

The Gospel's Missionary Journey: The Pivot Crosses the Atlantic: Doctrines Found in the Founding Documents: Right to Bear Arms, the Principle of Privacy, the Separation of Church and State

8. Right to Bear Arms:

- a. **Amendment II** to the Constitution says that the bearing of arms is a **right**.
- b. We have already established that governments do not have the power to grant rights nor do they possess the prerogative of denying rights.
- c. People are born with rights by divine imputation.
- d. Merely the possession of human life is all that is required for a person to have and hold these rights.
- e. Further, the gun-control lobby would have us believe that **Amendment II** speaks only of the military having the right to bear arms.
- f. But let's review **Amendment X** for a moment: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people. (NOTE: Organizations do not have rights; people do.)
- g. Now how does **Amendment II** read? "A well regulated Militia, being necessary to the security of a free State, the **right of the people** to keep and bear Arms, shall not be infringed."
- h. Let's do a little English word study here:
To infringe: An encroachment clearly violating a right.
To encroach: To enter by gradual steps or by stealth into the possessions or rights of another.
- i. In other words, "The right of the people to keep and bear arms shall not be insidiously denied."
- j. According to the Constitution, we are born with the right to possess arms and no government has the power or the prerogative to deny that right.

k. So whether the gun-control lobby is successful or not in banning guns is immaterial. They may at some future time do so, but it doesn't have the right to do so.

l. Bearing arms is a right and rights cannot be denied:

Luke 11:21 - "When a strong man, fully armed, guards his own house, his possessions are undisturbed."

v. :22 - "But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder." —Jesus Christ

Luke 22:36 - "... whoever has no sword is to sell his coat and buy one." —Jesus Christ

m. The Greek words in this verse for both selling and buying are in the imperative mood.

n. The verb "to sell" is the aorist active imperative of **πωλέω (pōléō)**: "Sell your coat!"

o. The verb "to buy" is the aorist active imperative of **ἀγοράζω (agorázō)**: "Buy a sword!"

p. Please note: Both these passages in Luke 11 and 22 were spoken by our Lord Jesus Christ, the Prince of Peace.

9. The Principle of Privacy:

a. First of all we are members of the Royal Family of God and are commissioned by Him as His royal priests.

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

c. A priest is a person who represents man before God.

d. 1 Peter says we are royal priests. We therefore are to represent ourselves before God.

- e. There is no specialized priesthood with special connections to the throne room of God.
- f. There is no mandate to confess your sins to any other human nor to become involved in any legalistic behavior to acquire God's forgiveness.
- g. You are your own private priest.
- h. The Bible is also very clear on the point that your personal affairs, especially those conducted in the sanctity of your own home, are protected in a shroud of privacy.

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

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

1 Peter 4:15 - Make sure that none of you suffers as a murderer, or thief, or evil-doer, or a troublesome meddler.

- h. The word "busybody" in **1 Timothy 5:13** is **περιεργάζομαι (periergázomai)** and means to intrude upon the affairs of others by prying or snooping.
- i. In **1 Peter 4:15**, the word for meddler is much stronger; **ἀλλοτριοεπίσκοπος (allotrioepískopos)**: One who busies himself with what does not concern him, a busybody.
- j. It is a compound of **ἀλλότριος (allótrios)** which means, "something that belongs to another," and **ἐπίσκοπος (epískopos)** which means "overseer." Literally: Overseeing something that belongs to another. Translated: meddler.
- k. To meddle: To interest oneself in what is not one's concern. To intrude into other people's affairs or business. To interfere. Unwanted, unwarranted, or unnecessary intrusion. Action that seriously hampers, hinders, or frustrates. To make alterations or changes, especially ones that corrupt. To tamper.

- l. The Bible is clear on the subject: You have a right to your privacy and all others are to stay out of your personal affairs.
- m. The Founding Fathers appreciated this doctrine of privacy and made it a part of our Constitution in **Amendment IV**: “The **right** of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated and no Warrants shall issue, but upon probable cause”

10. The Separation of Church and State:

- a. There are three approaches to analyzing the separation of church and state:
 - 1- The Bible
 - 2- The Constitution: Amendment I
 - 3- “The Pfefferian Inversion”
- b. Scripture is very clear regarding the separation of responsibilities in the political and spiritual life of Israel.
- c. The duties for managing the spiritual affairs of Client Nation Israel were restricted to the tribe of Levi.

Hebrews 7:5 - Now the Law requires the descendants of Levi who become priests (NIV)

- d. But we also read in:

Hebrews 7:14 - It is clear that our Lord descended from Judah, and in regard to that tribe, Moses said nothing about priests.

- e. The duties for managing the affairs of state were clearly delegated to the dynasty of David in:

2 Samuel 7:16 - “Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”

- f. All the kings of Israel beginning with David came from the tribe of Judah.

- g. And its final Ruler in the future will be from that tribe as we are assured by our Lord in:

Revelation 22:16 - "I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the Bright Morning Star."

- h. So the Bible draws a clear distinction between those who may function in the political and spiritual affairs of Israel: The spiritual is limited in general to the tribe of Levi and specifically to the family of Aaron, while the political is limited in general to the tribe of Judah and specifically to the dynasty of David.

- i. King Saul was punished when he tried to cross that line in:

1 Samuel 13:9 - So Saul said, "Bring to me the burnt offering and the peace offerings." And he offered the burnt offering.

- j. When Samuel arrived on the scene, he asked Saul what he had just done to which Saul replied in:

1 Samuel 13:12 - "I said, 'Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the Lord.' I So I forced myself and offered the burnt offering."

- k. Samuel responded in verse 13 with the comment, "You have acted foolishly." He then fired Saul and hired David.

- l. King Uzziah of Judah got in big-time trouble in:

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

v. 17 - Then Azariah the priest entered after him and with him eighty priests of the Lord, valiant men.

Visual #4:
Tabernacle
Diagram

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

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

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

- m. We don't have to review here the major miscarriages of justice our Lord experienced on the night before He was crucified when the Jewish Sanhedrin crossed the line from spiritual leadership to political executioner.
- n. So it is quite apparent that there are two spheres of responsibility in a Client Nation, the political and the spiritual.
- o. Our Lord is lucid in His instructions regarding the citizen's attitude toward both in:

Luke 20:25 - "Render to Caesar the things that are Caesar's, and to God the things that are God's."

- p. There are two obvious areas of authority, but both receive their delegated powers from God.
- q. The writers of the founding documents did not envision a wall of separation dividing the two with no intercourse between them.
- r. Their idea was one of esprit de corps in which both institutions, though separate, served to motivate and support each other.
- s. The government official has courage in facing political problems by means of doctrine learned from the church.

- t. The believer receives motivation and confidence from his government which supplies him with the freedom necessary to advance in the plan of God.
- u. Former Supreme Court Justice Joseph Story wrote in his 1833 edition, *Commentaries on the United States*:

Christianity ought to receive encouragement from the state, so far as was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy hold all in utter indifference, would have created universal disapprobation, if not universal indignation.¹

- v. Yet our present legal approach to **Amendment I** is a solid, impenetrable wall between the two.
- w. The government views the wall as a garrison behind which it must oppose any intrusion by religion no matter how small.
- x. The conventional church views the wall as a place of open debate whereby the minds of men might be influenced by divine revelation. The former point is the view which presently prevails.
- y. The Supreme Court maintains that simple contact with religion constitutes the establishment of religion.
- z. Since Christianity is a part of our nation's Anglo-Saxon culture, it is virtually impossible for an ever-expanding government not to have contact with it.
- aa. To restrict any and all contact infringes upon the "free-exercise" clause of **Amendment I**.
- bb. But the one that wins out is the one that suppresses Christianity, not promotes it.
- cc. One of the best analyses I have read on the **establishment clause** versus the **free-exercise clause** is by Richard J. Neuhaus: "**The Pfefferian Inversion.**"

¹ Quoted in: Eidsmoe, *Christianity and the Constitution*, 377.