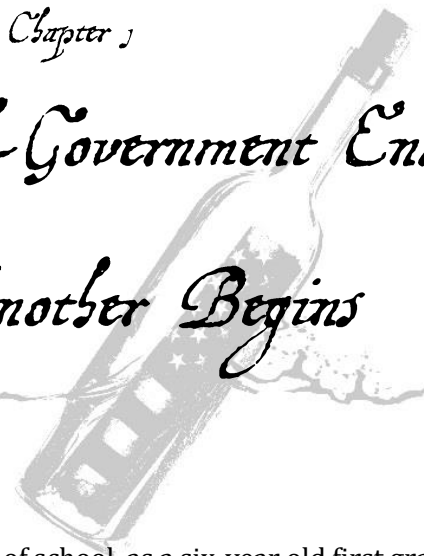


## Chapter 1

# Where Self-Government Ends

# And Another Begins



**D**uring the last week of school, as a six-year old first grader, my third child, Jonas, began to behave unusually. Jonas had been coming home daily, telling on himself to his mother, asking her for a spanking. I was not aware of it the first few times it happened. On one occasion, in particular, my wife, Molly, had contacted his teacher at school and confirmed that he had, in fact, disobeyed. Molly spanked him, per his honest request, and alleviated the burden upon his conscience. Later that same evening, he called his teacher at home to apologize.

Now don't misunderstand me when I say that Jonas began behaving unusually. The worst thing his teacher could confirm he had done was talk to his neighbor in class without permission. What I mean by "began to behave unusually" is the coming home and telling on himself part of the story. The day afterward, he came home and did it again, but this time it was more complicated.

Again, Molly contacted the teacher and asked if he had behaved in class, and she replied that he had been delightful and obedient and hadn't caused a single problem at all. Molly was confused, so she asked him to explain what he had done to believe he deserved a spanking, as his teacher did not agree that he had done anything wrong. Jonas squirmed for a bit, and finally said, "I can't really remember, but I think I talked to David when she wasn't looking. I just know I did things today that weren't the right thing to do." At that point, Molly came to me and let me know what had been going on for the past few days, and we both scratched our heads.

I was initially unsure what to do about it, so when Jonas came to me a few hours later to remind me to spank him, I responded, "Well, we'll talk about that later." Honestly, I was trying to brush it off. I didn't want to

spank him, and he couldn't even fully remember why he felt he needed a spanking. I thought to myself, *Who are you, and what have you done with my son?*

My wife didn't know it, but I had been praying for Jonas, concerned about him for some time. I was concerned because he was such a compliant and obedient little fellow since birth, I had hardly ever had to spank him. While most parents would brag about that kind of good-natured child, it worried me deeply. I understand that one of the most important duties a father will ever be given is the insight into when and how to break the will of a child when rebellion rises in their hearts.

Most all children require multiple spankings during their childhood rearing – some more than others. All children have rebellion in their hearts, and the crescendo of the rebellion does not necessarily occur at the age of 48 when they are finally locked away in a prison somewhere...it occurs at the moment of the age of accountability. When their knowledge of good and evil rises to an epiphany and the sin-nature chains them to a train car rolling on steel rails to hell...that is the moment when a godly father must be vigilant above all other moments. It is true that all parents make mistakes, but this would be the moment when a mistake is unaffordable. The fact that these critical moments of truth are sometimes missed opportunities in child-rearing explains why six children can grow up in the same household, yet two will serve Satan all their days, while the other four will be faithful members of a local church. Two of the six children probably never had their will broken by their father's true love. The moment came, but it was either not recognized or ignored, and the opportunity to shape a lifetime was lost.

A parent must follow the example of Father God in the Garden of Eden. Seize the moment when the forbidden fruit is eaten and the knowledge of good and evil has fully soaked into the child's heart, mind and soul. Miss that moment, and you can still discipline and shape the behavior of a child into outward compliance, respect, good grades and sports trophies, but if you fail to break their rebellious sin-nature, when they leave your home for college they will run to sin with haste and find eternal destruction. Politely rebellious children can have lovely flesh, wonderful manners, respected parents...and still have a heathen soul.

All children require a swat on the behind as they learn right from wrong, but what I'm talking about here is a single pivotal moment in time, when the human will rises in rebellion to challenge authority, and if it is broken and humbled, it does not ever rise again with the same intensity. Having their will broken in a soulish way by their *earthly* father leaves them in a much better position to eventually present their will someday to their *Heavenly* Father.

With my first two children, that monumental moment had been unmistakable. My first and second children were both strong-willed kids, so it was not difficult, with the Holy Spirit's help, to rise to the occasion when that single life-altering moment of defiance occurred.

With Ella, the moment of truth was during her fourth birthday party. She acted awful and selfish, and her mother and I were fit to be tied with the unprecedented rebellion she displayed during her party. It was the weirdest and most terrible birthday memory a child or parent could have. I was thoroughly embarrassed at her behavior in front of our friends and family. Once everyone had left, I calmly took my little daughter who had acted like a pretentious brat downstairs and explained what she had done wrong. Then I spanked her little bottom until I saw the rebellion, resentment and anger leave her eyes. After the first few smacks, she screamed with anger. So I spanked her again. She responded with more anger. So I did it again. She did not scream out, but she looked at me with fury in her eyes while she cried. So I spanked her again. The rebellion had to be broken.

This was the moment that would determine her future; it would have eternal consequences. It was a battle of the wills. One of us was going to yield to the other. Either I was going to chicken-out for fear of being too severe and allow the hate and rebellion to remain inside her, or she would break under the duress of a very sore bottom and look at me with true repentance in her eyes. I was determined that I was NOT going to lose this battle. This was it! I knew it. Finally, having forced me to the brink of my own limits, I knew her will was broken, and my heart was broken along with it.

I held her and wept while she wept. I told her I loved her too much to allow her to have evil in her heart against God. We talked about Jesus on the cross, and we prayed together, asking His forgiveness. From that day forward the child was changed. Though it is possible that I did once or twice, I do not recall ever having to spank her again. Obviously, as with every child, she is maturing in her relationship with Jesus and learning to walk in His ways, but she has always been a ray of sunshine and an absolute delight to her mother and me.

Every child was different. Solomon's moment of truth had to do with his discovery and experimentation with lying about anything and everything. He was about four years old. He even lied about insignificant things. He had discovered a particular sin and was going to work it into every situation he could find to apply it. His lying began suddenly. He was deliberate and constant with it, and it was very obvious and frustrating. It took a few days to find the right moment when it could be broken, and with the Lord's guidance, I broke his human will and watched the

rebellion, anger and resentment leave his eyes. With Solomon, spankings did not seem to break his fascination with lying, so we coined the term "mouth-spanking." We explained to him that every time he lied he would be given a tiny spoon of cayenne pepper hot sauce. "Solomon, if you do wrong with your mouth, we will have to spank your mouth so that it learns not to tell lies." I would prepare him before asking a question by saying "I am going to ask you something, and it is very important that you only tell me the truth, because I will know if you are lying. Did you draw with your crayon on the kitchen cupboard?" He seemed interested in the pretty red bottle we warned him about, so he lied again as if he *wanted* to taste it.

It only happened one more time the following day. He stopped lying altogether for good. He has always been the most honest and trustworthy child since that day. Sensitive to the Lord. Tender in worship. Caring for others. Respectful to authority. A great delight to his parents.

Jonas, however, was hardly ever in trouble; always compliant and respectful. I had hardly ever had to spank him, yet I knew that his delightful little phlegmatic personality maintained a silent will of iron that HAD to be broken; the opportunity had never presented itself. So I had prayed on it and asked for God's help. Jonas was now six. My other two children had received their Garden of Eden confrontation sooner than this. I was concerned about what to do.

When the routine of telling on himself happened yet again the following day, I finally realized in my spirit that God was trying to answer my prayers for Jonas. I knew God was at work, and that my fathering moment was about to present itself. I just didn't know how it was going to play out.

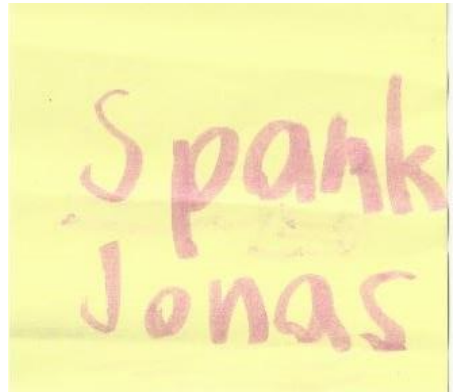
On that partially sunny Wednesday afternoon of May 29, 2013, arriving home at approximately 3:30, Jonas came to greet me in my office. I asked, "How was your day today?" He responded, "It was good." I countered, "Did you get in any trouble today?" He said, "No, I didn't get in trouble." I told him that was great, and that I loved him and I turned back to my computer to keep working on some things. Finally, he interrupted me. "Dad, I am going to need a spanking, though." I looked at him with an expression of bewilderment on my face and said, "What? You just told me you had a good day and didn't get into any trouble!" He said, "Well, I did wrong when my teacher wasn't looking. She just didn't know about it."

I was becoming exhausted with this routine, so I brushed him off a while longer and said, "Well, you and I are going to talk about this in a little while and get it resolved, but let me finish the project I'm in the middle of, and I'll call you in a little later."

After an hour passed, I left my library office to use the restroom, and when I returned to the office I saw a post-it note stuck to the corner of my desk. On it he had written – Spank *Jonas* – as a reminder. I pulled my phone from my shirt pocket and photographed it for a memory, then I tucked the note (at right) away in my desk for Molly’s scrapbook. I had no idea how much I was about to love that little note, but I sensed that God was at work.



Finally, I called him into my office, perplexed. He arrived holding a wooden spoon in his hand. He handed it to me and said again, “I need to be spanked now.” I asked him why he believed he deserved a spanking...again. He said, “Because I’ve been talking when I’m not supposed to at school and my teacher didn’t catch me.” I asked, “So why do you come home and ask for a spanking when you did wrong and no one knows but you? What are you afraid is going to happen if you don’t tell on yourself and get a spanking?”



Jonas initially responded with three words that I had never heard him say before. It was as if he did not know how to describe what had happened over the past few weeks. I could see on his face a straining for words to explain what he felt. Out came three words:

“My heart changed.”

As soon as I heard him utter those three words, I knew that my beautiful little boy had left innocence, taken the forbidden fruit and eaten it. His beautiful spirit was now dead to God. He needed a Redeemer to lift the burden from his tiny soul. “Jonas, what do you mean when you say your heart changed?” He answered, “I feel a lot of guilt every day.” I asked,

“So why do you keep telling on yourself every day when you get home asking for a spanking? What are you afraid is going to happen if you don’t tell on yourself?” Jonas replied with tears in his eyes, “I know if I don’t tell on myself, God will get me for it. I don’t want to go to hell.”

I took him through the 10 Commandments and helped him see how he had broken them all in his own way. He knew them from memory, so I had him recite them one by one. With each one I asked him connected questions:

“Have you ever told a lie?”

Jonas responded, “Yes, dad. Everyone lies.”

“What do you call someone who lies? A liar.

You are a liar to God.

Have you ever taken something that wasn’t yours?”

He thought for a moment, and said, “I don’t remember... probably.”

I asked him what would happen if I started throwing stones at our neighbor across the street and wouldn’t stop. He understood that I would eventually be arrested by the police and taken to jail. I confirmed that the penalty for breaking man’s law was being arrested and locked away in prison. The penalty for breaking God’s law was being arrested by the angels, and locked away in eternal hell. I saw the fear and sadness in his eyes as we confirmed that he had already, at the tender age of six years old, broken many of the Ten Commandments. Then, by the grace of God, I took it to the next level. (This was the hard part, so brace yourself while you read.) I told him *sternly* that he *deserved* to go to hell for his sins against God, and that I totally agreed with him, that he ALSO deserved to be spanked *severely* for his secret disobedience.

When I informed him that his punishment should be 10 whacks (one for each commandment) on his behind with the wooden spoon (a spoon that he brought to me when initially asking to be spanked), and that I further believed they should be *very hard* whacks, he burst into tears and began to cry deeply and loudly. He was very remorseful and afraid. I could see the fear and guilt, and it overwhelmed me with compassionate sorrow. I could hardly bear this confrontation.

Then, while he stood in front of me, nearly paralyzed by my righteous pronouncement of judgment against him, I handed him the spoon, bent over my desk and instructed him to hit me as hard as he could ten times. I explained that I would take the spanking for him.

He hesitated. He was confused. I commanded it again and told him to do it hard.

He sobbed while I took his spanking. I made him hit me as hard as he could.

And yes, it hurt.

When the spanking was over, this bizarre turn of events allowed me to explain what Jesus did on the cross to my six-year old, so he could understand it for the first time in his life. My precious child cried and cried. He closed his eyes and prayed with me. He asked Jesus to forgive him of his sins and be his Savior from now on. Jonas' will was not only broken and contrite, he was gloriously saved by the blood of Jesus Christ. He was forgiven and washed of all guilt – white as snow.

We dried our eyes, ate our dinner quickly and made our way to the car so we could get to church for family night. It was Molly's and my turn to team teach for the children between the ages of 5 and 12. We quickly put on our costumes and began to read our scripts aloud before the service began. Molly and I nearly asked one another at the same time, "Have you read your script yet?" Neither of us had been able to find the time to get prepared for the lesson, so we were nervous about doing a good job.

As soon as we arrived at the church, we scurried back into the green-room to get our microphones on and hurriedly read through our unseen scripts. You could have knocked me over with a feather. The lesson we would be teaching hundreds of children that night, taken from a three-year curriculum with around 150 independent lessons was about the Ten Commandments. Some of the very same remarks I had just made with Jonas in the privacy of my office, earlier that afternoon, were our talking points for the fun-filled night at church. At one point during the lesson, I actually heard Jonas' little voice from his seat on the front row. He spoke to a child sitting next to him, "This is the same thing my dad told me before we got here!" It was a remarkable "coincidence" all planned out by God. The particular way He answered my prayers and then threw in a dash of providence left me teary for a few days.

Jonas had reached the age of accountability and was burdened by the great eternal weight of his sins. One is tempted to think to themselves, *All*

*the little kid did was whisper in class! That is not a big deal!* Well, how big of a deal is sneaking a bite of fruit? Adam and Eve could tell you about the weight of the “smallest” of sins that laid upon their souls in great shame and fear, couldn’t they?

Like Adam, Jonas had supernatural knowledge of his own nakedness and guilt. Unlike Adam, instead of running to hide, when he felt the guilt that was so heavy, he was driven by the Holy Spirit through knowledge of the law of God, to seek help and relief. Jonas asked for punishment, while Adam and Eve tried to escape it. Jonas knew he deserved it. He was right! The rightful and well-earned condemnation his young and tender heart produced drove him to ask his parents for spankings.

This next part is very important. Don’t miss this, because it is right here where you can determine whether or not you’ve been paganized by this world’s awful thinking (or worse...cheap grace heresy)! Just think about the eternal damage I might have inflicted upon him had I told him, “You don’t deserve a spanking!” Or worse, had I stupidly said, “Oh, don’t be so hard on yourself – everybody makes mistakes! You’re a good kid! God loves you just the way you are!”

Parents and pastors, don’t destroy the most rare and beautiful opportunities God gives you as a natural and/or spiritual parent to lead your children *to* the cross...*through* the cross...*into* resurrection power and the joy of forgiveness and salvation.

Salvation begins at home. Jonas will make a public confession of Christ when he’s ready. Thankfully, he enjoys a church that has rejected the lawless heresies of our day, who will understand the legitimacy of his public confession of faith when it takes place.

My little boy became a living epistle! Jonas is a microcosmic example of the effect the law of God has to draw a whole nation to Christ. There will never again be a national American revival of saints, or a great awakening of sinners without a public knowledge of the law of God. What happened to my child has happened to entire tribes, nations and tongues! It begins with knowledge of the Ten Commandments. Knowledge of God’s moral absolutes provide the necessary context for guilt, remorse and repentance. America could not have had its first two great awakenings without its children memorizing them during the school week, its churching adults hearing them preached on Sundays and its criminals knowing them to be enshrined as the basis for American jurisprudence in every court house.<sup>1</sup> The law of God is the bridge to true repentance and eternal salvation. It is the schoolmaster (see Galatians 3:24) that drives the soul of man to either seek relief from his guilt, or hide behind the bushes in shame of his nudity. Without any knowledge of God’s law, a wicked man is too dull in the heart and head to be anything



less than stupidly proud to stand nude in the sun, boasting of his own pornographic physique.

My point could not be weightier!

From time immemorial, this link between self-government (the sometimes guilty and occasionally innocent conscience of individual persons) and the natural formation of a civil government (what happens when individual persons extend their consciences upon an entire city, state and nation) has existed.

Like a weather vane pointing from the peak of a gabled roof in response to the wind that pushed it, my son Jonas' behavior indicates the direction where his life is headed, and his behavior is in response to the "pushing" of my parental influence. Human behavior points toward something as certainly as it points away from other things. If a weather vane is pointing north, it must also be pointing *away* from the south. Along similar lines, the vast majority of adults (most especially seasoned school teachers) have at some point mumbled to themselves, "If that child's parents don't start doing their job, the kid's going to end up in prison!" Human behavior points in a particular direction.

Men who are personally enslaved by sin will collectively produce a tyrannical form of civil government. After all, civil government is little more than the extension of the individual conscience upon a community, and in a democracy, it's a contest between whose consciences will rule the day. For this same reason, men who are personally freed from the shackles of sin will have a proclivity toward producing liberty in their civil government. To say it another way, wicked men make wicked governments, and righteous men make righteous governments. Most people know this instinctively, even if they aren't able to articulate it out loud.

My little boy Jonas will someday become a productive citizen defending the common good. I have as much ability to recognize this path as any other man has to determine where his arrow will fly based upon the direction of his aim. I only need to reflect upon his trajectory at 6 years old to determine this. My son will be a citizen that believes rebellion against tyrants is obedience to God, and rebellion against God is complicity with tyrants. He has been through his personal Garden of Eden and survived to tell the tale. By discovering the path that breaks the enslaving chains of sin and guilt, Jonas is well on his way toward a life of true liberty. Someday, as an adult, his interactions with others in his community will naturally become an extension of his own personal discovery of freedom.

Family government (good parenting) produces self-government (well-disciplined children), who then become good citizens who produce stable civil government. These truths of human nature lead us to a very important question:

At what point does my personal liberty – my self-government – reach its end, and the jurisdiction of civil government begin?

Webster's 1828 Dictionary defines the word inalienable as "cannot be legally or justly alienated or transferred to another." A government cannot legally or justly transfer its natural rights and corresponding duties to a particular individual. The individual is incapable of the duty connected to such a right. For example, with the exception of the mythical boy from the planet Krypton, one lone man cannot defend a national border by himself. One lone soul cannot ensure domestic tranquility. Similarly, an individual cannot legally or justly transfer to a government his own right and connected duty to experience and express compassion. Can a government cry or laugh? Does a government grieve? Does it feel hope? Can a government dream? No, no, no, and no. A government has no soul. It is not human. It is not biological, and therefore cannot feel anything.

If it is true, as our Declaration of Independence claims, that individual human beings are born with inalienable, God-given rights, would it also be true that civil government *also* has God-given inalienable rights? Because a government is not biological some understandably argue that governments do not have rights, but merely possess powers instead. While it is certainly true that powers are not necessarily the same as rights, in the context of the meaning of the word "inalienable," I confess I am prone to disagree on this point.

Without tripping over distracting semantic arguments, surely a human has an inalienable right to exist; therefore, we say he possesses a natural right to defend himself. One must assume, then (particularly Christians who believe God both created and authorized government to exist), that a government also has, in a similar sense, an *inalienable* right to exist, and therefore, retains a natural right to defend itself as well. It would seem that individuals and the governments they form both have rights, **but where is the line between self and civil government drawn, and by what authority?**

Regardless of who you ask, and whose answers you choose to believe, world history has taught us a lesson. We should have learned by now that inside these two all-encompassing questions (Where is the line between

self and civil government drawn, and by what authority?) rests the sole source of countless bloody revolutions, rebellions, usurpations and coups d'état (maybe a peaceful election or two). Honest men know the opposing answers cannot coexist – they cannot all be right at the same time – so the geo-political battles continue, most with, and some without bullets.

[Rose Wilder Lane](#) once wrote of these warring factions among us, one in particular, which erringly insists it possesses the one and only true answer to these two questions (and consequentially, that all men who offer an opposing view, should be exterminated from the face of the earth). We infer from her description the illogical inconsistency of communism: "...the communist is looking for the Authority that controls men, and taking for granted that the man does not control himself... A woman does not control her gas range, it controls her. Does it? Since a communist does not know that individuals control themselves, he sees them as cells in Society, which (he believes) has a Great Spirit that is to the individual what the swarm is to the bee."<sup>ii</sup>

Somewhere on the opposite end of the political spectrum (where Communists can't serve their cold, sticky porridge), can be found the "rugged individualist," the so-called "Libertarian." Though he is little more than an intellectual pirate of Christian religious philosophy, he nearly always denies this fact, claiming his political philosophy to be the product of non-religious academic innovation. He does this, in some cases, because he is overtly dishonest with history, or at the very least, unappreciative of liberty in its historical context as the exclusive production of Christian theology (or both). In other instances, it is perhaps that he (along with other secular-humanists of most every stripe in the western world, be they "Republican," "Democrat" or "Independent") subconsciously pilfers the ancient intellectual treasures produced by the Bible literacy of others, in order to make sense of his own world. As they say, "Nature [and the mind] abhors a vacuum."

On occasion, in an effort to prove that his concepts of liberty do not require any religious context to exist, the Libertarian may be found announcing he is an "atheist Libertarian," loudly espousing the humanist version of "rights for every man!" But alas, liberty does not come from nothing! As Bojidar Marinov once put it, "Secular libertarianism, by its very rejection of [a] transcendent system of law and morality...is only an attempt to fight something with nothing; fighting something with nothing only perpetuates tyranny, it doesn't produce true liberty in the society."

iii

The Libertarian's denial that his own philosophy cannot exist outside of the context of Divine law expressed through the Judeo/Christian ethic,

is something, ironically, that even Karl Marx (the political “Prince of Darkness”) understood. Indeed, this same man that Dr. Clarence Manion once described as “prophet of the modern Socialist-Communist political and economic dispensation”<sup>iv</sup> knew that the origin of “rugged individualism” was Christianity. Marx wrote:

“The democratic concept of man is false, because it is Christian. The democratic concept holds that each man is a sovereign being. This is the illusion, dream and postulate of Christianity.”<sup>v</sup>

Dr. Manion continues, “One hundred years after Karl Marx thus wrote off the importance of the individual human personality in that derisive condemnation of Christianity, Adolf Hitler made his decisive bid for the control of Europe on what he represented to be a drive against Communism. Nevertheless, this is what Hitler said about the inalienable rights of the individual man:

“To the Christian doctrine of infinite significance of the individual human soul, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the human being.”<sup>vi</sup>”

At this point in the writing one might ask, “What exactly is an atheist Libertarian? What would he do if he were ever elected to public office?” Allow me to explain. When elected to public office, he is your local neighborhood official who believes, in the words of Walter Block, an atheist Libertarian fellow of Loyola University,<sup>vii</sup> “...libertarianism is solely a political philosophy. It asks one and only one question: Under what conditions is the use of violence justified? And it gives one and only one answer: Violence can be used only in response, or reaction to, a prior violation of private property rights.”<sup>viii</sup>

The Libertarian must lean upon the backdrop of Judeo/Christian philosophy in order to make sense of the world around him. He clings to the 8<sup>th</sup> commandment of the Decalogue\* as his “one and only one question” through which all political decisions are allegedly filtered, at the expense of the other nine commands of God, all while denying that the source of his so-called intellectual plagiarism is the Law of God –

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\* “Thou shalt not steal” is the **eighth command** of Moses. It is the Judeo/Christian theological basis for the concept of private property ownership given by divine authority. In order to steal, it must be assumed that what is stolen rightfully belong to another.

specifically, the Law declared by Whom the Declaration calls “Supreme Judge of the World.”

Consequentially, Libertarian apologist Tom Mullen further believes (along with Congressman Ron Paul of Texas, and Professor Walter Block) that “all government action is violent action.”<sup>ix</sup> Ask him why he believes this, and he will bring up something as seemingly insignificant as a parking ticket and wryly ask, “What happens if you do not pay the ticket?” Next, he will answer his own rhetorical question, “If you don’t pay the ticket, and if you continue to refuse to cooperate with the actions of government, you will be punished. Therefore, you see, all government action is violent action, if carried to its logical conclusion.” (If you wish to frustrate his lesson simply ask him to explain how awarding the American Medal of Freedom to a celebrated civilian remains consistent with his theory of “violent action.”)

Mullen describes this kind of interaction between the Libertarian and a poor ignorant stooge (non-libertarian) this way:

“You: Suppose that I do not wish to participate in Medicare and withhold only that percentage of my payroll taxes that would otherwise go to fund it. In return, I agree not to make use of any of the Medicare benefits. What will happen to me?

Him/Her: You will be charged with income tax evasion.

You: What if I don’t answer the charge?

Him/Her: You will be arrested.

You: What if I do not agree to submit to the arrest?

Him/Her: You will be physically forced to submit.

You: And if I resist further?

Him/Her: (reluctantly) You will be killed.

You: So, you now agree that we are forced to participate in Medicare under the threat of violence, correct?

Him/Her: (even more reluctantly) Yes.

You: Is there any government tax, law or regulation that we are not similarly forced to participate in under the threat of violence?"<sup>x</sup>

With these thoughts in the backdrop, I think we're ready for development of a little parable in the modern vernacular – one designed to explain the interactions of government in the United States, in a simple way. With the reader's permission, I would like to take my liberty (pardon the pun) and substitute the traditional opening line... "So, a libertarian, a conservative and a liberal walked into a bar..." with this: "An atheist Libertarian, a Christian Conservative and a liberal Democrat were elected to office." Are you with me? I think that opening will do nicely for what I have in mind. (Pay particular attention to these three characters, as they will re-emerge on occasion throughout the remainder of this writing to help us digest truths about Christianity's relation to politics.)

Let's say this particular atheist Libertarian is elected to public office. While in office, he is confronted with a bill that necessitates an up or down vote. While his natural instinct is to abstain, or simply vote "present" (go figure), he realizes that no other Libertarian will ever be elected again if each refuses to participate in their respective duties as representatives of the people who went to the trouble of voting for them. He further wishes to avoid the stigma generated by the logical conclusion of his own arguments – that all government action is violent and, as the reasoning goes, should be shunned. He does not relish the thought that the public may discover his libertarianism is little more than a particular variety of utopian anarchism. (Anarchists wish for a world where no local, state or federal government exists, and private property is violently defended – and justly defended, they claim ever so piously – in tribal fashion.)

Reluctantly, he chooses to protect the cherished title "Libertarian" and avoid the infamy of the more accurate title "Inconsistent Anarchist," so he decides to participate by offering an up or down vote on a proposed bill. He dutifully reviews the bill and makes the decision to vote "no" on what is a proposed tax increase. He votes this way because it is a clear violation of his secular Libertarian doctrine which states, "Preservation of absolute private property rights, as it relates to justified use of force, is the single (and only) moral anchor for all political decisions." His decision to vote "no" is perfectly acceptable to most of his constituents, and thankfully, celebrated by his cadre of fellow Libertarian pagans (who, by the way, are still tingling from the surreal experience of having personally witnessed a Libertarian who actually won an election).

As a result of this action, the atheist Libertarian is labeled a “hard-hearted radical” by the liberal Democrat.

The Christian Conservative is also elected to public office. He makes the decision to vote “no” on the same proposed tax-increase as the atheist Libertarian; he, too, believes it a violation of the sacred principles of private property ownership. He has strong convictions that the proposed tax-increase is a violation of God-given (unalienable) private property rights, because it is a violation of the Ten Commandments, specifically, the Eighth Commandment, “Thou shalt not steal.” His decision to vote “no” is alleged to be “shoving his religion down the throats of the unwilling and unbelieving,” and he is publicly “christened” a “theocrat” (no doubt meant as an insult) by the atheist Libertarian and liberal Democrat alike.

The liberal Democrat is also elected to public office. He makes the decision to vote “yes” on the same tax-increase. Of course, he will vote “yes” (chortles), because he proposed the tax-hike! He did so because he believes, like Karl Marx before him (and from the deepest recesses of his compassionate heart and soul), that the greatest achievement of man is the production of a “benevolent” government, and such Shangri-la is only reached through the redistribution of wealth upon all men in equal sum. This redistribution through confiscation (tax) is the most virtuous act of a government!

He is branded as a “[pinko](#)”<sup>\*</sup> by the atheist Libertarian, and a “thief” by the Christian Conservative.

What is the truth? Which one did the right thing? You’ll certainly know the answer to that question by the end of this writing. Meanwhile, the fact remains that all three officials applied their own personal THEOLOGY to their decision to vote on a proposed tax-increase. If we borrow the definition of “violent action” from the atheist Libertarian, “all government action is violent action,” we are left to conclude that all three officials apparently “used illegitimate force” against the will of another faction (particularly from the Democrat’s point of view).

Conclusion: All governments of the world, as well as the individuals who operate under their respective umbrellas, are “theocracies.” What differentiates between them is found in the answer to the question, as radio host Steve Deace once quipped, “Who is Theo?” Once the identity of “Theo” is discovered, the answer to the next question is of equal and

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\* **Pinko** is a critical term coined in America in 1925, originally to describe a person regarded as being sympathetic to [communism](#). The term has its origins in the notion that pink is a lighter shade of red, a color associated with communism. Thus pink could describe a “lighter form of communism.”

critical significance: “Is ‘Theo’ righteous enough to produce authentic justice and liberty?”

Rose Wilder Lane so beautifully wrote, “So far as I know, only the American Indians called this intangible Authority [Theo], ‘The Great Spirit.’ Savages called it ‘Tabu.’ Spartans called it ‘Sparta.’ My Dukhagin [Albanian] friends called it the ‘Law of Lek.’<sup>xi</sup> Many groups of communists living in these States call it ‘God.’ Marx called it ‘The Will of the Masses’ and ‘The Proletarian State.’ Communists in this country [America] now call their authority, ‘The Party Line,’ and it lives in Moscow.”<sup>xii</sup>

The goal of this book is to reveal the only true answers that HAVE ever and CAN ever bring everlasting liberty, equality and fraternity to mankind on earth – those answers given long ago by earth’s Divine Creator. Together, we will discover answers to the two-fold question: Where is the line between self and civil government drawn, and by what authority?

In the pursuit of these two answers, we now launch into an exploration of the Creator’s intervention in human affairs through both the type and anti-type of Moses and Christ.<sup>xiii</sup>

## Chapter 1: Review Questions

Enjoy this quiz at <http://peacemakersinstitute.com/smb-quiz>.

- 1) Does an individual human being have an inalienable right to exist?
- 2) Does an individual human being have a right to defend himself?
- 3) Does a government have a right to exist?
- 4) Does a government have a right to defend itself?
- 5) Does a line exist where the jurisdiction of the individual stops and the jurisdiction of the civil government begins?
- 6) Did Karl Marx place any value upon the individual human being?
- 7) Did Adolf Hitler place any value upon the individual human being?
- 8) Did Karl Marx believe that the source of his arch nemesis worldview, which had spread the idea that every individual soul had intrinsic sacred value, was Christianity?



- 9) Did Adolf Hitler believe that the source of his arch nemesis worldview, which had spread the idea that every individual soul had intrinsic sacred value, was Christianity?
- 10) Does the atheist Libertarian place appropriate value upon the existence of civil government?
- 11) Are all governments of the world actually just varying types of theocracies?
- 12) What is the real question that must be asked of every theocracy?

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<sup>i</sup> As an example, the author offers only one of more than 1100 examples cited in American case law. Consider the finding of the West Virginia Supreme Court in the 1899 case of *Moore v. Strickling* noting the adultery commandment of the Mosaic Decalogue: "These commandments, which, like a collection of diamonds, bear testimony to their own intrinsic worth, in themselves appeal to us as coming from a superhuman or divine source, and no conscientious or reasonable man has yet been able to find a flaw in them. Absolutely flawless, negative in terms, but positive in meaning, they easily stand at the head of our whole moral system, and no nation or people can long continue a happy existence in open violation of them."

<sup>ii</sup> *The Discovery of Freedom*, Rose Wilder Lane, The John Day Company, New York, Copyright 1943, page 10.

<sup>iii</sup> *Secular Libertarianism*, Bojidar Marinov, published 2011, <http://www.peacemakersinstitute.com/institute/?p=1511>

<sup>iv</sup> *Americanism: The Key to Peace*, Clarence Manion, 1951, republished by PeaceMakers Press, 2011, page 57. [www.peacemakersinstitute.com](http://www.peacemakersinstitute.com)

<sup>v</sup> Ibid.

<sup>vi</sup> Ibid.

<sup>vii</sup> [http://en.wikipedia.org/wiki/Walter\\_Block#cite\\_note-1](http://en.wikipedia.org/wiki/Walter_Block#cite_note-1)

<sup>viii</sup> *PlumbLine Libertarianism: A Critique of Hoppe*, Walter Block, Reason Papers 29 (Fall 2007): 151-63. Copyright 2007, page 155.

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<sup>ix</sup> *Can Ron Paul Really Be Right About Everything?*, Tom Mullen, June 26, 2001, TomMullen.net.

x Ibid.

<sup>xi</sup> [http://en.wikipedia.org/wiki/Kanuni\\_i\\_Lek%C3%AB\\_Dukagjinit](http://en.wikipedia.org/wiki/Kanuni_i_Lek%C3%AB_Dukagjinit)

<sup>xii</sup> *The Discovery of Freedom*, Rose Wilder Lane, The John Day Company, New York, Copyright 1943, page 10.

<sup>xiii</sup> The following compare the types and antitypes of Jesus Christ and Moses:

- Both Moses and Jesus were miraculously saved from infanticide.
- Both Moses and Jesus were born into evil circumstances under evil governmental rulers.
- Both were miraculously commissioned by God; Moses at the burning bush and Jesus in John 8:42.
- Both were discredited by their relatives; Moses in Numbers 12 and Jesus in John 7:1-10.
- Both were rejected by their own Hebrew race.
- Both were willing to forgive those who rejected them.
- Both appeared on the earth after their physical deaths.
- Both fasted for 40 days.
- Both demonstrated a supernatural radiance upon their faces; Moses after being on the mountain with God and Jesus on the Mount of Transfiguration.
- Both exercised miraculous control over nature; Moses parted the Red Sea and Jesus calmed the squall at sea.
- Both endured murmurings; Moses in Exodus 16:2 and Jesus in John 7:12.
- Both built a “church,” Moses did so according to Acts 7:30-38 and Jesus did so in Matthew 16:18.
- Both were mediators of a covenant; Moses the old and Jesus the new and better.