs will rest on a solid and permanent foundation."

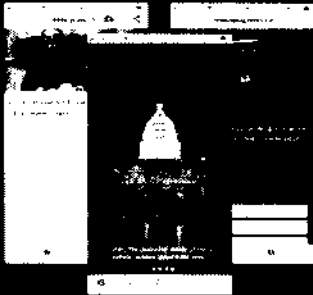
Samuel Adams, signer of the Declaration of Independence; Father of the American Revolution; ratifier of the US Constitution; Governor of Massachusetts.

Samuel Adams, letter to Elbridge Gerry, November 27, 1780.





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Solomon's Advice on How to Eliminate a \$20.5 Trillion Debt

Perhaps this is best summarized by the words of the Queen of Sheba when she visited Israel during Solomon's reign. Notice 1 Kings 10:6-9 in this regard:

Then she said to the king, "It was a true report which I heard in my own land about your words and your wisdom. Nevertheless I did not believe the reports, until I came and my eyes had seen it. And behold, the half was not told me. You exceed in wisdom and prosperity the report which I heard. How blessed are your men, how blessed are these your servants who stand before you continually and hear your wisdom. Blessed be the Lord your God who delighted in you to set you on the throne of Israel; because the Lord loved Israel forever, therefore He made you king, to do justice and righteousness."

Likened to the glory of Ancient Israel, America too, can become a fiscally stable nation once again — if we enact biblical wisdom in order to tame our debt. This cannot and should not be equated with spiritual renewal; that is another subject. But such fiscal reforms will not inhibit that greater need. Here then in review are the eight pieces of advice Solomon would afford us over coffee if he visited the Hill today. Which ones will you work to enact in 2018? They are:

A SUMMARY OF SOLOMON'S ADVICE ON TAMING THE DEBT

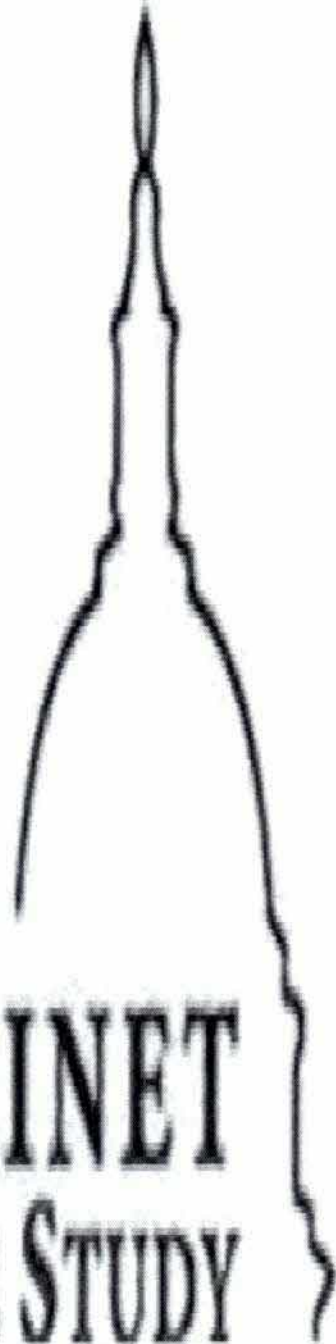
1. Balance the Annual Budget
2. Incentivize Workers and Job Creators
3. Incentivize Population Growth
4. Incentivize Gaining Knowledge
5. Incentivize Obedience to God
6. Legislate Government Savings
7. Incentivize Generosity
8. Incentivize and Penalize Budget Stewardship

Each of these eight biblically based principles, if enacted, will garner God's blessing and help us to tame the beast we have created (largely by our past ignorance of them). May God give you the strength for the journey, the victory, and the personal and corporate blessing as a result. Amen! c

- George Harper, TX
- George Harding, VA
- Bill Harzog, VA
- Randy Holcomb, IL
- Bill Johnson, OH
- Jon Jordan, VA
- Steve King, IA
- Doug Lamborn, CO
- Mark Mackinnon, VA
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- Joe Wilson, VA
- Rob Wittman, VA
- Steve Wissack, VA
- Rob Woodall, VA
- John Yoho, VA

- Mary Fallon, GA
- Tom Griffin, LA Gov.
- Don Patrick, LA Gov.

This was expressed in each Bible study and those who do not necessarily reflect the position of any individual Bible Study Sponsor



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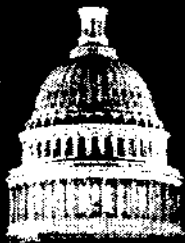
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Clarity Regarding Same Sex Marriage

WHILE OUR CULTURE HAS BEEN TURNING its back on biblically informed laws at warp speed for some time, a U.S. Supreme Court decision to be released this year could change that trajectory.



In a few months citizens will learn whether the U.S. Supreme Court will uphold a person's God-given right, protected by the U.S. Constitution, to freely practice his religion.

A ruling by the Court will be released later this year in the case of a Colorado baker who offered to sell a homosexual couple birthday cakes or any baked goods in his shop, but declined to create a wedding cake for them because it would promote same-sex marriage, which is against his religious beliefs.

No doubt if the case is not decided in their favor, the Lesbian, Gay, Bisexual and Transgender (LGBT) lobby will make their objections known, even though examples exist of gay bakers refusing to serve Christians.

As reported by several online publications, LGBT and gay-owned bakeries refused a request to bake a pro-traditional wedding cake with the message, "Gay Marriage Is Wrong." Bakers refused the order on the grounds that it "went against their beliefs."

But an even more foundational threat to biblically based laws is not the bullying of the LGBT lobby. It is Scripture-twisting clerics who would have others believe that the Bible supports homosexuality. Given the reality of this greater threat, perhaps the best way I can aid you is to once again issue a study on the perspicuous teaching of God's Word pertaining to this matter.

Ralph Drollinger

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- SENATE:** 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*
- HOUSE:** Capitol H32-F Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

Clarity Regarding Same Sex Marriage

I. INTRODUCTION

One need not look very far into Scripture to learn of God's explanation of marriage, and His subsequent sweeping disapproval of homosexuality and same-sex marriage. In no way is God's Word pro LGBT. Only a Scripture twister could reason otherwise.

Years ago I remember a legislator challenging me regarding my understanding of the singularity of Scripture regarding this subject. He suggested at a Bible study I was leading in the California Capitol that the Scriptures propound something other than what he thought was my personal viewpoint. He asked if he could present a Bible study the following week to represent God's supposed approval of same-sex marriage and homosexuality. No such study ever materialized however. The following will indicate why — but in the process I will attempt to do justice to the LGBT community's positions on these passages as I present the following exposition. This should serve to aid clarity and your formation of clear convictions regarding this matter that in fact is now before the Supreme Court.

By way of introducing the singularity of God's mind on this matter — quite foundational — is this: In addition to the narrative of Adam and Eve specifically being husband and wife in Genesis 2:24 (cf. 1:27); Proverbs 12:4 underscores God's testimony regarding His design and definition of marriage: *An excellent wife is the crown of her husband ...* As in English, the Hebrew words used in these passages are unmistakably clear: *wife* (*ishbah*) means "female" and the word for *husband* (*baal*) means "male." In one sense, I need not argue further. But Scripture is replete and unswerving in this regard.

II. A NECESSARY PREREQUISITE

Before examining the pertinent biblical passages, one should first consider who is qualified to speak authoritatively of the Bible per the Bible. That is to say the Scriptures safeguard their personal representation. In other words, who should one listen to or deem credible when considering biblical ar-

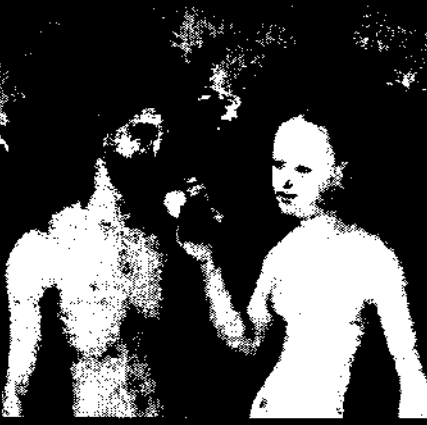
gumentation? Wise is the one who accepts not everyone's opinion on or about the Bible, be it testimonies in subcommittees on the Hill or talk show guests in a studio. The Scriptures are clear: Those who are God-appointed teachers of His Book will be characterized by certain *indicative* trademarks; the existence of these qualities are intended by God to serve to identify those whom He has appointed as His mouthpieces — men who are set apart by Him to teach, herald and preach His Word. Put the opposite way, one should not listen to "Bible teachers" who do not possess the qualities of an overseer. Here is one of those pertinent passages that contains such authentications:

1 Timothy 3:2 *An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach ...*

A legitimate spokesman for God, an *overseer* (*episkopos* or pastor-teacher, cf. Ephesians 4:11-12) will be one who is *the husband of one wife*. (Lit: "a one-woman man") indicating that he believes in male/female marriage/monogamy to begin with! The passage proceeds to exemplify other confirming characteristics of genuine Bible teachers. Pertinent and fundamental to this study, 1 Timothy 3 and Titus 1 serve to filter out *illegitimate* spokesmen for God and His Word.

Further, several years ago I did a Bible study on "Tares in the Church" (cf. Titus 1:11, 3; John 9-11) which serves to elaborate more extensively on the existence of Satan's pawns, false-teachers whose singular intent, per the insight of Scripture, is to mislead believers. All that to say this: Consider the lifestyle characteristics of those who claim to be God's representatives on homosexuality and gay marriage. Naïve is the one who listens to all and everyone about divergent views on the Bible. Again:

THE BIGGEST THREAT TO
A CLEAR UNDERSTANDING
OF THIS SUBJECT IS NOT
SECULARIST DISSENSION. IT
IS CLERICAL DUPLICITY



In addition to the narrative of Adam and Eve specifically being husband and wife in Genesis 2:24 (cf. 1:27); Proverbs 12:4 underscores God's testimony regarding His design and definition of marriage: *"An excellent wife is the crown of her husband ..."*

1 Timothy 3:2 *An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach ...*



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Don't be fooled. Consider the character of the spokesman and if his lifestyle aligns with scriptural moorings. At the risk of being too comprehensive and lengthy, what follows are the main passages in the Bible that relate to homosexuality, the presupposition behind same-sex marriages.

III. OLD TESTAMENT PASSAGES

A. GENESIS 19:4-13

In this passage, what was the sin of Sodom and Gomorrah?

Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them." But Lot went out to them at the doorway, and shut the door behind him, and said, "Please, my brothers, do not act wickedly. Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof." But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door. But the men reached out their hands and brought Lot into the house with them, and shut the door. They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway. Then the two men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place; for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."

The general homosexual "Christian Community" interpretation expounds that the sin in evidence is not sodomy, but rather inhospitality. Proponents claim that the

Hebrew word for *have relations*, or *know* (*yada*) has "an unknown or ambiguous meaning." Secondly, sexual activity, they claim, is not in sight in the passage; this is supposedly supported via their referencing of Ezekiel 16:49-50 (this passage will be examined next).

To the interpretive contrary, the word *yada* appears 943 times in the Old Testament and is not ambiguous in meaning: "To gain knowledge or become better acquainted with someone or something" is its meaning. Keep in mind however:

CONTEXT STRONGLY INDICATES THAT YADA IS USED IN GENESIS AS A POLITE EUPHEMISM FOR SEXUAL INTERCOURSE

Yada is used euphemistically in Genesis 4:17 wherein Scripture states *Cain knew (yada) his wife and she conceived ...* To think of this word usage any differently leads to interpretive problems in both chapters 4 and 19. To illustrate, why did Lot plead with them to not act *wickedly* (v. 7)? Why did Lot panic, offering sexual substitutes (v. 8)? Is it not somewhat contradictory to attempt to break down another's *door* (v. 9) in reaction to their inhospitality? It is apparent from context that Lot did not understand their advances to be in a friendly way.

Further, the sin of Sodom and Gomorrah brought the following response from God: *And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave"* (18:20). In chapter 19, verse 13, God's surrogate angels stated, *"For we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."* All of these references argue against the sin being one of inhospitality.

B. EZEKIEL 16:49-50

The homosexual community nonetheless cites this passage in support of inhospitality being the sin of Sodom and Gomorrah. But as will be seen, this passage hinders, not

VERSE OF THE WEEK

1 CORINTHIANS 6:11

Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.



There is hope for all! Jesus Christ came to liberate sinners!





ENDORSEMENT

Dr. Jim Lagrone

"CAPITOL MINISTRIES® IS ONE OF the most exciting ministries that I've ever been a part of. Ralph (Drollinger) has a world vision. Very few people have a world vision. It is very exciting to be a part of an organization that will be around the globe in my lifetime.



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— Dr. Jim Lagrone, Ministry Leader to the Arkansas State Capitol. Dr. Lagrone has led four different congregations and has nearly four decades of experience as a pastor. He earned his Doctor of Ministry from Midwestern Baptist Theological Seminary, Kansas City, and served two terms as President of the Arkansas Baptist State Convention.

Clarity Regarding Same Sex Marriage

helps, their argument:

"Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy. Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it."

Arrogance, slothfulness and blindness toward the needs of others are certainly evidences of self-centered, sinful behavior worthy of admonishment in any culture. But an additional listed iniquity in this passage is the word *abomination* (*toebah*) which is translated elsewhere from Hebrew to English as "detestable acts." For this to mean homosexual acts is in clear view in light of Leviticus 18:22 which uses the same word synonymously to homosexual activity:

C. LEVITICUS 18:22

"You shall not lie with a male as one lies with a female; it is an abomination."

The word *abomination* is the same Hebrew word as used in the Ezekiel 16: *toebah* wherein homosexual activity is clearly described. *Toebah* is characterized by males lying together. Leviticus 18 and Ezekiel 16 serve to further link, identify and illuminate the specific sin of Sodom and Gomorrah as being one of homosexuality.

D. LEVITICUS 20:13

"If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their blood guiltiness is upon them."

Notice *detestable acts*. Again, it is the same Hebrew word *abomination* (*toebah*).

BUT WHAT ABOUT PUTTING HOMOSEXUALS TO DEATH?

The OT book of Leviticus is God's manual for Israel — His chosen, set apart people in His Old Covenant — whom He intended

to be His distinguished-from-all-others representative people. It follows that He gave them special ceremonies, laws, rituals, dietary restrictions, a personal holiness code and enforceability in order to achieve their exclusivity from the practices of the surrounding Canaanites and Egyptians. These surrounding pagans, among other immoral actions, subscribed to all kinds of sexual deviancies. Accordingly Leviticus 18 and 20 have to do with the impermissibility of various forms of sexual immorality — from sleeping with family members to bestiality. All sexual degradations are roundly prohibited and punishable in order to retain cultural purity and witness. Keep in mind God had said,

Deuteronomy 7:6 "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth."

In the NT Church Age, under the New Covenant, God abrogates ("to abolish by authoritative, official, or formal action") Israel's ceremonial laws, dietary regulations, Levitical priesthood, etc., as evidenced in various respective passages such as Acts 10:1-16, Colossians 2:16-17 and 1Peter 2:9, etc. These elements, like the stoning of homosexuals, are to no longer to be practiced, in that God has instituted a New Covenant for His people in the age of the Church, per Matthew 26:28, 2Corinthians 3:6-18, and Hebrews chapters 7 to 10.

As then, what should be focused on today is the divine character behind the rituals and penalties spoken of in Leviticus. The spiritual principles upon which Ancient Israel's rituals were rooted are timeless because they are manifestations of the very nature and essence of the purity and holiness of God.

LEVITICUS AND ARGUING ABOUT HOMOSEXUALITY

Of late, advocates for same-sex marriage have attempted to put words in the mouth of Christian legislators. They



too often insinuate that Christians believe it is proper to stone homosexuals because that's what the Israelites did in Leviticus (cf. 20:13). The response to such conjecturing is quite simple.

Ask the following question in response: "Do you believe a principle found in Leviticus is applicable outside of the context of Ancient Israel?" If they answer "yes" then say "I don't." If they answer "no" then say, "I agree." Either way the argument is over.

You might want to add or clarify, "Is everything in the Bible that was stated in God's Old Covenant about Ancient Israel repeated in the New Covenant about the Church? Certainly not!"

Further, "Putting to death of a man who lies with a male" is not a tenet found recurring in the New Covenant of the Church Age. However, the New Testament most certainly does reiterate and uphold the prohibition of homosexuality, but not the corporeal punishment of it."

It is naïve, if not disingenuous, to falsely insinuate that Christian legislators hold to a belief that governments today should stone homosexuals. On the other end of the spectrum of biblical ignorance are those who suggest that homosexuality is no longer prohibited because Israel's holiness code is now obsolete. Both suppositions stem from a biblical illiteracy pertaining to a chronological misunderstanding of Ancient Israel and the Church today. Such a lack of knowledge is unfortunately too common with journalists and lawmakers. (Challenge them to begin attending a good Bible study that may lead to their salvation: 1 Corinthians 2:14 states in this regard, *But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.*)

E. JUDGES 19:22-23

This is a parallel passage to Genesis 19, providing further insight into the meaning of God's narrative.

While they were celebrating, behold, the men of the city, certain worthless fellows, surrounded the house, pounding the door; and they spoke to the owner of the house, the old man, saying, "Bring out the man who came into your house that we may have relations with him." Then the man, the owner of the house, went out to them and said to them, "No, my fellows, please do not act so wickedly; since this man has come into my house, do not commit this act of folly."

The words *wickedly* (*yawah*) and *act of folly* (*nehalah*) roundly mean "profane actions of immorality; senselessness and disgrace." These words exhibit the wrongfulness of what it means to *have relations* (*yada*).

IV. NEW TESTAMENT PASSAGES

The Gay community claims that Jesus Himself never condemned homosexuality. Note however the following passage:

A. MATTHEW 10:14-15

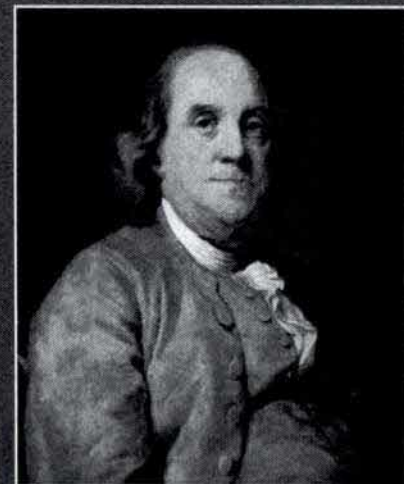
"Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city."

In this passage Jesus makes specific mention of Sodom and Gomorrah as He teaches His disciples. His main point is that people who reject God's messengers — whom herein He is sending out to be His witnesses — will undergo a stricter judgment than comparatively speaking, did Sodom and Gomorrah. Jesus is therefore acknowledging the appropriateness of the condemnation of these cities for the reason previously established.

B. ROMANS 1:26-27

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which

Benjamin Franklin



"I have lived, Sir, a long time and the longer I live, the more convincing proofs I see of this truth — that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

We have been assured, Sir, in the sacred writings that "except the Lord build they labor in vain that build it." I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and a bye word down to future age. And what is worse, mankind may hereafter this unfortunate instance, despair of establishing Governments by Human Wisdom, and leave it to chance, war, and conquest.

I therefore beg leave to move — that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the Clergy of this City be requested to officiate in that service."

— Benjamin Franklin, Founding Father of the United States, excerpted from his speech to the Constitutional Convention, June 28, 1787.



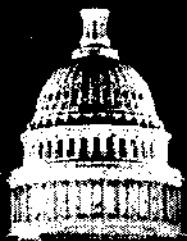
Samuel Adams



"The name of the Lord (says the Scripture) is a strong tower; thither the righteous flee and are safe [Proverbs 18:10]. Let us secure His favor and He will lead us through the journey of this life and at length receive us to a better."

— Samuel Adams, Signer of the Declaration of Independence; Father of the American Revolution; Ratifier of the US Constitution; Governor of Massachusetts.

Letters of Delegates to Congress: August 16, 1776-December 31, 1776. Paul H. Smith, editor (Washington DC: Library of Congress, 1979), Vol. 5, pp. 669-670, Samuel Adams to Elizabeth Adams on December 26, 1776.



Clarity Regarding Same Sex Marriage

is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

Paul's reasoning in Romans is based upon congruity with creation. God distinguishingly created male and female (Gen. 1:27) and as mentioned in the introduction, Genesis 2:24 states that marriage is between a man and a woman: *For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.* Literally *ish* shall be joined to *ishshah*.

ROMANS COULD NOT BE ANY CLEARER

This passage pronounces the sin of lesbianism and homosexuality. The literal Greek for the English translation *their woman exchanged the natural function* is "changed the natural use for the use beside." The homosexual interpretive idea that *natural function* relates to the natural homosexual desire one already possesses is unfounded here and in the corpus of Scripture. To travel that road is to fight the increasing weight of context and cross references. Nowhere in Scripture is this Gay community idea validated; it is eisegesis.

Further and importantly, note Paul's choice of the Greek words for *women* and *men*. He uses not *gune* and *anthropos* which describe the dignity of *women* and *men*. Rather he uses *thelcia* and *arsen* which are descriptive of sexual gender only. Paul's refusal to ascribe even an implied dignity to those who degenerate into homosexuality is a powerful insight into the mind of God on the subject.

Additionally Paul uses the Greek word *aischerosune* in this passage. Translated into English it is *indecent acts*. He uses the same word in I Corinthians 13:5 in opposition to true love when he states, *love does not act (aischerosune) unbecomingly*. This literally means true love does not seek after its own lust and want.

In broader context, this section of Romans relates to evidences *indicative* of a point at which God no longer restrains sin -- when He withdraws His common grace. Homosexuality, in this passage is evidence of "God giving over" someone to their own fallen, base ways. When God removes His restraint a person is said to be reprobate. Homosexuality then is a sign of reprobation. A sentence summary of Romans one is this: "When one forsakes the author of creation, he or she inevitably forsakes the order of creation."

C. I CORINTHIANS 6:9-11

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

The Greek word here for *homosexuals* (*arsenokoitas*) is a compound noun: *arsen* (male), and *koitas* (sexual intercourse) (Eng: "coitus"). The word is unmistakable in its meaning. These two words are individually used repeatedly throughout the NT with those respective meanings. Arndt and Gingrich in their classic and highly respected work, *The Greek-English Lexicon of the New Testament* state on page 109, "Arsenokoitas: 'A male who practices homosexuality' was the use of the word in extra-biblical literature of the time."

It is therefore quite dishonest for the homosexual "church" to state that the original meaning of this compound Greek noun "has been lost ... and that it would appear to have no relationship to consensual homosexual activity." In addition they mislead, reasoning that the word "homosexual" (the English word) does not appear in the original manuscripts of the Bible. True, but naive; as the Greek word: *Arsenokoitas* does appear, being a much more precise, descriptive and definitive word of the sin in question than

does its English counterpart.

D. 1TIMOTHY 1:9-10

Realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching.

In this passage, Paul's point is that the law of God is intended to reveal by way of comparison to it, a person's need for Christ so as to lead to trust in Him. For any evangelist, be it Timothy or presently, to fail to state what sin actually is, is to confuse a person: What is it one needs to be saved from? Here listed as a sin is the same compound Greek noun *arsenoukaias*. This passage and 1Corinthians 6:11 illustrate:

ONE NEEDS TO BE SAVED FROM THE SIN OF HOMOSEXUALITY AS WERE SOME CORINTHIANS

E. 2PETER 2:6-10

And if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter; and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men ... then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment and especially those who indulge the flesh in its corrupt desires and despise authority.

Peter incorporates these OT cities as an historical example to illustrate his point. The pertinent words in this passage, and the passage as a whole, are oft intentionally overlooked by pro-homosexual interpreters. The late Peter J. Gomes is such a man; the former pro-homosexual chaplain of Harvard University. For him to have mentioned these

passages would have destroyed the thesis of his book.

Condemned (katarkrino) means, "To pass sentence on because of a crime." In the context of the passage, such condemnation is directly related to the *sensual conduct (aselgeia)* "wantonness and licentiousness" of the men of *Sodom and Gomorrah*. The ancient use of *aselgeia* was a description of "whatever was disgraceful ... that which is characterized by moral impurity or filth." Lastly *corrupt desires (miasmos epithumia)* further defines the reasons for God's condemnation. This Greek word sequence means, "A strong desire to defile."

This is another passage (as if necessary) that helps to interpret the meaning of the sin of Genesis 19. In light of the specific and descriptive words used here in 2Peter, it is intellectually impossible to interpret *yuda* to mean "to get acquainted and build a friendship."

F. JUDE 7

Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

Jude underscores more of the same. The homosexual community generally states that the translators of the original Greek New Testament were unclear as to the meaning of these passages and therefore selected their favorite sin(s) to attack. However, the word for *gross immorality (ekporneuo)* is a heightened sense of *porneuo* which means "fornication," accordingly: "excessive fornication." *Strange flesh (heteras)* means "another man." Lastly, the context of this passage pertains to apostasy — those who seem to be followers of Christ but in actuality are imposters. Jude's point is similar to that of Romans: Homosexuality is an indication of reprobation, and Sodom and Gomorrah are used repeatedly to illustrate God's attitude toward reprobation.



John Witherspoon



"[C]hrist Jesus — the promise of old made unto the fathers, the hope of Israel [Acts 28:20], the light of the world [John 8:12], and the end of the law for righteousness to every one that believeth [Romans 10:4] — is the only Savior of sinners, in opposition to all false religions and every uninstituted rite; as He Himself says [John 14:6]: "I am the way, and the truth, and the life: no man cometh unto the Father but by Me."

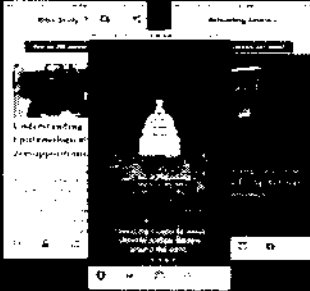
— John Witherspoon, Signer of the Declaration of Independence; Ratifier of the US Constitution; President of Princeton.

John Witherspoon, *The Works of John Witherspoon* (Edinburgh: J. Ogle, 1815), Vol. V, p. 255, Sermon 15, "The Absolute Necessity of Salvation Through Christ," January 7, 1758.





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Clarity Regarding Same Sex Marriage

V. SUMMARY

Homosexuality and same-sex ceremonies are illegitimate in God's eyes. His Word is repetitive, perspicuous and staid on the subject. For the single or society to engage in or endorse it is to practice sin.

Not only is homosexuality and same sex marriage voided by God in His Word, but biology as well condemns homosexuality and same sex marriage: One cannot be a homosexual evolutionist.

VI. CONCLUSION

There is hope for all caught in such a pernicious addiction. Jesus Christ came to liberate sinners! *But such were some of you, but you were washed ...* states Paul regarding homosexuals in 1 Corinthians 6:11. Therein is the heart of the minister and the believer toward those who are addicted to whatever sin — to love the sinner, while inalterable on sin. Contextually, some of the Corinthian church members were formerly homosexuals, but by God's grace they found new life in Christ! One need repent and believe on the Savior today to receive the gift of eternal life, freedom from, and power over the bondage to whatever sin. Lastly:

IT IS NOT THE PLACE OF THE STATE NOR
ITS POPULACE TO REDEFINE WHAT GOD
HAS CREATED. SUCH IS ARROGANCE OF
THE HIGHEST ORDER. MAN SHOULD
NOT DEFINE GOD'S WAYS; GOD'S WAYS
SHOULD DEFINE MAN'S

Legalizing same-sex ceremonies in any state is a very, very serious matter in the eyes of God, and in light of Genesis 19, such "progressive thinking" eventually evokes His wrath.

1. Yada is used twelve times in the Old Testament with this euphemistic understanding. Euphemism: the substitution of an agreeable or inoffensive word or expressions for one that is harsh, indelicate, or otherwise unpleasant or taboos (*Merriam and Webster*).
2. Gomex, Peter J. *The Good Book* (New York: William and Morrow Company, 1996). In his supposedly comprehensive biblical treatment of the subject he ignores even mentioning some of the pertinent passages recorded in the Bible and dealt with herein.
3. Helpful to understanding what Jude means is the fact that the angels who came to visit Lot in Genesis 19, came in physical form (ref. 19:3, wherein they are bread). One can conclude that the angels had angelic beauts in physical form. In this sense then, the Sodomites went after "strange flesh."

- Tom Willberg, 1/11
 Eric Gruber, 1/11
 Glenn Grubbs, 1/11
 Gregg Harper, 1/11
 George Hobbins, 1/11
 Bill Hazon, 1/11
 Randy Halgren, 1/11
 Bill Johnson, 1/11
 Jim Jordan, 1/11
 Steve Krug, 1/11
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CAPITOL ministries

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U.S. Representative, Ohio, D-6

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State Senator, Rhode Island

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**Better Understanding
*the Fallacy of Christian
 Nationalism***



This white Vermont marble relief of Moses the law giver by artist Jean de Marco was hung in the U.S. House Chamber in 1950, two years after the modern state of Israel was founded.

SECULAR JOURNALISTS have recently concocted the term "Christian Nationalist" and are labeling many well-meaning Christians who are serving in Public Office with the title with the intent to marginalize their influence in the public square. So what do they mean when they charge you with this? This Bible study is intended to unpack that term (which is not a new subset of Evangelicalism by the way — it is just a newly coined term to describe it) and aid you with the theological knowledge to persuade you, hopefully, to not be one. By painting Public Servants who trust in Christ for their salvation as "Christian Nationalists" the secular journalist hopes to instill fear in the voting populous. So it is important for you to know what this means and why it is not a biblically based precept to begin with.

Read on, my friend.

Ralph Drollinger
 Ralph Drollinger

Weekly Bible Studies

CABINET: 7:00 AM Wednesdays. Location Undisclosed. *Light Refreshments Served.*
SENATE: 8:00 AM Tuesdays. Rotating Offices of Senators. *Hot Breakfast Served.*
HOUSE: Capitol H324; Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

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- Bob Carson, H.C.D. 19
- Bobby DeVos, D.H. 19
- Sandy Potho, U.S.H. 19
- Rick Potts, D.O.F. 19
- Mike Pospisil, C.F. 19
- Scott Pruitt, F.P. 19
- Jeff Sessions, H.C. 19

- Bill Cassidy, F.P. 21
- Steven Dancer, M.I. 21
- Jon Fina, F.P. 21
- James Laskford, F.H. 21
- David Potho, F.P. 21
- Mike Rosinski, S.C. 21
- Tim Scott, S.C. 21
- John Thomas, S.C. 21

- Robert Alerholt, F.P. 21
- Rick Allen, F.P. 21
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- Lois Bock, S.C. 21
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- Laura Gohmert, F.H. 21
- Eric Gossett, C.F. 21
- Glenn Grothman, F.P. 21



✓ ENDORSEMENT

Bill Johnson

*U.S. Representative
Ohio, 6th District*



“IS AMERICA A FAITH-BASED NATION today? I think there is a debate about that because America has turned her back on her first true love. That is why in-depth Bible studies are so important for leaders at all levels. Capitol Ministries helps lawmakers relate Scripture to today’s issues.

“What does Scripture teach about capitalism — that’s a biblical principle. One of the 10 Commandments says, ‘thou shall not covet.’ How can you covet something if it doesn’t belong to someone else? You will also find in Genesis 35 where God demonstrated land ownership when He said to Jacob, your name shall be Israel and this land is yours.

“What does Scripture say about being pro-life? What does Scriptures say about spending money you don’t have — all of these issues are important ones that lawmakers grapple with and they’re all spelled out in Scripture.

“In-depth Bible studies inform us on how to look at these issues from a Biblical perspective.

“If we legislators have a scriptural basis for our actions and if our faith informs our decisions, I have to believe that God is going to lead us to a better solution than what we would come up with ourselves.”

Better Understanding *the* Fallacy of Christian Nationalism

I. INTRODUCTION

Smearing believers with the new term “Christian Nationalist” is an attempt to label Christian Public Servants and other believers as Dominionists, perhaps too, a Christian Reconstructionist, perhaps too, a Theonomist. What do these terms mean? Each generally speaking represents a different facet on the same gemstone of belief:

A. CHRISTIAN DOMINIONISTS

Dominionists believe that followers of Christ need to take dominion over civil government. Such thinking is rooted in a misinterpretation of Genesis 1:28 and the Great Commission passage of Matthew 28:19-20. (These passages will be studied in greater detail.)

B. CHRISTIAN RECONSTRUCTIONISTS

Reconstructionists believe that all the Founding Fathers were Christians and that they founded the United States as a “Christian Nation.” They believe that over time, the secularists revised American history and stole away that historical truth. Christian Reconstructionists feel it is their obligation to restore that truth. (The beginning premise of the very existence of a “Christian Nation” will be studied in greater detail.)

C. CHRISTIAN THEONOMISTS

Theonomists believe that in taking dominion and in reconstructing America as a Christian nation, it follows that all of America’s laws should be based on OT Law — that all of the OT law must be imported and become the basis of all

of America’s civil law. (The basis of this idea too will be studied in greater detail.)

For the sake of introductory simplicity, the aforementioned sound-bite capsules are sufficient for those unfamiliar with them. Keep in mind, all of these terms are close cousins and necessary ingredients to the idea of establishing a theocratic nation.

Let me add here in the introduction that in ministering to Public Servants in the highest levels of governance for 21 years, I can vouch for the fact that not one Christian Public Servant I’ve ever worked with harbors motives of a theocratic takeover of some sort: In fact, most everyone of them has been totally unfamiliar with these concepts or terms!

IN ESSENCE, SECULAR JOURNALIST AND LEFT-WING BLOGGER ACTIVISTS ARE ATTEMPTING TO STRIKE FEAR IN THE HEARTS OF SOCIETY BY FALSELY POSTULATING THAT BELIEVERS IN OFFICE DESIRE TO TURN AMERICA INTO A THEOCRACY — A CHURCH-CONTROLLED STATE

EXACTLY WHO IS AND WHO IS NOT A CHRISTIAN NATIONALIST?

If a Christian Nationalist by definition is someone who desires to create a Christian Theocracy, then it stands to reason that such a person desires to champion a Cleric-controlled State. That could take the form of a Christian Dictatorship, Christian Republic, or perhaps a Christian Oli-

garchy. Whatever the form of governance, such Christian individuals would have to hold absolute power and control over the State in order for that State to qualify as a bonafide Theocracy.

Anything less than the above would not meet the standard of the existence of a theocratic form of government by sheer definition of the word.

Therefore, for a Public Servant to be genuinely labeled a Christian Nationalist, it would necessitate that person be in favor of replacing America's present democratic form of governance with something else — where Christians hold all the power.

It then follows that a Christian who desires NOT to change the existing form of the government is not a Christian Nationalist!

Many, however, are the believers in office who are pursuing the objective of maturing in Christ so as to better represent Christ and His teachings **IN THE EXISTING GOVERNMENT STRUCTURE.** It follows that such are not theocratic-craving Christian Nationalists!

This distinction is of critical importance because secular journalists are now attempting to say that committed Christians who wish to study the Bible and grow in their faith are actually trying to establish a Christian Church-controlled government.

Nothing could be further from the truth. Such labeling efforts are absurd, defamatory, and reveals their ignorance of theology.

In her book, *Kingdom Coming: The Rise of Christian Nationalism*, Michelle Goldberg invented the term "Christian Nationalism." In a blog that was published by the Huffington Post on May 14, 2006, she writes:

"I've just published a book called "Kingdom Coming: The Rise of Christian Nationalism," and since it appeared, I've been asked several times what Christian nationalism is, and how it differs from Christian fundamentalism.

"It's an important concept to understand, because the threat to a pluralistic society does not come from those who simply believe in a very conservative interpretation of Christianity. It comes from those who adhere to a political ideology that posits a Christian right to rule.

"Christian nationalists believe in a revisionist history, which holds that the founders were devout Christians who never intended to create a secular republic; separation of church and state, according to this history, is a fraud perpetrated by God-hating subversives ... The goal of Christian nationalist politics is the restoration of the imagined Christian nation."

Goldberg names David Barton, founder of the Wallbuilders organization, as a "foremost Christian revisionist historian." To illustrate Dominionism, Goldberg quotes George Grant, former executive director of D. James Kennedy's Coral Ridge Ministries who authored the book, *The Changing of the*



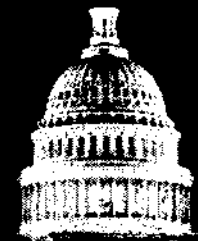
VERSE OF THE WEEK

Matthew 22:21

*They said to Him, "Caesar's."
Then He said to them, "Then
render to Caesar the things that
are Caesar's; and to God the
things that are God's."*



*Christian nationalists are
coaxing believers to attempt
to tie together something that
Jesus has unknotted.*





Joseph Story



"One of the beautiful boasts of our municipal jurisprudence is that Christianity is a part of the Common Law. There never has been a period in which the Common Law did not recognize Christianity as lying at its foundations."

— Joseph Story, U.S. Congressman; "Father" of American Jurisprudence; U.S. Supreme Court Justice appointed by President James Madison.

Joseph Story, *Life and Letters of Joseph Story*, William W. Story, editor (Boston: Charles C. Little and James Brown, 1851), Vol. II, p. 8.

Better Understanding *the* Fallacy of Christian Nationalism

Guard. Grant writes, "Christians have a holy responsibility to reclaim the land for Jesus Christ — to have dominion in civil structures ... It is dominion we are after. Not just influence."

In these quotes, Goldberg has accurately identified the components of Christian Nationalism as being those of Christian Reconstructionists and Dominionists. And she has singled out the fundamental Evangelical Christian as not being one! She is making the same point as my sidebar titled "Who is and who is not a Christian Nationalist?"

But the very fact that Goldberg felt it necessary to coin a new term, "Christian Nationalism" gives evidence that she is not familiar with the established terms: Reconstructionists, Dominionists, and Theonomists — accepted, sufficient and satisfactory labels long ago established by theologians. Her seeming need to re-label all this casts doubt on her knowledge, understanding, authority, and credibility to write on such issues. Further evidencing this, she fails to quote the leading Theonomists in her overview: Rousas Rushdooney and Greg Bahnsen. In summary of the introduction:

BETTER UNDERSTANDING THE THREE FACETS OF CHRISTIAN NATIONALISM

DOMINIONISM:

Pertains to Christian Rulership

RECONSTRUCTIONISM:

Pertains to Christian History

THEONOMY:

Pertains to Christian Civil Code

All of the above are close cousins, descriptors in part, of a theocratic form of civil governance. It follows that the mention of any of these words and their meaning should and does strike fear in a historically composite society steeped in a First Amendment tradition and understanding of the same: "Congress shall make no law respecting an establishment of religion ..."

II. THE MISCONSTRUED PREMISES OF CHRISTIAN NATIONALISM

There are at least three areas of biblical misunderstanding that to this day create the false basis of Christian Nationalism. They are as follows.

A. A MISUNDERSTANDING OF GENESIS 1:28 AND THE GREAT COMMISSION, MATTHEW 28:19-20

I. Genesis 1:28

In this familiar passage of the OT, God gives those whom He has created in His image the right to rule — or as some English translations state, "have dominion over" — the remainder and totality of God's created order. Genesis 1:28 states:

God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Worthy of note is the main emphasis of the surrounding passages: Only man was created *in His image, Imago Dei* (cf. Gen. 1:27) and it is this contrast to the remainder of the created order that is the emphasis of the passage.



MAN IS TO HAVE DOMINION OVER THE REMAINDER OF CREATION BECAUSE HE IS MADE IN THE IMAGE OF GOD. THE PASSAGE IS NOT SPEAKING TO CHRISTIANS HAVING DOMINION OVER CIVIL GOVERNMENT

God has not even created civil government at this point! So how can Genesis 1:28 be used as a cogent basis for the propagation of Dominionist Theology? Civil Government is nowhere in sight here! It is therefore an exegetical leap to cite this passage as a proof-text for such; in fact there exists no biblical texts commanding Christians to take dominion over civil governments.

2. Matthew 28:19-20

Dominionism is also fueled by a misinterpretation of the Great Commission — the final command of Jesus as recorded at the conclusion of three of the four Gospels and the beginning of the Book of Acts. Matthew 28:19-20 states:

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Herein Jesus commands His followers to *“Go therefore and make disciples of all the nations”* The Greek word for *disciple* is *mathetes*. It is the base for the English word, Mathematician. In context, Jesus is commanding His followers to, after His ascension, *go into all the world and make* “spiritual calculators:” Men and women who calculate the world for what it is the way Jesus would calculate it. In other words, as the Great Com-

mission goes on to say, *“teaching them to observe all that I commanded you.”* Jesus is charging His followers to create other followers of Christ by *teaching them all* that He said — that which would soon be recorded in the New Testament. Further, the word *“nations”* is the Greek word *ethnos* and can be also translated as “people groups” rather than geographically-boundaried nations in the sense of civil governments. *Ethnos*, used here and elsewhere in the NT refers to “people of a similar language.”

ALL COMBINED, JESUS IS NOT COMMANDING HIS FOLLOWERS TO MAKE DISCIPLES OF GEOGRAPHICAL NATIONS, HE IS COMMANDING HIS FOLLOWERS TO MAKE DISCIPLES OF INDIVIDUALS

Further to the point, *“Baptizing them in the name of the Father, Son and Holy Spirit”* relates to individuals, not nations. All that to underscore that the Great Commission passages of the NT in no way serve to underscore a command to create theocracies as is postured by Dominionist theologians.

As stated previously, nowhere in the Bible is the follower of Christ commanded to take dominion over civil government, nor as seen herein under point 2, is there ever a biblical objective to create a “Christian Nation.” In fact, the word “disciple” as used in the NT always relates to an individual, as does the word “Christian.” The concept of a “Christian Nation” is in fact biblically unfounded; it is exegetically unsubstantiated. The term is a misnomer and should never be used by anyone except to say such does not exist in the Bible.

✓ ENDORSEMENT

Harold Metts
State Senator, Rhode Island
Providence, District 6



“CAPITOL MINISTRIES’ IN-DEPTH Bible studies are important because Lawmakers need the Gospel and they need the Word of God.

“Sometimes there is an element of resistance for Lawmakers to live out their faith in office due to what they hear about the separation of Church and State. But I always point out that The Constitution provides us with freedom of religion and free speech too, and that our nation was founded on biblical principles.

“Getting into the Word of God through Bible studies reminds lawmakers of their own spiritual roots and increases their awareness of Biblical principles. You hope that the Holy Spirit will convict Lawmakers to apply the Word of God to their own lives and to the laws they enact.

“And too, the Word opens eyes just like it did for me.

“Years ago I read the Bible preparing to teach Sunday school to teenagers and I went from being politically correct to being Biblically correct.”



John Hancock



"...to cause the benign religion of our Lord and Savior Jesus Christ to be known, understood, and practiced among all the inhabitants of the earth."

— John Hancock, signer of the Declaration of Independence; President of Congress; Revolutionary General; Governor of Massachusetts.

John Hancock, *Proclamation for a Day of Thanksgiving and Praise*, September 16, 1790.

Better Understanding *the* Fallacy of Christian Nationalism

IN THE NT, JESUS AND HIS APOSTLES ARE ALWAYS ABOUT BUILDING GOD'S KINGDOM IN A FUTURE, ETERNAL SENSE; NEVER ARE THEY ABOUT CREATING CHRISTIAN NATIONS IN THE HERE AND NOW

The Dominionists, Christian Reconstructionists and Theonomists misinterpret Genesis 1:28 and Matthew 28:19-20, using them eisegetically, (eisegesis: interpreting the text by reading one's own ideas into it) to underscore their faulty presuppositions.

The aforementioned is further buoyed by the additional, clear understanding of the NT teaching pertaining to the institutional separation of the Church and State during the Church Age of Scripture.

B. A MISUNDERSTANDING OF INSTITUTIONAL SEPARATION

Christian Nationalists have a less-than-clear understanding of the fact that God has bifurcated the institution of the State from the institution of the Church during the time in which we live — and that He desires to keep it that way! America as such is a composite nation, but keep in mind, institutional separation does not imply influential separation. The following three NT passages serve to underscore the fact that God has separated the institutions of the Church and the State in the New Covenant.

1. Matthew 22:1-21

At the conclusion of this passage, Jesus

speaks these profound words:

And He said to them, "Whose likeness and inscription is this?" They said to Him, "Caesar's." Then He said to them, "Then render to Caesar the things that are Caesar's and to God the things that are God's."

When Jesus said these words, Israel was occupied by Rome — something very upsetting to the Jewish rulers of the day. After all, they understood themselves to be "a holy people to the Lord ... chosen to be a people for God's own possession" (Deut. 7:6). This passage from the Gospel of Matthew more than hints that Jesus is no longer favoring theocratic Israel as being primary in the world — He is giving a place to secular civil government! In ushering in the New Covenant, God is separating His representational people, the forthcoming Church, from also housing Civil-governing authority. God's representative people, the coming Church, will no longer also hold civil authority as was the case with theocratic Israel of old. Under this new arrangement, the civil state will hold the civil power that God's people will need to submit to. This institutional bifurcation obviously caught the Pharisees off guard. They were accustomed to a theocratic form of civil government. Herein then is the beginning of the forthcoming biblically based composite society: the institutional separation of the Church from the State!

2. Romans 13:1-8

The Apostle Paul continues with this same theme as Jesus has stated in Matthew 22:21: Note especially Romans

13:1-4, which serves to indicate this institutional separation:

Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore, whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

THE STATE, TOO, IS
ORDAINED BY GOD, BUT
OBVIOUSLY A SEPARATE
INSTITUTION THAT
BELIEVERS NEED
SUBMIT TO

3. 1Peter 2:13-14

The Apostle Peter continues this theme as Jesus states in Matthew 22. Again, the State is established by God, but it is a separate institution that believers are under the authority of:

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

These aforementioned passages could

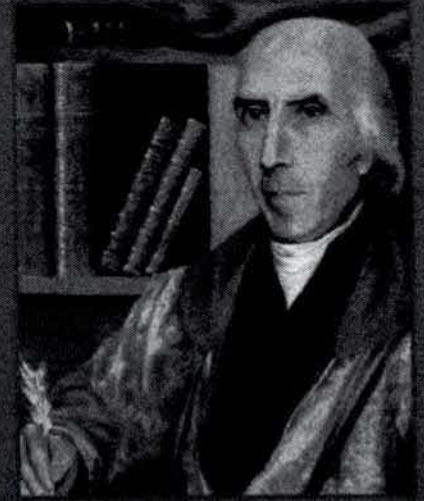
not be more clear, they triphonically serve to govern the interpretation of what the Great Commission means by what it says: In that the State is a distinctly separate institution ordained by God in the Church Age, one cannot interpret the command to "make disciples of all the nations" to mean that believers are to make people groups into "Christian Nations" or theocracies: Such an interpretation of the Great Commission would negate these three aforesaid passages pertaining to ongoing institutional separation during the Church Age in which we now live! In addition, these separation passages negate the Dominionists' understanding of Genesis 1:28: It is incongruous to think that believers are to take dominion over, and be about creating "Christian Nations" if indeed God has explicitly stated that He has now separated them! Such an interpretation of Genesis 1:28 creates a theological conundrum of purpose, dueling objectives if you will between man and God: The Dominionist is coaxing believers to attempt to tie together something that God has just unknotted!

The Dominionist, Christian Reconstructionist, and Theonomists conveniently overlook these institutional separation passages! Is that because they serve to tear at the very fabric of their faulty theological construct?

C. A MISUNDERSTANDING OF THE APPLICABILITY OF OT LAW

Most everyone who has read even a small portion of the Bible knows that we live in the times of the New Testament,

Jedidiah Morse



"To the kindly influence of Christianity we owe that degree of civil freedom and political and social happiness which mankind now enjoys. All efforts made to destroy the foundations of our Holy Religion ultimately tend to the subversion also of our political freedom and happiness. In proportion as the genuine effects of Christianity are diminished in any nation... in the same proportion will the people of that nation recede from the blessings of genuine freedom... Whenever the pillars of Christianity shall be overthrown, our present republican forms of government — and all the blessings which flow from them — must fall with them."

— Jedidiah Morse, historian of the American Revolution; educator, "Father of American Geography," appointed by Secretary of State to Document Condition of Indian Affairs.

Jedidiah Morse, *A Sermon, Exhibiting the Present Dangers and Consequent Duties of the Citizens of the United States of America*, delivered at Charlestown, April 25, 1799, *The Day of the National Fast* (MA: Printed by Samuel Etheridge, 1799), p. 9.



Benjamin Rush



"By renouncing the Bible, philosophers swing from their moorings upon all moral subjects... It is the only correct map of the human heart that ever has been published."

— Benjamin Rush, Signer of the Declaration of Independence, Surgeon General of the Continental Army, ratifier of the U.S. Constitution, "Father of American Medicine," Treasurer of the U.S. Mint; "Father of Public Schools Under the Constitution."

Benjamin Rush, *Letters of Benjamin Rush*, L. H. Butterfield, editor (Princeton, NJ: Princeton University Press, 1951), Vol. II, p. 936, to John Adams, January 23, 1807.



Better Understanding *the* Fallacy of Christian Nationalism

not the Old Testament. This is a simple, basic, necessary beginning point when unpacking the fallacy of all the components of Christian Nationalism. Why? What follows is the easiest way to make sense of the seeming complexity of the application of the OT law in NT times:

ONLY THE SPECIFIC ASPECTS OF THE OT LAW THAT JESUS AND NT WRITERS BRING FORWARD ARE APPLICABLE FOR TODAY; WHAT THEY DO NOT MENTION IS NOT, AND SHOULD NOT BE A BASES FOR CURRENT CIVIL LAWMAKING

Theonomists believe that today's civil laws in and for civil society should be enacted based on all Biblical laws -- NT as well as all of the OT.

Upon a cursory read of the NT, it becomes immediately evident that the theocracy aspects of OT Law — those that relate to theocratic Israel — are not noted by Jesus nor the Apostles in the NT, and therefore, are not applicable in the composite Church Age of today.

Having established these basic means of discerning applicability, let us go a step further to aid in a clearer working understanding of this issue which is so pertinent to this study. The student of Scripture divides the OT Law into three separate, distinctive categories. Those are as follows:

1. The Moral Law

Think in terms of the 10 Commandments as recorded by Moses in Exodus

20 (found in the Torah, the first five books of the Old Testament, prior to Israel becoming a bonafide theocratic nation (contr. the book of Judges, 1Kings, 2Kings). Jesus and the Apostles repeat the Moral Law of Exodus 20 in the NT. Examples of such are: the sin of murder; the sin of stealing; the sin adultery. The essence of the 10 Commandments and the Levitical code (cf. the book of Leviticus in the Torah), have been the basis of American law ever since the foundation of our great and prosperous nation — and have served the nation well.

A good example of this OT Moral Law reliance is America switching away from one aspect of it: California's birthing of no-fault divorce. When CA enacted no-fault divorce laws, the sin of adultery (among other sins) became a non punishable offense; no-fault divorce laws usurped the laws concerning marriage and divorce which had previously greatly curtailed the number of divorces by enforcing penalties upon the spouse that was found to be at fault (be it adultery or otherwise). CA's enactment of OT-based Moral Law prior to its jettisoning served to curtail divorce thereby creating greater civil stability. In fact, divorce leads to one-parent families, which leads to poverty. Prior law also placed the responsibility to care for the wife and dependent children on the husband who traditionally was the breadwinner. When the no-fault law came into effect those family protections eroded. Women were no longer automatically granted alimony, men were free to use their resources for themselves without being held accountable for broken commitments and this resulted in the abandoned family being left, for the most part, to fend for itself.

Many other illustrations exist relative to the price a nation pays for suspending or for whatever reason failing to enact the Moral Law of the OT.

Summarily, the Moral Law of the OT is fast-forwarded into the NT era by Jesus and the Apostles and it is the basis of societal structure and overall civility today.

**THE MORAL LAW OF
GOD SHOULD AND WILL
ALWAYS BE THE BASIS OF A
PROPERLY FUNCTIONING
CIVIC GOVERNMENT**

2. The Judicial/Civil Law

This aspect of the OT Law was given in order to set apart theocratic Israel, God's chosen people, as a unique and distinctive nation relative to other Gentile nations of the time. As seen in previously quoted Deuteronomy 7:6, Israel was Jehovah's nation; Old Covenant theocratic Israel was God's form of representation at that time in Biblical history. It follows that the Judicial/Civil Laws of Ancient Israel as recorded in the OT served to set Israel apart via such things as their agricultural practices, diet, disputes, cleanliness and dress. Again, this aspect of OT Law related to Israel as a theocratic nation set apart to be Yahweh's special, representative people. It follows that when Israel was chastised and rejected by God from being God's surrogates (due to her prolonged obstinacy and sin), this aspect of the OT Law was suspended as well.

The NT is explicit about this — that the OT Law passed away when Israel rejected her Messiah. Passages that indi-

cate God's abrogation (abrogation: "to abolish by authoritative, official, formal action") of Israel's Judicial/Civil laws are evidenced in many passages (cf. Acts 10:1-16; Colossians 2:16-17 and 1 Peter 2:9). In fact, John 19:15 served to indicate the manifest reality of this in the hearts of the Jewish leaders themselves, as is evidenced at the time of Jesus's crucifixion: *So they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."*

The Bible states that God, at this time, the time of the Church Age, has rejected Israel as a nation. Matthew 21:43 states this in no unmistakable terms: *"Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it."*

The *people* referred to, who will *produce the fruit* God desires are the Gentiles in and of the forthcoming Church Age. But this rejection of God's chosen people, Israel is only for a time because theocratic Israel will be restored, once again becoming central in God's plan, when Christ sets up His Millennial Kingdom in the future (which is at the conclusion of the Church Age we presently live in). Such is spoken of clearly and in detail in Romans 11:25. Conclusively on this point of the Judicial and Civil Law of the OT:

**THEOCRATIC ISRAEL NO
LONGER EXISTS IN THE
AGE WE LIVE. THEREFORE,
THE OT JUDICIAL AND
CIVIL LAW NO LONGER
EXIST EITHER**

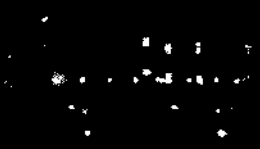
James Madison



"I have sometimes thought there could not be a stronger testimony in favor of religion or against temporal enjoyments, even the most rational and manly, than for men who occupy the most honorable and gainful departments and [who] are rising in reputation and wealth, publicly to declare their unsatisfactoriness by becoming fervent advocates in the cause of Christ; and I wish you may give in your evidence in this way."

— James Madison, signer of the Constitution, author of The Federalist Papers; framer of the Bill of Rights; Secretary of State; fourth President of the United States.

James Madison, *The Papers of James Madison*, William T. Hutchinson, editor (Illinois: University of Chicago Press, 1962), Vol. 1, p. 96, to William Bradford on September 17, 1773.





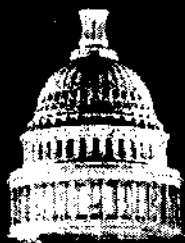
Gouverneur Morris



"There must be religion. When that ligament is torn, society is disjointed and its members perish... [T]he most important of all lessons is the denunciation of ruin to every state that rejects the precepts of religion."

— Gouverneur Morris, revolutionary officer; member of the Continental Congress; signer of the Constitution; "Penman of the Constitution"; diplomat; U.S. Senator.

Collections of the New York Historical Society for the year 1821 (New York: E. Bliss and E. White, 1821), pp. 32, 34, from "An Inaugural Discourse Delivered Before the New York Historical Society by the Honorable Gouverneur Morris, (President,) 4th September, 1816."



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The Theonomist, in his clumsy hermeneutic, (hermeneutics: the science of interpreting a historical document) fails to make this distinction and imports not only the Moral Law, but the Civil and Judicial Law (again which pertains only to Israel) into the NT era — as if it is pertinent in Civil Law construction! This is a huge theological error in their thinking and should be roundly rejected by Christian Public Servants and citizens alike! Such thinking has no theological merit let alone practical application in a First Amendment bound composite society.

The Christian Public Servant can confidently reason that those aspects of the OT law are applicable only to theocratic ancient Israel and not repeated nor mentioned in the NT by Jesus or His Apostles. In fact, as we have discovered, Jesus Himself states that they have been done away! (Cf. Matthew 21:43)

Today, the Church is God's chosen representative body on the earth, not Israel. IPeter 2:9-10 makes this abundantly clear, wherein the same language used to describe Israel in the OT, Deuteronomy 7:6, is quoted by the Apostle Peter and prescribed to the Church.

But you are a CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. (Note that in the New American Standard Bible, as used

above, that every time the translators quote verbatim an OT passages they use capitalized English letters.)

Going a step further, it is important to distinguish (even though the descriptive language above is quite the same) that the Church today is not the same entity as Israel was yesterday; the Church is not Israel of old. To hold such a belief causes all kinds of difficulties that the aforementioned clarifications eliminated. An example of what I mean is this: when asked the question, "Do you believe America should stone homosexuals?" Given the aforementioned argument, the clear, simply answer is, "No, America should not stone homosexuals, because America is not the theocratic Israel of the OT! — those laws were given specifically to OT theocratic Israel! And when Jesus stated that Israel was no longer His spokesperson, He did away with those nation-distinguishing laws." That is a clear, clean answer based on what we have learned about the non-transferability of certain aspects of the OT law. But to say that the Church today is the same entity as OT Israel of yesterday is to muddy the water; Such a viewpoint is akin to negating the existence of all of the previously referenced passages.

3. The Ceremonial Law

This aspect of the OT law was meant to govern theocratic Israel's aspects of worship. Temporal, Temple sacrifices for the remission of sin were at the heart of Israel's form of worship. Akin to the Judicial/Civil law being done away with the passing of Israel at this time, this portion of the OT Law, too, has passed away. Specifically, the Temple worship



of Israel was done away with when Jesus died on the cross for our sins: simultaneously the veil was torn in the Temple, signifying the end of Ceremonial law. All, now have direct access to God through the propitiatory work of Christ on their behalf! Matthew 27:51 states in this regard:

And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.

Hebrews 10:19-22 states further in this regard: *Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*

IN THAT AMERICA IS
NOT A THEOCRACY, IT IS
INCONCEIVABLE THAT
ANY LAWMAKER WOULD
TODAY THINK OF FAST-
FORWARDING CEREMONIAL
LAW INTO OUR AMERICAN
CIVIL LAW CODE

The Ceremonial Law, likened to the Judicial Law, applied only to Ancient Israel and is not repeated in the NT; in fact, again, the NT states both of these aspects of ancient Israel's law have been done away with for the time being. Cluney in his hermeneutic is the Theonomist as he seeks to import all three aspects of the OT Law, instructing fellow believers that all should be applicable by lawmak-

ers today in their civil law construction. Such thinking must be soundly rejected by the Christian Public Servant.

BUT DIDN'T JESUS SAY HE DID NOT COME TO ABOLISH THE LAW?

When Jesus came, Scripture states that He did not come to abolish the OT Law. Note Matthew 5:17 in this regard: *"Do not think that I came to abolish the Law or the Prophets I did not come to abolish, but to fulfill."* How is a Christian lawmaker to understand this passage? Does this not undergird the Theonomist? Does this passage mean that all the OT law is applicable for today — *none* to be abolished?

This passage in the Sermon on the Mount, spoken by Christ, is in the context of the preeminence of Christ over all of the Law, in the clear contextual sense that any and all aspects of the OT Law were never intended to save. Galatians 3:24, dealing with the same contextual idea as is being addressed here in the Sermon on the Mount, gives much light to this meaning:

Galatians 3:24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.

Ephesians 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.

The contextual understanding of the OT Law in this passage is soteriological (Gr.: *soterios*: to save) in nature. What Jesus is stating here is how one obtains a relationship with God, how people are saved: Christ fulfills all of the law for the saved individual who is trusting in Christ by faith for his salvation; Christ is their propitiation for each person's sin, paying the price for their lack of fulfilling the requirements of the OT law. In this sense it is Christ who fulfills the law, making perfect the sinner in the eyes of God, the lawgiver.

This passage therefore is not an informant for civil lawmakers today. Matthew 5:17 should not otherwise confuse your perspicuous understanding of this matter.





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III. SUMMARY

The Judicial/Civil OT Law along with the Ceremonial OT Law are not applicable for Public Servant lawmakers today in the Church Age because they are specific to theocratic Israel of the OT and they have been done away with by Christ Himself. On the other hand, the Moral Law of the OT is applicable for today as a reliable informant for civil government leaders in their lawmaking. In fact, the Moral Law is and should remain the basis of civil government lawmaking today because it matches perfectly the conscience "chip" that God has installed in everyone He has created: The Moral Law of God, revealed in the OT and NT is written on our hearts! (Cf. Romans 1:18-20.)

Whereas Christian Nationalists postulate total national adherence to total OT Law, based on the aforementioned arguments, believers must categorically reject this understanding and viewpoint.

The Theonomist is wrong and clumsy.

BELIEVERS WHO SERVE IN CIVIL GOVERNMENT SHOULD ONLY SEEK TO IMPORT ONE OF THE THREE DISTINCTLY DIFFERENT ASPECTS OF THE OT LAW: THEY SHOULD SEEK TO IMPORT FOR TODAY THE MORAL LAW OF GOD AS REVEALED IN THE OT TORAH!

Christian Nationalism and its three-faceted componentry of Dominionism, Reconstructionism, and Theonomic Impartation equate to really bad theology. Be not misled my friend; we are not Christian Nationalists for these stated reasons, etc.

- George Huppert, VA
- George Holding, VA
- Bill Hunsinger, VA
- Randy Hudgens, VA
- Bill Johnson, VA
- Tom Jordan, VA
- Steve King, IA
- Doug Lamborn, CO
- Mark Meadows, NC
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