

When They Come to Take Away our Guns!

(A Christian Response to Totalitarian Governments)

Pastor Kelly Sensenig



Would a Christian be disobeying the government or “the higher powers that be” as Romans 13:1:1-8 teaches if they fail to submit and defend themselves against a totalitarian overreach of confiscating their guns? Romans 13:1 clearly teaches that Christians should obey governmental

authority when it states: “Let every soul be subject unto the higher powers” (Rom. 13:1). 1 Peter 2:13-14 gives a similar command: “Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.” Paul and Peter lived during days when totalitarian government was normal and yet they taught the importance of civil obedience. So, the overall response of a Christian to totalitarian rule should be one of obedience. But are there limits to the obedience of Christians who live under fascism and authoritarianism? If so, what are they?

The Right of Self Defense and Preservation

Are there any situations or causes where we can legitimately disobey the government? This short summary was written to inform what our Christian response should be to a radicalized form of government - the same type of government we see developing in America today. If the police state eventually comes to take away our guns, they are essentially taking away our Biblical right to bear a sword and defend ourselves and families (Luke 22:36, 49). This is God’s unchanging ethical law established for mankind.

Exodus 22:2 is a case in point:

“If a thief be found breaking up (*breaking in – burglarizing a home*), and be smitten that he die, *there shall no blood be shed* for him.”

Why shouldn't the man who kills the intruder be punished? Because it could not be determined whether the thief in the night was merely stealing or coming to hurt the man's family or household. God taught that self-preservation was ethical and not a violation of sixth commandment - “Thou shalt not kill” (Ex. 20:13). It's interesting that the same God who said “Thou shalt not kill” under the Mosaic Law also gave a man the right to protect his family and home without charging him as a killer or murderer. God's Word is very clear on this.

Many Bible passages promote the God-given right of self-preservation and protection from enemy or hostile forces.

Psalm 18:34

“He teacheth my hands to war, so that a bow of steel is broken by mine arms.”

Psalm 18:39

“For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.”

Psalm 144:1

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

In Genesis 9:6 God gave a universal proclamation for all time that gives government the right to punish evildoers: “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.” Surely if the government established by God has the authority to kill evildoers and declare war on evil nations (Rom. 13:4), then God's people can certainly defend themselves against those who are seeking to harm them and their families.

John 18:10

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

There is something unmistakably clear about this scene. Peter had a sword, he knew how to use it, and he sensed the right to protect Jesus from the injustice being carried out against Him. Since it was the plan of God for Jesus to go to the cross, Christ told Peter to not use the sword on this occasion. But the reality is that Peter's response shows that it was common practice for a person to protect themselves. In this case, Peter was protecting his beloved Christ. Self-preservation is clearly taught in Scripture. It was part of an orderly society based upon a Biblical pattern of morals and ethics. It is the same ethical pattern allowed by the Second Amendment.

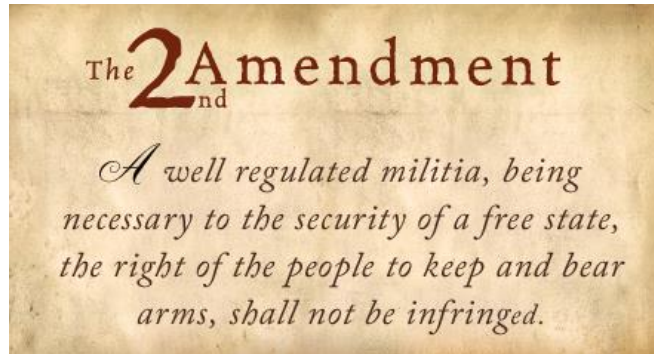
I recall a time when I was at a farmer's market. I began talking to a man in order to witness to him. After a while he got on to the matter of self-defense and was trying to make a case that it was wrong to defend oneself based on this verse (John 18:10) and the Golden Rule that Jesus gave. I mentioned to him that Jesus was not teaching about protecting oneself or about nations protecting themselves. I also mentioned how even Jesus told His disciples to go and buy a sword for protection (Luke 22:36). He thought for a moment but eventually told me that the disciples' swords were for hunting and not violence and self-preservation! Well, this is wishful thinking, especially when Peter went for the head of the servant of the high priest who was behind the arrest of Jesus!

The Second Amendment

Now think of this. If they come to take away our guns, they would also be taking away our Second Amendment right in the United States of America which is already an established law in effect within the land based upon our American governmental structure (Rom. 13). This means that even government authorities must obey the law (Second Amendment) and not seek to remove our guns. This would include those within the states and local communities. Essentially, taking away the guns of citizens would be a Biblical

and constitutional breach of both God's law and America's constitutional law. To take away our guns by totalitarian dictators would be an attempt to revolt against God's built-in ethics and norms for societal living.

The Second Amendment states: "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." What does the 2nd amendment say in simple terms? The Second Amendment



protects an individual's right to possess a firearm unconnected with service in a militia, and to use that arm for traditionally lawful purposes, such as self-defense within the home. This aligns with the statements of Scripture and God's allowance for freedom to bear arms for self-preservation. Satan's socialistic and communistic strategy has always been to move a society away from God's ethical and moral norms (Rom. 1:18-31). The old saying is true:

**If Guns Are Outlawed
Only Outlaws Will Have Guns!**

Self Defense in Tyrannical Governments

It should be noted that even in the Roman Empire (a non-democratic and tyrannical form of government) people were allowed to own their own swords to protect themselves and families. Jesus even taught this to His disciples while He was on earth.

Luke 22:36

“Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.”

In Luke 11:21 Jesus also stated: “...a strong man armed keepeth his palace, his goods are in peace.” Although Jesus was using the protection of a palace to teach a spiritual lesson of His (the stronger man’s) victory over Satan, He acknowledges His approval of war for personal protection within society. Jesus never said a nation could not defend itself from enemies and invaders. This is something that was necessary in a fallen world. The same is true regarding individual self-preservation. Our palace is our home, and we have every right to protect it.

I remember when I was in the evangelistic ministry and was holding meetings in the backwoods of Hidalgo Illinois. My wife and I were staying with a man and wife who lived out in the middle of nowhere. Well, this Christian fellow had a pistol in his home, and he left me know about it. One day he said to me, “Don’t you ever come walking into my house unannounced or I will let you have it with both barrels!” He then shared with me that he also trained his wife to shoot anyone who does not announce themselves. Well, I thought to myself that this will be a great week of revival meetings – if the preacher can stay alive!

Here is the point. If they come to take away our guns (good luck!) it would be a radicalized, rogue, totalitarian, and lawless government disobeying the prescribed constitutional law of the land established by our own American forefathers. But more than this, it would also be taking away the Biblical mandate for Christians and all citizens to defend themselves against evildoers and murderers.

God’s Laws versus Man’s Laws

So can a Christian protect himself and his household from thieves, murderers, sex perverts, gang members and other dangerous people living in society

which choose to break into his home and harm the family? If someone pulls a gun on them in a store and begins shooting, does the Christian have the right to use his modern-day sword? The answer is a resounding yes! Although pacifists would question the right for Christians to protect themselves, we can stand upon the truth of the Bible which teaches the importance and need for self-preservation. When the will of man conflicts with the will of God, the Christian must choose to do the will of God, even if it involves using the force of firearms to protect the family against intruders bent on taking the lives of the family.

Acts 5:29

“Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.”

Shadrach, Meshach, and Abednego disobeyed the king when they were brought into direct conflict with Nebuchadnezzar’s decree to worship his golden image (Dan. 3). Daniel also disobeyed when the law of the land brought him into direct conflict with the revealed law and will of God (Dan. 6). In both instances God vindicated their stand by delivering them miraculously from the punishment. This, however, was not always the case. “Others were tortured, not accepting deliverance ... others had trial of cruel mockings and scourgings ... of bonds and imprisonment: they were sawn asunder, were tempted, were slain with the sword ... being destitute, afflicted, tormented” (Heb. 11:35–37).

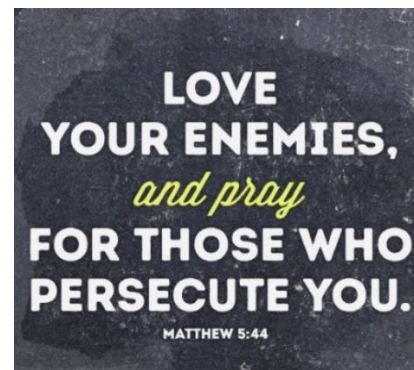
There comes a time when Christians can rebel against societal laws when those laws directly impact their ability to obey God and do what is right. For instance, if Christians are personally forced to participate in supporting and endorsing gay marriage, transgenderism, receive life-altering shots (drugs), or if they are commanded to stop sharing the Gospel message, they have every right to refuse governmental overreach. This is because the totalitarian government wants Christians to cross over an ethical line that God’s people are not permitted to cross. Consider the matter of self-defense. If I am at home with my wife and grandchildren who are sleeping upstairs, and an intruder breaks into the home and starts coming up the steps, I have the

Biblical right to protect myself and household despite any governmental policy that might band and forbid the use of firearms. The intruder would not make it upstairs. I can guarantee this. In taking out this threat to my family I would be following God's law of self defense and the right to keep my own family safe.

But some will bring up the question: "How can we love our enemies and shoot them at the same time?"

Loving or Shooting our Enemies?

But some will argue we should love our enemies as Christ preached during His earthly ministry (Matt. 5:44). "How can you love an enemy and kill him at the same time?" I might turn the question around to the pacifist: "How can you love your wife and let an armed robber shoot or rape her in front of your eyes without trying to protect her?" Of course, loving our enemies does not mean we cannot oppose our enemies who are seeking to destroy our lives and families.



Others will argue that self-preservation is not loving your neighbor as yourself as Jesus taught (Mark 12:31). But again, does loving your neighbor mean that you must refuse to love your family by not protecting them from him? Of course not. In this case, love would cause the man to protect his family. Loving our enemies, loving our neighbor as ourselves, and following the Golden Rule (Matt. 7:12) does not cancel out self-preservation and loving our families. All the moral instructions Jesus gave for interpersonal relationships do not conflict with Christian ethics and the built-in normality and Biblical right for self-preservation.

The late Francis Schaeffer put it this way:

"The Bible is clear here: I am to love my neighbor as myself ... What if you come upon a big, burly man beating a tiny tot to death and plead with him to stop? Suppose he refuses? What does love mean now? Love means that I stop him in any way I can."

Christian apologists J.P. Moreland and Norman Geisler observed:

“To permit murder when one could have prevented it is morally wrong. To allow a rape when one could have hindered it is an evil. To watch an act of cruelty to children without trying to intervene is morally inexcusable. In brief, not resisting evil is an evil of omission, and an evil of omission can be just as evil as an evil of commission. Any man who refuses to protect his wife and children against a violent intruder fails them morally.”

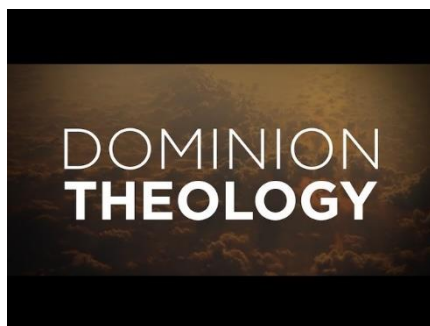
James 4:17

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”

In short, to fail to defend the innocent is a sin! Doing good to others may sometimes mean that I must take the initiative to protect them.

So how can we love our enemies and if need be, shoot and possibly kill them? On a personal level, we should love our enemies enough to not retaliate and try to get even with them over non-life-threatening situations and confrontations. (Matt. 5:39). Personal retaliation is never the Christian way (Rom. 12:19). We should seek to demonstrate love toward our enemies. We might do this by praying for them that they might get saved and their lives would be changed for the better. But loving our enemies does not overturn God’s clear teaching on self-preservation and the protection of our families. God does not contradict Himself. Therefore, both are woven together as part of God’s ethical code and norms for societal living.

The Church Taking Dominion of the Earth



This brings up another question. What about protecting the innocent lives of unborn babies? How should the Christian respond to this evil atrocity of butchering babies in the wombs of mothers? Should they blow up abortion centers and seek to kill doctors who perform abortions and mothers who have abortions? Of course, the answer is no. We are living in a Satanocracy (John

12:31; Eph. 2:2; 1 John 5:19) and not a theocracy where Christians rule the earth for God. Satan usurped that right from mankind (Gen. 1:28) when man fell in the Garden of Eden (Gen. 3). In other words, we should not expect the entire world to become Christianized by God's people taking control over a wicked society (Dominion Theology) with the attempt to implement the same rules and punishments of Israel's theocracy under the Law (Lev. 20:2; 24:16-17, 23; Numb. 14:10; Deut. 17:2-5; 22:24).

This is known as Theonomy which is a Christian form of government ruling society by God's previous standards of rule under the Mosaic Law. According to Dominion Theology, Jesus in His first coming "established and restored" the Mosaic Law "to full measure as the rule of life for believers as well as society" when presenting the teachings of Matthew 5:17-19. Jesus did say, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

Of course, the teaching of theonomy totally misconstrues Jesus' words. Christ fulfilled what "the law (*Mosaic Law*), or the prophets" (*the rest of the Old Testament Scriptures*) said regarding Himself as the Messiah. Relating to prophecy, Jesus fulfills the Law and the prophets in that they point to Him, and He is their fulfillment (Lk. 24:44). In practice, Jesus fulfilled the specifics of the Mosaic Law by keeping it perfectly – morally, judicially, and ceremonially when He died on the cross (Gal. 3:13). The prophets also spoke about Christ returning as the Messianic King. Therefore, before the passing away of the present heavens and earth (Rev. 21), Jesus will return in His Second Coming to rule the earth (Rev. 19-20).

Here is the point. Jesus was not mandating that the Mosaic Law should be implemented by the Church on a corrupt society to eventually bring in the earthly Kingdom. The Law itself was already fulfilled by Christ while He was on earth. The age of the Law ended with Christ's death on the cross (Matt. 27:51). Today God is no longer governing man through the strict system of laws and penalties under Mosaic Law (Rom. 6:14-15; Gal. 3:19). Interestingly, without bypassing the Mosaic Law, which was still intact during His earthly ministry, Jesus showed mercy for the adulteress, preventing the stoning of

the woman by singling out the same sin in those who were ready to stone her (John 8:1-11). This was a foreshadowing of the grace that would replace the strictness and severity of Mosaic system (John 1:17).

It should be understood that God implements or administers His unchanging moral absolutes and ethical standards with different people, at different stages of history, and in different ways. The Dispensation of the Law is different than the Dispensation of Grace in many ways. Today the Church is called to be a light in a dark world (John 12:36; Eph. 5:8; 1 Pet. 2:9), seeking to bring change through the Gospel and proclamation of the truth of God's Word (Acts 1:8; 8:4; 1 Thess. 1:8). The Church is not commissioned to take dominion over the earth and implement the same procedures and penalties under the Law of Moses.

In other words, the Church is not commissioned by God to stone rapists, idolaters, blasphemers, murderers, and those who commit various types of sexual sins. God has placed human government over the earth to deal with the ills of human society (Gen. 9:6; Rom.



13). Christians can have a great impact on society as they enter the political realm, vote, share the Gospel, and stand up for righteousness as the Restrainer (the Holy Spirit) indwells them and in some measure stops total apostasy from occurring on earth (2 Thess. 2:7). Nevertheless, Christians are not commissioned to overtake and reconstruct society by force and become the earthly Church police seeking to reign in all evil and godlessness through earthly mandates and a Christianized army of revolutionaries. This is the old theory of postmillennialism where the Church is commissioned to bring in the Kingdom of God on earth through the transformation of society.

One reconstructionist asserts:

“World conditions will gradually improve in the long run as the Spirit-empowered converts faithfully and vigorously begin applying the whole counsel of God to all of life. Before the Lord's return the world will be

dominated by the Christian message and the vast majority of mankind will be converted.”

The Church is supposed to be advancing Christ’s rule progressively through stages of development from the time of His ascension to the end of the world. Of course, such a fanciful dream has no Biblical support. The world is not getting better but deteriorating rapidly as we approach the Rapture and Tribulation Period (2 Tim. 3:1-13). Furthermore, Jesus Christ will bring in the earthly Kingdom of God over the earth – not the saints (Dan. 7:13-14; Rev. 19:11-20:1-7). The concept of “kingdom theology” (the Church overtaking the earth) has absolutely no Biblical merit. Christ will take dominion of the earth someday - not the Church. Zechariah 9:10 says, “... and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.”

The disciples were not revolutionaries controlling society by a Christian force and the epistles do not teach that God’s saints are to theocratically control the earth. They are to be light (Matt. 5:14; Eph. 5:8) and have a spiritual impact on society. However, Christians are never commissioned in this age to control the lives of people by force and create a Christian theocracy. This will come later during the Millennial when Jesus returns to earth as the King (Rev. 19:11-20:1-3). Neither Christ nor Christians were seen to be revolutionaries and spiritual vigilantes bringing in the Kingdom.

Charles Ryrie comments on the non-revolutionary status of Christ:

“The Lord recognized the dual citizenship of His followers in His statement: ‘Render to Caesar the things that are Caesar’s, and to God the things that are God’s’ (Mark 12:17). He also made clear that God’s servants do not fight in order to bring in the spiritual kingdom (John 18:36), although soldiers are a legitimate part of the order of this world’s kingdoms (Luke 3:14). Failure to make this distinction has led some to picture our Lord as a revolutionary and leader in civil disobedience. He is described by some as a serious threat to law and order or as conspiring to overthrow the established government. To be sure, our Lord was a threat to the religious establishment of His day but not to the political kingdom of Rome, and Pilate clearly recognized that (John

18:33–38). Jesus was not an anarchist trying to overthrow Rome, nor did He spend His time protesting the political sins of Rome.”

Of course, protesting the sins of a society is not in itself anarchy and Jesus did mention the awful sins of Sodom and Gomorrah in relation to future judgment (Matt. 10:15; Luke 17:29). Paul clearly outlined and condemned the sins of a society in moral freefall (Rom. 1:18-32). However, neither Christ nor Paul were revolutionaries seeking to overtake the earth with righteousness and bring in the earthly kingdom as Reconstruction Theology teaches.

Now getting back to the original question: “Should Christians blow up abortion clinics because of the sinful atocity occurring in these government funded places?” Of course not. But if we as Christians are personally being forced to have abortions, then



we have a right to protect ourselves. There is a difference between *requiring* abortions and living in a society that *permits* them. If within a paganized and evil society we are not required to have abortions, then there is no need for a physical response.

Tom Constable comments about living in a pagan society without becoming a revolutionary that seeks to punish sinners who have committed moral debauchery.

“For example, the Christian’s obligation to submit to a government that requires abortions would be different from his or her duty to one that only permits them. I believe a Christian should disobey a government when it requires him or her to practice abortion but not if it only permits abortions (cf. Exod. 1:15–22).

“I do not believe a Christian should break the law to protest an ungodly practice that his or her government only permits. If he or she disagrees with a law, that Christian should pursue whatever legal options exist to change the law. I believe that those who choose to break the law to make a statement, even though they are willing to suffer the consequences (e.g., go to jail), violate New Testament teaching on this subject.”



What about slavery during Paul’s day? In a non-democratic society, a society not built upon the governing principle that “all men are created equal” (like America) we don’t find Paul attempting to combat and overturn slavery.

Ryrie also addresses the issue of slavery:

“It is instructive to remember that the New Testament writers did not crusade against one of the worst social ills of their day—slavery. Paul advised Christians slaves not to let it matter to them (1 Cor. 7:22). He did not advise them to become martyrs in the cause of liberation. Indeed, even when writing to a Christian master about a runaway slave who had become a believer, he only suggests that he be taken back and not be punished. He never hints that the master should free his slaves because it was the Christian thing to do (Philem. 17).”

Paul and millions of Christians lived in a Roman society that promoted slavery and other marks of sinful depravity (Col. 3:22; 1 Pet. 2:18; Rom. 1:18-32). Of course, they certainly did not approve of these things based upon Biblical teachings, but at the same time they did not become armed revolutionaries going about killing slave owners (some who were Christians) or homosexuals and others who were promoting evil acts within society.

Self-protection and speaking against the evil atrocities occurring in a pagan society is one thing but God has not commissioned us to Christianize the world using outward force and violence. Once again, this will come later when

King Jesus returns to earth and establishes a theocracy (a God-rule) during the Millennium (Rev. 19:11-21; 20:1-3). Our goal is to be light and salt (Matt. 5:14-15), which includes opposing evil (2 Thess. 2:7) and keep spreading the Gospel (Mark 16:15). The Christian's primary responsibilities are evangelism and godly living. Through witnessing the lives of people are changed; through righteous living society can be positively impacted; and through civil obedience the Christian honors God and His Word.

Although Christians are not to become spiritual dictators over the earth this does not mean they need to be milk toast Christians, weak and pathetic Christians, who never speak out against sin and the radical ideologies that threaten the existence of the American culture of Christianity and God's plan for the family unit (Rom. 1:18-32; 2 Tim. 3:1-14). It does not mean they cannot oppose the radical element in society which is seeking to control every aspect of their lives including their Biblical right to bear arms and protect their families from the spiritual invasion of enemy forces (Isa. 59:19; Eccl. 12:13; 1 Tim. 6:12; 2 Tim. 4:7).

When They Come for Our Guns

In summary, every Christian must be "fully persuaded (*or convinced*) in his own mind" (Romans 14:5) how to respond to government overreach and the consequences of resisting a totalitarian rule in America. When it comes to the matter of confiscation of guns, some Christians may choose to

surrender their guns for their own self-preservation and live out the rest of their days on earth with family. They might decide that dying for the sake of keeping their guns is not as important as dying for the cause of the Gospel and Jesus Christ (Rev. 2:10). Actually, giving up our guns is not the same as giving up on the Gospel, abandoning the cause of Jesus Christ, and denouncing Christ's name.

**LET EVERY MAN BE
FULLY PERSUADED IN
HIS OWN MIND**



At the same time, for a Christian to resist and refuse to give up his guns would not result in a violation of God's ethical and unchanging laws, and the God-given right for self-preservation, nor would it violate the present law (Second Amendment) which allows for American citizens to possess guns and protect themselves. I suspect that some Christians would go down with the ship and give their lives, defending their God-given right to bear arms and protect their families if the Leftist mobs,

communists, and tyrannical soldiers of socialism would come to take away their guns. Others would attempt to hide their guns knowing the need for protection during hostile times.

Here is the point. Unless the Constitution and Second Amendment is officially shredded and abandoned as the supreme law of the land, the Christian would not be disobeying American government or the established law of the country (Rom. 13) to maintain firearms and protect themselves and families. Self-preservation is not only a Biblical right but a Second Amendment right. Essentially, if they take our guns, they take away our God-given right for self-preservation. Therefore, we should not be criticized for standing up for our Biblical and lawful rights as Christians and American citizens.

Now think about this. If they do come to take away our guns, they will not stop at this. They will also want to remove other Biblical rights we have such as freedom to worship as we please, the liberty to speak out against the sinful atrocities of transgenderism and homosexuality (now dubbed as hate crimes), and they will force the rest of their morally debunked and socialist ideologies on us and our children. You can be sure of this. Fascists, those who want to organize a society in which a dictator government controls the lives of people, won't stop with the confiscating of guns. They want to rule us completely, how we think, where we go, what we eat, how we worship, and what we say.

Let's face the facts. Our country and Constitution were built on the heels of a revolution. To keep it we must sometimes have the same mindset - not to engage in a physical but spiritual revolution against cultural corruption (Eph. 6:12). Hopefully the day will never come when they decide to take away our guns in America for this most certainly



would spark another physical revolution in this country involving guns and the conflict of internal warfare as predicted in Scripture (Matt. 24:6-7).

If at all possible, America should avoid reverting to another physical revolution that involves the use of guns. Today our revolution should be to maintain our freedoms through proper legislation, electing conservative and common-sense government officials, voting, praying, and fighting back against the Leftist mentality in this country which is seeking to force their ideologies down our throats, strip Americans of their liberties and freedoms to live peaceably (Rom. 12:18), and raise their children in the land of the free. The fight is on! But ultimately, it's a spiritual fight or battle against wickedness (Eph. 6:12).

Once again, there is a word of caution. We may not like certain laws the government establishes which do not override any Biblical or ethical principles and mandates; however, we must still obey these laws as Jesus taught (Luke 20:25) and Paul and Peter taught in the epistles. We must obey the laws even if a government might be considered rogue, tyrannical, and fascist in nature. In other words, neither Paul nor Peter taught to obey only one form of government. They did not delineate between different forms of government when speaking about the Christian requirement for civil obedience.

Romans 13:1 -7

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.”

Titus 3:1

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.”

1 Peter 2:13

“Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king.”

Peter gave three reasons for civil obedience. First, by obeying God-ordained government we show our obedience to God Himself (v. 13). Second, it is the will of God to obey government (v. 15). Third, it is a good testimony to the unsaved (v. 15). According to Peter, obedience should extend to every ordinance and to all rulers. You will notice that no exceptions are given that would justify civil disobedience in the verses stated above. No examples are given which would justify disobedience to governmental authority. This

suggests that Christians are required to obey all governmental laws that do not conflict with God's moral, unchanging, and ethical laws.

Of course, it's true that in a Constitutional Republic we have freedoms and rights which the Christians in Paul's day did not possess in a Roman society that was run by ruthless dictators. A free society allows for debates and a democratic process where believers can vote for leaders to represent them, voice their opinions, and have their ideas promoted. But none of this means we have the right to disobey any governmental authority unless it seeks to disregard God's authority and take away our God-given rights as Christians.

Jesus said in Matthew 22:21: "... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." This means we cannot pick and choose which laws we like, and only obey those laws, while disobeying the ones that don't appeal to us. We are commanded to obey all of them (tax increases, zoning laws, special ordinances in our locality, etc.) even though we may not like some of them. The direct teaching of Scripture seems to require complete civil obedience on the part of Christians. In summary, we are commanded to obey governmental and societal laws that do not conflict with God's clearly revealed laws and moral ethics for Christian living.

So what happens if they decide to come and take away our guns? American Christians and citizens have both the Biblical and Constitutional right to protect themselves and families and maintain their freedom to bear arms. This means they could make the personal choice to oppose a radicalized form of fascist government represented by Leftist mobs and the police state which would attempt to confiscate their guns and remove their own Biblical right for self-preservation. They would not be disobeying God's law or even American law (the Second Amendment) when seeking to maintain this God-given right through some outward form of opposition. For many American citizens, including Christians, surrender of their firearms would not be an option. They would count the cost of what it would mean to lose their freedom to protect their own beloved families and not allow a government gone wild to take away their guns.

**LEFT
WING**



Of course, this pertains to much more than just the physical protection of our families through the possession of firearms. Christians also have a moral and ethical right to spiritually protect their families from a godless government seeking to control the lives of their children through the teaching of ideological genderism, racial hatred, and other forms of moral debauchery and corruption (Prov. 22:6; Eph. 6:1-3). The present Leftist and Socialist government (and more will likely follow) want to take away our guns, freedom of worship and speech, promote a unisex society, destroy the nuclear family, turn our children over to sexual predators in the public school system (Drag Queens and other sex perverts), control our money digitally through a universal banking system, and force us to eat bugs! What's next? Hopefully it's the Rapture! "Even so come, Lord Jesus" (Rev. 22:20).