

# Christian Patriotism

by Alonzo T Jones

## Introduction

Christian patriotism, loyalty to the law and government of the Most High, is the loftiest aspiration that can ever come to any soul.

The separation of religion and the State is one of the most important questions that any people can ever consider in connection with Christian patriotism; because the union of religion and the State has marked the greatest apostasies from God. It has caused more misery than any other thing in all history.

The complete separation of religion and the State is Christian. Unswerving loyalty to this principle is Christian patriotism. This is not a mere sentiment or side issue of Christianity; it is one of the fundamental principles and chief characteristics of Christianity.

And the separation of religion and the State is one of the great thoughts of the Bible. It is one of the leading principles of that Book which for man is the source of all sound principle.

Many people think that the two or three expressions of Christ as recorded in the New Testament are all that the Bible contains on the subject of the separation of Church and State. But separation of religion and the State is one of the original thoughts of the Bible, and reaches from the beginning to the end of the Book.

We propose here to give a series of studies of the Bible on this great subject of Christian patriotism or the separation of religion and State.

Being one of the great thoughts of the Bible, this subject is of vital importance to individuals everywhere in their relations to God. It is a principle that is involved in the daily experience of Christians and not merely an abstract question.

The ways of God are right. His Word is the only certain light, the only sure truth. The principles which He has announced are the only safe principles for the guidance of men. We hope to make each study so plain that every reader can easily grasp the truth of it.

## PART I: HEAVEN'S CITIZEN IN WORLD

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### Chapter I Christian Patriotism

WHAT is Christian patriotism? Patriotism is love of country. And the country that one loves is the country of one's birth, or of one's adoption by naturalization.

Christian patriotism, then, being Christian love of country, can be nothing else than the Christian's love of the country of his Christian birth.

The Christian birth is the new birth; it is the being "born again," 1 John 3:3 which is being "born from above." And for a Christian that place that is "above," from which the Christian is born, is heaven.

Heaven, then, is the Christian's country. And even so saith the Scripture: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 2 Galatians 3:29 And to Abraham it was said, "Get thee out of thy country, . . . into the land that I will show thee." "He . . . obeyed," and thenceforth he and all his: "confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city." 3 Hebrews 11:13-16

Patriotism, then, being love of one's country, and the "heavenly country" being the Christian's country Christian patriotism is nothing else than love of the heavenly country. True patriotism is the spirit that, originating in love of country, prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare. The Christian's country being only the heavenly country, Christian patriotism is nothing else than the spirit that prompts to obedience to its laws; to the support and defense of its existence, rights, and institutions; and to the promotion of its welfare.

The spirit that originates in the love of the Christian's country, is none other than the Holy Spirit. For without being born again, there can be no Christian; and there being no Christian, there can be no love of the Christian's country - no Christian patriotism. Being born again is to be born of the Spirit. Therefore without the Holy Spirit's creating the new creature and the new life, there can be no Christian patriotism.

Are you a Christian patriot? Do you love the Christian's country above all other countries? Have you the spirit that prompts obedience to the laws of that country, above all other laws; that supports and defends its existence, rights, and institutions above and against those of all other countries?

Does Christian patriotism, this support and defense of the rights and institutions of the Christian's country, involve fighting? - It certainly does. Read: "Fight the good fight of faith." 4 1 Timothy 6:12 "The weapons of our warfare are not carnal," yet they are: "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 5 2 Corinthians 10:4-5 "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." 6 Ephesians 6:13-18

## **Chapter II Christian Naturalization**

PATRIOTISM is not only love of the country of one's birth, but also love of the country of one's naturalization.

Christian patriotism, therefore, is love of the country of one's Christian birth, the country of one's Christian naturalization.

Naturalization is that procedure through which persons born in another country - aliens, foreigners - become citizens of a certain country of their choice.

Is there, then, anything in Christian experience that corresponds to naturalization? Is there such a thing as Christian naturalization?

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being

ALIENS from the commonwealth of Israel, and STRANGERS from the covenants of promise, having no hope, and without God in the world." 7 Ephesians 2:11-12

Aliens become citizens of a government by naturalization. You and I were aliens. We have become naturalized into the commonwealth of Israel, the kingdom of God. When someone becomes a naturalized citizen, what is involved? They take the oath of allegiance to the new government, the new sovereign. Here are the specifications - copied from a gentleman's certificate of naturalization: "This is to certify, etc. that J\_\_\_ B\_\_\_ 'on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatsoever, and particularly to the emperor of Germany.' etc., etc."

If he had been a British subject, it would have read, "and particularly to the queen of Great Britain and empress of India."

How much did he have to renounce? - "All allegiance and fidelity to every foreign prince, potentate, State or sovereignty whatsoever." And what in particular? - "And particularly to the emperor of Germany."

And how fully? And for how long? - "Absolutely and forever renounce and abjure all allegiance and fidelity." Thus he is to turn his back "absolutely" upon all his former "allegiance and fidelity to every foreign prince, potentate, State or sovereignty WHATSOEVER." That is in general. And in particular, to the one to whom he was particularly subject. In earthly governments, that is the way aliens are naturalized.

Now what about us? We "were aliens," but now we are fellow citizens with the saints. 8 Deuteronomy 33:2, Jude 14

Now therefore ye are no more strangers and foreigners, but FELLOW-CITIZENS with the saints, and of the household of God; "and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone". 9 Ephesians 2:19-20

That certificate of naturalization declares that, he, "on being admitted to citizenship, . . . did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatsoever, and particularly to the sovereignty to which he had been subject.

In becoming a citizen of the commonwealth of Israel, a fellow-citizen with the saints, did you absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatsoever," and particularly to the one to which you were formerly subject, as every alien must do to become a citizen of an earthly government?

If not, then do you count citizenship in the commonwealth of Israel, fellow-citizenship with the saints, of as much value as any alien must count citizenship in an earthly government?

If citizenship in heaven, in the commonwealth of Israel, is indeed as valuable as is citizenship in an earthly government, then in order to be truly a citizen of the commonwealth of Israel, just as certainly as to be a citizen of an earthly government, it is required that one shall "absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatsoever, and particularly to the one to whom, when an alien, he is subject, which is "the prince of this world." 10 John 12:31

And if this is not done, what then? If all allegiance to every prince, potentate, State or sovereignty whatsoever, other than that of the commonwealth of Israel, is not absolutely and forever renounced and abjured, then there is certainly attempted a divided allegiance.

But will a divided allegiance answer? Will a divided allegiance be accepted? Will any earthly government accept a divided allegiance? If any alien asking to become a citizen of an earthly government should refuse to make that renunciation, full and complete as it is; if he should ask to have the renunciation divided, that he might retain and show some fidelity, only a little, to some foreign prince, potentate, State, or sovereign; would he be accepted? Everybody knows that he would not, not even for a moment. How, then, can it be supposed that such reserved, such divided, allegiance could be accepted in any one asking to be a citizen of the commonwealth of Israel?

It is not enough, however, to inquire whether a divided allegiance will be accepted. The true question is, Can there really be any such thing as a divided allegiance? And the true answer is, No; for it is written, "No man can serve two masters." 11 Matthew 6:24

It is therefore certain that no alien, seeking to be a citizen of the commonwealth of Israel, can ever expect to carry with him any shadow of allegiance to anything in this world or of this world. It is written: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 12 1 John 2:15 Princes, potentates, States, and sovereignties are only of this world. To retain allegiance or fidelity to any of these, is to retain allegiance and fidelity to the things that are only of this world, and, so, to the world itself.

Christian citizenship is citizenship in heaven; for "our citizenship is in heaven." 13 Philippians 3:20 Another translation reads, "For our country" [the State to which we belong, of which we by faith are citizens] "is in the heavens." Another, an interlinear, word for word, translation gives it, For of us the commonwealth in the heavens exists.

Christian citizenship is citizenship in the commonwealth of Israel; for we are no more "aliens from the commonwealth of Israel," "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." 14 Ephesians 2:12,19

Christian patriotism is love of the country of one's citizenship. And true citizenship is the absolute and everlasting renunciation and abjuration of all allegiance and fidelity to every other prince, potentate, State, or sovereignty whatsoever.

### **Chapter III Heaven's Citizens Remain Separate**

"Our citizenship is in heaven; from whence we look for the Saviour, the Lord Jesus Christ". 15 Philippians 3:20

Every Christian's citizenship is in heaven. The Authorized Version is, "Our conversation is in heaven"; but that word "conversation" does not mean simply our words and the conversation which we have one with another in talking about neighborly affairs, but our manner of life, our course of conduct, our walk, is in heaven.

Now as our citizenship, the citizenship of every Christian, is in heaven, what has any citizen of heaven or of the heavenly government rightly to do with the political or governmental affairs of any other government or any other kingdom? In fact, what has a citizen of any government rightly to do with the political concerns or management of any other government?

We read about people who profess to be citizens of the heavenly kingdom, but they are constantly involving themselves in the political workings of the governments of this earth. They profess to have a citizenship in heaven, and yet they manipulate the affairs of the kingdoms of earth! They profess to be citizens of the kingdom of God, yet they propose to regulate the affairs of the governments of men. But that is a thing that never can rightly be done.

If a citizen of Great Britain should come into the United States, still retaining his citizenship in the government of Great Britain, and should take part, or attempt to take part, in the political affairs of this government, his action in that respect would be resented by every citizen of the United States. It matters not with what party he might wish to ally himself and work; they would not have it. They would say to him: That is none of your business; you do not belong here. You are a citizen of another government. If the laws of this country do not suit you, that has nothing to do with the case. The political systems of this country suit us. If things do not suit you, just let them alone, or else change your citizenship from the government to which you belong, and bring your citizenship here. Then begin to discuss the laws and how they should be made, and what they should be.

You know that is so. You know that is the way a citizen of another country would be treated by all the citizens of the United States, if he should undertake to manipulate, to control, or have any part in the political concerns of this country. That is not denying his right to live here; he may do that. But all do deny his right, and his very citizenship in another country, denies his right to have anything to do with the citizenship of the United States, or her political affairs.

As the Christian's citizenship is in heaven, the very principle of it, prohibits him from taking part in any of the political concerns of any other government, even though it be the government of the United States. And that is so; it exists in the very nature of the case. It lies in the very principle of citizenship itself.

#### **Chapter IV Ambassadors of Heavenly Government**

Now then we are ambassadors for Christ, as though God did beseech you by us: "we pray you in Christ's stead, be ye reconciled to God". 16 2 Corinthians 5:20

This is not simply the ordained minister, for all who receive the grace of God are ministers of that grace. So it is written: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God". 17 1 Peter 4:10

Even if it were confined to the ministry, this text would not be out of place in this connection, because it is the ministry that takes the lead in promoting the beast and his image, and is managing the whole movement, leading the people under their charge into these devious and evil ways.

So then, "we are ambassadors for Christ." An ambassador is one sent and accredited by one government as the representative of that government to another country. Now the principle of ambassadorship prohibits him from any interference whatever with the political concerns of the government to which he is accredited. If the British ambassador to the United States - or the ambassador from France or any other of these countries - should express an opinion upon, or take any part in, any of the political concerns of this country, his sovereign would be immediately notified that he was no longer an accepted person here, and would be called upon to withdraw him from the position of ambassador in this country.

That has been done at least twice in my recollection. In one of Grant's administration, the Russian minister to this country - Catacazy was his name - touched in some slight way upon some political issue. It was an insignificant one so far as any particular turn of politics was concerned, yet he was sent out of the country at once - recalled.

In the first campaign between Cleveland and Harrison, the British minister to this country, Sackville-West, received a letter from a Mr. Murchson, of California. Murchson pretended - whether it was correct or not - to be a British subject. In the letter were some questions and observations upon the current issues of the presidential campaign. The British Minister answered the letter, and expressed an opinion. The letter was published, and a dispatch was immediately sent to the court of St. James, demanding his recall; and he was recalled.

These are cited merely to illustrate the recognized principles of ambassadorship among nations, among men: Ambassadors are prohibited from interfering in the political concerns of the government to which they are accredited.

"We are ambassadors for Christ." These church leaders who are building up the beast and his image profess to be ambassadors for Christ. Yet they not only express opinions, but they lay down laws, they manipulate campaigns, they mold politics, and shape the whole political course of the governments to whom they are accredited. Thus, they violate the first, the last, and every principle that is involved in ambassadorship.

The principles of Jesus Christ speak to the heart. They take hold of the heart and are of value only as they have hold upon the heart. If they do not have hold upon the heart, the man who professes these principles will violate them in his actions.

"We are ambassadors for Christ." An ambassador is not sent to another country to pry into the affairs, or attend to the political concerns, of that country; but to attend to the affairs of his own country as they arise in that country. "We are ambassadors for Christ." The whole attention of a Christian is to be upon the things of his own country, the affairs of his own kingdom, and to attend to these as they may arise in the country on the earth where they may be sojourning. For as certain as we are Christians, "we are strangers and sojourners;" 18 Hebrews 11:13 our country is yonder, where we belong.

An ambassador, then, in the country where he may be sojourning, is to attend to the affairs of his own kingdom, as they may arise there, and as they may affect the subjects of his own kingdom. Therefore if that kingdom or that government, in which he may be sojourning, undertakes to enact any laws, or take a political course that will infringe the rights of the people of his own country, he has the right and it is his duty to protest. He has the right to call attention to the principles that will be violated by the government in passing such a law, and taking such a course. Yet that government is independent and sovereign in its own realm and may enact such laws as to it seem expedient. And these laws may affect the citizens of his own country; and may bring hardships upon them. But in the enforcement of these laws, the citizen or ambassador is to insist that the procedure at every step in the case shall be strictly in accordance with its own jurisprudence and with all the principles upon which the laws are based.

Every Christian has the right to protest against any earthly government making any laws on the subject of religion! That is out of their jurisdiction; that invades the realm of the kingdom of God. It infringes the rights of the people of the kingdom of God. Therefore every ambassador of Jesus Christ has the inalienable right to protest against any such thing by any government on this earth.

But, upon their power and their asserted right to make laws, these governments do go ahead and make laws respecting religion; and then they arrest us, and bring us before their tribunals for violating these laws. And when they do that, we have the right to insist that they shall strictly conform to their own laws, and the constitutional principles upon which their government rests. This the Christian, the heavenly citizen, has the right to do in addition to the right to protest against their right to make any such laws at all.

The governments of earth, on their own part, count us their citizens or subjects, even after we have become citizens of the heavenly country. Earthly governments do not recognize the transference of our citizenship from that government into the heavenly one; and this brings a conflict many times. If every government would recognize this transference of citizenship and drop every man that professes to be a Christian from its roll of citizens or subjects, there would not be so much difficulty on this point, nor so many controversies arising.

But these governments do not do that; they propose to hold on to the man even after he has transferred his citizenship, and sometimes they will assert their right to hold him. They assert their right to control citizens of the heavenly kingdom as though they were still citizens of their former kingdom. We have transferred our citizenship to another country and are citizens of the heavenly country. But on the part of the United States we

are still counted as citizens of the United States, because the Constitution says that all persons who are born here or are naturalized "are citizens of the United States, and the States in which they may reside." Though by our own choice we are citizens of heaven, and not citizens of the United States any more, the United States still holds us as citizens.

One of these days we are going to come in conflict with United States law, as well as State law - not because we are doing wrong, but because they are doing wrong. We shall be arrested, prosecuted, and required to respect the law, and to obey the law. When this happens, God will take care of us under the realm of which we are citizens, and in the kingdom to which we belong. He will attend to that; and He will conduct all these affairs according to His own righteous ways.

Yet so long as the Church keeps herself entirely separate from the State, she can consistently and rightly disregard any and all legislative acts, judicial decrees, or executive powers, that touch religious practices because she ever denies the right of government to touch religion or any religious question in any way.

## **Chapter V Our Kingdom is not of this World**

Jesus answered, My kingdom is not of this world: "if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews". 19 John 18:36

If His kingdom were of this world, then for what kingdom would His servants fight - for a kingdom of this world. Then the man who fights for a kingdom of this world, who contends for supremacy and power in a kingdom of this world, and works for a place in a kingdom of this world, denies his connection with the kingdom of Jesus Christ. For Christ's kingdom is not of this world. But this is what these church leaders are doing who are leading in this National Reform movement. They seek to take possession of the kingdoms of this world, to rule the governments of this world and to fight for the governments of this world. Therefore they proclaim with the loudest voice possible that they are of this world and not of the kingdom of Christ at all.

"There was also a strife among them, which of them should be accounted the greatest". 20 Luke 22:24-26

There was a strife among them concerning which should be greatest in the kingdom which they expected Christ to set up. They expected it would be a kingdom of this world and they expected they would have a place. There was a strife among them regarding that expected kingdom. It was a mistaken idea, to be sure, with respect to the kingdom, but the lesson that he gave them upon it is applicable in all cases of the kind: "And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors". 21 Luke 22:25

Factors, benefactors, agents of good! That is what these church leaders now profess to be. They claim to be agents of good to the country, to the people. They are working for the redemption of cities, States, and nations. Would they not be called benefactors? "But ye shall not be so." Ye shall not exercise authority and lordship over one another in the Church, in the place where you belong. Why then are these church leaders exercising authority and lordship over people in a place where they do not belong?

## **Chapter VI Governments of World are of Darkness**

Another verse in connection with "My kingdom is not of this world" is: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light: "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son". 22 Colossians 1:12-13

There is a contrast here between this light and the darkness. "Delivered us from the power of darkness." That is not simply the power that darkness exerts upon us, but deliverance from the dominion, rulership and

government of darkness. He brought us out from under the jurisdiction of the power of darkness, and "hath translated us into the kingdom of his dear Son."

"Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world". 23 Ephesians 6:10-12

Here is defined the dominion, the ruler-ship and the authority that rules the darkness of this world. That is what we contend against. The only ones who can contend successfully are those who have been delivered from the power of that darkness and translated into the kingdom of His dear Son.

The "rulers of the darkness" are the spiritual powers of darkness. But the text says that these spiritual powers are the rulers of the darkness of this world. It therefore shows that this world is in that darkness, and of that darkness. Therefore, kingdoms and governments, being of this world only, are in and of the darkness.

"Ye were sometimes darkness." 24 Ephesians 5:8 When? When we were subject to "the rulers of the darkness of this world," when we were in sin.

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; proving what is acceptable unto the Lord".

Governments, nations, political organizations are of this world only; they belong to this world only. And the world is under the dominion of darkness. "Darkness shall cover the earth, and gross darkness the people." 25 Isaiah 60:2 Are governments and municipalities of the kingdom of God or of this world? - They belong to this world, and to this world alone. They belong to the side of darkness.

But he who is translated out of darkness into the kingdom of God's dear Son, is of another world. He belongs to the heavenly world. The city to which he belongs is the heavenly city. His citizenship is in the dominion and world of light.

Then what connection has that kingdom of light with the kingdoms of darkness? Why are these church leaders, who profess to be of the light, participating in the affairs of darkness? "What fellowship hath light with darkness?" That question belongs here. And the same thought is expressed in connection with the text we are studying: "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (for the fruit of the Spirit is in all goodness, and righteousness, and truth), "proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them". 26 Ephesians 5:8-11

How much of the world is to be embraced under the dominion of the beast and his image? All the world. What is our message?

"If any man worship the beast and his image and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God". 27 Revelation 14:9-10

That is our message to the world. It applies to all the world. Will that message of "have no fellowship with the unfruitful works of darkness" be a reproving message to everyone that is engaged in the work of the beast and his image? It will. Thus participating in the work of the beast and his image is violative of the principle of heavenly citizenship. It is violative of the principle of ambassadorship. It is violative of the principles Jesus Christ laid down for seeking lordship; violative of His principle of separating the government of God from the governments of this earth. It is simply an attempt to blend light and darkness. It is the spirit of darkness that seeks to blend the government of light with the governments of darkness.

There are several other texts that are pertinent, such as Christ's prayer for His disciples: "I have given them thy word; and the world hath hated them". 28 John 17:14

In another place He says to them: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord". 29 John 15:19-20

These verses also show who the world hates: "If the world hate you, ye know that it hated me before you". 30 John 15:18

"The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil". 31 John 7:7

When the beast and his image govern the world, and a people testify against it, that people will be hated. But if one does not testify to the world that its works are evil, is the world going to hate him? Oh no; the world will love its own.

"And the world hath hated them, because they are not of the world, even as I am not of the world". 32 John 17:14

There is a standard that tests our relationship to this world. That standard is Jesus Christ. "They are not of the world, even as I am not of the world."

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world". 33 John 17:15-16

Here are these church leaders, professing to be not of this world. If that profession be true, they will act as Jesus Christ did when He was in this world. They will act the same with respect to governmental affairs on the earth. That is what we are talking about now. The beast and his image are of the world. If these church leaders are right, if they are of the truth, then they will not be of the world. They will not interfere or take part with the affairs of this world. They will not seek to control political affairs. They will follow the example of Jesus Christ.

And to what extent did Christ do it? He never touched it. Were there not evils in His day that ought to have been corrected? Evils in city government? Evils in colonial government? Evils in imperial government? Why in the world did He not set about to redeem Jerusalem and Rome by political wire-working? Why didn't he? - Because He was not of this world. When these church leaders participate in worldly governments, they demonstrate that they are not of Christ, but are of this world.

## **Chapter VII Jesus Christ Sent as Ambassador of God**

An ambassador is rightly sent from one government or kingdom to another. He is not sent there to manipulate or interfere with the affairs of the government. He is sent to that country to attend to the affairs of his own government as they may arise in that government, or in that country. That is his purpose.

There are subjects of Great Britain living in the United States. Great Britain has interests that concern her subjects in the United States. She sends her ambassadors here to attend to these interests as they may arise within the territory of the United States. And to these things alone is he to devote his time. He turns his attention to the affairs of his own country, as they may arise in the country where he is sent.

So was Jesus Christ sent as the ambassador of God to this world. He was in the country of Judea, under the government and jurisdiction of Rome. He was asked to attend to the affairs that pertained to that other country. But instead of yielding to the invitation, He stuck closely to the affairs that belonged to His own country.

They asked Him to act as a judge and a divider in the things that belonged altogether to the government in whose territory He was in. But He was not there to attend to these things. He was there to attend to the affairs of the kingdom of God. He was to attend to the affairs of the government which sent Him. And instead of crossing the line, and interfering with the affairs that belonged under the jurisdiction of this world, He remained loyal to the kingdom that sent Him. He adhered strictly to the affairs of that government, the kingdom of God, as they arose in the country where He had been sent.

God has people in this world. He has interests in this world. His people have interests in this world. Therefore God rightly has ambassadors in this world; but they are here to attend to the affairs of the kingdom of God. They attend to the affairs of the kingdom of God as they may arise in the course of things in this world. They do not attend to the affairs of the kingdoms of this world. And the ambassador for Jesus Christ that goes over the line, and undertakes to attend to the affairs of this world, abandons his own government. He breaks his allegiance to his own King, and unlawfully and illegally invades the province of another government.

"I pray for them." 34 John 17:9 He is praying for His disciples whom the Father had given him out of the world. "I pray for them: I pray not for the world." Can the man whose affections and attention are upon this world benefit from this prayer? No, sir. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Then every man who would have the benefit of that prayer must be separated from the world, from the things of this world, from the affairs of this world. His affections must not be set upon the world as certainly and as entirely as Jesus Christ himself; for "they are not of the world, even as I am not of the world." 35 John 17:16

Our publishing house was founded in Switzerland because there was to be the most liberty there and we would have the most opportunity to do our work for the longest time. Also, the United States has been considered the home of liberty. That is true, it was. But now the United States and Switzerland are the two countries where there is more persecution and more evils, than in Russia itself. Does not that demonstrate sufficiently that when we have any connection with these governments and lean in any respect upon them, we are leaning on a broken reed? The sooner we find that our only refuge, our only confidence, is in God, and our only allegiance is to His kingdom and the principles which He gave us, the better off we will be.

We are not to see how near we can go to the kingdoms of the world without compromising; but how far away we can stay to be perfectly safe. That is the principle.

There is another verse related to this principle. When asked which is the first commandment in the law, Jesus answered: "The first of all the commandments is, Hear O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength". 36 Mark 12:29-30

That takes all of the man, all the time, to be devoted to God. How much then is there left with which to serve Caesar? "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." 37 Matthew 22:21 The Christian himself belongs to God. He recognizes God's right to him. It takes a complete surrender to God to be a Christian. He must be born again, or else he cannot see the kingdom of God. And that kingdom is not of this world. To obey the first commandment, God calls men to surrender to Him. When a man surrenders himself to God, there is none of that man left for the service of Caesar.

Look again at the above verse in Mark: "With all thy mind." When that law is fulfilled in me, I want to know how much of my mind I am going to have left for running politics, for wire-pulling in municipal affairs, for working to elect this man or that man, or to see who will nominate me for office, or to see what position I can have in the city or in the State?

"Thou shalt love the Lord thy God . . . with all thy mind." 39 Matthew 22:37 But if I divide my mind, and put part of it on these things, and give the rest to the Lord - then I am a double-minded man, unstable in all my

ways. 40 James 1:8 "Let not that man think he shall receive anything of the Lord." "No man can serve two masters"; 41 Matthew 6:24 "Ye cannot serve God and this world; ye cannot serve God and Caesar."

## **Chapter VIII Church Separate from World**

In the Scriptures, you know that the Church is called the body of Christ, 42 1 Corinthians 12:27 and Christ is the head of the Church. 43 Colossians 1:18 Is not the Church, Christ in the world? But Christ taught a separation of Church and State. Christ says, "I am not of this world." 44 John 8:23

This world is darkness. "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." 45 Ephesians 5:8 Now let's imagine a blackboard. That blackboard represents the dark world without any white marks upon it. When Christ came into the world, the light shone into the world. From Galilee there was the word of the prophet: "The people which sat in darkness saw a great light." 46 Isaiah 9:2 Imagine a white line on the blackboard that represent the line between the darkness and the light. On one side is the light. Here is where Christ is. On the other side is the dark world. Now He says His kingdom is not of this world. The kingdom of God is the kingdom of light and of glory. He is the King there.

Now on which side of that line is the Church? - Wherever Christ is. For we found that He is the Church; the Church is Himself in the world. Here in the light is the Church, over there in the darkness are the States, the governments that are altogether of this world. No government that ever was on the earth will enter heaven.

He had "all of these kingdoms of the world" 47 Matthew 4:8 offered to Him. Why didn't He accept that offer, and thus become the head, of all the governments and kingdoms of this world? Then He could manipulate them, and by political means "regenerate society," "redeem cities," reform the mayors, governors, presidents, kings, and emperors, and thus "save" the world? Why not? Because that would have only confirmed the world in eternal ruin.

Christ did not accept the kingdoms of the world. He could not do so. He was offered the governorship, the possession of all the kingdoms of the world. He would not have it. But lo, here we find these church leaders in our day actually grasping for it, and working to obtain it. If all Christians from the day of Christ until now had refused the kingdoms of the world, as Christ did, could there have been a papacy? No. Could there have been an image? Impossible. Where are Christians to stand on that question? Where Christ stood, refusing to have anything to do with the kingdoms of the world.

The church leaders are working to "regenerate the city," "redeem the State," and "save the nation" in the interests of society and for the exaltation of the church. And they say, If this clear-cut line that separates Church and State is maintained, what will become of civilization? How is the Church to influence the world? They argue that the church certainly is in the world to do good to the world. Here are these cities, states, and nations that are corrupt. The Church must have some influence upon them. If she is to be completely separated from them, how is she to influence them in any way for good? These are the queries they raise, and the arguments which they make against a clear-cut line of separation of Church and State.

The answer is that only by totally separating from the world, 48 2 Corinthians 6:17 can the Church ever influence the world for good. The Church will influence the world, it will influence kingdoms, it will influence nations, and the peoples thereof, when, and only when, it is faithfully the Church of Christ; and is not of the world even as He is not of the world. When the Church is not faithful, she will influence the world - that is true - but only to their undoing.

## **Chapter IX Roman Empire vs Right to Conscience**

When Christianity started in the Roman Empire, there was no such thing as rights of conscience. In fact, there was no such thing as rights of the individual. Christianity means nothing if not the rights of conscience. That was its one claim that overtopped everything else as it entered the Roman Empire. The contest between Christianity and all the power of the Roman Empire was upon the Christian's claim of the right of conscience. The empire of Rome denied it, because the empire did not know anything about it.

Rome said, "What the law says, is right." And from the law alone, we get the idea of right and wrong. What the law says to be done, that is right. What the law prohibits, that is wrong and that is the reason why it is right or wrong.

But the Christian said, "What God says is right" is what makes it right, and what God says is wrong, is what makes it wrong.

To Rome, the State was god; and therefore the maxim: "The voice of the people is the voice of God." And as the laws were the voice of the people, the law was the voice of the Roman god. Therefore when the Christian denied the Roman god, and asserted the rights of conscience toward the true God, he himself became judge of the right or wrong of the law. Yet to the Roman mind, the law itself was the test of right or wrong.

That contest went on for 250 years before it was settled in favor of the rights of conscience. And by that time the principles of Christianity had so impressed the pagans, who made no profession of anything but paganism, that the rights of conscience were sacred. When the apostasy seized the civil power and began to use it in behalf of what they called the Christian religion, then pagans pleaded the rights of conscience!

## **Chapter X Give God all the Place**

The principles of Christ Christianized multitudes of people. The Christianizing of these people fixed in them the rights of conscience. It was so fixed upon them that they would die rather than yield. That was genuine Christianity. They held to that principle, at the expense of every other consideration. Pagans were so impressed by their integrity that they pled "right to conscience" when occasion offered.

This illustrates the principles which we are studying: That Christianity, if held faithfully by those who profess it, will exert an influence for good. Macaulay discovered this principle, too, and expressed it in writing of India: "A man need not to be a Christian to desire that Christianity should be spread to India." That tells the whole story. A Christian wants Christianity spread in India for Christ's sake, for the sake of souls who will be Christianized. The man who is not a Christian may wish for Christianity to be in India, for the sake of the good it will do to the poor heathen, even if they do not become Christians.

But the mischief has always been, and is yet, that Christianity is not taken and held for what it is by those who profess it. God is not given large enough place in those who profess Him. He cannot demonstrate the real power of Christianity in these people who do not give Him the place that belongs to Him.

Then men lose that divine power and influence. They go about to do by themselves and by human power the things that would be done by the Lord if only they would give Him the place that belongs to Him. That is why professed Christians think they must propose legislation, or get into office, or manage, or dictate to those who do legislate or are in office. And they want to do all these things in "a Christian mold," and make it influential in elevating the people, and bring cities, states, and nations, around to the right way. But that is putting themselves in the place of Jesus Christ; that is putting themselves in the place of God. And that is the papacy all over again; that is worshiping the beast or his image.

Let those who name the name of Christ do it with absolute surrender to God. Give God all the place. Let the influence all be His, let the power all be His, let Him alone be looked to, and depended upon, to do all in all.

Then Christians will see the power of God so manifest that they would be ashamed to put themselves forward to give mold or shape to the influence of Christianity.

When people do not give the Lord the place which belongs to Him, and therefore do not see what they expect to see, it is natural that they should begin to think that they are better than the Lord. They think they could do better than He does, and so they must take hold and do the thing their Christianity fails to do. But that, I say again, leaves God out, and put themselves in His place. And by leaving God out, they leave out His power; and by putting themselves in His place, they put into exercise their own power; and that is worldly, earthly, sensual, and, at the last, devilish. 49 James 3:15

## **PART II: SEPARATION THROUGHOUT BIBLE**

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### **Chapter XI The First of all the Commandments**

The first of all the commandments is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets". 50 Matthew 22:37-40

These two commandments exist in the very nature of any two intelligent creatures in the universe. They existed in the first two intelligent creatures that ever had a place in the universe.

When the first intelligence was created and there was no creature but himself; he owed to God his existence and all that he was or could be - heart, soul, might, mind, and strength. It devolved upon him to render to God the tribute of all this, and to love God with all his heart, and all his soul, and all his mind, and all his strength. And this is the first of all the commandments.

But the second commandment would have no place if there were but one intelligent creature in the universe; for then he would have no neighbor. But when the second intelligent creature was created, the first of all the commandments was first and now the second great commandment existed in the very nature and existence of these two intelligent creatures.

Each of the two created intelligences owed to the Lord all that he was and had, and all that he could ever rightly have. Neither of them had anything that was self-derived. Each owed all to God. There was between them no ground of preference. And this was because of the honor that each owed to God; because to each, God was all in all.

As soon as the first man was created, the first of all the commandments was there, even though there was no other creature in the universe. And as soon as the woman was created, these two great commandments were there. And there was none other commandment greater than these.

Now, if these two great commandments had been observed by man on the earth, that is, had man never sinned, there always would have been perfect and supreme religion; and there never would have been a State. God would always have been by everyone recognized as the only Ruler, His law as the only law, His authority as the only authority. There would have been government, but only the government of God. There would have been society, but only the society of saints. But there would have been, and could have been, no State.

The observance of these first two of all the commandments, is simply Christian loyalty, which means the absolute separation of religion and the State. And thus the principle of separation of religion and the State inheres in the very existence of intelligent creatures.

But man did sin. And, having sinned, having departed from God, mankind did not love God with all the heart nor their neighbor as themselves. Christianity was introduced to bring man back to his original relationship, which he had lost.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". 51 Ephesians 2:10

And Christ hath suffered for us, "the just for the unjust, that He might bring us to God." 52 1 Peter 3:18 The one great purpose of Christianity then, is to restore man to his original relationship to God. Its purpose is to restore him to the condition in which he can love God with all the heart, with all the soul, with all the mind, and with all the strength, and his neighbor as himself. It is to restore him to obedience to these first two of all the commandments. It is to restore him to perfect and supreme religion.

We have seen that such a condition maintained from the beginning would have been the absolute separation of religion and the State; because, then, there never could have been any State. And now, as the one great purpose of Christianity is to restore man completely to that condition, it follows with perfect conclusiveness that Christianity in its very essence, demands the absolute separation of religion and the State in all who profess it.

And it must not be forgotten that the complete separation of religion and the State in those who profess religion, can be maintained only by these persons themselves being separated from the State. For it is so plain as to be indisputable that if the professor of religion is himself a part of the State, then in him there is at once a union of religion and the State.

## **Chapter XII Origin of the State**

It is certain that if the two greatest of all the commandments had always been observed by all men, there never could have been a State on the earth.

There would have been society, but no State. The government would have been altogether the government of God. God being the only King, the only Governor, on earth, even as in heaven.

There would have been society, but no State. The will of God would have been done on earth even as in heaven by men loving God with all the heart, and all the soul, and all the mind, and all the strength, and their neighbors as themselves. All would have been one united, harmonious, happy, holy family.

There is an essential distinction between society and the State.

Society is the union which exists between men, without distinction of frontiers - without exterior restraint - and for the sole reason that they are men.

The civil society or State is an assemblage of men subject to a common authority, to common laws, - that is to say, a society whose members may be constrained by public force to respect their reciprocal rights. Two necessary elements enter into the idea of the State: laws and force. - Janet, Elements of Morals, p. 143.

This distinction, however, though clear and easily evident, is seldom recognized. Indeed, it is not recognized at all by those who are anxious to secure the union of religion and the State.

Men did not observe these two "first of all the commandments." They would not love God with all their heart; they would not love their neighbors as themselves. They rejected God as their only ruler, their only sovereign, and became ambitious to rule over one another. And thus originated politics and the State.

The Scripture outlines the story: When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the un-corruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. 53 Romans 1:21-23,28

At first, men did know God. But they chose not to glorify Him, not to honor Him, not to give Him the first place in all their thoughts and actions. Knowing God, they did not like to retain Him in their knowledge.

The next step was that they became vain in their own imaginations. They professed themselves to be wise, of themselves. The consequence was that they became fools; and their foolish hearts were darkened.

In their vain imaginations they made gods of their own. And then to assist themselves in their worship, they made images of the gods which they had imagined.

The image was always the outward, tangible form of the god which they had already conceived in the imagination. Imagining is simply mental image-ing. The outward form of the god, whether it be the shining sun in the heavens or a hideously-shaped block of wood or stone, is only the outward form of the image-ing that has already been performed in the imagination.

Thus, from the knowledge of the true God, they went to the worship of false gods. From the light, they went into darkness. From righteousness, they went into wickedness.

This is the truth. And the records of the earliest nations witness to it. The earliest records - those of the plain of Shinar - witness that the people at first had a knowledge of the true God. The records of the next two of the earliest nations, Egypt and Assyria, bear witness to this same thing.

In all these places the earliest records testify that the gods were their first rulers and the real kings; while men, in the places of authority, were but the servants, the viceroys of the gods who were held to be the real kings.

For instance, one of the earliest records from Shinar runs thus: "To [the god] Ninridu, his King, for the preservation of Idadu, viceroy of Ridu, the servant, the delight of Ninridu." Another: "To [the god] Ninip the King, his King, Gudea, viceroy of [the god] Zirgulla, his house built." Another: "To Nana, the lady, lady splendid, his lady, Gudea, viceroy of Zirgulla . . . raised." - Empires of the Bible, chap. 6, par. 3, 4.

These are not only the earliest of the records that have been found in that land, but they themselves show that they are of the earliest records that were made in that land. And they clearly testify of a time when there were no kings amongst men. The gods were the kings; and the men in authority claimed only to be the viceroys of the gods who were held to be the real kings.

And all this testifies of a time further back, when the people knew and recognized God as the only king and rightful ruler of men. They show also that this knowledge of God was so recent, and still so strong upon the minds of the people, that men who stood in places of authority had not the boldness to assume the title of king, even though they held the power.

The records of Egypt and Assyria testify precisely to these same things. And at that time, also, there was no State. There was only society.

There came a time, however, when even this lingering knowledge of God as king and the only rightful ruler, was cut off; and the man himself assumed the full title and prerogatives of king.

### **Chapter XIII Nimrod Becomes First King**

Nimrod was the first man in the world who had the boldness to take to himself the title and prerogative of king, in the face of the yet lingering idea of God as king. And the name which he bears itself testifies to the fact that his action in this was considered by men, and also by the Lord, as precisely the bold thing which is here indicated. The word 'Nimrod' "signifies rebellion, supercilious contempt, and is equivalent to 'the extremely impious rebel.'"

The Bible record of Nimrod is that, "He began to be a mighty one in the earth." Another translation reads: Cush begat Nimrod, who was the first to be a despot on the earth. He was an overbearing tyrant in Jehovah's sight; wherefore the saying, Even as Nimrod, the overbearing tyrant in Jehovah's sight. 54 Genesis 10:8,9

That is, Nimrod was the first one to establish the might, the power, the authority, of human government, in the form of an organized State. He was the first man to assert the power and prerogatives, and assume the title of king over men. "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." 55 Genesis 10:10

Consequently: With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers rested upon the feeling of kindred; and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes - enlarged families - society: now there was a nation, a political community - THE STATE. The political and social history of the world henceforth are distinct, if not divergent. - Empires of the Bible, chap. 6, par. 7.

Such was the true origin of the State. The State was, and is, the result of the apostasy of men from God. It is the state's only possible origin; for if all men had always observed the two great commandments, it would have been impossible for there ever to have been any State. There could have been no human authority exercised. All would have been equally subject to God; He would have been the only sovereign.

Before Nimrod, there was society. Respect of the rights of persons and of their property was maintained. It was only when the apostasy grew, and men got farther and farther from God, that the monarchical idea was established and personified in Nimrod.

Let no one misunderstand. This is not to say, nor even to imply, that there should now be no human government, that there should be no State, nor even that there should be no monarchy. It is simply to say the truth - that if there never had been any apostasy from God, there never could have been on earth a State, nor any human government.

It is true that these things are the consequences of the apostasy from God. When men have apostatized from God, monarchies such as that of Nimrod or of Nero, became necessary, just in proportion to the degree of apostasy.

It is better that there should be a government, bad as it may be, than that there should be no government at all. Even such a government as Nimrod's or Nero's is better than none at all. But without apostasy there could never

have been any human government; and without the apostasy having gone to a fearful length, there never could have been any such government as Nimrod's or Nero's.

Nimrod's example was eagerly followed by all the tribes around, until they were all absorbed in it. Society had passed away, and only States remained; and all of these States were idolatrous. In all that region, only Abraham believed God, even his own parents being idolaters. "They served other gods." 56 Joshua 24:2

## **Chapter XIV Separation of Church and State**

God chose Abraham then to be the father of all them that believed God; the father of all who will have God alone to be their God. Abraham represented the religion of God, the beginning of the Church of God.

And God separated Abraham from the State. He said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee." 57 Genesis 12:1

In separating Abraham from the State, from his country, God taught the people then, and through all time, the separation of Church and State.

It must not be forgotten that in the case of Abraham, this universal example, the separation of religion and the State, was the separation of the individual believer from the State. And as Abraham was at that time the Church, and he was separated from the State, it is plainly taught that the true separation of Church and State is in the separation of the individual Church-member from the State. Besides, when the same individual is a member of both the church and the State, there is at once in him a union of church and State.

When God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." 58 Genesis 12:1 Abraham "went out, not knowing whither he went." 59 Hebrews 11:8

God had not yet shown him the land or country into which he was to go, and which was to be his. So far, the Lord had only promised to show it to him.

There were three things, however, which Abraham must do before he could fairly expect God to show him the country which He had promised, and which was to be his. First, he was to get out of his country; secondly, from his kindred; thirdly, from his father's house.

He left his country; but when he did so, his father and his kindred went with him to Haran, and dwelt there. There his father died; and now, separated from his father's house, he went on to the land of Canaan.

Abraham was now separated from his country and his father's house. But there accompanied him yet one of his kindred, Lot, his brother's son. While Lot was with him, he was not yet separated from his kindred. The time could not come for God to show to him the land, nor the country which He would give him.

But there came a day when Lot should be separated from him. Lot chose all the plain of the Jordan, and journeyed east, and "they separated thus, one from the other." 60 Genesis 13:11

And it was then that God showed to Abraham the land which He had promised to show him, the country which should be his. The Lord said unto Abraham, after Lot was separated from him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." 61 Genesis 13:14-15

And the promised country which the Lord then showed to Abraham, that was to be an everlasting possession - that country embraced the world.

The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 62 Romans 4:13

Therefore, when at the word of the Lord Abraham lifted up his eyes to see what the Lord would show him, he saw "the world to come," which is to be the everlasting possession of all them which be of faith. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 63 Galatians 3:29

And from that day forward Abraham "sojourned in the land of promise as in a strange country," looking for "a better country, that is, an heavenly," and looking "for a city which hath foundations, whose builder and maker is God." 64 Hebrews 11:9,16,10 For, though God promised that He would give to Abraham that land, and to his seed after him, yet as long as he was in this world God really "gave him none inheritance in it, no not so much as to set his foot on." 65 Acts 7:5

God had called Abraham out of his original country, and thus had separated him from it. Then He gave him not even so much as to "set his foot on" in any other country in this world.

Abraham at that time represented the religion of God. The Lord in His dealing thus with Abraham and in recording it, has shown that it is His will that there should be an absolute separation of His religion from any State. And in thus showing the complete separation of His religion from any State, He shows that this separation consists in the separation of the individual believer, from any State. Are you walking "in the steps of that faith of our father Abraham," the friend of God? 66 Romans 4

Abraham, representing at that time the Church of Christ, being totally separated by the Lord from every State and country on the earth, has shown to all people, that there should be total separation of Church and State, and that the Church of Christ can never have any country in the world. And in thus showing that the Church of Christ can never have any country in this world, He shows that the individual members of the Church of Christ can never have any country in this world; for that which composes the Church of Christ is the individual membership.

So also dwelt Isaac and Jacob, heirs with Abraham of the same promise. Accepting with Abraham separation from every earthly State and country and confessing "that they were strangers and pilgrims on the earth," they were looking for the country which God had prepared for them, and the city which hath foundations, whose builder and maker is God.

They accepted this freely of their own choice, by faith in God. This is recorded in Hebrews: "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." 67 Hebrews 11:15,16

This dealing of God with Abraham, and the record of it, were for the instruction of all the people who would believe God, from that time to the world's end. For Abraham was the called, the chosen, the friend, of God, the father of all them that believe. And all "they which be of faith are blessed with faithful Abraham." 68 Galatians 3:9 In this instruction of God's dealings with Abraham is the great lesson that the religion of God means separation of religion and the State. Are you walking in the steps of that faith of our father Abraham? Have you gotten out of your country? Or have you still a country in this world? Is there in you a union of religion and the State?

Further: "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." 69 Galatians 3:16

Therefore the promises recorded and referred to in the scripture, "To Abraham and his Seed," are always to Abraham and Christ, and to Abraham in Christ. Therefore, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 70 Galatians 3:29

And when Christ, that promised Seed, came into the world a man amongst men, then in Him, as formerly in Abraham, there was represented the religion of God and the Church of Christ. And as such He ever maintained the same principle of separation of religion and State which He Himself had set before the world in the life and record of Abraham.

He refused to recognize, even by a sign, the wish of the people to make Him king. 71 John 6:15 He refused, when requested, to act the part of a judge or a divider over men as to the rights of property. 72 Luke 12:13-15 He refused to recognize the national lines of distinction, the wall of partition, which Israel in their exclusiveness had built up between themselves and other nations. He refused to judge, or to allow any others to judge, any one for not believing on Him. 73 John 12:47-48 He distinctly declared that, though He is a King, His kingdom is not of this world, and that it is not in any way connected with this world. 74 John 18:36 He distinctly declared the separation of His religion from the State. "Render to Caesar the things that are Caesar's, and to God the things that are God's." 75 Mark 12:17

When He sent forth His disciples with His heavenly commission to preach the Gospel of His kingdom, He sent them not to one particular nation, but to "teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost." 76 Matthew 28:19 He sent them to preach the Gospel; not to one particular, favored, exclusive people, but "to every creature." 77 Mark 16:15

Thus it is seen again that in every phase of the fundamental principle of the religion of God and the Church of Christ, from the beginning to the end of the world, there is required the absolute separation of religion and the State - the total disconnection of His Church from every State and country in the world, and from the world itself.

And this total disconnection of His Church from every State and country in this world, and from the world itself, can be accomplished only by the total disconnection of the individual members of His Church from every State and country in the world, and from the world itself. "Ye are not of the world; for I have chosen you out of the world." "They are not of the world, even as I am not of the world." 78 John 15:19; 17:16 Are you of the world?

## **Chapter XV Renunciation of Egypt**

In the beginnings of Egypt the same course was followed as in the beginnings of Babylon and Assyria. At first they knew the one true God; and He was their only King, their only Ruler. But they did not like to retain God in their knowledge; and therefore they went into idolatry, and from idolatry into monarchy.

The Egyptian records state that the first rulers of Egypt were the gods; after them the demigods; and after these the kings. In Egypt, however, the king was not content, as in Assyria, to call himself the viceroy of his god; he claimed to be the very embodiment of the god itself - the god was personated in the king. From him, it was declared, the people "received the breath of their nostrils"; he was "the giver of life." - Empires of the Bible, chap. 7, par. 38,44.

Thus, though Nimrod was the first man to establish monarchical authority and assume the kingly title and crown, yet in Egypt his example was followed to the greatest lengths. Egypt was undoubtedly the most idolatrous nation that ever was on the earth. There apostasy of every kind culminated, so that throughout the Bible the one word, "Egypt" symbolizes everything that is contrary to God.

When the power of monarchy had filled the Mesopotamian plain, God called Abraham out of that country into the land of Canaan. There he could be free, and thus made a separation of Church and State, and preached the same to all people.

But in time, and by Egypt, the power of monarchy was spread over all countries, from Ethiopia to Ararat and central Asia. Then, as His people were obliged to live under the power of monarchy anyway, the Lord put them where they could do the most possible good - He placed them at the very seat of the world's empire, in Egypt itself.

There, through all the time of the supremacy of the Egyptian Empire, with Joseph and Moses beside the throne, and Israel amongst the people of Egypt, God held before all nations the knowledge of Himself. And as soon as the time came when the Egyptian Empire must fall, God would place His people once more in Canaan, the pivot of the highways of the nations.

To this end there must be again taught to the world the separation of religion and the State, the separation of Church and State. God's people must be called out of Egypt, in order that they and all the nations might be instructed in the great principles of the Gospel; namely, supreme allegiance to God, and of the separation of religion and the State.

Moses understood this, and therefore he "refused to be called the son of Pharaoh's daughter." 79 Hebrews 11:24 Moses was the adopted son of Pharaoh's daughter. Pharaoh's daughter was Pharaoh's chief wife, and queen. Moses, therefore, by the most complete claim, was heir apparent to the throne of Egypt. And as the king was then more than eighty years old, it could be but a little while till Moses would possess the throne of Egypt. The throne of Egypt was at that time the throne of the world; for the power of Egypt then ruled the world. It was the supreme State, the governing empire over all. See "Empires of the Bible," chap. 7.

For Moses to refuse to be called the son of Pharaoh's daughter was therefore to renounce the throne of Egypt. To renounce the throne of Egypt was to renounce the power of empire. It was definitely to disconnect from the State.

At that time Moses was called to have charge over "the house of God, which is the church of the living God." 80 1 Timothy 3:15 It was in obedience to this call that he renounced the throne of Egypt and the power of empire. It was because of this that he definitely disconnected himself from the State. And in recording it, God designed to teach all people that conformity to His will means the separation of Church and State. It means the renunciation of the throne and the power of an earthly empire - the total separation of religion and the State. In recording it, God designs to teach that union with His Church means separation from the State.

And it was through the faith of Christ that Moses did all this. It was "through faith" that: Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. 81 Hebrews 11:24-26

Therefore, from that day to this, it has been made plain to all people that faith in God, the faith of Jesus Christ, the original principle of the Gospel and the Church, means the absolute separation of Church and State; the renunciation of the throne and power of earthly dominion; the total separation of religion and the State. And uniting with the Church of Christ means separation from the State and countries of this world. This is what faith in God, the faith of Jesus Christ, the fundamental principle of the Gospel and of the Church, means to all people in the world to-day.

## **Chapter XVI Choosing a King**

Forty years the Lord led and fed His people in the wilderness. All this time He was teaching them the way of allegiance to Himself - the way of faith. This He did in order that His purpose might be fulfilled through them in the land whither they were going to possess it.

At the end of forty years they were encamped in the plain of Moab, opposite Jericho, preparatory to entering the land of their possession. While there encamped, the will of God concerning them was declared by an irresistible inspiration upon the prophet Balaam, and in words of instruction to His people for all time. And the words are these: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." 82 Numbers 23:9

At that time the Lord's people composed "the church in the wilderness." 83 Acts 7:38 In declaring that they should dwell alone and not be reckoned among the nations, He plainly declared that His Church should be forever separated from every State and nation on the earth. God never intended that His people should be formed into a kingdom, or State, or government, like the people of this world; nor that they should in any way be connected with any kingdom, or State, or government, of this world.

They were not to be like the nations or the people around them. They were to be separated unto God "from all the people that are upon the face of the earth." 84 Exodus 33:16 The people were to dwell alone, and were not to be reckoned among the nations.

Their government was to be a theocracy - pure and simple: God their only King, their only Ruler, their only Lawgiver. 85 Isaiah 33:22 It was indeed to be a Church organization, beginning with the organization of "the church in the wilderness," and was to be separated from every idea of a State. The system formed in the wilderness through Moses, was to continue in Canaan; and was intended to be perpetual.

The government of Israel was administered in the name and by the authority of Jehovah. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given. They had no authority to legislate for the nation. For God had declared plainly: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." 86 Deuteronomy 4:2

Thus the principles of their government were solely those of a pure theocracy. And such was and continued to be the condition of Israel's existence as a nation. In any government it is only loyalty to the principles of the government, on the part of its citizens, that can make it a success.

But loyalty to these principles demanded that each one of the people should constantly recognize, and court, the abiding presence of God with him as the sole King, Ruler, and Lawgiver, in all the conduct of his daily life. Yet it is "by faith" that God dwells in the heart and rules in the life. And "without faith it is impossible to please Him." 87 Hebrews 11:6 Therefore the existence of the original government of Israel, and the existence of Israel as a nation, depended upon a living, abiding faith in God, on the part of each individual of the people of Israel.

And just here, the only point where Israel could fail, Israel failed. The people did not abide in faith. They did not remain loyal to God as their King: Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. . . . "And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth." 88 Judges 2:8-13

Then all the evils that came upon them because of their apostasy and idolatry, they charged back upon the government of God. Their country was sacked by continued raids of the heathen. They were oppressed. Yet through it all they could only see evidence that for all practical purposes the government of God had failed.

They therefore reached the conclusion that in order to maintain their standing among the nations, the tribes must be united under a strong central government. As they departed from obedience to God's law, they desired to be freed from the rule of their divine Sovereign; and thus the demand for a monarchy became widespread throughout Israel. Accordingly, they said to Samuel, "Make us a king to judge us like all the nations." 89 1 Samuel 8:5

As their hearts were fully set on having a king like all the nations, and as they were practically like all the nations anyhow, the best thing the Lord could do for them was to let them have their king. Nevertheless, He said to Samuel, "Protest solemnly unto them." 90 1 Samuel 8:9

Samuel did so, but still they insisted: "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 91 1 Samuel 8:19-20

And of it all the Lord said to Samuel, "They have not rejected thee, but they have rejected Me, that I should not reign over them." And Samuel said unto them, "Ye have this day rejected your God," and "have said unto him, Nay; but set a king over us." 92 1 Samuel 8:7; 10:19

It was the same story of Babylon, Assyria, and Egypt, over again. When they knew God, they glorified Him not as God. And as they did not like to retain God in their knowledge, the arch-deceiver seduced them into idolatry, and from idolatry into monarchy, in order that he might gain supremacy over them, and by worldly influence entice them, or by force prohibit them, from the service of God.

It was to save them from all this that the Lord had said of them, "The people shall dwell alone, and shall not be reckoned among the nations." If they had remained faithful to this principle, there never would have been amongst Israel a State or a kingdom.

Therefore, in announcing this principle, God intended forever that they should be completely separated from any such thing as a State or kingdom on the earth.

When that word was spoken they were "the Church." It is absolutely certain that in announcing that principle, God intended to teach them and all people forever that His plainly-declared will is that there shall be a complete separation between His Church and every State or kingdom on the earth; there shall never be any connection between His religion and any State or kingdom in the world.

As that people were then the Church, and as the Lord said they rejected Him when they formed that State and kingdom, it is perfectly plain by the Word of the Lord that whenever the Church forms any connection with any State or kingdom on the earth, in the very doing of it, she rejects God.

But it is impossible for the Church ever to form any connection with any State except by the individual members of the Church forming a connection with the State. Therefore, as the Church in forming such connection rejects God, and as it is impossible to do this except by the individual members of the Church, it is perfectly plain that the teaching of the Word of God is that for members of the Church to form any connection with the State is to reject God.

And from ancient time all this was written for the admonition of those upon whom the ends of the world are come. Will the people to-day be admonished by it?

## **Chapter XVII "Like all the Nations"**

God had said of Israel, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." 93 Numbers 23:9

But, contrary to His expressed will, and against his solemn protest, Israel set up a kingdom and established a State. They did this, they plainly said, that they might be "like all the nations." 94 1 Samuel 8:5 Contrary to all the Lord's wishes, the people would "be reckoned among the nations."

But Israel was the Church, while all the nations were States. Israel, therefore, could not be like the nations without forming themselves into a State.

But Israel, being the Church, could not possibly form themselves into a State without at the same time, and in the very doing of it, forming a union of Church and State.

They did form themselves into a State, and did thus unite Church and State. But as this was contrary to the Lord's plain Word, and against His solemn protest, it certainly stands as the truth that any union of Church and State is against the plain Word and the solemn protest of God.

Israel as "the Church," which is "the pillar and ground of the truth," 95 1 Timothy 3:15 was the depository and the representative of the true religion in the world. Then when Israel formed themselves into a State, this was nothing else than a union of religion and the State. And as their forming of a State was contrary to the expressed will and the solemn protest of the Lord, it is clearly the truth that any connection between religion and the State is positively against the expressed will and the solemn protest of God.

And as Israel, the depository and representative of the true religion, in order to form a union of religion and the State, had to reject God, it is certainly true that every other people, in forming a union of religion and the State, reject God.

Nothing can be plainer, therefore, than that the God of heaven and earth, the God and Father of our Lord Jesus Christ, is eternally opposed to a union of religion and the State. He will never be a party to any such transaction.

This is why He desired that "the people should dwell alone." This is why He would have it that they should "not be reckoned among the nations." He desired that they should abide with Him, and have Him their only God, their only King, their only Ruler, their only Lawgiver. 96 Isaiah 33:22 - their "all in all." 97 1 Corinthians 15:28

God wanted not only that Israel, but that all people on the earth, should know that He is better than all other gods, that He is a better King than all other kings, that He is a better Ruler than all other rulers, that He is a better Lawgiver than all other lawgivers, that His law is better than all other laws, and that His government is better than all other governments.

For this reason He would station Israel in Palestine, at the pivot of the highways of the nations; with the God of heaven as their only King, Ruler, and Lawgiver; with His law their only law, and His government their only government; the people dwelling alone and not reckoned among the nations - a holy, happy people; a glorious Church.

Dwelling thus in the sight of all the nations that had forgotten God, those nations would be constantly taught the goodness of God and would be once more drawn to Him. Accordingly He told them: "Behold I have taught you statutes and judgments, . . . that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people". 98 Deuteronomy 4:5,6

But Israel would not have it so. Israel would "be reckoned among the nations." Israel would be "like all the nations." And so it has been, from that day to this. God has never been allowed by His professed people to reveal Himself to the world as He really is. His Church has always been too willing to "be reckoned among the nations," to willing to be "like all the nations." She has always been too willing to be joined to the State, to be a

part of the State, to have religion a matter of State and government, "like all the nations." And so it is with the church in all the world to-day.

"Like all the nations." The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them His own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen.

And still the longing to conform to worldly customs and practices exists among the professed people of God. As they depart from the Lord they become ambitious for the gains and honors of the world. Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by uniting with worldlings and conforming to their customs, they might exert a stronger influence over the ungodly.

But all who pursue this course thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God. 99 James 4:4 For the sake of earthly distinction they sacrifice the unspeakable honor to which God has called them, of showing forth the praises of Him who hath called us out of darkness into His marvelous light.

The days of Israel's greatest prosperity were those in which they acknowledged Jehovah as their King - when the laws and government which He established were regarded as superior to those of all other nations. - Patriarchs and Prophets, chap. 59, par. 8-13.

Such will be the days of any people's greatest prosperity. God's laws, just as they stand, without any reenactment, without any adding to or diminishing from, are superior to all other laws. His government, administered by Himself through the operation of His eternal Spirit in each individual heart, is superior to every other government.

But how shall the people know this, who know not God, so long as His own people will not have it so? How shall the nations know this, when His professed church will not recognize it or have it so?

Instead of holding fast God's laws and government as superior to those of all States and nations, the professed people of God consider that they must enter the politics and shape the policies, tinker the laws and manipulate the governments of the States and nations of the world.

Instead of magnifying God's laws and government before all the world, as superior to the laws and governments of all the nations, and showing unswerving allegiance to them as such, the people of the professed churches of God seek to mingle heavenly citizenship with earthly citizenship. They bring down from their superior place the laws and government of God, and mix them up with the laws and government of all the nations in an unseemly and ungodly union of religion and the State. 100 Philippians 3:20

And thus the people of the professed churches of God, of the young people's societies and leagues professing Christianity - of all the combined church elements of the land - are following directly in the track of the church of ancient Israel. They will not dwell alone; they will be reckoned among the nations; they will be like all the nations; they will join themselves to the State; they will form a union of religion and the State; they will reject God, that He should not reign over them.

## **Chapter XVIII Result of being "Like the Nations"**

Israel would form a State, and have a king, that they might be "like all the nations." All the nations were heathen. To be "like all the nations," then, was only to be like the heathen.

All the nations became heathen by rejecting God. Then when Israel would be "like all the nations" - like all the heathen, they could do so only by rejecting God. "They have rejected Me, that I should not reign over them." 101 1 Samuel 8:7

When Israel formed a State, they thereby created a union of religion and the State. But they had to reject God in order to form a State. Therefore they had to reject God in order to form a union of religion and the State.

It follows, therefore, plainly, that no people can ever form a union of religion and the State without rejecting God.

Even though Israel had rejected God, He did not reject them. He still cared for them; and, through His prophets, still sought to teach and guide them, ever doing His best to save them from the evil consequences which were inevitable in the course which they had taken.

Long before the days of Samuel and Saul, Israel had been taught what would be the outcome of forming themselves into a State and choosing a king; for the formation of a kingdom in the days of Saul was but the culmination of a long-cherished desire in that direction.

After the great victories of Gideon, a hundred years before the days of Saul: The men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. 102 Judges 8:22

This was nothing else than a proposition to establish at that time a kingdom, with Gideon as the first king, and the kingship to be hereditary in his family. But Gideon refused the offer, and said unto them: "I will not rule over you; neither shall my son rule over you; the Lord shall rule over you." 103 Judges 8:23

Gideon knew that such a proposition meant the rejection of God; and he would have no part in any such thing. But the desire still lurked among the people; and forty years afterward, upon the death of Gideon, it was manifested openly in the men of Shechem making Abimelech, a son of Gideon, king in Shechem.

But in a parable, Jotham, the only son of Gideon who had survived the slaughter wrought by Abimelech, mapped out plainly to the people what would be the sure result of their venture.

Jotham stood on the top of Gerizim and called to the people of Shechem, and said: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree. Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth you anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, . . . then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." 104 Judges 9:8-20

And so it came to pass; for in three years the distrust and dissension had so grown between the parties to the transaction respecting the kingship, that open war broke out, which ended only with the death of Abimelech; and, with that, the end of their experiment at setting up a kingdom.

Now all this was held up before all Israel who should come after, as a solemn warning and a forcible admonition of what would inevitably be the result of any attempt at setting up a kingdom. And when, in disregard of all this, and against the Lord's open protest, they did at last again set up a kingdom, this very result, though longer delayed, did inevitably come.

Almost all the reign of Saul, their first king, was spent by him in envy and jealousy of David and a steady seeking to kill him. The reign of David was marred by his own great sin, which he never could have carried out if he had not been king; and was also disturbed by the treason of his chief counselor, and the insurrection of his son Absalom. The latter half of the reign of Solomon was marked by his great apostasy, and was cursed by the abominable idolatries that came in with his heathen wives, all "princesses," the daughters of kings, and which in turn brought heavy burdens and oppression upon the people.

At the end of the reign of these three kings, the nation had been brought to a condition in which it was not well that they should continue as one. They were therefore divided into two, the Ten Tribes forming the kingdom of Israel, and the two other tribes forming the kingdom of Judah.

From that day, with the Ten Tribes, there was a continuous course of apostasy, of contention, and of regicide. At last, from the terrors of anarchy, they were compelled to cry out, "We have no king." 105 Hosea 10:3 Then the Lord offered Himself to them again, saying, "Thou hast fled from Me." "O Israel, thou hast destroyed thyself." "Return unto me." "I will be thy King." 106 Hosea 7:13; 13:9-10

But they would not return, and consequently were carried captive to Assyria, and were scattered and lost forever.

When this happened to the kingdom of Israel, it could yet be said of Judah, "Judah yet ruleth with God, and is faithful with the saints." 107 Hosea 11:12 But this was only for a little while. Judah, too, went steadily step by step downward in the course of apostasy, until of her too the word had to be given: "Remove the diadem, take off the crown; . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is, and I will give it Him." 108 Ezekiel 21:26-27

Thus Judah, too, was obliged to say, We have no king. And Judah had to go captive to Babylon, with her city and temple destroyed, and the land left desolate. Thereafter the Lord was obliged to govern His people by the heathen powers, until He Himself should come. And even when He came, because He would not at once set Himself up as a worldly king and sanction their political aspirations, they refused to recognize Him at all. And when at last even Pilate appealed to them, "Shall I crucify your King?" "They still, as in the days of Samuel, insisted on rejecting God, and cried out, "We have no king but Caesar." 109 John 19:15

And this was but the direct outcome, and the inevitable logic, of the step that they took in the days of Samuel. When they rejected God and chose Saul, in that act was the rejection of the Lord and their choosing of Caesar. In rejecting God that they might be like all the nations, they became like all the nations that rejected God.

And such was the clear result of the union of Church and State among the people of Israel. And it is all written precisely for the instruction and warning of all people who should come after, and for the admonition of those upon whom the ends of the world are come.

Will the professed people of God to-day in the churches, societies, leagues, unions, and associations of all sorts, learn the lesson taught in the Word of God of the experience of the people of God of old who would have a State, and so rejected God?

## **Chapter XIX True Principle Taught to Babylon**

God had delivered His people from Egypt, and had united them to Himself that they might be separated from all the nations. And having brought them out of Egypt, and joined them to Himself, He said of them, "The people shall dwell alone and shall not be reckoned among the nations." 110 Numbers 23:9 It was only by remaining faithful to their union with God that they could be separated from all the nations. 111 Exodus 33:16

Israel was then the Church, - "the church in the wilderness." 112 Acts 7:38 That Church was united to God in solemn covenant, upon which the Lord said, "I am married unto you," 113 Jeremiah 3:14 and, "I was an husband unto them." 114 Jeremiah 31:32 Thus was that Church united to God. And in this there was the complete separation of Church and State.

But Israel was unfaithful to God. She rejected Him and set up a State, and thus formed a union of church and State. The result was the complete ruin of the State which they had formed; the scattering of the people in captivity among the nations; and the desolation of their land. In their captivity and their trouble they sought the Lord in contrition; and joined themselves again in faithfulness to Him. And this brought them back to their original position of being the Church only, and so to their original condition of total separation of Church and State.

God had planted Israel - His Church - in Canaan to be the light of the world, to give knowledge of the true God; as at that time and for ages afterward Palestine was the pivot of the known world. By their being faithful to Him and having Him abide with them, He intended that they should influence all the nations for good. But they revolted and became not only "like all the nations," but even "worse than the heathen." Therefore the land became sick of them, and spewed them out, as it had spewed out the heathen before them. 115 Leviticus 18:25,28; 20:22

As by their apostasy and union of Church and State, Israel had frustrated God's purpose to enlighten all nations by them in the land where He had planted them. He would fulfill His purpose, nevertheless; and, separating them again entirely from the State, would enlighten all the nations by them in the lands where He had scattered them. Israel, by becoming like all the nations, had lost the power to arrest and command the attention of all the nations, that the nations might know God, and be taught of Him. Nevertheless, God would now use them to enlighten those who, under Him, had acquired the power to arrest and command the attention of all the nations. Thus by them still He would bring to all the nations the knowledge of the true God, and teach them that, "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." 116 Daniel 4:17 This is the whole philosophy of the captivity and subjection of Israel and Judah to Assyria, Babylon, Medo-Persia, Grecia, and Rome.

God conveyed to the kings and people of these mighty empires, the knowledge of Himself and of His truth for people and kings. And, as we have found over and over in these studies that the separation of religion and the State is one of the fundamental principles of God for kings and nation. This is one of the great truths taught to the kings and people of these great empires. And this instruction was written out in the Word of God for the instruction of all kings and people until the world's end.

In the second year of his reign alone, to King Nebuchadnezzar there was shown in a dream a great image, whose head was of gold, his breast and arms of silver, his sides of brass, his legs of iron, and his feet and toes part of iron and part of clay. By the word of the Lord through Daniel this was explained to Nebuchadnezzar as signifying the course of empires from that time until the end of the world.

This dream was given to Nebuchadnezzar because while upon his bed, thoughts had come into his mind as to "what should come to pass hereafter." His thoughts upon that question were to the effect that the mighty kingdom of Babylon, which he ruled - the head of gold - would in its greatness and glory continue indefinitely. To correct this view, and to show him the truth, was the purpose of the dream.

The instruction in the dream, through the divine interpretation, was that the golden glory of his kingdom would continue but a little while. Then another would arise, inferior to his, and another, and another, and then there would be division, with all these descending in a regular scale of inferiority. Then, at last, "the God of heaven" would "set up a kingdom," and this alone would be the kingdom that should stand forever, and not be given to other people.

But Nebuchadnezzar would not accept this view of the subject. Accordingly, he formulated his own idea in a great image, about a hundred feet tall, all of gold from head to feet. This image he set up in the plain of Dura, in the province of Babylon. And he called all his princes, governors, sheriffs, captains, rulers of the provinces, and people generally, to worship it.

This was a positive setting up of his own idea against that of God. This was to declare to all people that his golden kingdom was to endure forever; that there was to be no such thing as another kingdom arising separate from his and inferior to it, and after that others, descending so low as iron mixed with miry clay. No! There should be only his golden kingdom of Babylon, and it should never be broken nor interrupted; but should stand forever.

In a number of points this was an open challenge to the Lord. It was the assertion that Nebuchadnezzar's idea of the kingdoms of men should be accepted as the true and divine idea, as against that of God's, which had been given. It was the assertion that the embodiment of this opposing idea should be worshiped as God. As the idea and the embodiment of it was altogether Nebuchadnezzar's, this was simply the putting of Nebuchadnezzar himself in the place of God, as the ruler in the kingdom of men, the head of all religion, and the director of all worship.

A great day was set for the dedication of Nebuchadnezzar's idea, and the inauguration of the universal worship of it. A great multitude was assembled of many peoples, nations, and languages of his wide realm. When all were assembled, a herald proclaimed: To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. 117 Daniel 3:4-6

In the great assembly were three young Jews - Shadrach, Meshach, and Abed-nego. And when all the others fell down and worshiped, these stood bolt upright, paying no attention to the law that had just then been proclaimed, nor to the image. They were at once reported and accused to the king. Then the king "in his rage and fury" commanded them to be brought before him. It was done. He asked them if it was true and on purpose that they had not worshiped. He then repeated his decree and the dreadful penalty. But they answered: "O Nebuchadnezzar, we have no need to answer you in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up." 118 Daniel 3:16-18 (Revised Version)

The furnace was heated seven times hotter than usual, and they were bound and cast into it. But suddenly the king rose up in astonishment from his throne and cried to his counselors, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True O king." But he exclaimed: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." 119 Daniel 3:25

Then the king called them forth, and said in the presence of all: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." 120 Daniel 3:28

God had commanded all nations to serve King Nebuchadnezzar, and that whatsoever nation would not serve him, that nation the Lord would punish. Yet here He wrought a wondrous miracle to deliver the men who had openly and directly refused to obey a plain and direct command of the king. How could this consistently be? - Easily enough. This command, this law, of the king was wrong. He was demanding a service which he had no right to require. In making him king of the nations, the Lord had not made him king in the religion of the nations. In making him the head of all the nations, God had not made him the head of religion.

But being an idolater, and having grown up amid idolatrous systems, Nebuchadnezzar did not know this. With idolaters, religion always has been, and still is, a part of the government. In heathen systems, religion and the governments are always united; while in the true system, the genuine Christian system, they are always separate.

And this was the lesson which God there taught to Nebuchadnezzar. In a way in which it was impossible not to understand, the Lord showed to that king that he had nothing whatever to do with the religion, nor with the directing of the worship, of the people. The Lord had brought all nations into subjection to King Nebuchadnezzar as to their bodily service; but now, by unmistakable evidence, this same Lord showed to King Nebuchadnezzar that He had given him no power nor jurisdiction whatever in their soul's service.

The Lord thus showed to King Nebuchadnezzar that, while in all things between nation and nation, or man and man, all people had been given to him to serve him. And he had been made ruler over them all. Yet in things between men and God, the king was plainly and forcibly shown that he had nothing whatever to do. The God of heaven taught to that king, and through him all kings, rulers, and people forever, that in all matters of religion and worship, in the presence of the rights of conscience of the individual, the word of the king must change; the decree of the ruler is naught.

And this was written for our admonition. This is important instruction and present truth to-day. For throughout the whole English-speaking world to-day King Nebuchadnezzar's example of arrogance is being followed - even by those who profess to know God and to be guided by the Bible. Nebuchadnezzar's offense was in setting up his own idea and forming it into a decree and then enforcing it as the law.

Nebuchadnezzar learned his lesson. And this truth was spread to all the nations and languages in that day; and it must be spread to all in this day. Will all who to-day are following his wrong course, learn this lesson and correct their ways, as did he?

## **Chapter XX True Principle Taught to Medo-Persia**

The night in which Babylon fell Daniel had been appointed by King Belshazzar "the third ruler in the kingdom," because of his interpretation of the terrible handwriting on the wall. The highest honor that could be bestowed on him was that of third ruler because Belshazzar was only associate king with his father. This gave two kings, and so a first and second ruler; and another could not be higher than third ruler.

Thus it was with Daniel. That same night when Babylon fell, Belshazzar was slain, and his father was a prisoner, and no longer king. This left Daniel as the chief official, the one with whom the conquerors could communicate in rearranging the affairs of the Babylonian State. Because of this, and more particularly "because an excellent spirit was in him," 121 Daniel 6:3 the king of conquering Media and Persia thought to set him over "the whole realm." Thus "this Daniel was preferred above the presidents and princes."

When all the other presidents, princes, governors, and captains saw that Daniel, a captive Jew, was preferred before themselves, who were high and mighty Medes and Persians, they were much dissatisfied. And when they discovered that he was likely to be yet further promoted, they determined to break him down utterly. Therefore

they formed a conspiracy, and diligently 'sought to find occasion against Daniel concerning the kingdom." 122 Daniel 6:4

But with all their diligence, and with all their suspicions and prejudiced care, "they could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." 123 Daniel 6:4 There was, however, one last resource, which, by a trick, they might employ. They knew that he feared God. They knew that his service to the Lord was actuated by such firm principle that, in rendering that service, he would not dodge, nor compromise, nor swerve at a hair's breadth, upon any issue that might be raised: "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." 124 Daniel 6:5

But even in this there was nothing upon which they might "find" an "occasion." In order to find it they must create it; and create it they did. Pretending to be great lovers of their king and country, and much sincere concern for the honor of the king and the preservation of the State, "they assembled together to the king," and proposed "to establish a royal statute, and to make a firm decree," that whosoever should ask any petition of any god or man for thirty days, save of King Darius, should be cast into the den of lions. They presented the case in such a plausible way, and with such evident care for the public good, that Darius was completely hoodwinked. He "signed the writing and the decree." Thus the invention of the conspirators became the law of the land. 125 Daniel 6:7-9 Daniel knew that the writing was signed. He knew that it was now the law - the law of the Medes and Persians, which could not be altered. Yet, knowing this, "he went into his house" and "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." 126 Daniel 6:10 He knew perfectly that no law of the Medes and Persians, nor of any other earthly power, could ever, of right, have anything to say or do with any man's service to God. He went on just as aforetime, because, practically, and in principle, all things were just as aforetime. So far as concerned the conduct of the man who feared God, any law on that subject was no more than no law on that subject.

In the Medes and Persians a new set of men had come upon the world's stage; the power of empire had passed into new hands. And these new rulers, as well as Nebuchadnezzar, must be taught the truth of the separation of religion and the State. And in order that they should have opportunity to learn this, Daniel, who was the possessor and representative of this great truth must stand, unswervingly, to the principle. And so he did.

"Then these men assembled, and found Daniel praying and making supplication before his God." They expected to find him praying; that was exactly what they "assembled" for. 127 Daniel 6:11 And Daniel was not afraid that they would find him doing so. They immediately hurried away to the king, and asked him: "Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." 128 Daniel 6:12-13

Then the king suddenly awoke to the fact that he had been duped. And "he was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him." 129 Daniel 6:14 But it was all to no avail; the conspirators were persistent to frustrate every effort which the king could make. And they had a ready and conclusive argument against everything that might be proposed. That argument was "the law": "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." 130 Daniel 6:15

There was no remedy; the law must be enforced. Accordingly, though most reluctantly, "the king commanded, and they brought Daniel, and cast him into the den of lions." 131 Daniel 6:16

The king passed the night in fasting and sleeplessness, and very early in the morning went in haste to the den of lions, and "cried with a lamentable voice, . . . O Daniel, servant of the living God, is thy God, whom thou

servest continually, able to deliver thee from the lions?" To the infinite delight of the king, Daniel answered: "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him INNOCENCY was found in me; and also before thee, O king, have I done no hurt." 132 Daniel 6:18-22

That is divine testimony, published to all the world, that innocence before God is found in the man who disregards any human law that interferes with his service to God. It is also divine testimony that the man who disregards such laws, in so doing does "no hurt" to the king, to the State, nor to society.

Thus God taught to the rulers of the Medo-Persian Empire the separation of religion and the State; that is, rulers and States are to have nothing whatever to do with men's relationship to God. And it was written for the instruction of all rulers and States unto the world's end.

In these two experiences recorded in the book of Daniel - the one of Nebuchadnezzar and the worship of his great golden image, the other of the conspirators against Daniel's service to God - all people are taught that the God of heaven forbids any ruler to require his subjects to conform to his ideas in religion, and forbids all people to frame any law on any subject touching man's relation to God. In these two experiences the God of heaven teaches all people that in the presence of men's relationship to God, and in all matters of religion, the word and authority of every king or ruler must give way. All laws framed, which touch in any manner men's relationship to God, are simply naught. In it all, the God of heaven also teaches to all that He vindicates and declares innocent all who refuse obedience to such decrees of kings and rulers, all who utterly disregard all such laws. He also certifies to all kings and people that those who do disregard all such laws do "no hurt" to either king, ruler, or people.

And thus by the word and work of God in the book of Daniel, there is taught to all kings and all people unto the end of the world, the total separation of religion and State.

## **Chapter XXI Christ the Example**

JESUS CHRIST came into the world to bring men to the true knowledge of God; for "God was in Christ reconciling the world unto Himself." 133 2 Corinthians 5:19 He came to reveal to men the kingdom of God, - to enunciate its principles, to manifest its spirit, to reveal its character. Of it He said: "My kingdom is not of this world." 134 John 18:36 "Except a man be born again, he cannot see the kingdom of God." 135 John 3:3 And His apostles declared, "The kingdom of God is . . . righteousness and peace and joy in the Holy Ghost." 136 Romans 14:17

"My kingdom is not of this world." Every kingdom, every State, every government of men, is altogether of this world and of this world alone. How then can anybody be of any earthly kingdom or State and of the kingdom of God at the same time? Those who are of the Church are of the kingdom of God, because the Church is the Church of God, and not of this world. It is composed of those who are "chosen out of the world." Those who are of the State are of this world, because the State is altogether and only of this world.

And, indeed, were not "all the kingdoms of the world and the glory of them" offered to Jesus for His very own? Why did He not take them and rule over them and convert them and thus save them? He could not, because to have taken them would have been to recognize "the god of this world," by whom they were offered. 137 Luke 4:5-8 And so it always is, the kingdom of this world is offered only by Satan; and all who are Christ's will refuse it, as did our Example, and as did Moses, His chosen forerunner and type.

Christ was and is the embodiment of the Church and of all Christianity. Therefore, in the Word of Christ, in the very principles of the cause of Christ, there is taught the separation of Church and State as complete and as wide

as is the separation between the kingdom of God and the kingdoms of this world. And that is as complete and as wide as is the separation between God and this world.

Accordingly, Christ says in another place, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." 138 Matthew 22:21 In that time the head of the Roman Empire, the personification of the world's power, was Caesar. And in that Roman world-system it was claimed that whatsoever was Caesar's was God's; because to all the people of that world system Caesar was God. He was set before the people as God; the people were required to worship him as God; incense was offered to his image as to God. In that system the State was divine, and Caesar was the State. Therefore that system was essentially a union of religion and the State.

In view of this, when Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," He denied to Caesar, and so to the State, every attribute, or even claim, of divinity. He showed that another than Caesar is God. Thus He entirely separated Caesar and God. He entirely separated between the things which are due to Caesar and those which are due to God. The things that are due to Caesar are not to be rendered to God. The things due to God are not to be rendered to Caesar. These are two distinct realms, two distinct personages, and two distinct fields of duty. Therefore, in these words Jesus taught as plainly as it is possible to do, the complete separation of religion and the State. No State can ever rightly require anything that is due to God; and when it is required by the State, it is not to be rendered.

Again: Jesus is the Example whom God has set to be the Guide to every person in this world in every step that can be taken in the right way. Any step taken by anybody in a way in which the Lord Jesus did not go is taken in the wrong way. He hath left us "an example, that ye should follow His steps." 139 1 Peter 2:21 Whosoever saith that he "abideth in Him ought himself also so to walk, even as He walked." 140 1 John 2:6 And Jesus never, in any manner nor to any degree, took any part in political matters nor in any affairs of the State. Jesus was then, and is forever, the embodiment of true religion. Therefore, in His whole life's conduct of absolute separation from everything political, from all affairs of the State, there is taught to all the world, and especially to all believers in Him, the complete separation of the religion of Christ, and of all who hold it, from everything political and from all affairs of the State.

So faithfully did He hold to that principle that when a man asked Him only, "Speak to my brother, that he divide the inheritance with me," He refused, with the words, "Man, who made Me a judge or a divider over you?" Then He said to them all, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." 141 Luke 12:13-15 Oh, if only all who have professed to be His followers had held aloof from all affairs of politics and State, how vastly different would have been the history of the Christian era! What a blessing it would have been to the world! What floods of misery and woe mankind would have been spared!

And why was it that Jesus thus persistently kept aloof from all affairs of politics and the State? Was it because all things political, judicial, and governmental were conducted with such perfect propriety, and with such evident justice, that there was no place for anything better, no room for improvement such as even He might suggest? - Not by any means. Never was there more political corruption, greater perversion of justice, and essential all-pervasive evil of administration, than at that time. Why, then, did not Jesus call for "municipal reform?" Why did He not organize a "Law and Order League"? Why did He not disguise Himself and make tours of the dives and the gambling-dens, and entrap victims into violation of the law? And why did He not employ other spies to do the same, in order to get against the representatives of the law evidence of mal-administration by which to arraign them and to compel them to enforce the law. Thus, He could reform the city, regenerate society, and save the State, and so establish the kingdom of God? Why? The people were ready to do anything of that kind that might be suggested. They were ready to cooperate with Him in any such work of "reform." Indeed, the people were so forward and so earnest in the matter that they would have actually taken Him by force and made Him King, had He not withdrawn Himself from them. 142 John 6:15 Why, then, did He refuse?

The answer to all this is, Because He was Christ, the Saviour of the world. He had come to help men, not to oppress them; had come to save men, not to destroy them.

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses - extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our Example kept aloof from earthly governments - not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually and must regenerate the heart.

Not by the decisions of courts, or councils, or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established; but by the implanting of Christ's nature in humanity through the work of the Holy Spirit.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." 143 John 1:12-13

Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the Word of God. - Desire of Ages, chap. 55, par. 12.

Now Christ is the true Example set by God for every soul in this world to follow. The conduct of Christ is Christianity. Conformity to that Example in the conduct of the individual believer - this and this alone is Christianity in the world. The conduct of Christ, the Example, was totally separate in all things from politics and the affairs of the State. Christianity, therefore, is the total separation of the believer in Christ from politics and all the affairs of the State, the total separation of religion and the State in the individual believer.

Accordingly, Jesus said to His disciples forever, "Ye are not of the world but I have chosen you out of the world." 144 John 15:19 And to His Father He said of His disciples forever, "They are not of the world, even as I am not of the world." 145 John 17:16 Every Christian in this world, then, must be in the world as Christ was in the world. "As He is, so are we in the world." 146 1 John 4:17 "It is enough for the disciple that he be as his Master." 147 Matthew 10:25 The Master was always, and in all things, and by fixed design, completely separated from all affairs of politics and the State. And it is forever enough "that the disciple be as his Master."

The following passage from a sermon by the late Thomas Hewlings Stockton presents an infinity of truth, and is worthy to stand forever in letters ablaze with eternal glory: There was one sacrifice too great for Christ to make. He was willing to leave the throne of the universe for the manger of Bethlehem; willing to grow up as the son of a poor carpenter; willing to be called the friend of publicans and sinners; willing to be watched with jealous eyes, and slandered by lying tongues, and hated by murderous hearts, and betrayed by friendly hands, and denied by pledged lips, and rejected by apostate priests and a deluded populace and cowardly princes; willing to be sentenced to the cross, and to carry the cross, and be nailed to the cross, and bleed and groan and thirst and die on the cross. But He was not willing to wear an earthly crown or robe, or wield an earthly scepter, or exercise earthly rule. That would have been too great a sacrifice. He did, indeed, endure the crown of thorns and the cast-off purple and the reed, and the cry, 'Hail, King of the Jews!' But this was merely because He preferred the mockery to the reality; so pouring infinite contempt on the one, not only by rejecting it in the beginning of His ministry, but also by accepting the other at its close.

This is the Christianity of Jesus Christ, as respects the great question of religion and the State. And, as in all the instruction from God from the beginning of creation down, it calls always for the complete separation of religion and the State in all things and in all people, in order that the Christian may enjoy infinitely higher things.

## Chapter XXII Land of our Fathers

PATRIOTISM is the love of one's country - the country of one's birth - because it is the land of his fathers.

Christian patriotism, then, is the love of the country of the Christian's birth, because it is the land of his Christian fathers.

The country of the Christian's birth is the heavenly country, because the Christian is born only "from above," The heavenly country, then, is the land of the Christian's fathers.

People are Christians only because they are Christ's people. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 148 Galatians 3:29 And the country of our father Abraham was "an heavenly" country only.

Abraham was once a Gentile, was of the nations; but he was born again, was born from above. He was once an alien; but he was naturalized into the kingdom of God, and became a fellow-citizen with the saints.

In becoming naturalized into the kingdom of God, on being admitted into the heavenly citizenship, Abraham was required to get out of his country. 149 Genesis 12:1

This requirement he at once accepted, and he "then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatsoever." He obeyed and went out, "not knowing whither he went," only knowing that he went with God, which was enough for him; and so he became the "father of all them that believe." 150 Romans 4:11

When God called Abraham out of that country, He also called him into another country, a better, even a heavenly.

Ever after that day, Abraham looked to that country. That is Abraham's country. Wherever he was in this world, he was "in a strange country"; and in this strange country he dwelt "in tabernacles with Isaac and Jacob, the heirs with him of the same promise"; For he looked for a city which hath foundations, whose builder and maker is God . . . And these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, AN HEAVENLY; wherefore God is not ashamed to be called their God; for He hath prepared for them a city. 151 Hebrews 11:9,10,13-16

We "are all the children of God by faith in Christ Jesus." 152 Galatians 3:26 "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 153 Galatians 3:29 As Abraham is the father of all them that believe, and as that heavenly country is Abraham's country, then that heavenly country is the Christian's country. As Christian patriotism is love of the Christian's country, the country of the Christian's fathers; and as that country alone is the Christian's country, so Christian patriotism is love of the country of Abraham, Isaac, Jacob, and CHRIST, - the heavenly country, the new earth, the country which God gave in faithful promise to our father.

Are you, now, a true Christian patriot? Is that truly your country? Do you love that country above all other countries that can ever be named or thought of?

Heaven is the Christian's country. That is the country of our Christian fathers - of Abraham, our father; of Jesus Christ, the last Adam, and so "the everlasting Father"; and of God, the universal Father, "our Father which art in heaven." Christian patriotism is love of that country. Who would not be a Christian patriot?

## **Addendum**

Paul's use of Roman citizenship, in which he was born, does not in any sense conflict with the principles of this book. For it is to be observed that after he became a Christian, Paul never made any use whatever of that citizenship, nor even mentioned it, except when a prisoner in the hands of the Roman power.

So certainly is this so that he allowed himself to be three times beaten with Roman rods, once to be stoned and dragged out of the city of Lystra, and left for dead, beside many other indignities that could not lawfully be put upon a Roman citizen; and yet nowhere in it all did he so much as mention his Roman citizenship.

But when he was in the hands of the Roman officers and authorities, and they would beat him, as at Jerusalem, he said, "Is it lawful for you to scourge a man that is a Roman, and un-condemned?" 154 Acts 22:25 Or when, held by Caesar's power at Caesar's judgment-seat, it was proposed to subject him to the judgment of the Jews, and this to please the Jews who were clamoring for his life, he said: "I stand at Caesar's judgment seat, where I ought to be judged; . . . no man may deliver me unto them. I appeal unto Caesar." 155 Acts 25:8-11 Or when he and Silas had been unlawfully beaten and put into prison and in the stocks, and the magistrates sent word to let them go, he returned answer to them: "They have beaten us openly un-condemned, being Romans, and have cast us unto prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out." 156 Acts 16:35-37

Seeing that Paul never made mention of his Roman citizenship except when he was a prisoner, it is evident that what little reference he did make to that citizenship does not conflict with the principle inculcated in his writings and throughout the Bible; namely, that the Christian's citizenship is heavenly and not earthly. He mentioned his Roman citizenship only to insist that the authorities should proceed according to the law which bound them.

Nor does the conduct of either Daniel in Babylon or Joseph in Egypt conflict with the principles here developed from the Scriptures.

Daniel was a captive, and therefore in the condition of a slave, in Babylon. And, though placed in high position and given great responsibility, he was not in any sense a citizen of the kingdom or commonwealth of Babylon, or of Medo-Persia. His patriotism was not in any sense love of the country of Babylon, or of Medo-Persia, but only of Jerusalem, the city of God, and the Lord's holy mountain. Witness his deep anxiety to know when the time would expire and the desolations of Jerusalem be accomplished. Witness his wonderful prayer that God would cause His face to shine upon His sanctuary, and bring His people once more to their beloved Zion. 157 Daniel 9 And witness "His windows being open in his chamber toward Jerusalem," and his prayers there "three times a day." 158 Daniel 6:10 Witness his loyalty to the law and government of God, against those of Babylon and Medo-Persia. He was a servant of the kings of Babylon and Medo-Persia: a highly honored servant, it is true, yet always only a servant. Even when he was in his most exalted position, he was still referred to as "that Daniel, which is of the children of the captivity of Judah." He served the kings where he was a captive, as he and all his people were commanded by the Lord to do; 159 Jeremiah 29 but through it all he was of those who mournfully chanted:

**By the rivers of Babylon,  
There we sat down, yea, we wept,  
When we remembered Zion.  
Upon the willows in the midst thereof**

**We hanged up our harps.  
For there they that led us captive required of us songs,  
And they that wasted us required of us mirth, saying,  
Sing us one of the songs of Zion.  
How shall we sing the Lord's song  
In a strange land?  
If I forget thee, O Jerusalem,  
Let my right hand forget her cunning.  
Let my tongue cleave to the roof of my mouth,  
If I remember thee not;  
If I prefer not Jerusalem  
Above my chief joy.  
160 Psalm 137:1-6, Revised Version**

It was in principle the same with Joseph. Originally, in Egypt, Joseph was a bought-and-sold slave. And though from prison exalted to the place next to the throne, he was ever only a servant of the king of Egypt, and was never a citizen of Egypt. His patriotism was not love of the country of Egypt, but of the country promised to his fathers, Abraham, Isaac, and Jacob. Witness the impressive fact that he would not allow so much as having his bones buried in Egypt. His dying and solemn admonition, which was faithfully observed and fulfilled a hundred and forty-four years afterward was: "I die; and God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." 161 Genesis 50:24, 25; Exodus 13:19; Joshua 24:32

Daniel and Joseph were both originally slaves in the respective countries of their captivity. Their standing and relationships, even in their exalted places, were far different from what these would have been had they been citizens of the respective countries. And what they both would have done had they been citizens, we know perfectly from what was actually done by Moses, the great exemplar of their era, and the prototype of the greater Exemplar of our era and of all eras. Moses was in very deed a citizen of Egypt. He was of the royal family, and indisputable heir to the throne. The responsibilities, with the honors, of Egyptian citizenship were upon him, in the fullest sense of the word. But he absolutely and forever renounced and abjured that citizenship, for naturalization in the commonwealth of Israel, for fellow-citizenship with the saints. He left it all, to go with "the people of God." "The reproach of Christ," and even "affliction with the people of God," 162 Hebrews 11:25-26 were to him of far more worth than were all the honors and treasures that attached to Egyptian citizenship.

This being what Moses did, and Daniel and Joseph being of the same spirit and character, we know by it precisely what they would have done had they been citizens instead of slaves. They would have absolutely and forever renounced and adjured their earthly citizenship, for naturalization in the commonwealth of Israel.