

The Bible and Gun Control

Two Essays

Essay 1

The Bible and Bill C-68:
Canada's Gun Control Law
pages 1-66

Essay 2

The Bible and Guns in America
pages 67-80

Comment: Both essays speak to the subject of Gun Control, but do so in different areas.

Essay 1 establishes the Biblical right of self-defense against criminals and tyrannical governments.

Essay 2 gives the Biblical solution to gun crimes and emphasizes the two thrusts of the Second Amendment.

Patrick & John Henry

The Bible and Bill C-68

Canada's Gun Control Law

Essay 1

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Introduction

America's Doorstep

The Canadian federal government has recently passed a law requiring that all non-registered guns - rifles and shot guns - must be registered by the year 2003. And to make a gun owner comply, the law includes heavy jail sentences with a tyrannical search and seizure procedure to catch those gun owners, their families and friends, who do not fully cooperate. This has most gun owners upset and they are asking as they should, "Why is the government doing this?" - which is a very important question and one I will try to answer in this essay. It is especially important in light of the fact that the Australian government very recently forced all gun owners to surrender their personal firearms and then destroyed them. Many gun owners in Canada are refusing to register their guns fearing that registration will be followed by gun confiscation.

Why this is happening in Canada should concern all freedom loving Americans as well as Canadians. The message of the Founding Fathers of America and its evangelical preachers is unanimous - freedom comes through the barrel of a gun. Once the guns are taken from the hands of private citizens in a country, a dictatorship is very easy to establish. Hitler proved this. England and Australia, where the private ownership of guns is now illegal, are living proof that the anti-gun movement is getting the upper hand in most democracies around the world.

How long will freedom last in these countries? And Canada with a 5000 mile open border with the U.S. is next. Does America want to be surrounded by countries whose citizens are unarmed and governed by semi-totalitarian socialists hostile to freedom as defined by the Declaration of Independence? So what is going on in Canada should concern you. It is your doorstep.

Now what does a Christian who owns a gun do about this gun control law? I have not attempted to answer this question directly by suggesting any specific things you can do. Rather this essay is a

presentation of the general Scriptural principles which can guide you to a plan of action. It is first a study of Scripture to determine the bounds of government and your God-given right and responsibility to resist government when it exceeds its boundaries. It is also a realistic look at the gun control law and a look at where our society is going. I think it is obvious that Bill C-68 is part of the whole push towards a totalitarian, politically correct state where paganism will reign in the public square and Christianity, at best, will be marginalized and, at worst, be openly and legally persecuted. Western culture is sick and only the God of the Bible offers a cure.

"Except the Lord build the house,
its builders labour in vain."

(Ps.127:1)

This essay is a small part of a much larger book I am writing entitled *The Bible and the American Revolution* - an in depth study of the image of God in man. Its theme: God has given man eleven fundamental rights and responsibilities such as the right to freedom, life, private property, beauty, etc., rights man must be free to exercise if he is to image God. I have discussed only one right in this essay, the right of self-defense. However, this right is better understood in the full context of all man's rights and responsibilities. I feel that the Christian must be given the Biblical guidelines now to deal with this gun control law and its implications. Christians and non-Christians alike are right in being upset by this horrendous law. From a Christian perspective, it is literally an attack on God.

Part 1 - What's Up?

Chapter 1

The Biblical Boundaries of Government

Our first job is to discover from Scripture the limits of government so that we can use these as a yardstick to examine the gun control law. These limits are found in Romans 13:1-7. Unfortunately, there is a very common misinterpretation of this passage. If you read no further than the first two verses you will get the very strong impression that it teaches we are to submit to tyrants when actually in the light of the rest of the passage it teaches just the opposite.

Romans 13:1-7

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

full time to governing. **7.**Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour."

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

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

The American Colonial Christians read the same passage of Scripture and revolted against the excessive taxation of George III. Totally opposite interpretations of Romans 13. Who was right? Luther or the Americans?

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

Romans 13:1-7

1.Everyone must submit himself to Joseph Stalin, for there is no authority except that which God has established. The authorities that exist have been established by God. **2.**Consequently, he who rebels against Joseph Stalin is rebelling against what God has instituted and those who do so will bring judgement on themselves. **3.**For Joseph Stalin holds no terror for those who do right, but for those who do wrong. Do you want to

be free from fear of Joseph Stalin? Then do what is right and Stalin will commend you. **4.**For Joseph Stalin is God's servant to do you good. But if you do wrong, be afraid for he does not bear the sword for nothing. Joseph Stalin is God's servant, an agent of wrath to bring punishment on the wrongdoer. **5.**Therefore, it is necessary to submit to Joseph Stalin, not only because of possible punishment, but also because of conscience. **6.**This is why you pay taxes, for Joseph Stalin is God's servant, who gives full time to governing. **7.**Give Joseph Stalin what you owe him: if you owe (Stalin) taxes, pay taxes; if revenue, then revenue; if (you owe Stalin) respect, then respect; if honour, then honour."

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

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

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

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

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

the Kremlin to greet you and invite you for lunch.

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

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

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

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

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

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

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

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

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

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

Why?

v.3 "For rulers hold no terror for those who do right... v.4 "For he is God's servant to do you good....He is God's servant.. to bring punishment on the wrongdoer."

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

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

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

So my hero Martin Luther was wrong when he said,

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

Intolerable taxation is tyranny sure and simple. The American Christians in 1776 saw this and revolted from Britain.

So in Romans 13 the reason we are to submit to rulers is that they govern within their Biblical mandate of doing you good and punishing evildoers. There is nothing in this passage or any other passage in the Bible to indicate that I have any responsibility to submit in the areas

where rulers exceed their bounds. For example, I willingly pay taxes for roads, sewers, and national defense, but not for abortion and other godless causes.

All we have clearly established up to this point is that the passage self-destructs if you apply it to a dictator such as Joseph Stalin and thus submission to tyranny is not required by God. So we must go back over Romans 13 and ask, "What is the passage teaching us about government?" It is about the Biblical bounds of government and a Christian's obligation to obey only when it acts inside those boundaries.

The Biblical Boundaries of Government

The passage defines for us what God means by governing. He gives government two boundaries in which it must function. Rulers are God's servants to do you good and to punish evil. And in the case of the latter, rulers are to "terrorize" the criminal community. (Romans 13:3) Needless to say all modern governments are well beyond these boundaries as they are failing to govern Biblically. What government in the West terrorizes its criminal community? On the other side of the coin when they take more than 50% of your money in taxation and meddle in a multitude of areas that are none of their business are they doing you good? For me the failure of government can be summed up in one word: socialism, that is, where the state takes the place of God. Essentially, I want government off my back and out of my pocket. And so does God. Inside the boundaries, we obey; outside is tyranny and we prayerfully determine which laws to obey.

The following are quotations from New England Colonial preachers on the boundaries of government and the right of disobedience to any laws beyond these boundaries.

"Where tyranny begins, government ends." ¹

Samuel West (1776) Boston.

"As for Mens civil Rights, as Life, Liberty, Estate, etc. God has not subjected these to the Will and Pleasure of Rulers. They may not Enact any Laws to the Prejudice of them, nor Disannul such Laws of the State as tend to Secure these Interests...

"Tis already Determined in the Divine Law...that the Enjoyment of them be free and undisturbed and Rulers may not make any Determination repugnant hereto: Or, if they do, they are of no force. No Law of the Civil Magistrate can bind in Opposition to the Divine."²

J. Buckley, (1713) Connecticut.

"Neither God nor nature has given any man a right of dominion over any society independently of that society's...consent to be governed by him...disobedience is not only lawful but glorious" (to those that) "enjoin things that are inconsistent with the demands of God."³

J. Mayhew, (1750) Boston
(a liberal congregationalist)

"As oppression makes a wise man mad, so it makes a righteous God angry."⁴
J. Hancock, (1722) Massachusetts.

"There are too many arbitrary Governments in the World...These are not properly speaking Governments but Tyrannies; and are absolutely against the Law of God and Nature."⁵

Elisha Williams, (1744, student of George Whitefield)
from the Tract: A Seasonable Plea.

"But depend upon it, no government is God's ordinance but that which is for the good of mankind."⁶
Samuel Webster, (1777) Massachusetts.

"The great subordinate End is the Publick good; the Means and Laws of Government must be calculated to work and bring about that End and Effect. And a good Ruler knows these Maxims are not only founded in Nature, but expressly asserted in God's Word." ⁷
 A. Mather, (1725), Connecticut.

Footnotes for the above seven quotes

1. Cole, F.P., *They Preached Liberty*, p.100 ISBN 0-913966-20-7.
2. Baldwin, A.M., *The New England Clergy and the American Revolution*, p.38, Duke University Press, Durham N.C., 1928.
3. Ibid, p.45
4. Ibid, p.40
5. Ibid, p.177
6. Footnote 1, p.53
7. Footnote 2, p.23

Chapter 2

Ungodly Rulers

Sadly, as I have mentioned, very few godly rulers exist at the moment on earth. So what do we do under ungodly leaders? Well, Christ faced that question. Caesar was an ungodly ruler. Not as bad as Stalin or Hitler, but a dictator, nevertheless. And Christ teaches us how to respond to an ungodly government in the following conversation between himself and the Pharisees on the subject of taxation.

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

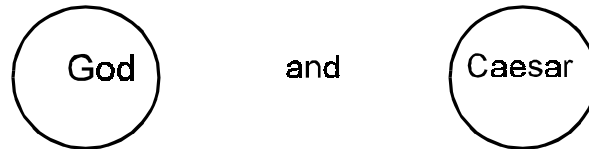
What do you do? In the area of taxes, "Give to Caesar the things that are Caesar's." and what does this mean? For some reason Christians do not give this passage much thought. There is almost a knee jerk reaction which goes like this, "Because Caesar was a tyrant Christ is telling us to pay whatever taxes a tyrant demands." That appears to be Luther's reaction. He said,

"No matter how intolerably they may tax, they are to be obeyed."¹

If Luther was correct, then, Christ would have answered the Pharisees quite differently. When they asked him, "Is it right to pay taxes to Caesar or not?" Christ would simply have said, "Yes" because that answers the question meaning, "Yes, you fully pay Caesar's taxes." But that is not what Christ said. Instead he said,

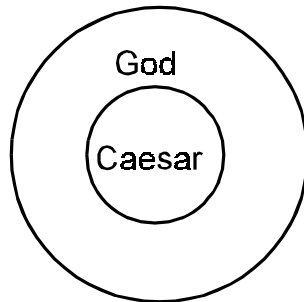
"Give, therefore, to Caesar the things that are Caesar's and to God the things that are God's."

This is a very different answer than, "Yes." To better understand this statement of Christ we must understand the relation of God and Caesar. It is not two autonomous realms like this:



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

Here is the proper relationship:



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

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

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

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

The same applies to all other areas of ungodly government. As you have no obligation to pay taxes for government's ungodly endeavors, you have no obligation to obey any ungodly law. That was really established in chapter 1. God requires submission to government only when it does you good and punishes evildoers. As we saw, a tyrant and his tyranny renders Romans 13 meaningless. And remember what tyranny is—laws not instituted by God. Matthew 22 and Romans 13 have the same message - obey only a government's godly commands.

There is, however, under ungodly government the additional issue of resistance to its ungodly commands. And that really is the topic of the rest of this essay. Here we will look only at one aspect of this resistance - the right and responsibility to "outwit" tyranny. This appears in the story of the three Wisemen.

When the Wisemen came looking for the Christ child, King Herod approached them and wanted to know where Jesus was to be born, so he could worship him. But as Herod's secret intent was

to murder the baby Jesus, God warned the Wisemen not to go back to Herod, but to go home a different route.

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

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

Most of us cannot flee our countries like Mary and Joseph. So each one of us has to decide what we are going to do in our specific situations to *outwit* tyranny, to *outwit* the ungodly commands of government. There are many examples in the Bible of believers in various ways "outwitting" tyrants. For example Abraham outwitted Pharaoh (Gen. 12:10-20); Isaac outwitted Abimelech (Gen. 26:1-11); Rahab outwitted the king of Jericho (Joshua 2:10-20); Ehud outwitted Eglon (Judges 3:12-36); and David outwitted Achish, the king of Gath (1 Sam. 21:10-15); Paul outwitted the governor of Damascus (2 Cor. 11:32,33).

Summary

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

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

Chapter 3

Bill C-68 and God's Boundaries

Now let us take the Biblical yardstick for government (Ch.1) and measure the new firearms law in Canada to see how it fits God's idea of law. We will ask two questions: **1)** Does it do you good or harm? **2)** Is there in this law the intent and provision for terrorizing Canadian citizens? The Biblical boundaries for government remember is to do you good, punish evildoers and hold no terror to those who do right. That is our yardstick.

But first we must briefly state what Bill C-68 says including some of its punishments. Until Bill C-68 became law in 1995 rifles and shotguns were not required to be registered and many gun owners were not licensed. With this law all gun owners must be licensed by the year 2001 and all guns registered by the year 2003. Included are strict rules for storage of guns and ammunition with 2-5 years in jail if you are careless. And there are plenty of stiff penalties in this law - 5-10 years in jail if you possess an unregistered rifle, and 2-10 years in jail for just knowing about an unregistered gun and not taking suitable action. This latter punishment is aimed at the family and friends of gun owners. The icing on the cake is a draconian search and seizure law that would win the admiration of Joseph Stalin.

Does Bill C-68 do you any good?

Possibly. If all guns are registered it may catch a few more criminals. Not all crimes involving guns are solved, although most are. So if registering all guns catches a few criminals, then good. But if this is so, one cannot help but ask, "Why did the authorities wait so long to register all guns if it was going to be so helpful?" They could and should have passed this law 75 years ago. But I believe this law has nothing to do with catching criminals. There is clearly a hidden agenda behind it.

Does Bill C-68 do you any harm?

It does so in at least four different ways.

First, it is clearly a tax grab. There are license fees of \$60 to \$80 every five years for those who wish to possess and buy guns. Added to this is a \$25 registration fee every time a gun changes hands.² With three million gun owners (no one knows the exact number) that would be about \$300 million in taxes every five years. Canadians are taxed to death as it is.

Second, it will increase crime. Police are pushed to the limit now. With this law they must monitor law abiding citizens (a million of them) as well as criminals. Bill C-68 requires that the police:

- process all applications
- check on-site gun storage
- enforce the law

Can you imagine the time it will take the police to inspect the storage facilities of 1 million gun owners? Will there be any time left for catching criminals?

Third, storage laws will make it impossible to use your gun for self-defense. Guns must be stored unloaded and locked. The ammunition must be stored away from the guns—locked in another room for example.³ Now this is wonderful for child-safety, but useless for self-defense. By the time you get your ammunition from one room and your gun from another and then unlock and load the gun, your daughter will be raped, your safe emptied and the armed intruder long gone. Of course, you can always dial 911 if the intruder does not shoot you. To store your gun loaded and unlocked so you could use it to defend your family will get you 2-5 years in jail.³

Fourth, the law will make criminals of law abiding people. For the entire history of our country it was legal to own an unregistered rifle or shotgun. Now it will be illegal. Many

gun owners are going to refuse to obey this law. When caught, they will be a criminal and get up to 10 years in jail. For 300 years unregistered gun ownership was OK; now it is criminal. Homosexuality was criminal until recently; now it is OK. The Federal government is turning our society upside down. Criminals go free; law-abiding citizens go to jail. God says:

"Woe to those who call evil good, and good, evil." (Isaiah 5:20)

It is important to note the severe punishments in Bill C-68 for what was once innocent behavior. The Criminal justice system is breaking new ground with politically correct crimes. Compare the punishments of two Bill C-68 crimes to the punishments for two very serious crimes.

Bill C-68 "Crimes"

- 1) To own an unregistered .22 rifle in the year 2003 with which you shoot rodents on your farm will earn you up to 10 years in jail.⁴
- 2) To remain in a car knowing that someone else in that car has an unregistered rifle could send you to jail for 10 years.⁵

Now compare these punishments to some real crimes and punishments.

Real Crimes

- 3) To deliberately shoot and wound a person brings up to 14 years in jail.⁶
- 4) To sexually assault (rape) someone at gunpoint could also get you 14 years in jail.⁷

The latter two are very serious gun crimes and always have been. The former two are not a crime until the year 2003. As a result of Bill C-68 the refusal to fill out a piece of paper (1) is almost as serious as deliberately shooting someone. Just knowing that someone has an unregistered rifle and not acting on that knowledge (2) is a crime almost equal to raping

someone at gunpoint. And with the uneven sentencing from one judge to another the two Bill C-68 "crimes" could fetch a longer jail sentence than either assault or rape with a deadly weapon.

Furthermore how can a deed be innocent one day and a serious crime the next day? Owning an unregistered gun right now is OK. And then at one second past midnight on Jan. 1, 2003, it is worthy of 10 years in jail.⁴ But is that not the spirit of our age? Right becomes wrong overnight. We are now entering the era of Politically Correct justice - very heavy penalties for what was acceptable and no penalties for what was once a very serious crime. For example a woman can murder her husband and go free. It is quickly becoming a feminist right for a woman to murder her husband, cry "abuse!", and get off. It will be interesting, if the courts make spanking your child illegal, to see what kind of punishment that politically correct crime will merit. Probably you will get the death penalty along with your wife so that a homosexual couple can adopt your orphaned children.

Is there in this law the intent and provision for terrorizing Canadian citizens?

Lord Acton said, "Do not grant powers on the assumption they will not be abused." ⁸ Bill C-68 is an abusive law and intended to be so in spite of the government claims to the contrary. The intent of the stiff penalties in this law is to engender fear, with the search and seizure provisions turning that fear into terror. The government intends to use this law as a weapon to force the registration of all guns. "Register or else", is its message. The reign of terror, and that is exactly their intention, could begin any time after the year 2003. It will continue until every gun is accounted for. This law bristles with government determination to make you comply. Let's look a little deeper at this law to see the fear, terror and government determination within it.

The stiff penalties are directed at the gun owner, his family and friends, and the intent is

to strike fear into their heart. First, if you, the gun owner, do not register all your guns by the year 2003, you could get 10 years in jail.⁴ For a gun owner not to report a lost, stolen, destroyed or found gun, he faces 5 years in jail.⁹ Likewise 5 years for lying.¹⁴ Second, Bill C-68 in a series of regulations goes beyond the gun owner to his or her friends and family with the obvious aim to get them to "rat" on the gun owner.

(a) When you apply for a gun license you must include the address of your spouse or ex-spouse. It says,

"The applicant must provide the name, current address and telephone number of every spouse or common-law partner with whom the applicant has lived during the past two years. If their whereabouts are unknown, the applicant must make a written statement (on the form) to that effect. (Spouse and common-law partners will be notified about the application.)" ¹⁰

Why is this a requirement? There are two possibilities. The ex-spouse is warned that the partner has a gun and this could be for their protection. But I think there is a more obvious reason that fits in with the next four regulations we are going to look at. Your spouse or ex-spouse knows all about you and with their address and telephone number the government will be able to quickly interrogate them about your guns so you won't be able to hide anything. And that is one of the clear intents of this law—nothing hidden.

(b) If the government knows or suspects you own a gun collection or more than 10 guns, the police can raid your house and interrogate anyone - your wife, child or friend - and they must cooperate or they face two years in jail. When the place is raided (they call it an inspection) by the police, the law says,

"every person found in the place shall...provide the inspector (police) with any information relevant to the enforcement of this Act." ¹¹

If you do not cooperate, then

"Every person who does not comply...is guilty of an indictable offense and liable to imprisonment for a term not exceeding 2 years." ¹²

(c) If you remain in a car knowing it contains an unregistered weapon, you face 10 years in jail.⁵

(d) If you know of anyone who has destroyed a gun, you must report it to the police, or face 5 years in jail.¹³

(e) If you, your family or friends lie in any way about the guns you possess, you all face 5 years in jail.¹⁴

The threat of these stiff jail sentences will be used by the police to put fear into the heart of your family and friends to rat on every uncooperative gun owner. Its aim is to turn neighbour against neighbour, wife against husband, child against parent by the simple fear of a lengthy jail sentence. The one good thing about this law is that when you go to jail for refusing to register your gun you will be accompanied by all your family and friends so you won't be lonely.

The Real Terror

One provision in Bill C-68 gives the police the right to enter and search your home without a search warrant from a judge. If the police feel there is a "possible danger," they are free to enter without a warrant, but they must report back to a judge and present the reasons for not getting a warrant first. The section is subtitled

"Search and seizure without a warrant"

and then it says,

"...the peace officer (police) may, where the grounds for obtaining a warrant... exist but, by reason of a **possible danger** to the safety of that person or any other person, it would not be practical to obtain a warrant, search for and seize any such thing..."¹⁵

On the surface this appears to be a sensible rule. But it is really a wide open door for abuse. Again, Lord Acton said,

"Do not grant powers on the assumption they will not be abused."⁸

The government will use the police (RCMP) to abuse this law. If guns are suspected or involved, the police can always claim a "possible danger". Then go back to a feminist, anti-gun judge who will sanction the raid and the police will always get away with search and seizure without a warrant. Thus the police are totally free *at will* to raid any place if they suspect guns. And the government wants this as this is how the government will turn fear into terror.

Under this law without a search warrant the police have the right to search, trash (the police have always had this right) and seize anything in your home under the pretext of searching for guns. They can do this in any number of homes, one right after another. Imagine them descending on several towns in Alberta,

going from one house to another searching for guns and trashing the interior - walls, ceilings, furniture - in their zeal to find a shot gun. What measures in this law prevent the police from enacting the following scenario? Without notice they will surround your house, kick all the doors down and enter at gun point. Your family will be lined up and interrogated by masked police officers while a sub machine gun is held to their throats. Anyone who refuses to cooperate will be arrested and face 2-5 years in jail ¹⁶ even if there are no guns in the house. The long held right in Canada that your home is your castle and no one can enter without a search warrant from a judge disappears with the application of this law. Canada will become a police state with the searching and trashing of homes. This could begin as early as the year 2003 when all guns must be registered.

**Government determination to know the location
of every gun owned by non-criminals.**

Now why is the Canadian government threatening innocent gun owners, their families and friends with stiff jail sentences if all guns are not registered? Why invoke a Stalin-like search and seizure law which will strike terror into the heart of most people? The heavy hand is because there is a total determination on the part of the federal government to register every gun owned by non-criminals. I say non-criminals because the government knows that a criminal will not register his guns. In fact, I believe, the government has no interest with this law in the guns criminals have, just non-criminals and for a very obvious reason which we will see in the next chapter. The intent and purpose of this law is to locate every gun in the possession of law-abiding people only.

And it is obvious that the federal government will let no gun slip through its fingers. They must know every gun owner and where every gun is. They also want to know about every lost, stolen, destroyed or found gun. All guns must be registered or accounted for, except the guns criminals have. Why?

There has to be a reason greater than registration. If registration was the sole reason for this law, why hit people so hard? Just make a few fines and be done with it. (This law has no fines, just jail sentences). Canadians are very cooperative people and the government would get 95% compliance. It was no big deal about rifles and shotguns before, so what's the big deal now? It is obvious to all kinds of gun owners there is something bigger coming down the tube and there is only one possibility -gun confiscation. They did it in Australia, why not here? But there is something even more sinister and bigger behind this. The federal government clearly wants to disarm the law-abiding portion of the population, as it sees an armed citizenry as a threat to where it is taking this country, a threat that would never come from the criminal element. This is the subject of the next chapter.

Chapter 4

What's Up?

The government, under the influence of the radical feminists, homosexuals, and animal rights activists, (and the government is heavily under their influence) is taking us somewhere, somewhere that it needs to confiscate all the guns that law-abiding citizens own. And the evidence of this movement is all around us.

Something is and has been happening to this country for the last 20 or 30 years. Canada is changing from what it used to be and the changes are not haphazard. They have a goal.

The Cultural War

There is a cultural war of major proportions developing in North America and this war is between the old Christian culture and the rapidly rising pagan culture. By pagan, I mean this radical feminist, homosexual, animal rights culture. The pagans want all the laws changed to permit their lifestyle. The Christians, on the other hand, want to return to the old ways. In this continual tug of war, the pagans are winning. They wanted and got legalized abortion, homosexuality, and euthanasia. And they will push and shove until they get everything else they want in order to establish a full blown pagan society. This push and shove is increasingly becoming a tyranny totally hostile to Biblical Christianity.

And the cultural war is not just a war about laws. It is a real war with millions of casualties. Forty million pre-borns since Roe vs. Wade in 1973 have died at abortion clinics in North America, more people than died in the Second World War. And the war is being extended to the elderly and the handicapped. Most Christians ignore this war as they are not one of the targeted groups. But this is changing. Because of homosexual rights laws it will not be long until the public proclamation of the gospel

is under attack as "hate literature".

The Bible condemns homosexuality while the state exalts it. A major confrontation is only a matter of time. Christianity is already the target of the radical homosexuals who use intimidation to further their cause. They burn churches and homes of pastors and others who publicly oppose their cause, especially in the cities where the mayor, police chief, and fire chief march in the Gay Pride Day parade. The book "When the Wicked Seize a City" ¹⁷ illustrates the ruthless acts of intimidation in San Francisco that the radical homosexuals will use to get their own way. Their attitude to the church is "Change or we will destroy you."

Who is going to win this war? Well, who is winning it now? The pagans, hands down. And they will continue to win until they establish a dictatorship whereupon they will force all branches of the Christian church to accept their pagan culture, just as Hitler forced the Lutherans and others in Germany to accept his pagan society. That's where we're headed. William Penn (1644-1718), the founder of the State of Pennsylvania, said

"If we are not governed by God, then we will be ruled by tyrants." ¹⁸

Canada is not governed by God so it shall shortly be ruled by a tyrant.

The Goal

We see the liberal left rapidly taking over this country backed by the feminists, homosexuals and animal rights activists. (And not so secretly encouraged by the UN). Read your newspapers. The radical activists win new battles every day. And they are not going to give up. Furthermore they do not take kindly to the rest of us who think differently - the Christians and common sense conservatives. The radicals control the organs of power such as the Supreme Court and most politicians - the NDP, Liberal and Red Tories. Through politically correct police chiefs and

generals they even control the local police, the RCMP and the armed forces. Only one thing lies between them and total control - an armed citizenry. Confiscate all the guns and the final obstacle is gone. Then they will quickly and easily establish a dictatorship of the intellectual elite backed by the UN. That's what's up, folks. And it is not very far off.

You see, the totalitarian left did not die with the breakup of the USSR. The West is full of socialists who want only one thing-total power. To get this they must disarm the citizens of western countries. Australia and Britain are gone. Canada is next. And I am sure they are working on other countries. Their power is on the horizon. It is so close they can smell it. If you and I give in on the gun registration issue, there will be no way to stop them.

Footnotes - Part 1

UCFL - *Understanding Canada's Firearm Law*,
Government of Canada.

SOC - *Statutes of Canada*, 1995, Chapter 39.
Bill C-68, Government of Canada.

1. Plass, E.M. *What Luther Says*, p.591
2. UCFL - p.9,15
3. UCFL - p.20; SOC p.75, section 86
4. SOC - p. 77,78, sections 91, 92
5. SOC - p. 80, section 94
6. SOC - p.112, section 144 (244)
7. SOC - p.113, section 145 (272)
8. *Alberta Report*, p.32, March 15, 1999
9. SOC - p.87,88, section 105,106
10. UCFL - p.9
11. SOC - p.49, section 103
12. SOC - p.52, section 111
13. SOC - p.88, section 106
14. SOC - p.88, section 107
15. SOC - p.101, section 117.04 (2)
16. SOC - p.49, section 103; p.52, section 111; p.88, section 107
17. McIlhenny & York, *When the Wicked Seize a City*, ISBN 1-56384-024-3
18. Schaeffer, Francis, *A Christian Manifesto*, p.34 ISBN 0-89107-233-0

Part 2 - The Biblical Right of Self-Defense

Before we look at the Biblical evidence for this right, some comments on guns and freedom, I believe, will be helpful.

Chapter 5

Some Sobering Thoughts on Guns

Everyone has at least two enemies - criminals and tyrannical governments - and historically the most devastating enemy of man has been the latter. What criminal or gang of criminals has killed as many people as Stalin or Hitler? Actually a tyrannical government is just a group of criminals in charge of a government. It can be headed by petty criminals like Clinton and Chretien or monstrous ones like Saddam Hussein. And the petty criminals in government such as the two above would be monstrous ones if they could get away with it. Each one pushes their democratic system beyond its legal limits. Take away the limits and the mean streak demonstrated by Chretien and Clinton would know no bounds. I fear government far more than individual criminals. Ask Randy Weaver who he fears the most. Thus a private citizen must have both the right and the means of defending himself against criminal acts of not only individuals, but also governments, especially the latter.

The second amendment of the Constitution of the United States of America protects the rights of its citizens to own weapons to fight their own government. The Amendment has to do with freedom, militias and the right to own the appropriate weapons to maintain that freedom. It says,

"A well-regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed."

This all smacks of the wild west to some. But that is not its source. It came out of the American Revolution where the Americans overthrew British tyranny, really George III tyranny. They learned the hard way the connection between freedom and guns. If the Colonial Americans had been an unarmed populace, King George III would have enslaved them. But because they were not, they were able to overthrow the yoke of British tyranny. So the founding fathers of the United States spoke out quite frankly about guns and freedom. Here are some blunt quotes from them on the subject:

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

"No freeman shall be debarred the use of arms."

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

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

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

"The great object is that every man be armed...Everyone who is able may have a gun."

President James Madison (the fourth president of the United States, and the author of the Second Amendment) -

"Besides the advantage of being armed, which the Americans possess over the people of almost every other nation...the several kingdoms of Europe..are afraid to trust the people with arms."

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

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

Noah Webster (he compiled Webster's Dictionary) -

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

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

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

The first comment is about Switzerland. That country functions without a standing (professional) army. The people are the army. It is called a militia. Every able-bodied male belongs to the militia and keeps his automatic

weapon, pistol and ammunition at home. There are more deadly weapons per person in Switzerland than any other nation, yet it is the freest, safest, most democratic country on earth. If guns were the problem, the Swiss should all be dead.

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

Third, Russia would not be in its mess today if it were Christian with a fully armed populace. After communism fell, the criminals took charge because they had guns and the general population did not. It's that simple.

Finally, the people in North America who demand a ban on all guns in order to stop the random slaughter among teenagers forget or do not want to think about a much greater potential for slaughter - the rise of a dictator. William Penn, as we noted earlier, said,

"If we are not governed by God, then we will be ruled by tyrants." ²

North Americans are not ruled by God, so rule by a tyrant is inevitable. After the U.S. and Canada are disarmed what are its citizens going to do when a Hitler takes over and ethnically cleanses Christians for example. Our concern then will not be the slaughter of a few high-school student, but a blood-bath involving millions. The history of mankind is just one blood-bath after another for two reasons: the citizens of nations are unarmed and non-Christian.

Why is it that Switzerland escaped the blood-bath of the two world wars? There is a humorous anecdote that answers this question.

A popular story at the turn of the century concerned a visit by the crown prince and later Kaiser of Germany, Willhelm Hohenzollern, to Switzerland

to view the Swiss militia in training. He supposedly asked the Swiss commander how many men he had under arms. When the commander answered one million, Willhelm asked what would happen if five million of his men crossed the Swiss border tomorrow. The Swiss commander replied that each of his men would fire five shots and go home.³

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

Chapter 6

Introduction to the Right of Self-Defense

The purpose of the second section of this essay is to see what the Bible has to say about your right to self-defense. It is primarily an exposition of Scripture with some practical conclusions on registration and gun ownership.

Our study will start with Genesis 2 where God establishes the right and responsibility of self-defense. Then we will look at Luke 22 where Christ encourages the apostles to arm themselves in self-defense against thieves. Tyrannical governments are dealt with in Genesis 14 and Hebrews 7, where we have the story of Abraham and Melchizedek. These accounts of Scripture clearly establish the Biblical right of self-defense against all criminal activity - governmental and private and bring into question the helpfulness of any gun control laws, except those aimed exclusively at criminals. Then we conclude this section with a look at the glory of God and self-defense, and the necessity of Revival.

This section includes an extended quote by an American historian about the Colonial evangelical ministers in America who, some with their guns loaded, went into their pulpits to preach and lead their congregations into the war of 1776 - the war that became the American Revolution. This quote is most instructive. Can you imagine modern day evangelical ministers going into their pulpits with their guns and leading their congregations into war against their federal government over, say, the issue of abortion? For that matter do you know an evangelical minister who owns a gun? How times and beliefs have changed.

Genesis 2:15

The right of self-defense predates the fall of Adam and as such it is one of the universal rights of man. Adam was given this right in the Garden of Eden and although he lost certain rights such as eternal life because of sin, this

and most other rights were left intact. It was God's gift to man to protect him from some of the more destructive deeds of the Devil, the great destroyer. The Devil is really bent on destroying everything God has given man- every right, every possession, and every ounce of happiness. And one of the means of preserving the blessings of the Lord is the right to defend yourself, your loved ones, and your property.

This right is stated in Genesis 2:15. Unfortunately, the Hebrew word which indicates protection (shamar), is translated in the NIV as "to take care of" instead of "to guard" which is a much better translation. Anthony Hoekema says, "the word shamar means "to guard, watch over, preserve or care for".⁴ So putting all these meanings together you could say shamar means to take care of something in a guarding, preserving and watching over sense which is best summed up in one word "guard". The same Hebrew word "shamar" is used in Genesis 3:24 where it clearly means to guard.

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

So the passage should read,

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

Adam was to guard all that God had given to him- the Garden of Eden and everything in it, that is, himself, Eve, the fruit trees, its beauty, the animals, etc. And although expelled from the Garden of Eden because of sin, Adam lost not one ounce of his right of guarding and defending all that God has given him.

Chapter 7

The Biblical Right To Carry a Pistol

Now people do not need a course in theology to know they have a responsibility and a right to protect their life, family and property. The responsibility of self-defense is instinctive in everyone. If someone tries to assault your wife in your presence, you will automatically step forward to help her. And it is not only your duty, but your God-given right as rights and responsibilities are inseparable.

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

Peter and His Sword

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

Luke 22:35-38

Then Jesus asked them, "When I sent you without purse, bag, or sandals, did you lack anything?" "Nothing," they answered.

He said to them, "But now if you have a purse, take it, and also a bag; and if you do not have a sword, sell your cloak and buy one..."

The disciples said, "See, Lord, here are two swords."

"That is enough," he replied.

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

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

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

As well as this advice, Matthew Henry counsels that there is no substitute for the sword that really matters, the Sword of the Spirit. If the disciples can carry a sword, I can carry a pistol if I feel it's necessary. A sword on your hip in

30 AD is equivalent to a revolver in a holster in 2000 AD. Send me to southern Sudan as a missionary where the Muslims are massacring Christians and the first thing I would do is buy a Colt 45. Then if I ran into Muslim gangs killing Christians I would do what Abraham did in Genesis 14 - organize and suitably arm Christians to pursue the murderers.

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

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

"Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus' companions (Peter) reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.

"Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword."
(Matt. 26:50-52)

Note, first, Peter was carrying a sword and Jesus did not object until he misused it. Second, when Christ rebuked Peter for misusing it, he told Peter, "Put your sword back in its place." He did not tell him to get rid of it. Third, when Christ said "All who draw the sword will die by the sword," he meant, "All who draw the sword to misuse it will die by the sword." In this dialogue Christ is saying, "It is OK to carry a lethal weapon. Don't misuse it!" Remember what Matthew Henry said, "Christ was not against his disciples wearing them (weapons)."

But!

Some may object the Bible tells us that we are not to fight with the weapons of this world. It says,

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

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

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

Chapter 8

The Biblical Right to Form Armed Militias Against Tyranny

We need to consider the story of Melchizedek and Abraham in Genesis 14:1-20 and then draw some conclusions. This passage is a totally different example of self-defense than Luke 22. Here a private militia is organized against several governments. Abraham with his army rescued Lot, his family and property.

What happened was a war broke out in the region of Sodom and Gomorrah with Lot being captured and taken prisoner. So naturally Abraham came to the rescue. He had his own private militia - "318 trained men born in his household," and also had some allies. Thus under the leadership of Abraham, this combined force attacked the enemy and won. As a result of this victory, Abraham

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

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

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

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

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

"There is perhaps no part of divinity attended with so much intricacy, and wherein **orthodox divines** do so much differ as stating the precise agreement and difference between the two dispensations of Moses and Christ." ⁵

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

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

Genesis 14 - Belongs to the New Covenant

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

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

Here Melchizedek blessed God for giving Abraham's militia victory over his enemies. Thus militias can have God's blessing. This is a most significant blessing because of what the New Testament has to say about Melchizedek. He is no ordinary person but, at least⁶, a type of the resurrected Christ and both Christ and Melchizedek belong to the same priestly order. The Bible says,

First, Jesus and Melchizedek belong to the same order.

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

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

Melchizedek is

"without beginning of days or end of life...a priest forever." (Heb.7:3)

So is Christ

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

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

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

Christ is

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

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

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

Note this as you read Hebrews 6 and 7.

Hebrews 6:20-7:3

The Genesis 14 blessing is surrounded by the order of Melchizedek.

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

Please note that Abraham's rescue of Lot is nestled between the high priesthood of Christ and the high priesthood of Melchizedek, which gives the rescue both honour and weight in the New Testament. There is not even a hint that this episode does not apply to the New Testament.

Hebrews 7:11-18

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

Levitical priesthood rejected in favour of the order of Melchizedek "If perfection could have been attained through the Levitical priesthood...Why was there still a need for another priesthood to come-one in the order of Melchizedek, not in the order of Aaron. For when there is a *change* of the priesthood, there must also be a change of the Law...

Christ a type of Melchizedek And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation...but on the basis of the power of an indestructible life. For it is declared:
 You are a priest forever, in the order of Melchizedek.

Levitical priesthood rejected The former regulation is **set aside** because it was weak and useless for the law made nothing perfect."

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

Matthew 12:18-21 (NKJV)

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

Note this quote from King David on justice and government:

Now these are the last words of David ... The God of Israel said, The Rock of Israel spoke to me: 'He who rules over men *must be just*, Ruling in the fear of God. (2 Samuel 23:1,3)

Abraham rescued Lot because justice was at stake and in doing so set a pattern for us to follow. Justice in a nation comes most often, like Abraham's rescue of Lot, through an armed revolution. Genesis 14 gives a group of Christians the right to engage in armed resistance against a government as an act of self-defense. And if Genesis 14 applies to the New Testament age, so does a vast portion of the Old Testament such as the book of Judges.

The American Preachers of 1776 and Militias

Interestingly, the vast majority of the preachers in the Thirteen Colonies at the time of the American Revolution followed the pattern set by Abraham. George III of England had gone too far in the area of taxation so these preachers joined the Revolution and encouraged the men in their congregations to join the fight. The following is a quote from an historian about these ministers leading their congregations into that war. And remember as you read this quote that all of the ministers were evangelical of a Puritan-

Calvinistic⁷ persuasion as was 75% of the population. Read every line for it is living proof that there have been in the past evangelical ministers who would have believed everything I have written. They not only believed in armed revolution, but they put their feet where their mouths were and started a revolution.

Preachers Organizing Congregational Militias

"Before the actual hostilities began, these fighting parsons had their muskets ready. In September of 1774 an alarm spread through the country that a clash had come in Boston and handbills were read in the Connecticut churches on the Sabbath morning. At once the clergy responded. The Rev. Jonathan Todd, of East Guilford, marched with eighty-three of his parishioners, the Rev. Mr. May, of Haddam, and the Rev. Mr. Boardman, of Chatham, with one hundred each. All that winter many were helping their people to be ready for any **emergency**...The Rev. John Treadwell went into his pulpit with musket loaded, his sermon under one arm and his cartridge box under the other. When the news of Lexington and Bunker Hill arrived, parson after parson left his parish and marched hastily toward Boston. Before daylight on the morning of April 30, 1775, Stephen Farrar, of New Ipswich, New Hampshire, left with ninety-seven of his parishioners. Joseph Willard, of Beverly, marched with two companies from his town, raised in no small part through his exertion. David Avery, of Windsor, Vermont, after hearing the news of Lexington, preached a farewell sermon, then, outside the meeting-house door, called his people to arms and marched with twenty men. On the way he served as captain, preached, and collected more troops. David Grosvenor, of

Grafton, left his pulpit and, musket in hand, joined the minute men who marched to Cambridge. Phillips Payson, of Chelsea, is given credit for leading a group of his parishioners to attack a band of English soldiery that nineteenth day of April. Benjamin Balch, of Danvers, Lieutenant of the third alarm-list in his town, was present at Lexington and later, as chaplain in army and navy, won the title of "the fighting parson". Jonathan French, of Andover, Massachusetts, left his pulpit on the Sabbath morning, when the news of Bunker Hill arrived, and with surgical case in one hand and musket in the other started for Boston...

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

These are but a few of the more striking instances of the activity of the New England ministers.⁸

Canadian Christians need to become as radical for justice as the feminists and homosexuals are for injustice. Our cry needs to become that of Patrick Henry:

"Give me liberty or give me death."

And that of the preacher above:

"It is better to be free among the dead, than to be slaves among the living."

How Far Are You Willing to Go?

We have learned from this study that a Christian has the following rights in order to defend himself.

- (1) the God-given right of self-defense.
- (2) the right to carry and use a pistol in self-defense
- (3) the right to form armed militias with any kind of weapon and use them against a government for self-defense

Every one of the above rights is illegal in Canada. They are acceptable before God, but not before the Canadian government. Consider how the following four Canadian realities violate your God-given rights:

- (a) gun registration and confiscation
- (b) the government right to search your home without a warrant and trash it in search of guns
- (c) very stiff penalties if you do not submit to the gun registration law and the anti-militia law⁹
- (d) an impending left wing dictatorship

In light this Canadian reality, how will you protect your God-given rights? This question

must be weighed against practical realities, and the relative importance of your various responsibilities before God.

The first responsibility of any Christian is always to walk with God and share the gospel. Christ said,

"Abide in me, and I in you." (John 15:4)

Then what? One possible step is to join the thousands of Albertans who are refusing to register their guns in hopes that the sheer numbers will force the government to back off. The reasoning is the government cannot jail 25,000(+/-) people who have refused to register. Where would they put them?

But remember the government's ultimate aim is confiscation with registration as merely a means to that end. And they will not give up easily. They will ignore those 25,000(+/-) people and they will play hardball with a few. They will pick 60 or so homes in Alberta that they suspect have guns, in one swoop search and trash them, and where they find guns imprison those people. They will keep doing this until all those who have refused to register get the message and give up. How many homes will the RCMP have to trash before all the hold outs cave in? 60? 100? 200? Probably not that many. No one wants their home semi-destroyed. Never forget that searching and trashing homes without a warrant is all very legal.

All the hype about refusing to register will look foolish when people submit. You cannot win by just refusing to register. You have to be ready to go to the next step, the next step, and the next step until you win and Ottawa backs down. How many steps are you willing to go? What are you going to do in response to 200 homes which are searched and trashed? What are you going to do when your own home is trashed? What are you going to do when Ottawa declares martial law and sends in the army to collect guns? If you think the government will back down because 25,000(+/-) Albertans refuse to register, think again. The

governments one aim is to confiscate. And confiscate they will, even if they have to use the full force of the RCMP and the armed forces.

Wake Up Alberta!

The Federal Liberal government has nothing to lose and everything to gain by getting tough. And Alberta is the perfect place to make an example of gun owners to the rest of Canada. No gun owner will vote Liberal, so trashing hundreds of gun owners' homes in Alberta will cost them no votes. Actually it may gain them some votes. Non-gun owners especially in the East will cheer when all guns are confiscated and destroyed. To them guns are evil-child killers. "That's the end of teenagers shooting one another," they will think. And a real vote getter for the Liberals.

I hope Albertans realize that the Federal Liberals hate Alberta because it is so anti-Liberal. So this gun law is a chance for revenge. The government knows that the non gun owning East will not care how many Albertan homes are trashed so long as the government is confiscating guns. For the Liberals, it's a win-win situation. They get sweet revenge and garner more votes.

As you ponder the question, what do we do, you must realize we are very limited and cannot do what the American Patriots did. They started a revolution which succeeded for two reasons: First, seventy-five percent of the population were evangelical Calvinistic Christians. Secondly, they understood the biblical boundaries of government. We do not enjoy these two advantages, so our response must be like Mary and Joseph who outwitted the government.

A Word of Caution

Whatever you do must be defensive. Self-defense is obviously defensive. We have the right from God to defend ourselves. Abraham's rescue of Lot with armed force was a defensive tactic to protect Lot's life, freedom and property. Sometimes the best defense is an offense. So

Abraham in self-defense went on the offense. Refusing to register your guns and hiding them is a defensive action. That is no different than keeping your doors locked and hiding your valuables to protect them from thieves. In the case of gun confiscation, the government is the thief and the criminal. But what defensive steps are you going to take when they trash houses and bring the army in to systematically confiscate all guns? The government will go all the way. Will you?

The Question of Anarchy

The moment you suggest disobedience to government there is a hue and cry about anarchy. But anarchy is when you disobey both government and God. The word anarchy means "no leader". If you are obeying God you have a leader. All I am advocating is that you obey God. Government has a very limited authority and beyond this point your primary responsibility is to God.

Chapter 9

The Glory of God

There is a bottom line that runs through the entire Bible which gives meaning to all life including the right of self-defense and that is the glory of God. Without a knowledge of it life would lose its focus. The Presbyterians saw the central importance of God's glory and put it in the first statement in their catechism. It says,

"The chief end of man is to glorify God and enjoy him forever."

That is why I am here on earth, namely, to both glorify and enjoy God and this extends to every area of my life, even the most mundane.

"Therefore whether you eat or drink or whatever you do, do all to the glory of God."

(1 Cor.10:31)

Could anything be more commonplace than eating or drinking? Yet we are to do this to the glory of God. All life is important. "Whatever you do, do all to the glory of God." So I glorify God by clothing, housing, feeding and protecting my family; by supporting God's church and missions, and by enjoying God's creation to the full - recreation, travel, art and music.

Nothing is left out. To fulfill our responsibility to glorify God, he gives us many rights - the right to clothing, housing, food, protection and recreation, which I have just mentioned. And there are other rights like freedom, private property, work, beauty, a moral society and above all life. Genesis 1 & 2 lay out all these gifts or rights. Cultivating them by the power of God's Spirit is what it is to glorify God. It is called imaging God. But we live in an evil world. Thus we need to protect these gifts or we will lose them to evil individuals and evil governments. Read the history of mankind. It is the story of the destruction of the God-given rights of man.

Standing up and resisting individual and government evil with a gun if necessary, is repugnant to most people, but so is spanking your children or confronting your Christian brother about his evil behaviour. It is called discipline. Just as you must exercise discipline in your home and church so must you exercise it in your nation. Discipline in a nation comes from the people. And the Scriptures abound with examples of this. Abraham, as we have just seen, fought 5 governments over the issues of freedom, life and private property. Mordecai defied King Xerxes over the issue of honour (Ester 3:1-5). Nehemiah "set the great assembly against" the nobles and officials over the issue of price fixing and taxation (Neh.5:1-7 KJV). The book of Judges is just one people-supported revolution after another. And to resist evil governments is to glorify God.

"Give glory to God." (Malachi 2:2)

Everyone including myself needs to examine him or herself by asking the searching question, "Do I glorify God in everything I do?" If not, then we need to wake up to our holy calling and repent.

"A broken and contrite heart O Lord,
you will not despise." (Ps.51:17)

Read Daniel 9:1-20; Isaiah 6:1-13.

Chapter 10

Revival

Although resistance to ungodly government is a part of glorifying God, the gospel which is the power of God for salvation is front and centre. The American Revolution, which was a Christian Revolution, could not have happened separate from the Great Awakening -that vast revival which swept the 13 Colonies and resulted in 75% of the population becoming Christians of a Puritan-Calvinistic⁸ persuasion. The greatest need right now is not godly government, but a Godly people. Canada and the U.S. are obviously not godly nations. So we need another Great Awakening. We need to pray that God would raise up preachers like George Whitefield and Jonathan Edwards, who were the leaders of the Great Awakening.

"It pleased God by the foolishness of preaching to save them that believe."
(1 Cor.1:21)

But there is a problem in the church deeper than preaching and leadership. Martin Luther of the Reformation discovered in the Scriptures, and never let go of, the doctrine of Justification by Faith alone. It seems to me that is where the church must start. We must return to our roots. The Bible teaches that by faith alone we are declared righteous and perfect in God's sight through the blood of Jesus Christ which enables us to walk in God's presence. Justification opens the door of heaven.

"By one sacrifice he made perfect forever those who are being made holy...we have confidence to enter the Most Holy Place by the blood of Christ." (Heb.10:14,19)

The Christian life is a walk of faith that produces works. But it is by faith from first to last.

"The righteous will live by faith."
(Romans 1:17)

Conclusion - You and Your Children

You may not like the idea of owning a gun to someday take on your government. But if you have children, you ought to think again. North America is clearly headed for a dictatorship.

"The nation or kingdom that will not
serve you will perish." (Isaiah 60:12)

Godless nations perish. The most common way a free society perishes is through the rise of a dictator. Countries don't normally get wiped out the way Sodom and Gomorrah did. Nations that do not serve God, serve sin so God gives the sinful citizens, sinful rulers. It is that simple. That's what happened in Germany where a free, but sinful country elected Hitler.

And if you want to get a taste of how your children are going to suffer, read about the USSR under Joseph Stalin. Is that what you want for your children? You better start seriously thinking about revival and revolution because without both we are doomed to a Fascist-Communist style dictatorship. You will either glorify God by defending the rights He has given you or you and your children will lose those rights and glorify God as the Soviet Christians did enduring excruciating suffering. God wills suffering for his people, but never unnecessary suffering.



HAS THE SAME
RELIGION

That's right, the entire human race belongs to the same religion.

How? Because they all have the same creed.

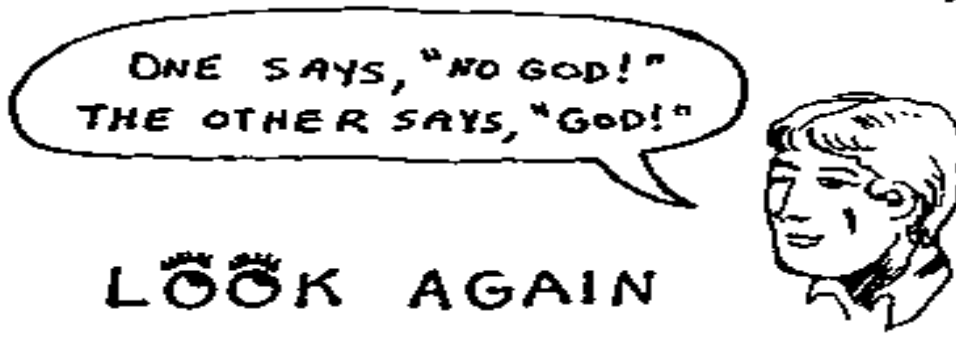
The atheist, the psychologist, the scientist, and the educator say:



The Muslim, the Protestant, the Hindu and the Catholic say:



They differ, you say:



They all say:



Here everyone agrees. Be honest and ask yourself:

DO I BELIEVE "I'M O.K."?



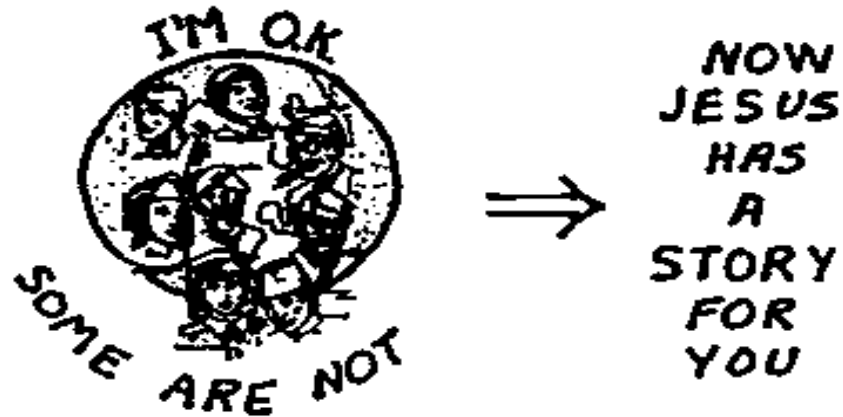
If you do, the first article of your creed is "I'm O.K.", BUT it is only half your creed. You also believe there are people who are not.

In the box below check off the ones who you think are not.

NOT O.K

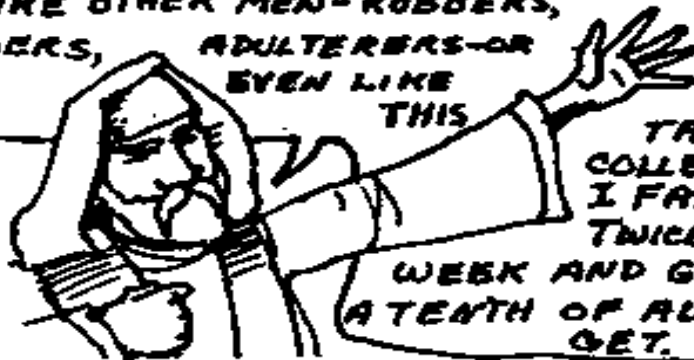
- | | |
|--|---|
| <input type="checkbox"/> Socialists | <input type="checkbox"/> Your Boss |
| <input type="checkbox"/> Right Wingers | <input type="checkbox"/> A Relative |
| <input type="checkbox"/> Child Molesters | <input type="checkbox"/> A Spouse,
Ex Spouse |
| <input type="checkbox"/> Religious
Fanatics | <input type="checkbox"/> A Neighbor |
| <input type="checkbox"/> Politicians | <input type="checkbox"/> Others |

Your creed and the world's is:



Two men went up to the temple to pray, a Pharisee and a tax collector. The Pharisee prayed about himself:

GOD, I THANK YOU THAT I AM NOT LIKE OTHER MEN—ROBBERS, EVIL DOERS, ADULTERERS—OR EVEN LIKE THIS



TAX COLLECTOR. I FAST TWICE A WEEK AND GIVE A TENTH OF ALL I GET.

The Pharisee looked at the tax collector and said:

I'M O.K., YOU'RE NOT!

But the tax collector stood at a distance, and said:

**GOD BE
MERCIFUL TO
ME, A SINNER**



What did Jesus say about these two men?



**I TELL YOU THE TAX
COLLECTOR RATHER
THAN THE PHARISEE
WENT HOME JUSTIFIED
BEFORE GOD**

Luke 18:9-14

The word "justify" means to "declare righteous". Thus the tax collector rather than the religious leader was "declared righteous." Why was he justified? For two reasons:

First, he cried out to God for mercy because he was a sinner. Second, although not mentioned, he believed that mercy comes to us through Christ's death and resurrection.

"Christ was delivered over to death for our sins and was raised to life for our justification." (Romans 4:25)

John Calvin says on this verse,

We divide the substance of our salvation between Christ's death and resurrection as follows: through his death, sin was wiped out and death extinguished; through his resurrection, righteousness was restored and life raised up. (10)

We receive forgiveness of sin, righteousness and eternal life by faith alone in Christ's life, death, and resurrection. Christ said,

"Repent and believe the gospel." (Mark 1:15)

Footnotes - Part 2

1. Hornberger and Ebeling, *The Tyranny of Gun Control*, p.14,24,30,44,68,92
ISBN 1-890687-00-6
2. see footnote (18), Part 1
3. Hornberger and Ebeling, *The Tyranny of Gun Control*, p.50
4. Hoekema, Anthony, *Created in God's Image*, p.79,80 ISBN 0-85364-446-2
5. Bahnsen, Kaiser, Moo, Strickland, *The Law, the Gospel, and the Modern Christian*, p.14 ISBN 0-310-53321-X
6. see Appendix 4
7. see Appendix 3
8. Baldwin, Alice, *The New England Clergy and the American Revolution*, p.168-171
9. see Appendix 2
10. Calvin, John, *The Institutes of Christian Religion*, The Westminster Press, Book II, Chapter 16, section 13; p.521

Appendix 1

Francis Schaeffer Advocates Civil Disobedience

Francis Schaeffer was a Swiss-American evangelical theologian who founded L'Abri in Switzerland. One of the many books he wrote was *A Christian Manifesto* where he discusses the question of civil disobedience. Here are some quotes:

"The bottom line is that at a certain point there is not only the right, but the duty, to disobey the state."
(p.93)

"When any office commands that which is contrary to the Word of God, those who hold that office abrogate their authority and they are not to be obeyed. And that includes the State."
(p.90)

"The state is to be an agent of justice, to restrain evil by punishing the wrongdoer, and to protect the good in society. When it does the reverse, it has no proper authority." (p.91)

"In almost every place where the Reformation had success there was some form of civil disobedience or armed rebellion." (p.93)

Schaeffer, Francis, *A Christian Manifesto*,
ISBN 0-89107-233-0

Appendix 2

The Law Against Militias

The following is the law in Canada against forming militias. Militias are legal in the U.S., but not in Canada.

Unlawful Drilling

Orders by Governor General in Council-
Section 70

Subsection 1

The Governor in Council may by proclamation make orders

(a) to prohibit assemblies without lawful authority, of persons for the purpose

(1) of training or drilling themselves

(2) of being trained or drilled to the use of arms

(3) of practising military exercises

(b) to prohibit persons when assembled for any purpose from training or drilling themselves or from being trained or drilled

Subsection 2

An order that is made under Subsection 1 may be general or may be made applicable to particular places, districts, or assemblies to be specified in the order.

Subsection 3

Everyone who contravenes an order made under this section is guilty of an indictable offense and liable to imprisonment for a term not exceeding 5 years.

Appendix 3

What is a Puritan-Calvinist?

Please do not confuse the Puritan-Calvinists of the American Revolution with much of what passes for Calvinism today. The Colonial Calvinists of the 18th century had been through the revival waters of the Great Awakening. They were converts and disciples of George Whitefield and Jonathan Edwards and as such were truly revived Christians. What were they like? Here is a quote from the back of my mother's Bible that puts some flesh and blood on these dusty names - Puritan and Calvinist. My mother entitles this quote:

Jonathan Edwards on Revival

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

The Distinguishing Marks of a Work of the Spirit of God possessed five marks of genuineness:

- (1) it exalts Jesus Christ;
- (2) attacks the kingdom of darkness;
- (3) honours the Scriptures;
- (4) promotes sound doctrine;
- (5) and involves an outpouring of love toward God and man."

These were the characteristics of the revived Calvinists: Love toward God and man and assaulting the kingdom of darkness.

Appendix 4

Is Melchizedek, Jesus Christ?

It is quite possible Melchizedek was more than just a type of Christ. Rather he could have been Christ himself in pre-incarnate form. The Bible says Melchizedek was,

"without father or mother, without genealogy, without end of days or end of life...a priest forever. Just think how great he was...without doubt the lesser is blessed by the greater."
(Hebrews 7:3,4,7)

Only God has no beginning or ending and only God is much greater than Abraham.

When Christ said,

"Your father Abraham rejoiced to see my day, and he saw it and was glad."
(John 8:56, NKJV)

He meant among other things, Abraham actually saw Christ when he saw Melchizedek. He saw Christ's day - the day of the resurrection. So it is conceivable that Melchizedek is the resurrected Jesus - "a priest forever", as the Bible calls him.

Whoever Melchizedek is, he is, at least, an extremely close type of Christ, as identical as possible, if not actually identical and his blessing is equal to the blessing of the resurrected Christ himself.

The Bible and Guns in America

Essay 2

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Patrick & John Henry

Introduction

1999 was a bad year in the U.S. for sensational gun violence - children and teens killing their peers, adults shooting children, employees murdering their colleagues and only in America. One is almost afraid to pick up the daily newspaper out of fear it will reveal the next variation of local gun slaughter. Newsweek in response to these senseless murders dedicated a whole issue (Aug.23, 1999) to the solution of gun crimes. On the front page was a larger than life Sturm, Ruger 9mm pistol with the title

America Under THE GUN What Must Be Done

And the solutions, with the exception of one, fall into the two usual categories - ban all guns or register all guns and license all gun owners. They are one and the same solution as the registration of **all** guns is always a preparation for their confiscation.

Now if you do a little reading on both sides of the issue, you will realize that gun control laws such as the Brady Bill do not work, but actually make the problem worse. Thomas Jefferson, unlike our modern generation, saw through gun control laws and revealed them for what they are. He said,

"Laws that forbid the carrying of arms...disarm only those who are neither inclined nor determined to commit crimes...Such laws make things worse for the assaulted and better for the assailants; they serve rather to encourage than to prevent homicides, for an unarmed man may be attacked with greater confidence than an armed man." ¹

Jefferson said, "Laws that forbid the carrying of arms...encourage...homicides." So instead of curing crime, Gun Control laws encourage crime. Read the list of articles in the footnotes and

discover the wisdom of Jefferson.² Modern research supports his insight. For example, violent crime against women is reduced when they can carry a concealed weapon. Do not be deceived by the media.

Government and Gun Crimes

And there is a simple solution to the gun crime problem, one that God gives us. His solution leaves gun owners alone, in no way infringes on your Second Amendment rights, renders all gun control laws pointless, and reduces gun crimes to almost nil. It works because it is aimed at the criminal, not the innocent gun owner. The Bible's solution is not the confiscation of all guns, but government fulfilling its God-ordained responsibility. And that is to severely and swiftly punish those who commit gun crimes and to guarantee the right of its citizens to be armed so that they can protect themselves. One would think the Second Amendment did the latter, but evidently not. Government interference with this amendment is half the problem. Thus the answer to gun crime is to free citizens to carry a weapon, while heavily punishing offenders. The American problem is government, not guns. Proof? Almost every Swiss home has a sub machine gun, yet it is the safest country on earth.

Before we look at God's solution and the second amendment to the Constitution of the U.S., which is the purpose of this essay, I think there is a question that must be asked of the gun control lobby. It is

Do you want to drastically reduce
gun crimes or do you want to ban
all guns?

These are two totally different questions. Yet I get the strong impression that the gun control lobby is interested solely in gun control, not crime control. They use gun crimes, especially sensational ones involving children to push their pernicious agenda of banning all guns in the hands of law-abiding citizens. The gun control lobby's sole aim, I believe, is to disarm

American's citizens rendering the Second Amendment meaningless. And whether they intend it or not this opens the door wide for a UN inspired totalitarian government in the U.S. Confiscate all guns in the hands of the law abiding citizens of a country and they are helpless to fight back against the totalitarian actions of their federal government. The citizens of Australia and Britain have no guns and thus are helpless. Canada is well on the way to total gun confiscation and the heat is on the U.S. Give up your guns and you are in grave danger of losing your freedom. It's that simple.

The responsibility for the high incidence of gun crimes in the U.S. must be laid upon the government's justice system. The problem is not with the law abiding gun owner and his guns. Government is at fault because it will not do its job. Romans 13 tells us what this job is. God says,

"a ruler...is *God's* servant an agent of wrath to bring punishment on the wrongdoer." (Romans 13:4)

Government, as the representative of God, is to punish criminals. And as a servant it has no choice but to punish whomever and however God commands. Servants are to be obedient. How they are to punish is clearly stated.

"Rulers are...a **terror**...to the evil."
(Romans 13:3 KJV)

Does the American government *terrorize* its criminal population? Clearly, it does not! And therein lies the problem. It is politicians and judges who are responsible for encouraging criminals and their gun crimes. And some of the blame lies with the church that has failed to call government back to its God-ordained mandate. The church must arise and champion God's solution to violent crime.

The Solution to Gun Crimes

What did Jesus have to say about guns and gun crimes? Unlike most modern Christians, Jesus had no problem with the possession and legitimate use of a lethal weapon. Peter carried a sword which is equivalent to a pistol and Jesus did not object. And when Peter misused it, Christ said "Put your sword back in its place" or "Put it in its holster." He did not tell Peter to get rid of it. Furthermore Christ encouraged his disciples to sell their coat, if need be, to buy a sword. (Luke 22:36) At the same time He was crystal clear about the misuse of a lethal weapon. He said,

"Put your sword back in its place...for all that draw the sword will die by the sword." (Matthew 26:52)

First, Jesus said to Peter it is not a proper time for using lethal force. Not only did the sword-power of the band of men far exceed the disciple's, but also it was Jesus' purpose to surrender to unlawful arrest. Secondly, one must weigh the personal risk involved in self-defense. Starting a fight with lethal weapons can get you killed. Finally, hinted at in this passage, is the just penalty of death for those who use lethal force unlawfully.

These principles guide us to a balance between freedom and responsibility in the use of lethal force. Freedom to use lethal force is restrained by a) the threat of personal harm from initiating combat, and b) the threat of criminal conviction and execution. All but fools avoid even the legitimate use of lethal force because under normal circumstances it is either unnecessary or impractical.

For criminals in America there is little reason to think twice about using violence: First, committing a crime is low risk because of heavy restrictions on the legal possession of weapons for self-defense. And second, criminals face little threat even when they are caught because

the justice department fails to swiftly convict and execute violent criminals.

Thus, we need to terrorize the gun toting criminal and reduce gun crimes to a trickle. In order for justice to reign in a nation it must reflect the eternal moral laws and punishments of the Creator.

First, the law must recognize the duty of citizens to be armed and ready to defend themselves against criminals. Exodus 22:2,3 upholds the victim's innocence even if he *kills* a *thief* who is attempting a night time break-and-enter. Our nation's laws must uphold the same self-defense rights, putting fear of retaliation into the hearts of would-be thieves, rapists, murders, etc.

Secondly, the law must exact a penalty fitting to the crime, as specified by God. Robbery, for example, should be punished by economically productive forced labour until the thief is able to pay restitution to all parties victimized by his actions (including the cost of administering justice and forced labour.) Those who commit capital crimes, such as murder, must be executed. We must recognize the serious nature of crimes such as rape and kidnapping. These violent crimes equally require the death penalty (Deut. 22:23-27; Ex. 21:16). Criminals will soon learn that there is a high risk factor in using lethal weapons to threaten the person and property of others.

Finally, the law must be swiftly and efficiently administered, making a public example of violent criminals. Onlookers will fear, and think twice before entering a life of crime. There will always be a few hardened criminals, but under strict justice, they would offend only once. Their execution will serve not only to prevent them from reoffending but also to make would-be criminals reconsider.

Following the principles of God's law would effectively terrorize gun-wielding criminals. And the government ought not to shrink from its duty

even in the face of executing thousands of criminals. Public executions would be a potent message to the criminal population. The whole problem with our Western culture is that it is too soft on evil. And until we get tough, victims of crime will increase.

Of course, there would have to be checks and balances to ensure that only guilty people are executed. These include proper requirements for witnesses and acknowledgment that some crimes must wait for the final judgment to be solved (cf. Deut. 19:15-21; 21:1-9).

In spite of the obvious benefits of implementing God's law, the politically correct solution will always be, "Ban guns". It is a totally absurd solution. Blaming the problem of gun crimes on guns is like blaming traffic deaths on cars. Lets ban all the cars and end the traffic carnage. In traffic deaths, innocence or guilt lies with the driver, not the car and the same applies to guns. The law must terrorize the person who commits violent crime, no matter the weapon of choice.

The Second Amendment

I made the statement earlier, "Give up your guns and give up your freedom." The primary purpose of a gun is self-defense against tyranny, which brings us to some needed comments on the second amendment to the Constitution. It says,

A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

There are two factors here that are necessary to maintain freedom in a country - guns and militias. The National Rifle Association's (NRA) sole thrust is the right to bear arms and it is to be commended for its forthright defense of this right. Without the NRA's vigilance, America would quickly become like Britain - no guns. But the right to bear arms is only half of the second amendment. You cannot preserve freedom unless you

also have well-regulated militias. Fully trained and armed militias all over the country would effectively discourage any would-be tyrants. Listen to these words from the founding fathers of the USA about the importance of militias.

George Mason (the author of the Virginia Declaration of Rights and organizer along with George Washington of the Virginia militia) -

"That the People have a right to keep and bear Arms; that a well regulated militia, composed of the Body of the People, trained to arms, is the proper, natural, and safe Defence of a free state." ¹

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

"A militia when properly formed are in fact the people themselves...and include all men capable of bearing arms...The mind that aims at a select militia, must be influenced by a truly anti-republican principle." ¹

The Virginia Declaration of Rights - Article 13, June 12, 1776

"That a well regulated militia, composed of the body of the people, trained to arms, is the proper, natural, and safe defence of a free state; that standing armies, in time of peace, should be avoided, as dangerous to liberty." ³

Tench Coxe, of Pennsylvania in the Pennsylvania Gazette, Feb.20, 1788.

"Who are the militia? Are they not ourselves? Congress have no power to disarm the militia. **Their swords and every other terrible implement of the soldier are the birthright of an American...The unlimited power of the sword is** not in the hands of either the federal or state governments, but where I trust in God it will ever remain, **in the hands of the people.**" ¹

Elbridge Gerry of Massachusetts (a debate in the U.S. House of Representatives, August 7, 1789) -

"What, sir, is the use of the militia? It is to prevent the establishment of a standing army, the bane of liberty...Whenever Government means to invade the rights and liberties of the people, they always attempt to destroy the militia, in order to raise a standing army upon its ruins." ¹

What is the message of these quotes? Well-armed militias composed of the people are necessary for freedom and standing (professional) armies in peace time are the enemy of freedom. In the light of this message, the U.S. is in a dangerous position. The U.S. Army, Navy and Air Force hopelessly outweigh the organized militias in numbers and fire power. Add to this equation the fact that with each passing day the possibility of a totalitarian government in the U.S. increases. Francis Schaeffer, the Swiss-American theologian and founder of L'Abri in Switzerland, back in the early 80's predicted that the U.S. was on the path to a dictatorship. To this end he quoted William Penn who said,

"If we are not governed by God, then we will be ruled by tyrants." ⁴

Clearly, the U.S. is not governed by God, so tyranny necessarily is on the horizon. It is only a matter of time. And humanly speaking the only hope for freedom according to the founding fathers is the militia. But the militia today is no match for the American professional armed forces. We don't need special prophetic ability to see trouble on the horizon. The clouds of abortion, homosexual rights, euthanasia, radical feminism, animal rights, and wacko environmentalism increase daily. Just take one of these clouds, homosexuality, for example. Remember and never forget that Hitler rose to power in the German democracy on the backs of the radical homosexuals.⁵ Could that happen here? It is already happening.⁶

So what can a Christian do? America needs a

massive revival to restore the foundations of freedom. And revival means deep repentance and obedience to Scripture on the part of individual Christians. When the majority of the population becomes evangelical, revived Christians, then the political and judicial processes will work. That was the situation at the birth of this country where over 75% of the population were real Christians in the spirit of George Whitefield and Jonathan Edwards. Right now the governmental process is firmly in the hands anti-freedom socialists. The political process gave us Clinton and the courts brought universal abortion and homosexual rights. Quite frankly, God-hating politicians and judges are destroying America. And it's the people who put them in power.

So we need to pray for revival. But until God sends another Great Awakening I believe there is one important thing each evangelical church can do: We need to follow the example of the Christians at the time of the American Revolution. The Colonial Christians were not afraid to put their feet where their mouths were. They not only talked much about freedom; they were also ready to take appropriate action to preserve it. They knew that civil and religious liberty is ultimately preserved by God, but they also knew that God uses means, namely lethal force, to destroy tyrants. The following amazing quote describes how colonial Christian ministers responded to tyranny.

Preachers Organizing Congregational Militias

"Before the actual hostilities began, these fighting parsons had their muskets ready. In September of 1774 an alarm spread through the country that a clash had come in Boston and handbills were read in the Connecticut churches on the Sabbath morning. At once the clergy responded. The Rev. Jonathan Todd, of East Guilford, marched with eighty-three of his parishioners, the Rev. Mr. May, of Haddam, and the Rev. Mr. Boardman, of

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

William Emerson, who had so aroused the men of Concord that many enlisted among the minute men in January 1775, often used his power in like fashion

in later years. The story told of the Rev. Samuel Eells, of Bradford, Connecticut, is typical. When news arrived in 1777 that Washington needed help, he read the notice from the pulpit, stopped the service, adjourned to the green in front of the meeting-house, where a company was at once formed and the Rev. Mr. Eells made its captain. The sharp-tongued John Cleaveland is said to have preached his whole parish into the army and then to have gone himself, while the Rev. Thomas Allen, of Pittsfield, persuaded a whole discontented brigade in General Lincoln's army to remain in service. There was many another pastor who encouraged recruiting and kept up the spirits of his people during days of suffering and discouragement. They plead for union and sacrifice and persistent effort until the war was won. **"It is better to be free among the dead, than slaves among the living,"** said Zabdiel Adams in 1782... These are but a few of the more striking instances of the activity of the New England ministers.⁷

What did they do?

"David Avery, of Windsor, Vermont, after hearing the news of Lexington, preached a farewell sermon, then, outside the meeting house door, **called his people to arms and marched with twenty men.**"

Preachers today need to encourage their congregations to form armed militias. This is perfectly legal in the U.S. (Not so in Canada). The clouds of radical left-wing activism mentioned above should be sufficient cause for ministers to call their congregations to arms. One million Christian "minutemen" would make any government hesitate to launch a totalitarian regime. Had the Lutherans of Germany done this,

Hitler would have gotten nowhere. We need to organize a million "minutemen" right now in America - while militias are still legal. Apart from a mighty work of God, I believe this is our only hope. And as we defend our liberties, with an earnest desire to glorify God, He may be pleased to send a much needed revival.

Footnotes

1. Fact Sheet: *America's Founding Fathers On the Individual Right to Keep and Bear Arms*. NRA
2. Read the following articles and it will be clear that gun control laws have little or no effect on criminals.
 - (a) *The Armed Criminal in America* - American Rifleman, August 1985.
 - (b) *The False Promise of Gun Control* - The Atlantic Monthly, March 1994.
 - (c) *More Guns, Less Violent Crime* - Wall Street Journal, August 28, 1996.
 - (d) *The Right to Carry* - Fact Sheet of the NRA.
 - (e) *Fables, Myths and Other Tall Tales* - NRA
 - (f) *Firearm Registration: New York City's Lesson* - NRA

All the above articles are available from the NRA.

National Rifle Association of America
 Research and Information Division
 11250 Waples Mill Road
 Fairfax, VA. 22030
 USA
3. *Freedom's Legacy: The Bill of Rights*, p.1 NRA
4. Schaeffer, Francis, *A Christian Manifesto* p.34 ISBN 0-89107-233-0.
5. When Hitler achieved power, he persecuted **some** homosexuals to cover up their widespread presence in his regime. See the book "The Pink Swastika" to get the true picture of Hitler's use of radical homosexuals in his rise to power.
 Lively and Adam, *The Pink Swastika*, Founders Publishing Corporation, ISBN 0-9647609-0-8.
6. McIlhenny and York, *When the Wicked Seize A City*, ISBN 1-56384-024-3.
7. Baldwin, Alice, *The New England Clergy and the American Revolution*, p.168-171, Duke University Press, 1928.