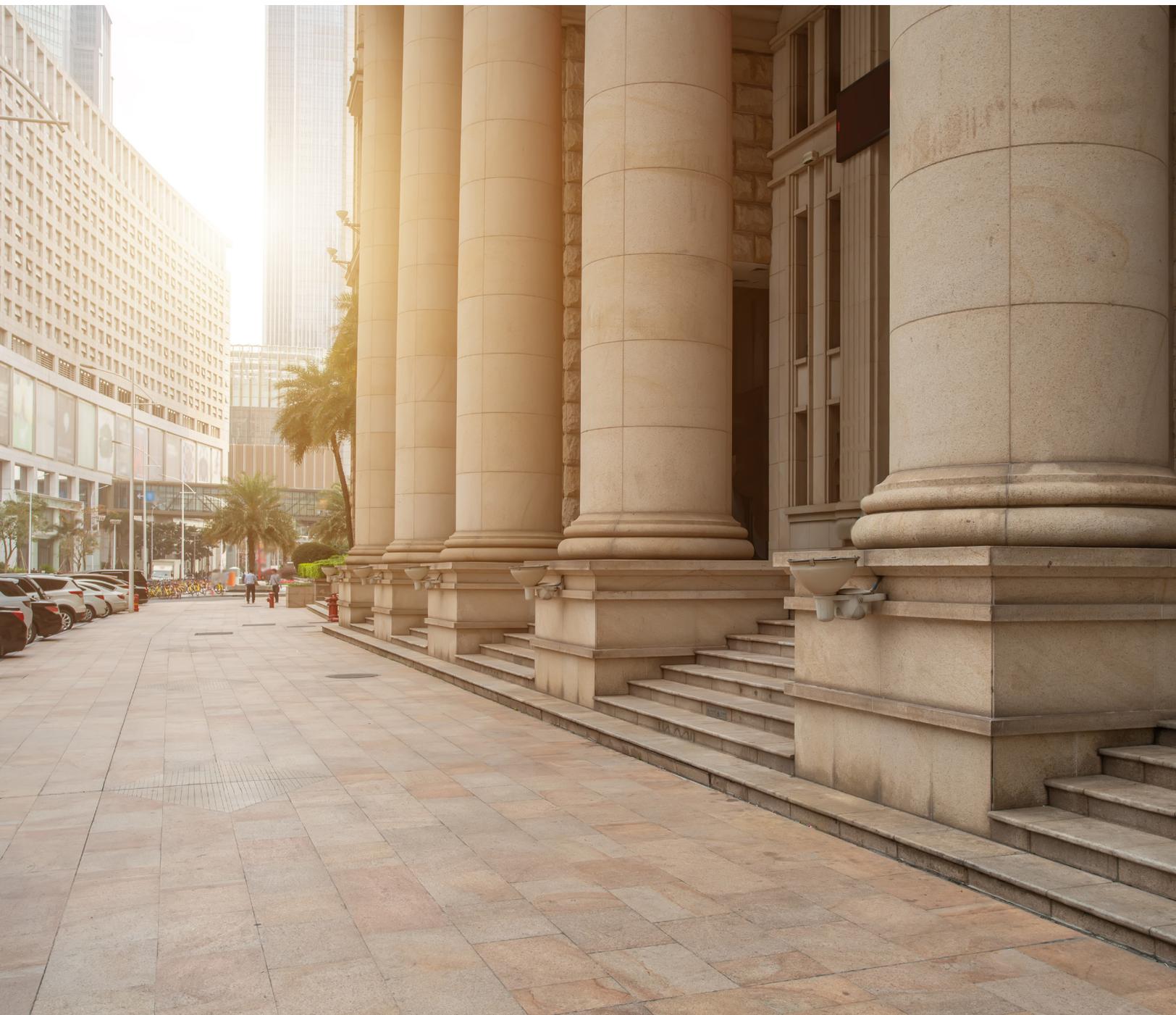




# School of Kingdom Citizenship

## **GoCitizen Student Manual**







# GoCitizen Student Manual

## TABLE OF CONTENTS

<b>SECTION ONE: Worldview &amp; Master Principles</b> .....	<b>1</b>
Lesson 1: Christ’s Inheritance and Our Role in Discipling Nations By Dennis Peacocke.....	3
Lesson 2: The Impact of Worldview on a Nation By Dennis Peacocke.....	7
Lesson 3: The Mind Justifies What the Heart Has Chosen By Dennis Peacocke.....	11
Lesson 4: Worldview in a Nutshell: The Three Root Presuppositions By Katherine Gallagher.....	19
Lesson 5: Victorious Eschatology: The Bible Ends with Hope By Carl Billington.....	25
The Twelve Master Principles Overview.....	30
Lesson 6: The Twelve Master Principles: Principles 1-3 By Dennis Peacocke.....	33
Lesson 7: The Twelve Master Principles: Principles 4-6 By Dennis Peacocke.....	41
Lesson 8: The Twelve Master Principles: Principles 7-9 By Dennis Peacocke.....	47
Lesson 9: The Twelve Master Principles: Principles 10-12 By Dennis Peacocke.....	53
<b>SECTION TWO: Government, the Political Process &amp; Applied Policy</b> .....	<b>59</b>
Lesson 10: The Application of Biblical Law to Society By Dennis Peacocke.....	61

Lesson 11: Government, Worldview, and Applied Public Policy, Part I By Dennis Peacocke .....	69
Lesson 12: Government, Worldview and Applied Public Policy, Part II By Dennis Peacocke .....	77
Lesson 13: Jurisdictions: Duties, Powers, and Limitations By Dr. Patti Amsden .....	87
Lesson 14: Government By Dr. Paul Jehle .....	97
Lesson 15: Constitutions and Legal Systems By Dr. Paul Jehle .....	107
Lesson 16: Worldview and the Political Process By Dennis Peacocke .....	121
Lesson 17: Self-Government: Worldview as Lifestyle By Katherine Gallagher .....	127
Lesson 18: Globalism Versus Nationhood By Apostle Jim Hodges .....	133
Lesson 19: Kingdom Citizenship By Dr. Paul Jehle .....	139
<b>SECTION THREE: Personal &amp; Social Transformation .....</b>	<b>147</b>
Lesson 20: Dare to Be a Daniel By Dr. Paul Jehle .....	149
Lesson 21: The Laws of Transformation: Choose Life or Death By Dennis Peacocke .....	159
Lesson 22: The Nature of Incarnation and Transformation By Dennis Peacocke .....	165
Lesson 23: Strategic Thinking By Katherine Gallagher .....	171
Lesson 24: Critical Thinking in the Information Age By Dr. Simon Mould .....	177
Lesson 25: Problem Solving, Parts I & II By Katherine Gallagher & Dennis Peacocke .....	183
Lesson 26: Strategic Prayer By Richard & Kimberly Wilson .....	193

**SECTION FOUR: Areas of Application**.....203

Lesson 27: Family  
By Dr. Paul Jehle..... 205

Lesson 28: Education  
By Dr. Paul Jehle..... 211

Lesson 29: Our Corporate Calling  
By Adam Peacocke..... 221

Lesson 30: Community Engagement  
By Adam Peacocke..... 225

Lesson 31: Leadership and Management  
By Dr. Gerald Chester..... 231

Lesson 32: Economics, Part I  
By Dennis Peacocke ..... 239

Lesson 33: Economics, Part II  
By Dennis Peacocke ..... 245

Lesson 34: Ethics  
By Bruce Billington..... 255

Lesson 35: Justice  
By Bishop Garland Hunt..... 261

Lesson 36: Poverty and Class  
By Dr. Vishal Mangalwadi..... 265

Lesson 37: International Relations and Foreign Policy  
By Colonel John Eidsmoe..... 269

Lesson 38: Stewardship and the Environment  
Overview by Dr. Paul Jehle..... 277

Lesson 39: God’s Green Light  
By Dennis Peacocke ..... 281

Lesson 40: The Battle to Preserve Your Spiritual Growth  
By Dennis Peacocke ..... 287

**APPENDIX: School Standards, Final Project, Charts & Resources**.....291

Appendix Table of Contents..... 291

**Copyright © 2025 GoStrategic | [info@gostrategic.org](mailto:info@gostrategic.org) | [www.schoolofkingdomcitizenship.com](http://www.schoolofkingdomcitizenship.com)**

All rights reserved. No part of this course may be reproduced in any form without written permission from the publisher. To maintain the integrity of the course, this curriculum is proprietary and will not be made available to non-students. Please respect your own investment as well as the tremendous financial and intellectual investment of the school by not duplicating any portion of this course.

Edited by Allison Thomson & Katherine Gallagher

GoCitizen  
**SECTION ONE**  
Worldview &  
Master Principles

Copyright © GoStrategic 2025





# GoCitizen | Lesson 1

## Christ's Inheritance and Our Role in Discipling Nations

BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

---

### ***KEY IDEAS:***

- Course Foundations
- Christ's Claim on the Nations
- Discipling Nations
- Dual Kingdom Citizenship
- The War Between Two Seeds
- The Kingdom of God and Salvation
- The Ekklesia

# GoCitizen | Lesson 1

## Christ's Inheritance and Our Role in Discipling Nations

BY DENNIS PEACOCKE

### I. Foundational ideas on the nations:

- A. THE NATIONS ARE CHRIST'S INHERITANCE: Jesus Christ, having reasserted ownership of all nations at His resurrection, has received title to the nations from God in the present and will continue to rule over them throughout eternity (Psalm 2:1-12).
- B. DISCIPLING NATIONS: Jesus charged His people with the task of discipling the nations now, pressing them towards the management of the earth through the application of His transcendent principles, as well as the ongoing administration of creation with Him in eternity. God is in the business of discipling nations through empowered people.

*Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." —Matthew 28:18-20*

### II. Key points and principles:

- A. PRINCIPLE OF ETERNITY: The nations and social structures will continue into eternity.

*Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.*

—Revelation 22:1-2

*And He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation. —Acts 17:26*

- B. PRINCIPLE OF THE KINGDOM OF GOD: God is Kingdom-focused and Kingdom-centered.
- C. THE EKKLESIA

- D. “DISCIPLING NATIONS” DEFINITION: The endeavor of pressing mankind into adopting values, principles, customs, and purposes that represent the Kingdom of God both here on earth now and in eternity.
- E. SPIRITUAL WARFARE: The primary battle today is in the arena of worldview. Whoever controls the primary worldview of the culture controls the political worldview and, ultimately, the worldview of that nation.

**God plays everyone that is in shape, and He plays you at the level of your preparation.**

*For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.*

—2 Corinthians 10:3-5

- F. APPLIED WORLDVIEW: How then shall we live?
- G. CULTURE TO POLITICAL: To change the political climate, the culture must first be engaged.
- H. EXPERTS

### III. Introduction to content in future teachings:

- A. DUAL CITIZENSHIP: Like Apostle Paul, Christians are citizens of both the Kingdom of God and their respective nations, thereby holding dual citizenship. Consequently, total obedience to Christ requires an active participation in the management of their community-nations

*For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son. —Colossians 1:13*

- B. POLITICAL LEVERAGE AND STRATEGIC THINKING: We serve a strategic God
- C. JURISDICTIONAL GOVERNMENT AND GENERATIONAL MOMENTUM





# GoCitizen | Lesson 2

## The Impact of Worldview on a Nation

BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- Worldview
- Becoming Change Agents
- Epistemological Self-Consciousness
- Dual Citizenship

# GoCitizen | Lesson 2

## The Impact of Worldview on a Nation

BY DENNIS PEACOCKE

### I. Change agents and worldview:

#### A. Becoming a change agent :

"CHANGE AGENT": Someone who is self-consciously clear in their mission and uses strategy to bring change to a person, organization, or nation.

The command to disciple nations is a directive to shape cultural worldviews to align with the Kingdom of God principles of sustainable life, morality, justice and righteousness as biblically prescribed. This should be motivated by a love for others and a respect for individual choice.

1. At the least, the following components are required for one to become an effective worldview change-agent:
  - a. Be intentional, strategic, and results-driven
  - b. Establish a broad, internalized worldview ("big picture")
  - c. The discovery and disciplined cultivation of a specific realm of expertise.
  - d. A commitment to a release-to-replication process within your individual sphere of influence. Truth must be owned and incarnated before you can release and replicate it with others.

- #### B. The determinations and actions of all private citizens and all public institutions, such as associations, businesses, municipalities, states, and nations, are the direct products of the generally held worldviews of those individuals or organizations. These worldviews may be either self-consciously or unconsciously held.

Epistemologically self-conscious: "I know what I know, and I understand it. I know why I believe it and have the words to communicate it."

The results of worldviews are seen in their fruit (Matthew 7:16-17).

1. Self-centeredness is the cause of virtually all sin.

**Self-centeredness is the cause of virtually all sin.**

**A nation is  
molded by  
its prevailing  
worldview.**

- a. Example: A worldview of self-centeredness bonded to a secular perspective of evolution may likely produce a default “pro-choice” ethic which would generate a voting bias toward political candidates who espouse abortion. Worldview guides our opinions, votes and where we stand on particular issues.
2. As Christians, our worldview should be driven by and based upon the Word of God. The nature of God is the starting point for all worldview. The Word holds transcendent values that apply to all (Matthew 22:37-39).

Jesus expounded upon a transcendent value in Matthew 6:33 when He said, “Seek first the Kingdom of God.” A kingdom is comprised of a king and the domain of that king, to include his subjects. The subjects of the Kingdom of God are called to two dimensions of responsibility: 1) the personal dimension wherein one is progressively matured in Christ through an ongoing process of sanctification, and 2) the public dimension wherein one is engaged in the intentional and strategic discipleship of nations. One of the greatest challenges currently facing the church globally is that of moving from an inertia of self-focus to a momentum of self-sacrifice manifested by the discipling of nations.

- a. General worldview relates to:
  - i. The nature of God and man
  - ii. The nature of labor
  - iii. The nature of property
  - iv. And more (the nature of the family, the nature of government, etc)
- e. Our life experiences, family, social relationships, education, the culture at large, and the media significantly contribute to the development of our personal worldview.
3. Families, church leaders, and informed allies must play a decisive role in the battles for both the minds of men and the destinies of nations.



## GoCitizen | Lesson 3

The Mind Justifies What the Heart Has Chosen  
BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- Presuppositional Thinking
- The Five Building Blocks of Man's Reality
- Paradigms
- Ideology
- Tree of Life vs. Tree of Knowledge

# GoCitizen | Lesson 3

## The Mind Justifies What the Heart Has Chosen

BY DENNIS PEACOCKE

### I. Truth is an affair of the heart, more than it is an affair of the head.

A. *This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light and does not come to the Light for fear that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.*

—John 3:19-21

1. A heart toward God: When we get saved, we get a new heart (Jeremiah 24:7; Ezekiel 36:26), and our heart in Christ wants to see God work through us (Philippians 2:12-13)
2. A heart towards self: The unredeemed heart is self-exalting.
3. Each heart has an agenda to justify its own position.

### II. PRESUPPOSITIONS are the spiritual (or heart) agendas, conscious or unconscious, by which man orders his assumptions about himself and his environment.

A. All human studies and classifications of knowledge are based on assumptions (defined or undefined). These assumptions are called *presuppositions*, and they address the nature of God, the nature of man, and the nature of truth.

B. Presuppositions set our agendas and determine four things:

1. How you gather information
2. How information is analyzed
3. How information is presented
4. How you want to use the information

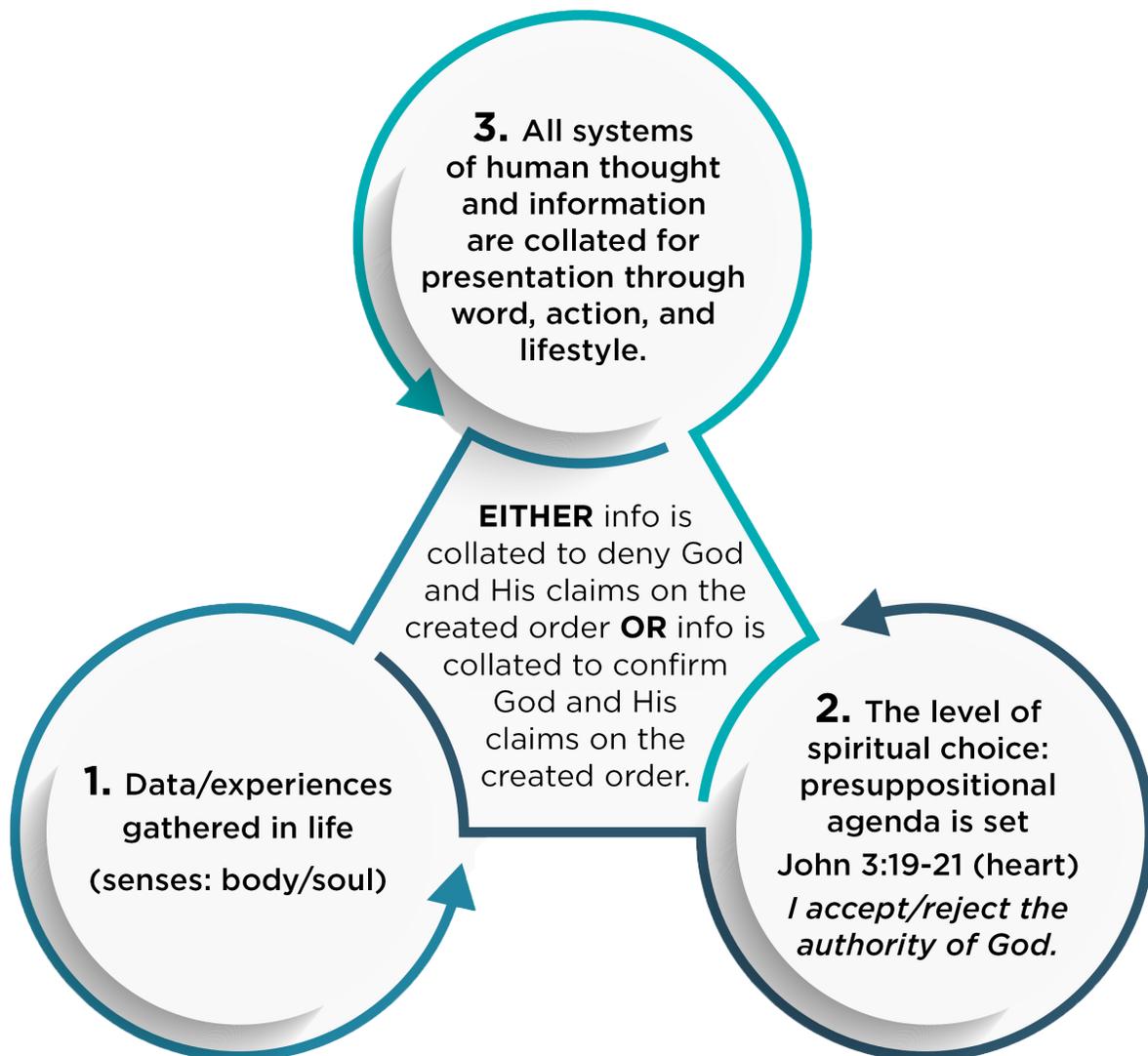
C. All modern culture and ideologies are built on presuppositions. Presuppositions are frequently hidden or inadequately presented to the public. These presuppositions enable our paradigms.

1. "Paradigm" definition: a way of viewing or thinking about a subject that is bound by particular assumptions about that subject and its relationship to the world.

- D. All clear thinking is based on identifying the applicable presuppositions of thought. As Christians, we have the responsibility to expose and pull down the world system's presuppositions.

*For though we walk in the flesh, we do not wage battle according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying arguments and all arrogance raised against the knowledge of God, and we are taking every thought captive to the obedience of Christ. —2 Corinthians 10:3-5*

## IDEOLOGY



Copyright © GoStrategic 2025

### III. Ideology and agendas:

- A. Our agendas determine how we gather evidence and how our experiences are gathered in life.

B. The level of spiritual choice (the critical junction)

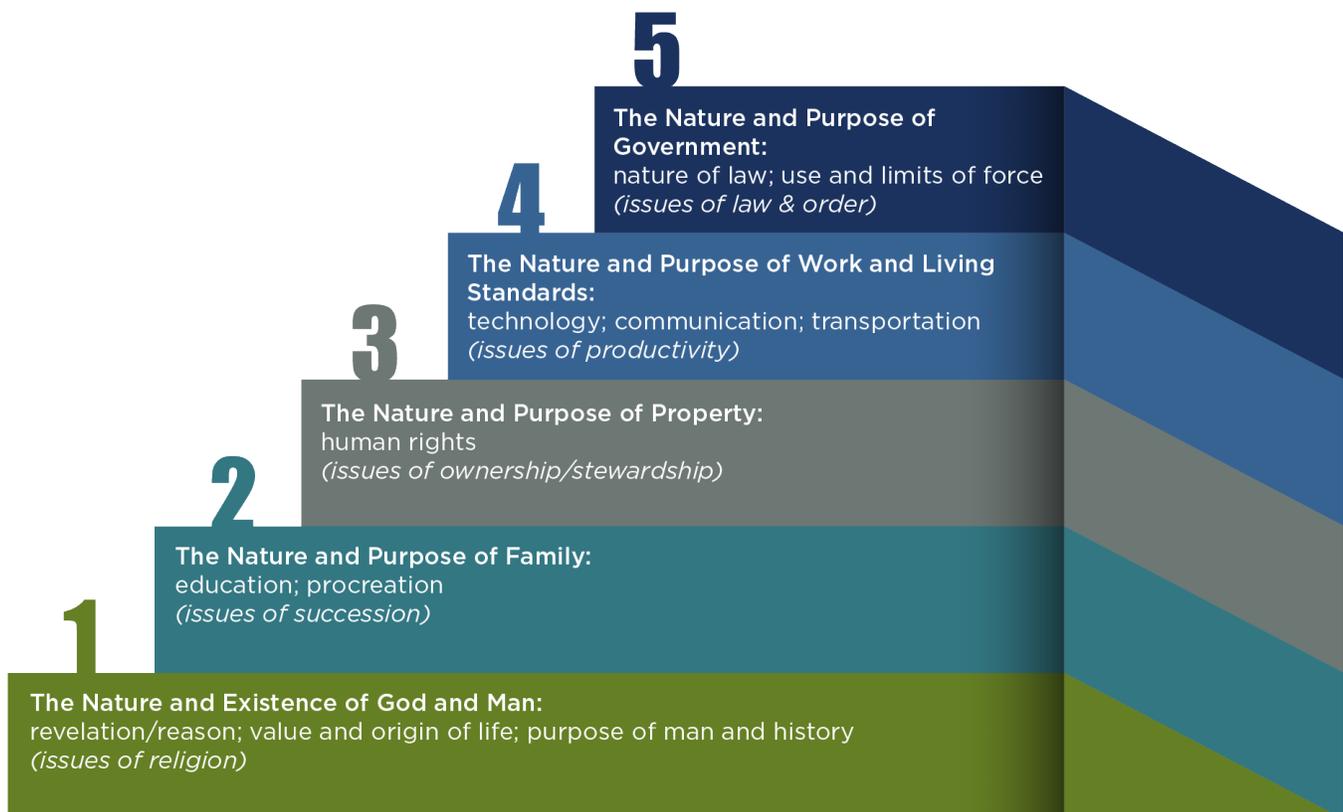
1. "I accept or reject the authority of God in my life."

*This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God. —John 3.19-21*

C. All systems of information are collated and presented in such a way to justify the choice that undergirds them (presuppositions).

1. We should ask ourselves: *Is this system of thought designed to attack God and His authority? Or is this system designed to discover God and obey His authority?*

## THE FIVE BUILDING BLOCKS OF MAN'S REALITY



**IV. The Five Basic Building Blocks of Man's Reality (see diagram on previous page):  
All human thought systems deal with these five basics questions of life:**

A. BUILDING BLOCK 1: The nature and existence of God and man

1. Deals with questions relative to:
  - a. The difference between revelation and reason
  - b. The origin of life
  - c. The purpose of man and history
2. These questions directly relate to the various studies of:
3. Eschatology: The study of end times
4. Teleology: The study of the evidence of design or purpose
5. Axiology: The study of values
6. Ontology: The study of the nature of being
7. Epistemology: The study of knowledge

B. BUILDING BLOCK 2: The nature and purpose of the family

1. Deals with questions relative to:
  - a. What is the definition of a family?
  - b. What is the responsibility of a family? Biblically, families are to create people for the glory of God, educate children with a Christian worldview, and contribute to the organization of culture.

C. BUILDING BLOCK 3: The nature of property

1. Internal property: Our conscience is our most important piece of private property and our first responsibility to steward. Additional internal properties include our dignity, character issues, etc.
2. External property: physical assets, taxation issues, economic issues, etc.
3. God establishes the principle of private property since He owns the earth  
*The earth is the Lords and the fullness thereof...* —Psalm 24:1

D. BUILDING BLOCK 4: The nature of work and standard of living

1. What is the nature of work?
2. What living standards should we seek after?

3. Also connects to issues surrounding technology, communication, transportation
- E. BUILDING BLOCK 5: The nature and purpose of government
1. Deals with the nature of law and the use and limits of force, as well as the nature of authority and use of power.
  2. Biblically, all government begins in the trinity.

## EXAMPLES OF PRESUPPOSITIONAL AGENDAS

### ORIGINS OF LIFE



**CHRISTIAN:** God exists and is intentional, creating us with design and for a purpose.

**NON-CHRISTIAN:** God doesn't exist. All information is gathered and forced through the filter of randomness, natural selection, or another filter.

### SEXUAL FREEDOM



**CHRISTIAN:** God exists and is the Creator of both sex and marriage. He has a design, function, and purpose for our sexuality.

**NON-CHRISTIAN:** God doesn't exist. All moral decisions are based on hope of science "freeing" us from the natural consequences of disease and pregnancy.

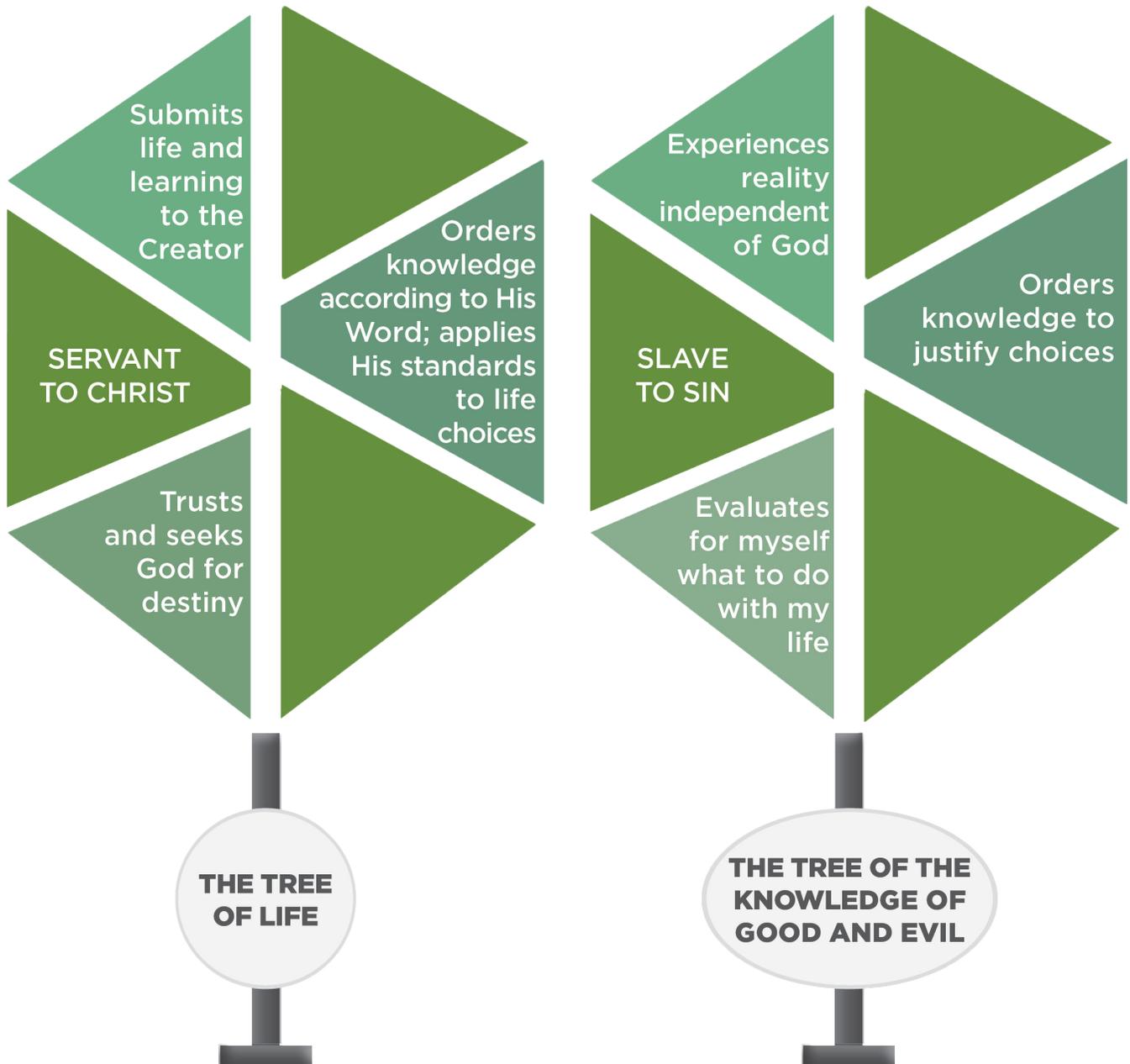
### HUMAN HISTORY



**CHRISTIAN:** God exists and is involved in history, unfolding His divine plans.

**NON-CHRISTIAN:** God doesn't exist. Human history has no meaning beyond the gradual enlightened development of man as he discovers himself through education and scientific technology.

# THE TWO TREES IN THE GARDEN





## GoCitizen | Lesson 4

### Worldview in a Nutshell: The Three Root Presuppositions

BY KATHERINE GALLAGHER



Copyright © GoStrategic 2025

#### ***KEY IDEAS:***

- Presuppositional Thinking
- Convincing vs. Conviction
- Formation and Application of Worldview
- The Nature of God, Man, and Truth
- The Mind Justifies What the Heart Has Chosen
- The Worldview Journey

# GoCitizen | Lesson 4

## Worldview in a Nutshell: The Three Root Presuppositions

BY KATHERINE GALLAGHER

### I. What is worldview, and why is it important?

"Worldview" definition: *the assumptions (or presuppositions) we make that determine our view of reality*

A. Everyone has a worldview whether they recognize it or not (see Matthew 7:24-27).

B. Getting to the heart of the matter:

1. The mind justifies what the heart has chosen.
2. The goal of presuppositional thinking is to reach the heart level.

*Because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools.*

—Romans 1:21-22

C. As we live our lives, we make decisions based on our underlying presuppositions—consciously or unconsciously. These choices affect our life and our lifestyle.

1. Convincing takes place at the head level and cannot produce lasting change.
2. Conviction takes place at the heart level and paves the way for genuine transformation (John 16:8-15).
3. We must learn to work with the Holy Spirit in the process of conviction. There's a parallel in the distinction between "convincing" and "conviction," similar to the difference between "knowing" and "being known."

D. Everyone puts their faith in something. The question is not, "Are you living by Faith?", but rather, "By what faith?" (Examples of presuppositional bias can be seen in the media, social media, in conversations with others, in legislation, etc.)

**We must learn to ask questions that address the underlying assumptions.**

## **II. The three root presuppositions concerning the nature of GOD, MAN, and TRUTH (asking the right questions):**

- A. Basic presuppositional questions about the nature of GOD:
  - 1. *Is He or isn't He?*
  - 2. *What is He like?*
- B. Basic presuppositional questions about the nature of MAN:
  - 1. *Is man basically good or fallen?*
  - 2. *Where does he get his value from?*
  - 3. *Does he have purpose?*
  - 4. *What is he made of (body/soul/spirit)?*
- C. Basic presuppositional questions about the nature of TRUTH:
  - 1. *Objective or subjective?*
  - 2. *Relative or absolute?*
  - 3. *Knowable or unknowable?*

## **III. The worldview journey:**

- A. We begin our journey as those who are influenced (the lens of fallen human nature). Most people never move beyond being influenced.
- B. When we are intercepted by the Gospel, the lens of fallenness is replaced with the lens of Christ—we are not dualists!
- C. We must then move into integration—learning *how* to think (not *what* to think).  
*And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. —Romans 12:2*
- D. Lastly, we become influencers. We are to be the influencers, not the influenced.

#### IV. Worldview is a process of perspective:

- A. Do you understand non-biblical worldviews?
- B. Leaders know what they believe and why they believe it, and they know what they don't believe and why they don't believe it. When we truly own our beliefs, this helps guard us from deception.

**When you reach someone's heart, you help make a path for the Holy Spirit to work.**

#### V. The war for worldview is fought on three levels:

- A. The PRESUPPOSITIONAL level starts with the heart (*personal*)
- B. The EVIDENTIAL level starts with the mind (*institutional*)
- C. The APPLICATIONAL level starts with actions (*cultural*)







## GoCitizen | Lesson 5

### Victorious Eschatology: The Bible Ends with Hope

BY CARL BILLINGTON



Copyright © GoStrategic 2025

---

#### *KEY IDEAS:*

- Teleology
- Eschatology
- The War Between Two Seeds
- Dispensationalism
- Judgement

# GoCitizen | Lesson 5

## Victorious Eschatology: The Bible Ends with Hope

BY CARL BILLINGTON

### I. Exploring the book of Revelation:

"Revelation is not about rapture out of this world but about faithful discipleship in this world." —Scot McKnight

"Revelation is not prediction but perception." —Eugene Peterson

- A. Jesus is the focus of the book of Revelation, and it is intended to be a blessing (Revelation 1:1-3).
- B. In Revelation 1:7-20, John gives an epic introduction to the risen Lord Jesus Christ (similar to Daniel 7:13-14 which is familiar to the Jews). John's vision echoes Daniel's vision, connecting the promised Kingdom with the promised King—setting the scene for a powerful contrast between the Kingdom of God and the kingdoms of this world. The glorious King now possesses the keys of death and Hades. Jesus has defeated death, and we can be confident the door is open to His Kingdom.

### II. Revelation Chapters 2-6:

- A. Chapters 2-3 include letters to the seven churches addressing faithfulness to our King versus being corrupted by Babylon.
- B. Chapter 4 references the throne in Heaven encircled by a rainbow. Yahweh is governing the universe with the constant reminder encircling His throne of His promise to never destroy humanity or the earth.
  - 1. Verses 6-11 also reference four living creatures around the throne which directly mirrors Ezekiel's vision in Ezekiel 1:4-11. The imagery is designed to reinforce the majesty of Yahweh in relation to creation.
- C. Chapter 5 addresses the scroll, the Lamb, and the seal. In light of first-century Christians' worst persecution, Jesus' shows His way is to prophetically confront the powers of this world, endure the suffering that may follow, then defeat death and the powers of hell.
- D. Chapter 6 includes the seals and the horseman. This is reminiscent of the Egyptian army that pursued Israel with chariots and horsemen into the sea (Exodus and Joshua 24:6). Familiar to the Jews from Zechariah 1 is the prophecy of horsemen from the Lord—signaling the time of judgement and justice.

### III. Revelation Chapters 11-13:

- A. Chapter 11 references the two witnesses. These symbols and imagery from the Old Testament were familiar to the Jews, illuminating how its history, law, and prophets have always pointed to Christ.
- B. Chapters 12-13 highlight the dragon, the woman, the beasts, and the mark. The woman and a dragon were seen before in Genesis 12:1-13:1. The dragon wants to devour the child; this is connected to the curse between the offspring of Eve and the serpent, as well as the infanticide in the time of Moses and at the birth of Christ. The Jews would recognize these symbols immediately.
- C. Two very different beasts: The first beast is like the dragon, bears seven heads with ten horns, and ten crowns on each horn, symbolizing how this beast works through political and military powers. The second beast is also fueled by the dragon but its power is different. This beast comes from the earth and looks like a lamb but speaks like a dragon.
- D. The beasts are not humans; they are the power behind the military tyrants and the entertainment machinery. They are the dragon's strategy to lead humans into worshiping something other than Yahweh.
- E. The Mark of the Beast: The mark is received on the forehead and the right hand. We see the parallel in Deuteronomy 6 and 11 where Moses urges the Israelites to bind the commandments as symbols on their foreheads and their hands. Our foreheads symbolize our thoughts, and our hands symbolize our actions, which are either marked by the law and character of God or the beast.
  - 1. In the Hebrew alphabet where letters have an equivalent numeric value (Gematria system), "Nero" and "Caesar Nero" each add up to 666.

### IV. Revelation Chapters 15-20:

- A. In Chapter 15, we see the bowls of wrath being poured out and a series of plagues similar to those in Egypt and the Exodus. As God judged Egypt, so too will He judge Rome and release His people from their tyranny.
- B. Chapter 16 is a key section that has fueled the dispensationalist *Left Behind* book and movie series. Yet, the symbolism here is all linked to God's war with the nations and their gods in Israel's history (beginning with Egypt) and then the opening of the tabernacle in the temple and the phrase, "It is finished." Christ's work was completed then and the new covenant begun. God isn't waiting to punish the nations today—He is looking to redeem them. His judgement and sentencing of the fallen powers was completed at the cross. What we now await is its fulfilment.
- C. Chapters 17-18 relate to the fall of Babylon.
- D. Judgement chapters 19 and 20: When reduced to literal interpretations anchored in our own era, we have lost the true power and meaning of these passages.

## V. Closing summary points and final chapters of Revelation:

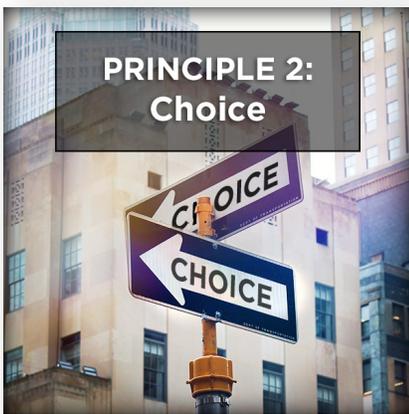
- A. Creation is God's temple. He is not going to destroy it or abandon it; He will renew it.
- B. There is a dark power that opposes both the Christ and His children. Ultimately, the dragon and the beast will face judgement.
- C. There will be a new Heaven and Earth. Until then, we are called and empowered to prophetically confront and "unclothe" the work of the beasts in our society.
- D. Chapters 21-22, the end of things: *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. —Revelation 21:1*
  - 1. *I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. —Revelation 21:22*
  - 2. All of Creation is God's temple, and the time has come for Him to dwell in it with us again!
- E. All that is lost will be restored—and then the story really begins. The Bible ends with hope!



# THE TWELVE MASTER PRINCIPLES OVERVIEW



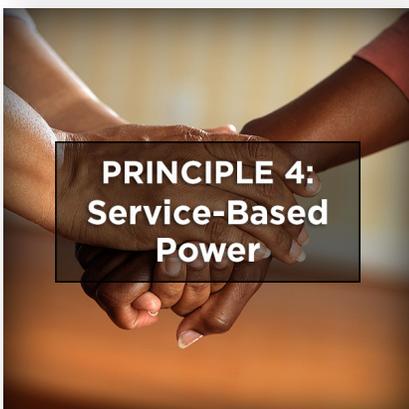
TRANSCENDENCE pertains to the establishment of ultimate priorities—the recognition of primary, fundamental, and widely embraced ideas and beliefs that define, limit, or interpret all lesser values. These ideals foster unity among a group of people and guide their behavior. With a focus on supreme issues and man's inherent rights, it serves as the starting point for all strategic planning.



CHOICE is the foundation for all freedom and is deployed by free will. It embodies the internal and free commitment to actions and opportunities which set directions on a particular course. Choice holds us accountable for the outcomes of our thoughts and actions and is the driving power behind love, sacrifice, will, endurance, and the ownership of principles and vision. Economically, it forms the bedrock of commitment to decisions and the willingness to make sacrificial or risky investments. Politically, it stands as the core principle of human freedom and intellectual integrity.



RECIPROCITY ensures mutual responsibility in relationships on behalf of what is just and fair, based out of a common bond and commitment to each other. It demonstrates the principle behind the Golden Rule, "Do unto others as you would have them do unto you" (Luke 6:31). It is the core principle undergirding covenant and community—the highest "glue" (trust) which holds mutual agreements and social systems together economically and politically.

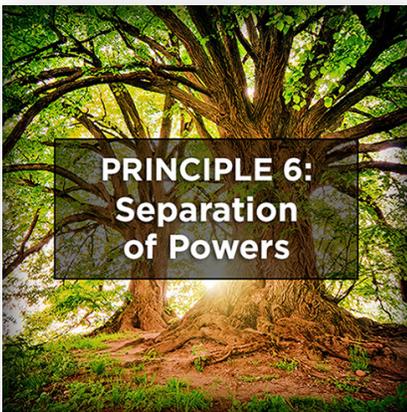


SERVICE-BASED POWER is the deliberate use of authority and its associated power, not for self-centered agenda or coercion, but for the empowerment of others and facilitating their alignment with the collective's values. Rooted in the core motivations of love and service, Christ embodied and exemplified this unique use of power to enhance the value and welfare of others, as expressed in Philippians 2:3-11.

# THE TWELVE MASTER PRINCIPLES OVERVIEW



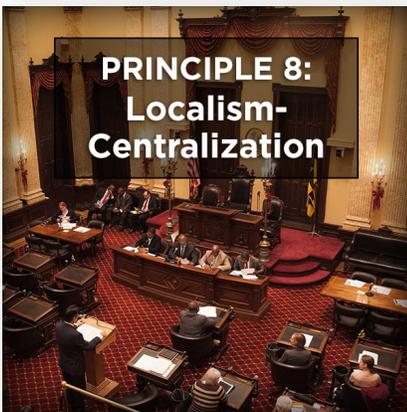
**DIVISION OF LABOR** is the strategic deployment of labor and resources, guided by individual talents, callings, skills, training, competitive advantages, and operational efficiencies. It involves the distinguishing of skill sets and the lawful distribution of tasks, driven by a mutual pursuit of efficiency and productivity. This approach acknowledges personal gifts and callings, positioning individuals in roles where they can contribute most fruitfully.



**SEPARATION OF POWERS** is the historic principle of governance designed to prevent tyranny by dividing government into distinct branches with defined powers. This counterbalancing distribution of authority injects checks and balances that limit centralized control. It promotes focused energy and efficiencies while minimizing the oversight and inefficiencies of all external laws. It embodies the "staked tree" principle and contributes to character development and impartation-discipleship. It safeguards essential liberties such as freedom of speech, fostering a healthy civil society characterized by reduced policing, dependencies, and crime.



**JURISDICTIONAL GOVERNMENT** defines the five spheres of human government in society—**SELF, FAMILY, CHURCH, COMMERCIAL, and CIVIL**—as modeled by biblical Kingdom government. These five jurisdictions are distinct yet interrelated, designed to maximize efficiencies (e.g., the division of labor), minimize abuse of power (e.g., the separation of governmental powers), designate specific duties and roles, and foster diversity of gifts and talents that shape individuals and society as a whole.

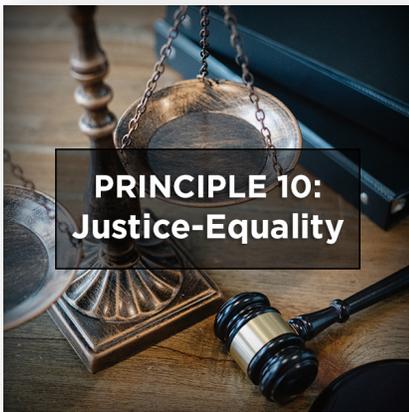


**LOCALISM** is the practice of empowering local communities by decentralizing decision-making and policy implementation to the level where individuals are most directly affected. This grassroots approach emphasizes local autonomy, recognizing that those with first-hand experience are best equipped to address the unique circumstances of their community. By contrast, **CENTRALIZATION** puts control into the hands of a distant central authority composed of leaders and bureaucrats who increasingly accumulate power and are far removed from the daily needs and challenges of the people.

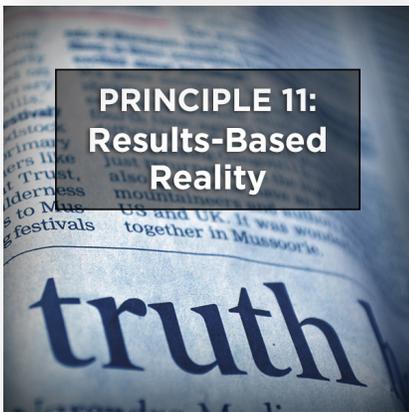
# THE TWELVE MASTER PRINCIPLES OVERVIEW



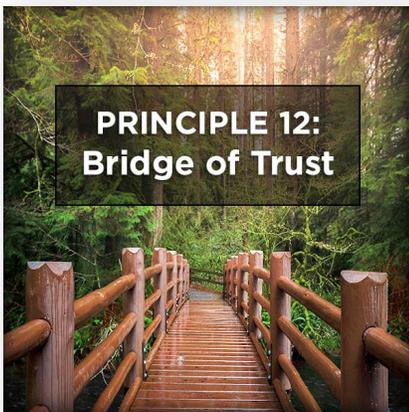
LIMITS are the boundaries that protect us from harm. Well-defined limits provide needed structure and protection while taking into account capacities, callings, training, motivations, needs, challenges, and jurisdictions of authority. Limits can act as catalysts for growth, pushing us to new levels of maturation; however, they can also function as barriers to progress or freedom.



JUSTICE is the principle whereby people receive rewards or punishments commensurate with their specific actions, administered according to a commonly accepted standard. Conversely, EQUALITY dictates that all people are regarded as equal under the law, receiving standardized benefits or consequences without bias or discrimination against any particular group. In essence, justice entails receiving what is rightfully due, while equality ensures everyone receives uniform treatment.



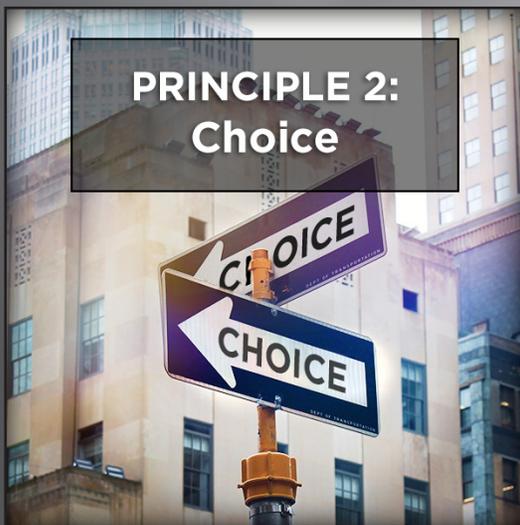
RESULTS-BASED REALITY is the belief that theories, ideas, programs, or actions should be tested and evaluated based on factual outcomes rather than hopes, biases, projections, or ideological paradigms. Once known variable factors have been properly tested, the results should be allowed to “speak for themselves.” Subsequently, policies are implemented or discarded based on these factual results.



THE BRIDGE OF TRUST is an analogy illustrating the reality that human relationships and agreements—whether personal, organizational, national, or international—are established and defined based on the levels of trust between the parties. Trust can either be built and maintained, serving as a safe passageway of interaction, or it can be broken, preventing successful engagement. Ultimately, the level of trust that exists can be evaluated by the amount of pressure the relationship can withstand.

# GoCitizen | Lesson 6

The Twelve Master Principles: Principles 1-3  
BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

## *KEY IDEAS:*

- Jurisdictions
- 5 Spheres of Government
- Transcendence
- Freedom
- Choice
- Reciprocity

# GoCitizen | Lesson 6

## The Twelve Master Principles: Principles 1-3

BY DENNIS PEACOCKE

(See Appendix for the full [Twelve Master Principles chart](#))

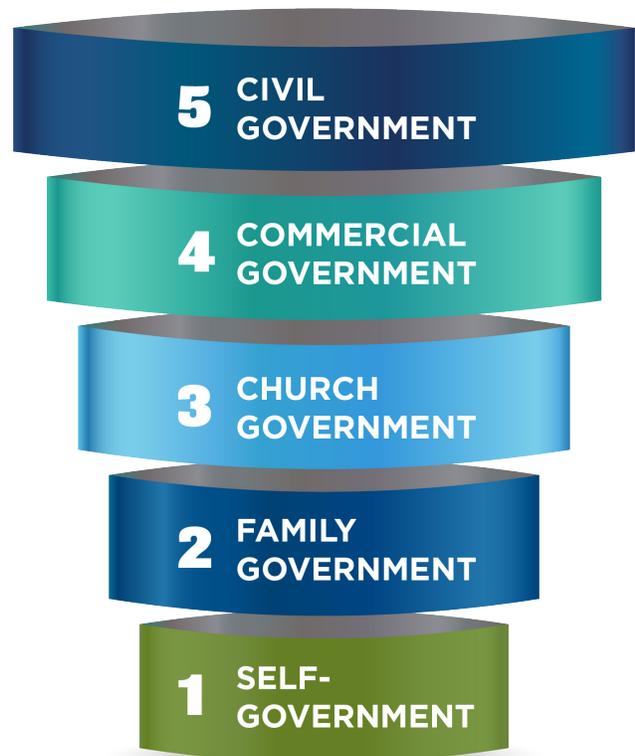
*So teach us to number our days, so that we might present to thee a heart of wisdom.*  
—Psalm 90:12

*Weltanschauung* is a word of German origin meaning “a comprehensive conception or image of the universe.”

**A CHRISTIAN WORLDVIEW is built on the assumption of a Creator and an ordered world of spiritual and natural laws and principles:**

- It gives us the reality of predictable results (versus chaos)
- For a principle to qualify as a Master Principle, it must meet the following requirements:
  - It is true and applicable in every generation.
  - It is true and applicable in every ethnic group.
  - It is true and applicable in every jurisdiction of government: individual, family, church, commercial, and civil.

## SPHERES OF GOVERNMENT



1. Each Master Principle will include three points of analysis:
  - What is the **definition** of the word?
  - What are some **application examples**?
  - What are the **major points** connected to it?

## **PRINCIPLE #1: TRANSCENDENCE: The Establishment of Ultimate Priorities**

I. “Transcendent” definition: Extending or lying beyond the limits of ordinary experience; defines values, in terms of priority; a priority that is ultimate.

### II. Examples of the principle of transcendence:

A. Remember, we are looking for axioms and corollaries.

1. “Axiom” definition: A basic principle that cannot be deduced from other principles but is the starting point from which other statements are deduced.
2. “Corollary” definition: Something that follows directly from a proved proposition, or something that naturally accompanies or parallels something else.

B. Examples:

1. The commandments that Christ establishes as supreme, ultimate, and definitive are identified in the following passage of Scripture:

*“Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.” —Matthew 22:36-40*

2. This connects back to the directives in the Old Testament:

*Love the Lord your God with all your heart and with all your soul and with all your strength. —Deuteronomy 6:5*

*[L]ove your neighbor as yourself. —Leviticus 19:18b*

3. Additional examples: the Ten Commandments, the military’s Code of Conduct, the Hippocratic Oath in the medical field, a nation’s constitution (summation of the law).

### III. Major points on transcendence:

- A. Our goal is to live and make our decisions based on ultimate priorities and principles.
- B. We must endeavor to determine the transcendent issues in any situation or project.
- C. The principle of transcendence leads us to establish the essential foundations on which the sequencing of our actions will take place.
- D. Once you engage this process, you may encounter some additional issues such as:
  - 1. Spiritual interference
  - 2. Getting caught up in lesser things
- E. The closer we get to God, the more we become aligned with His way of thinking and our created purpose of co-managing the earth with Christ (see Romans 8:17-22). We begin to function in the process through which God manages the created order.

### PRINCIPAL #2: CHOICE: The Foundation of Freedom

#### I. “Choice” definition: To choose is the act of choice; the selection of options; the recognition of alternatives and the evaluation of values, principles, and superior outcomes.

- A. Choice is the foundation for all freedom and is deployed by free will.
- B. The mind justifies what the heart has chosen.

#### II. Examples of the principle of choice:

- A. Pro-life or pro-abortion
- B. Liberal or conservative
- C. Married or single
- D. COMMAND-BASED ECONOMY: An economy where the government determines employment, goods production, process, quantity, and price for the country based on social analysis and perceived need.

VS. CHOICE-BASED ECONOMY: A “free” market where individuals can choose regarding production, pricing, etc; choice is the power of creating capital.

### III. Major points around choice:

- A. Choice is deployed by free will.
- B. Love is ultimately a choice.
- C. Your personal choices hold the most potential for mobilizing your energy, will, and vision.
- D. The power of choice plays a significant role in discovering and pursuing God's clues to your gifts, calling, and destiny.

*For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do. —Ephesians 2.10*

- E. The spiritual energy of capital creation is rooted in choice. You cannot remove choice without killing sustainable economic growth.



### PRINCIPLE #3: RECIPROCITY: The Foundation of Community

- I. **“Reciprocity” definition: The foundation of community; a reciprocal culture; mutual dependance and cooperation based on a mutual investment or return on investment; an agreement with the full intension of all involved fulfilling their commitments; truly loving your neighbor.**
  - A. Foundational scripture on reciprocity:

*And the second is like it: “Love your neighbor as yourself.” —Matthew 22:39*

## II. The principle of reciprocity:

### A. Examples:

1. Treaties of mutual sacrifice
2. Covenant
3. Marriage
4. Partnership

B. *Do unto others as you would have them do to you.* —Luke 6:31

C. RECIPROCITY is the core principle and glue of community and the balancing counterweight to individual choice (i.e., personal freedom in the context of community).

## III. Major points around reciprocity:

- A. It is the essence of love, friendship, and civilization.
- B. It creates moral and ethical obligations.
- C. It is related to the Bridge of Trust.
- D. Its about “we” and “us.”

*If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.* —1 John 1:6-7

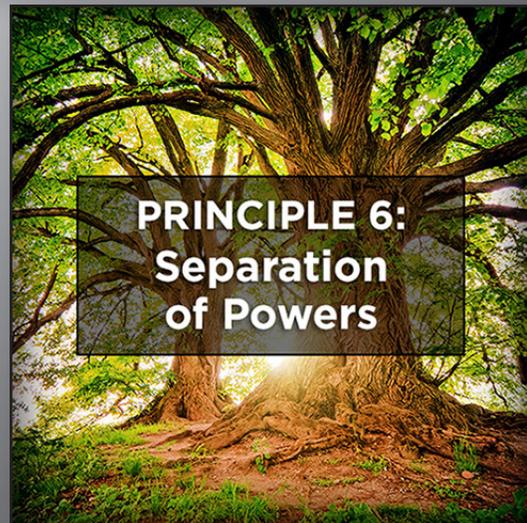
- E. It includes the will to honor and to serve.





# GoCitizen | Lesson 7

The Twelve Master Principles: Principles 4-6  
BY DENNIS PEACOCKE



## *KEY IDEAS:*

- Servant Leadership
- Power
- Division of Labor
- Separation of Powers
- The Trinity
- The Law

# GoCitizen | Lesson 7

## The Twelve Master Principles: Principles 4-6

BY DENNIS PEACOCKE

(See Appendix for the full [Twelve Master Principles](#) chart)

### PRINCIPLE #4: SERVICE-BASED POWER: Love Makes Power Safe

*Therefore if there is any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind let each one of you regard one another as more important than himself. Have this same attitude in yourselves which was also in Christ Jesus, who although He existed in the form of God, did not regard equality with God something to be grasped, but took upon Himself the form of a bond-servant and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death: even death on a cross.” —Philippians 2:1-8*

I. **“Service-based power” definition: Power motivated out of love and respect, motivating service from us to others; using positions of power or advantage to empower others; engaging in spiritual warfare against the powers of abuse, theft, victimization, and death.**

#### II. Examples of the principle of service-based power:

- A. Empowerment versus self-centered advantage.
- B. The opposite of authoritarianism:  
“Authoritarianism” definition: The enforcement or advocacy of strict obedience to authority at the expense of personal freedom.
- C. Teamwork that produces a true team, identified by action and unified commitment.

#### III. Major points around service-based power:

- A. When it comes to the purpose and ultimate goal of human relationships, we are to act in love and create order and safety.
- B. We must be self-consciously aware enough to be mindful of serving those around us.

- C. Generational momentum and parenting: When you see three generations working together in unity, you are seeing a move of God.

*I am the God of Abraham, and the God of Isaac, and the God of Jacob.*

—Matthew 22:32

*For the children ought not to treasure up for the parents, but the parents for the children. —2 Corinthians 12:14*

**Dennis emphasizes the importance of creating family councils. There is a teaching on this in Graduate Module 301: Foundations of Leadership by Dennis Peacocke and Dr. Gerald Chester, which students gain access to upon graduation.**

- D. Statesmen versus politicians:

1. “Politician” definition: A person holding or seeking an elected office, often motivated in terms of advantage or power for themselves or those they represent.
2. “Statesmen” definition: A respected political leader characterized by integrity and motivated by love, service, and pursuing the common good of the people they represent.

- E. Power reveals character. You don’t know who someone is until their perceived day of power.

## **PRINCIPLE #5: THE DIVISION OF LABOR: “Engiftment” and Efficiency**

*For the body is not one part, but many. If the foot says, “Because I am not a hand, I am not a part of the body,” it is not for this reason any less a part of the body. And if the ear says, “Because I am not an eye, I am not a part of the body,” it is not for this reason any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But now God has arranged the parts, each one of them in the body, just as He desired.”*

—1 Corinthians 12:14-18

- I. **“Division of labor” definition: Separating out skill sets; lawful division of work activities based upon a mutual quest for efficiency and productivity; recognizing personal gifts and callings and putting them in a position of work that makes them fruitful.**

### **II. Examples of the principle of division of labor:**

- A. Singular product focus: efficient production that can produce discretionary income.
- B. “Positions” are assigned in teams based on “engiftment.”

*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. —Ephesians 2:10*

### III. Major Points around the division of labor:

- A. The Trinity models the principle of the division of labor.
- B. *Avodah* (אֲוֹדָה in Hebrew) definition: Literally means “work, worship, and service.”
- C. Properly applied, division of labor will produce efficiency, discretionary income, teamwork, make power safe, and allow people to walk more fully in their callings.

## PRINCIPLE #6: THE SEPARATION OF POWERS: Keeping Government Balanced

### I. “Separation of powers” definition: the recognition of historic principles creating counter-balancing divisions of government.

### II. Examples of the separation of powers:

- A. The United States Constitution—the summation of the governing wisdom of Western civilization
- B. Monopolies are its antithesis (e.g., tech companies, the media, etc.)

### III. Major points around the separation of powers:

- A. Lex-Rex and Rex-Lex laws address the question: Where does ultimate power reside?
  - 1. “Lex-Rex” definition: Latin term meaning “Law is king.”
  - 2. “Rex-Lex” definition: Latin term meaning “King is law.”
  - 3. These terms were popularized by the book, *Lex, Rex: The Law and the Prince*, by Scottish Presbyterian, Samuel Rutherford, emphasizing the idea that the law precedes the king, and the monarch must obey the law.
- B. This principle also applies on a personal level for us as humans and tri-part beings consisting of body, soul and spirit.
- C. The Trinity models the principle of the separation of powers.

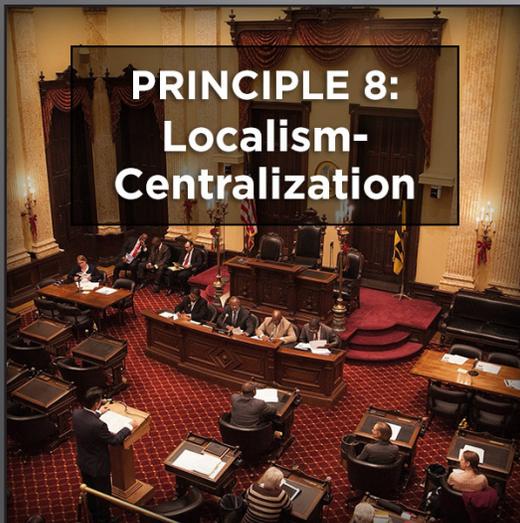
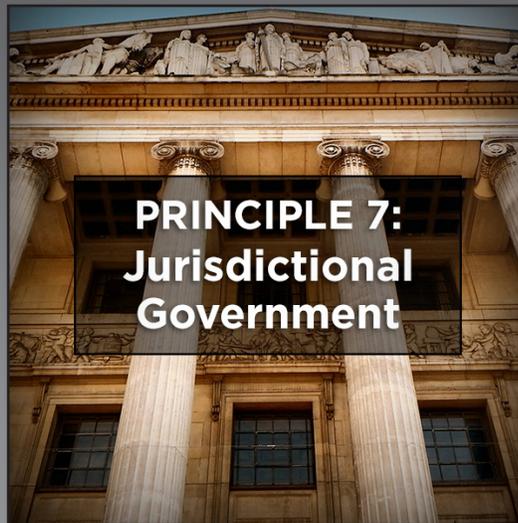




# GoCitizen | Lesson 8

## The Twelve Master Principles: Principles 7-9

BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- The Five Building Blocks of Man's Reality
- Jurisdictions
- Localism
- Globalism and Centralization
- Free-Market Economies
- Limits

# GoCitizen | Lesson 8

## The Twelve Master Principles: Principles 7-9

BY DENNIS PEACOCKE

(See Appendix for the full [Twelve Master Principles chart](#))

### **PRINCIPLE #7: JURISDICTIONAL GOVERNMENT: Spheres of Sovereignty and Identifying Responsibility**

- I. “Jurisdictions” definition: A biblically endorsed and distinctively limited operation of government divided into five segments: personal, family, ecclesiastic, economic, and civil

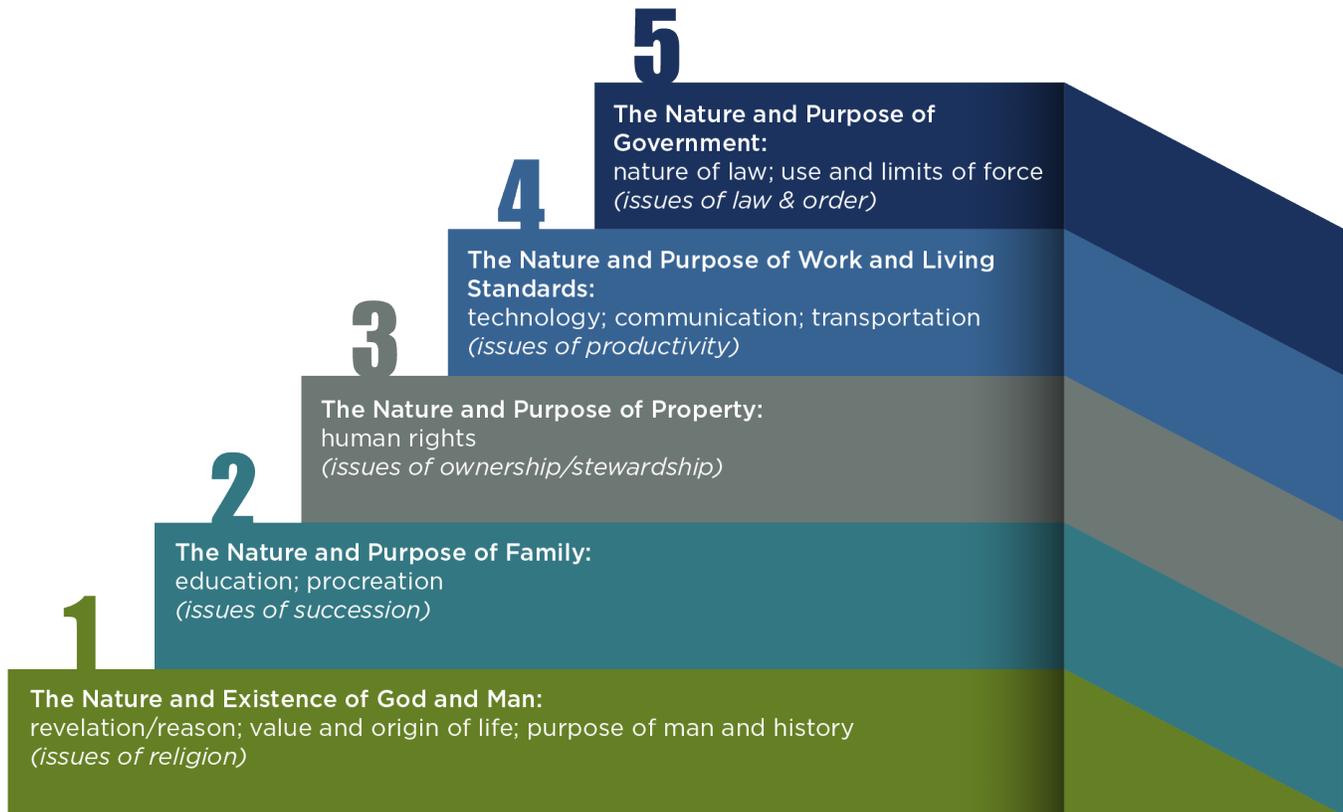
*Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. For the one in authority is God’s servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God’s servants, agents of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience. This is also why you pay taxes, for the authorities are God’s servants, who give their full time to governing.*

—Romans 13:1-7

#### II. Examples of the principle of jurisdictional government:

- A. Division of Labor: Honors and specifies people’s gifts; tells us who’s responsible; helps determine how to effectively and efficiently organize our work.
- B. Separation of Powers: What each brand of government is responsible for.
- C. Jurisdictional Problem Solving: The process of analyzing problems through the lens and grid of the five jurisdictions of government, assessing each jurisdiction’s individual or joint responsibility for implementing solutions, and determining how each jurisdiction can appropriately contribute to a holistic solution.
- D. Centralization and Localism: Explored further in the next section.

# THE FIVE BUILDING BLOCKS OF MAN'S REALITY



Copyright © GoStrategic 2025

## III. Major Points around the principle of jurisdictions:

- A. The revolutionary method to identify the specific responsibilities and rights of each major sector of social government within an organization or a nation.
- B. A healthy civil government is balanced through separation of powers, division of labor, and proper jurisdictional response.

## PRINCIPLE #8: LOCALISM-CENTRALISM: Policy Creation and Application

- I. “Localism” definition: The practice of encouraging decision-making and specific deployment of government policy executed at the lowest/most basic levels of community. The practice of pushing down policy applications to be carried out by those most affected by that policy based on first-hand observations.

A. Example:

*At the end of every three years, bring all the tithes of that year's produce and store it in your towns, so that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the Lord your God may bless you in all the work of your hands. —Deuteronomy 14:28-29*

- II. “Centralization” definition: The practice of pulling decisions and policy operations into smaller groups of leaders and bureaucrats who are accumulating more and more power.

“[In a Kingdom-based economic system], all social safety net programs would be administrated on a local level, evaluating people’s genuine needs based on a relational knowledge of them. This mirrors the way the poor tithe was administered locally in Israel. Centralized government charity or safety-net compensations currently take place on an impersonal and non-rationally based level of ignorance.”

—Dennis Peacocke, *On the Destiny of Nations*, Chapter 4

### III. Examples of localism versus centralism:

- A. Duplications and redundancies: In the United States, the Government Accountability Office (GAO) releases an annual report that shows which federal programs have fragmented, overlapping, or duplicative goals or actions which result in tens of billions of dollars that could be saved annually.
- B. Inefficiencies through bureaucracies and legal-welfare injustices; fraud through unverified need and incorrect tools.
- C. States/regional rights: Regional power pulled into centralized power produces authoritarian government.

#### IV. Major points around localism versus centralism:

- A. Truth in balanced tension (spirit of the law versus letter of the law)
- B. Monopolies: technology and media
- C. When the information is controlled, you are marching into the fragmentation of freedom in a culture.
- D. Challenge between free-market economies and socialism (demand-based economy versus choice)

### PRINCIPLE #9: LIMITS: Keeping Us Safe and Motivated

I. **“Limits” definition: Sets boundaries; that which terminates or defines and restricts; an agreed-upon action and its definitions of who does what, when, and how; fixed value or fixed form.**

#### II. Examples of limits:

- A. The separation of powers: limiting power
- B. All laws defining penalties and borders
- C. Borders for safety: physical
- D. Budgets: limitations of power or finance
- E. Behavior: socially acceptable
- F. All records of any kind, such as what a given currency (money) is worth, crime (what limits have been broken), athletics (markers of achievement to be surpassed such as fastest time, longest run, etc).

**“A man’s got to know his limitations.”**

**—CLINT EASTWOOD**  
(as Harry Callahan in the movie, *Magnum Force*)

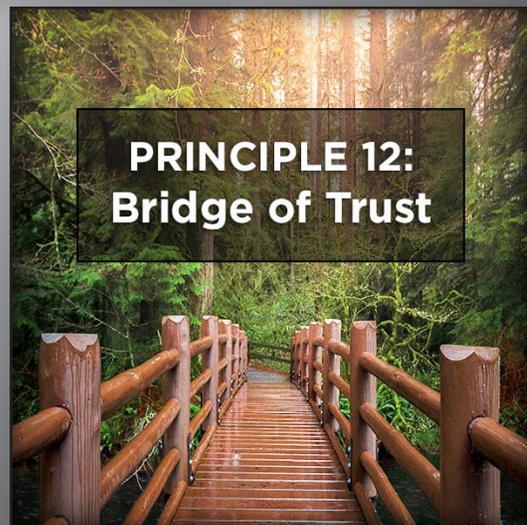
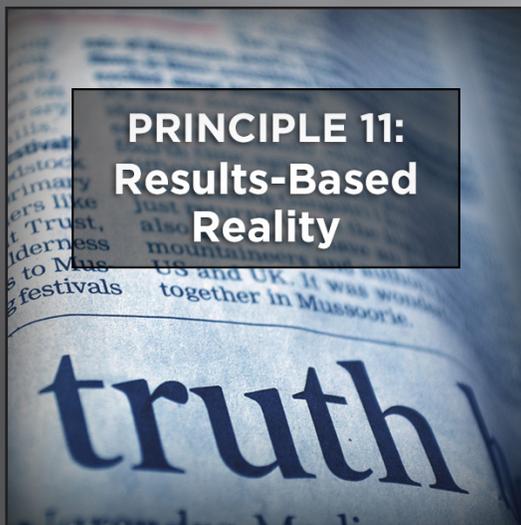
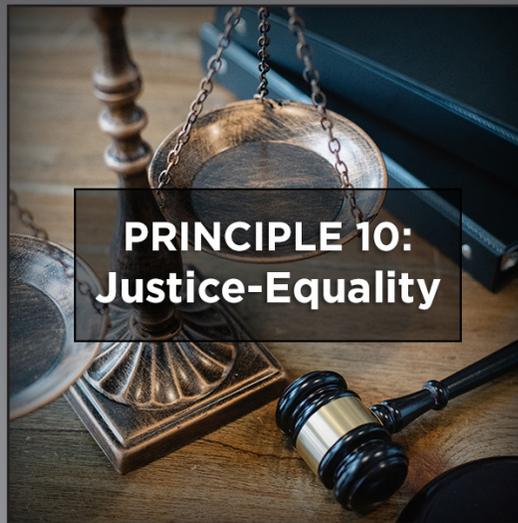
#### III. Major points around limits:

- A. Consequences: Protection, exercise, diets, disciplines of health, breaking bad habits, resolutions of all kinds, the power of disciplines, experience-based limits, believing others’ testimonies (examples in the Proverbs).
- B. Limits can bring motivational achievement and give us a driven focus; the spurring to new levels.



# GoCitizen | Lesson 9

The Twelve Master Principles: Principles 10-12  
BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

## *KEY IDEAS:*

- Justice
- Equality
- The Law
- Results-Based Reality
- Scientific Method
- Capitalism
- Socialism
- The Bridge of Trust
- The Nature of Agreements

# GoCitizen | Lesson 9

## The Twelve Master Principles: Principles 10-12

BY DENNIS PEACOCKE

(See Appendix for the full [Twelve Master Principles chart](#))

### **PRINCIPLE #10: JUSTICE-EQUALITY: Investments and Keeping the Game Fair**

#### **I. Definitions of justice and equality:**

- A. “Justice” definition: The concept and practice that justice is achieved when people are rewarded or punished by their inputs, knowledge, skill-set levels, and agreed-upon terms; someone receiving their due reward.
- B. “Equality” definition: The concept that all people are treated the same in terms of opportunity, agreed-upon contracts or privileges, and punished or rewarded in terms of a common response to the law; equal under the law.

#### **II. Examples of the principles of justice and equality:**

- A. Examples of the principle of justice:
  - 1. Taxation policy: Biblical taxation is a flat tax versus progressive taxation which is the current global norm.
  - 2. Salaries of competitive and professional sports—based on skill sets and perceived value to the team and contracts.
  - 3. Preferred stock (stock that entitles the holder to a fixed dividend and has priority over common stock for receiving dividends) versus common stock (stock shares entitling their holder to dividends that vary in amount that equates to ownership in a company).
- B. Examples of the principle of equality:
  - 1. All criminal laws: punishment should be the same for whoever commits the crime; equality under the law.
  - 2. All equal-access issues: no discrimination based on race, religion, class, greed, etc. for issues such as housing, education, health care, etc.
  - 3. All legal agreements and contracts: should be consistent and integrous with no favoritism, bribery, or discrimination.

### III. Major points around justice and equality:

- A. Equality under the law is the foundation of responsible government.
- B. Skill-set inequalities: We are not all equal in terms of "engiftment" and skill sets.

*For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

—Ephesians 2:10

- 1. In a just society, remuneration takes into account value, skill level, and "engiftments."
- C. Without equality before the law, there is no trust.
- D. Investments give me justice. Equality under the law gives me fairness.

**Equality under the law is the foundation of responsible government.**

### PRINCIPLE #11: RESULTS-BASED REALITY: The Proof is in the Pudding

"The proof is in the pudding" is an expression that means the value, quality, or truth of something must be judged based on direct experience with it or its results.

- I. **"Results-based reality" definition: The belief that theories, ideas, programs, or actions should be tested and based on their actual results rather than based on hope, bias, projections, or ideological paradigms.**

### II. Examples of results-based reality:

- A. "Scientific method/process" definition: The scientific method is the process of objectively establishing facts through testing and experimentation. The basic process involves making an observation, forming a hypothesis, making a prediction, conducting an experiment, and, finally, analyzing the results.

### III. Major points around results-based reality:

- A. Socialism: Its great strength and hope is for community and reciprocity, however, it brings with it many problematic issues, such as the removal of choice and the crushing of creativity and design which ultimately makes it contrary to God's design.

- B. Capitalism: It has strength in its power of choice, however, some of its issues include debt-based currency (no hard limits), a widening wealth gap between the rich and poor, a shrinking middle class, service-based economy (focus on services rather than production of goods), greed, and materialism (consumption and built-in obsolescence).

## **PRINCIPLE #12: THE BRIDGE OF TRUST: Relational Load Limits**

- I. **“Bridge of Trust” definition: An analogy based on the reality that human relationships and agreements are built and defined on the levels of trust and depth that exist between the parties.**

### **II. Examples of the Bridge of Trust:**

- A. Contract agreements
- B. Investments
- C. Credit card limits
- D. Marriage and covenant agreements

### **III. Major points around the Bridge of Trust:**

- A. Love can be given, but trust is earned. The more trust we have, the greater endeavors we can give ourselves to.
- B. Trust is the bridge of all relational activity.
- C. The heavier the load, the stronger trust must be.
- D. Trust is built on past experiences, both personal and by reputation, competency, character, and asset-requirements levels.
- E. Wisdom builds projects at the speed of trust.





GoCitizen  
**SECTION TWO**  
Government,  
the Political Process  
& Applied Policy

Copyright © GoStrategic 2025







# GoCitizen | Lesson 10

The Application of Biblical Law to Society

BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

## *KEY IDEAS:*

- The Law
- Jurisdictional Problem Solving
- Biblical Law
- Civil Statutory Law
- The Sermon on the Mount

# GoCitizen | Lesson 10

## The Application of Biblical Law to Society

BY DENNIS PEACOCKE

### I. Lesson Overview:

A. Ideas contradictory to secular perspective:

1. Jurisdictional Problem Solving: The process of analyzing problems through the lens and grid of the five jurisdictions of government, assessing each jurisdiction's individual or joint responsibility for implementing solutions, and determining how each jurisdiction can appropriately contribute to a holistic solution.
2. The extrapolation of Old Testament Law into a New Testament (grace) reality.

*Man shall not live on bread alone, but on every word that comes from the mouth of God. —Matthew 4:4*

B. BASIS: God's Kingdom Government is founded on biblical principles derived from God's laws as informed by the Holy Spirit and applied by the grace of God; both personal and social conduct should be comprehensively governed thereunder.

C. PREMISE: All human interaction must be motivated and regulated by God's supreme directive to love God and to love others as one loves self.

*And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the great and foremost commandment. The second is like it, "You shall love your neighbor as yourself." On these two commandments depend the whole Law and the Prophets. —Matthew 22:37-40*

D. KEY SCRIPTURES:

*Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. —Matthew 5:17-19*

*For the Law was given through Moses; grace and truth were realized through Jesus Christ. —John 1:17*

See also: Galatians 3:23-25; Romans 10:4; 8:1-4; Psalm 19:7-11; Matthew 4:4

## II. Core Ideas:

### A. Christ commanded Kingdom citizens to:

*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. —Matthew 28:19-20a*

### B. Relative to biblical law, the Scriptures establish two principles that outwardly appear to be contradictory:

1. In Jesus, the salvation of man is not predicated upon personal obedience to Old Testament law (Romans 3:20).
2. Concurrently, Jesus Himself explicitly stated that the Old Testament law is not to be cast off (Matthew 5:17-19).

### C. In situations like this, one must unfailingly draw upon the Holy Spirit to inform the hermeneutic or interpretation methodology utilized to reconcile seemingly opposing realities. As Jesus told His disciples:

*But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.*

—John 14:26

More broadly speaking, because the Holy Spirit inspired the Scripture (2 Peter 1:21), the counsel of the Holy Spirit is essential to the appropriate interpretation and application of the biblical law contained in Scripture.

1. The ultimate legitimacy of the world's current social and political-economic systems cannot be biblically evaluated until it is understood that, while man is not saved by upholding the law of the Scriptures, all of man's personal and social conduct should be governed by principles that fundamentally uphold biblical law.
  2. To successfully disciple nations by aligning them with Kingdom principles, one must effectively "own" this material. Ownership requires intentional alignment with Kingdom truth such that all thought, speech, and action are progressively grounded in the reality of that truth. In other words, to own truth, one must incarnate truth. Ultimately, one who owns truth cannot be separated from it.
- ### D. Old Testament law may be divided into four general categories of regulation, each of which governs an aspect of human behavior:
1. CEREMONIAL LAW specified the procedures by which man was forgiven and cleansed of sin prior to the advent of Christ.
  2. DIETARY AND HYGIENIC LAW prescribed the practices conducive to sound health and proper sanitation.

3. MORAL LAW stipulated how man should ethically relate to God and others, and was axiomatically encapsulated in the Ten Commandments.
  4. CIVIL STATUTORY LAW established the principles by which the larger social systems were ordered and managed.
- E. In general, the moral and civil statutory laws decreed in the Old and New Testaments provide the foundational corpus of law that should be taught when discipling nations (Matthew 28:19-20). Moving forward from this foothold of engagement, everything else that Jesus commanded may be progressively and exhaustively expounded.
1. All biblical law directly or indirectly reveals the nature of Jesus and is an expression of His love for mankind (Psalm 19:7-11; Romans 7:14-16). The core of God's law is for the benefit of man. Thus, any profound endeavor to propagate the law of God through the discipleship of nations must be motivated by an authentic love of God and a genuine love of others (Matthew 22:37-40). Parenthetically, the Son of God presupposed the default condition of man as being characterized by love of self. Self-love, devoid of a love for God and a love for others, nurtures the codification of unjust law that is inconsistent with Kingdom truth.
  2. To disciple nations, one must advocate and practice New Testament principles extrapolated from Old Testament law through the elucidating wisdom of the Holy Spirit (Luke 21:15; Acts 6:10; James 1:5) and by the enabling grace of God. (1 Corinthians 15:10; 2 Corinthians 12:9; Ephesians 4:7).
  3. Ultimately, the law of any nation is grounded in either the reasoning of man or the revelation of God.

### **III. Representative examples of moral and civil statutory law as expounded in the Sermon on the Mount and displayed in the Jewish culture:**

- A. During the Sermon on the Mount, Jesus amplified the Law to include internal spiritual motivations. Each time Jesus declared, "It is written but I say to you...", He buttressed the Law such that it ascends beyond the mere management of external acts (Matthew 5-7). The following are examples of His authoritative illumination of Law:
1. Tenderness of heart should be cultivated before God and others (Matthew 5:3-12).
  2. Man should uphold the law of mutual honor (7:12) while caring for all human culture as a lifestyle witness (Matthew 5:13-14).
  3. Citizens should maintain a posture of humility when implementing judgment (Matthew 5:17-20; 7:1-5).
  4. Misguided religious zeal should not corrupt the purpose and application of the law (Matthew 5:21-30). A religious spirit brings death rather than repentance and redemption.

5. The intent of the law should never be distorted to rationalize the evasion of legitimate obligations (Matthew 5:31; 15:1-7).
  6. Demonstrate an attitude of love and service that brings positive conviction to others (Matthew 5:38-48).
  7. Live before your fellow man in humility and forgiveness (Matthew 6:1-22).
  8. Do not allow the pursuit of provision to become your primary motivation (Matthew 6:24).
  9. Instead, pursue the welfare of God's Kingdom and appropriate provision will be made available (Matthew 6:33; 7:7-11).
  10. We need to be mediators of life in the way that we apply the law.
- B. Jewish culture was largely committed to the social principles put forth by the Old Testament. It would have been redundant for Jesus to recite those laws when addressing a Jewish audience.
1. For the nation of Israel, the Scriptures served as the political constitution of the nation, containing the principles of its core economic policy.
  2. The management of society was decentralized and administered locally by the elders at the city gates. These elders were counseled by the Levites who were well-educated students of the law.
  3. Religious matters were handled by the priests, while civil relational disputes were resolved by the captains of tens, fifties, hundreds and thousands (Exodus 18:17-27).
  4. Poverty was alleviated by the application of the principle of gleaning, the locally-based distribution of the poor tax, and the admonition that the family unit was responsible for the care of its members (Redeemer's laws; Leviticus 25:48-49). Additionally, a message of charity and justice for the poor was woven throughout the Scriptures (Leviticus 25:35-43; Deuteronomy 15:7-18; 14:28-29; Leviticus 23)
  5. The answer to poverty is relationally training people in character development, lifestyle practices, finding opportunity, and how to become capital creators themselves. Upward economic empowerment was supported through the relational principle of contractual mentoring. The Jewish people perceived that economic empowerment was the fruit of spiritual obedience to the principles of Scripture and investment in value-added relationships. Therefore, they justly presumed that the solution to poverty resided in the fostering of trained skill sets and character-based diligence, rather than coerced economic redistribution.
  6. All taxation was proportionally equal (flat-tax policy), and there was allotment for funds toward the annual festivals (**see Dennis' teaching, [God the Party Animal](http://www.gostrategic.org/store), available at [www.gostrategic.org/store](http://www.gostrategic.org/store)).**

7. A love-based philosophy of compensation encouraged the remuneration of a “living wage” rather than a “minimum wage” (Matthew 20:1-16). Wage negotiation guidelines were socially instituted based on the principle of honor rather than mandated by the civil government.
8. Immigration was “open,” yet all resident aliens were expected to fully assimilate under the transcendent laws of the culture (see Exodus and Deuteronomy).
9. Within the banking system of Israel (Matthew 25:27), loans were limited to seven years (Deuteronomy 15:1) and Israelites were not charged interest (Deuteronomy 23:19).

#### **IV. Closing:**

- A. Old Testament Law in combination with the profound influence that emanated from Jesus’ teachings relating to love for one another, in many ways, formulated the bedrock upon which the foundations of Western civilization rest.
- B. Perhaps the single most important biblical truth related to political-economics is that human rights and freedom of choice emanate from God alone and are expressions of His love for mankind. In absolutely no way is civil government the originator of those rights. The responsibility of civil government is to constitutionally reaffirm and guard those God-given rights.

# GoCitizen | Lesson 10

## The Application of Biblical Law to Society

BY DENNIS PEACOCKE

### *Homework:*

1. What was one attribute of the Sermon on the Mount that was culturally significant relative to the nature of the law?

2. What is a theory for why Jesus most likely did not speak explicitly on the Old Testament?





# GoCitizen | Lesson 11

## Government, Worldview, and Applied Public Policy, Part I

BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- Biblical Law
- Worldview
- The Nature of God
- The Sermon on the Mount
- Public Policy Foundations
- Constitutions
- Discipling Nations

# GoCitizen | Lesson 11

## Government, Worldview, and Applied Public Policy, Part I

BY DENNIS PEACOCKE

**PREMISE: To effectively disciple nations, public policy must be extrapolated from the Old Testament into the New Testament's era of grace.**

### I. Review of core ideas from Lesson 10 as a foundation for Lesson 11:

- A. GoCitizen upholds what is commonly known as the Great Commission (Matthew 28:18-20) as being essential to the development of public policy.
  - 1. One does not truly “own” or profoundly comprehend a truth or idea until it has been practiced numerous times in diverse situations. Until one can introduce an idea from any of the 360 degrees of approach, that idea has probably not yet been sufficiently incarnated.
  - 2. When one observes “all He has commanded” (Matthew 28:20) by practicing or obeying truth, he should recognize that God sent the Holy Spirit, the bearer of knowledge, to communicate God’s social structure for humanity.
- B. The law of the Old Testament was not exclusively for the nation of Israel, as it was to become the pattern of law for the entirety of humanity.
  - 1. Israel’s mission was to serve as a light to the Gentiles, such that Israel would display the blessings of God that flowed from obedience to the law. Correspondingly, the Ekklesia, i.e. the Church, has been commissioned by Jesus to demonstrate what obedience to the principles of God produces in a fallen world.
  - 2. That raises the question: When was the last time the social leaders came to the church for answers? Today, the Holy Spirit is maturing His people to provide those answers.
- C. Some may ask, “If what you are saying about obedience and the practice of truth is true, why did Jesus not speak more explicitly about those specific issues in relation to discipling nations?”
  - 1. Since law and truth were already extensively addressed in the Old Covenant (Old Testament), a covenant almost universally known to the followers of Jesus, there was little basis for Him to repeat commonly established fundamentals.
  - 2. God assumes that the entire Bible is His Word and that it is contained in both the Old and New Testaments.

3. The Old Testament, as the Word of God, established public-policy principles rooted in the heart of God.
  4. God authorized the Nation of Israel to globally demonstrate these principles as a model of how nations are to be managed and to introduce the worldview presuppositions upon which nations are to be founded.
- D. Jesus acknowledged that Old-Testament law established a benchmark for public policy that upheld both a respect and love of God, in addition to God's love for humanity (Matthew 22:36-40).

*“Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” —Matthew 22:36-40*

1. A correct perception of the nature of God and an acceptance of the reality that man has been made in God's image (nature of man) is essential to the establishment of the standards from which one may effectively address the public issues of healthcare, euthanasia, abortion, all forms of charity, investment in humanity, etc.
- E. In Christ, the law is no longer one's judge, and attempting to obey the law is not the point of salvation.
1. The objective of salvation is the appropriation of what Christ accomplished on behalf of the redeemed through the empowering influence of the Holy Spirit.
  2. The Holy Spirit is progressively sanctifying the redeemed as He trains them to live under the law in the administration of grace.
- F. The Old-Testament subdivision of the Bible revealed God and His relationship to mankind and provided the primary instructions on how to organize humanity with respect to both personal and social orders.
- G. When speaking to the Jews, Jesus assumed they were competently versed in the law and that the Levitical scribes had trained them in its everyday applications.
1. Since the Jews were predominantly conversant in the law, Jesus did not re-teach the rudiments thereof.
  2. Instead, Jesus proclaimed to His disciples that it was better for Him to depart and that the Holy Spirit be sent (John 16:7). In that way, the disciples would be empowered by the indwelling presence of the Holy Spirit to interpret and apply the law on a moment-by-moment, real-time basis.

3. An authentic disciple of Christ is a disciplined learner. Every day is training day!
  - a. Each day is a fresh occasion to be led by the Holy Spirit as He interprets the word of God, i.e. the law of God, in any and all situations related to life.
  - b. This is how Jesus lived—so much so, that He frequently said He was doing what He did to fulfill what was written in the Scriptures.
- H. During the Sermon on the Mount, rather than rescinding or diminishing the law, Jesus amplified the law to include the governance of internal thoughts and attitudes in addition to the regulation of external actions.
  1. Jesus' objective was to shape the way mankind thinks as much as the way mankind acts.
  2. Consequently, the standards of the New Testament are much more rigorous than the standards of the Old Testament.
  3. It is the Holy Spirit who extrapolates the Old Testament by pulling it into New Testament applications, and it is by the Holy Spirit that one applies the grace and truth that came through Jesus to the law given to Moses.
  4. Therefore, the relevant question becomes, "How do I, by the empowering grace that is available in Christ, apply law so as to produce the spirit of the law instead of the mere letter of the law?"
- I. Public policy and social systems in Israel functioned on a local level. Israel was highly decentralized.
- J. The importance of understanding the Holy Spirit's role in extrapolating Old-Testament Law into New-Testament applications.

*For the law was given through Moses; grace and truth came through Jesus Christ. —John 1:17*

## **II. Public Policy: Foundations for Building - see diagram on following page:**

- A. Example: The United States republic/empire distinctive:
  1. For the purposes of this discussion, the "republic" is defined as the vision of the United States as engendered by the transcendent laws and moral principles established within its federal constitution.
  2. The "empire" is defined as the United States operating in realpolitik under the notion of being the master of civilization; this system of politics is rooted more in pragmatism than moral or ethical absolutes.

3. Oftentimes today, the United States operates more as the empire than the republic. US citizens must guard against the misplaced belief that their nation exclusively relates to other nations as the republic.
- B. How should citizens of the Kingdom of God respond to the tension that exists between the divergent concepts of the republic and the empire?
1. Since there is no formula for resolving the republic/empire rift, particularly as it relates to foreign affairs, how does the Holy Spirit want Kingdom citizens to respond in real time?
  2. The PUBLIC POLICY DIAGRAM below asserts that there are only two sources of public policy: REASON or REVELATION.
    - a. God has given all men the innate power of reasoning, but those who would disciple nations in His name must be clear that the Holy Spirit provides divinely guided revelation that transcends and trumps reason.
    - b. While there is a definite place for reason, it must effectively serve as the handmaiden of revelation.

## **PUBLIC POLICY FOUNDATIONS FOR BUILDING**



- C. When serving to disciple a nation, it is imperative that the constitution of the nation be methodically analyzed.
1. The foundations of truth either are or are not manifested in a nation's constitution.
  2. Nations generally endeavor to encapsulate their definitions of transcendent truth and their cultural worldview within their national constitutions.
  3. Governmental structures are constructs of a nation's worldview. A nation's worldview forms the basis of its constitution, and the constitution instructs and controls both the legal systems and the management of political freedoms.
  4. After evaluating a constitution, the question becomes: How many citizens know the constitution?
    - a. Deuteronomy 6:6-9 puts forth the primary catechizing commandment of the Old Testament, as it speaks of the law being presented in such a way that it impacts the architecture of the home, one's physical body, art, music, and all other aspects of social communication.
 

*These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates.*

—Deuteronomy 6:6-9
    - b. Neither a systematically deliberated worldview nor a well-written constitution is enough unless it is effectively transmitted to the citizenry.
    - c. The measure to which people are self-consciously aware of their national constitution and its inherent values determines whether those people live as goat nations that operate in the realm of realpolitik or sheep nations that champion the transcendent laws and ideals of that nation.
- D. A Kingdom-of-God approach to disciplining nations is based neither upon human reasoning nor human history as it is grounded on the revelation given by God to humanity and recorded in the Old Testament.
1. While the law is no longer a negative task master, it is a positive foundation from which the grace of God reasons and the Holy Spirit applies God's heart of love to every personal and societal situation.
  2. God wants nations to create social systems based on His law which exemplifies His love.

3. As Kingdom citizens work to affect public policy, they must be disciplined to conceptually link any and all proposed legislation back to the revealed law-word of God while being clear that human reasoning does not provide a trustworthy starting point.
4. The School of Kingdom Citizenship advocates the progression from values to principles to policy.

**VALUES + PRINCIPLES = POLICY**

- a. Kingdom citizens must move to the place where biblical values are systematically adopted.
- b. Principles derived from adopted biblical values instruct how those values may be practiced.
- c. When correctly practiced over a sufficient interval of time, one may proceed to advocate the establishment of public policy that incarnates the practiced values. Principles give us the ability to systemically practice the values.
- d. Such public policy will create a godly atmosphere that enjoys the blessing of God.

# GoCitizen | Lesson 11

## Government, Worldview, and Applied Public Policy, Part I

BY DENNIS PEACOCKE

### *Homework:*

1. Why is an understanding of Old Testament law still relevant for our application of biblical public policy today?

2. Why is it imperative that the constitution of a nation be methodically analyzed?

## GoCitizen | Lesson 12

### Government, Worldview, and Applied Public Policy, Part II

BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- Worldview
- The Nature of God
- The Nature of Man
- Authority
- Sovereign Authority
- 39 Master Principles of Transformation
- Creation Care & Stewardship
- The Nature of Government
- The Nature of Family
- Labor
- Private Property
- Laws of Transformation

# GoCitizen | Lesson 12

## Government, Worldview, and Applied Public Policy, Part II

BY DENNIS PEACOCKE

**PREMISE: The directives to love God and love others must be methodically ascertained as they are expressed within the Old-Testament laws associated with public policy.**

**I. Public Policy and Worldview (diagram segments are provided throughout the outline; see the complete diagram at the end of the outline):**

### A. FOUNDATION 1: The Nature of God and the Nature of Man

1	<b>FOUNDATIONS OF REALITY</b>	<b>CORE CONCEPTS OR PRINCIPLES</b>	<b>RELATED PUBLIC POLICY</b>
	<b>The Nature of God and Nature of Man</b>	Man has value since he is created by God and in His image.	<ul style="list-style-type: none"> <li>• Intelligent design vs. evolution</li> <li>• Slavery; abortion; euthanasia</li> <li>• Dignity and freedom</li> <li>• Healthcare</li> <li>• Social welfare</li> </ul>

Copyright © GoStrategic 2025

1. Jesus’ directive to “love the Lord your God with all your heart and with all your soul and with all your mind and love your neighbor as yourself” encompasses the entirety of Old-Testament law (Matthew 22:37-40).
  - a. Since the principles of loving God and loving others are integral to scriptural law, the law is not cruel.
  - b. When considering or applying any law, one must discern where the love of God is “buried” within that rule.
2. Every man has inherent value because man was created by God, for God, and in the image of God (Genesis 1:26).
  - a. Because people are created by and for God, each person must discover how God wants to “spend” them. No one should self-define how they choose to “spend” themselves.
  - b. The acknowledgement that man is the handicraft of intelligent design, as intentionally fashioned by God, establishes the crucial distinctive between the Kingdom of God versus evolutionary perspectives as they relate to public policy.

- c. The actuality of intelligent design precludes racism, which is ultimately founded in the fallacious assertion that man is the product of biological evolution.
- d. All people are of one blood, as all are the descendants of the first man and woman placed on the earth by God.
- e. The dignity of man is found in his replication of the Image of God.

## B. FOUNDATION 2: Sovereign Authority

<b>2</b>	<b>FOUNDATIONS OF REALITY</b>	<b>CORE CONCEPTS OR PRINCIPLES</b>	<b>RELATED PUBLIC POLICY</b>
	<b>Sovereign Authority</b>	Intelligent design (order, purpose, accountability)	<ul style="list-style-type: none"> <li>• The authority of Scripture and its power to create it</li> <li>• All direct and implied public-policy principles</li> <li>• His witness in nature (science)</li> </ul>

1. God is the sovereign over all nations and, through His Son, He confirmed His authority by giving His life for the nations.
  - a. God is the author of intelligent design, i.e. order, purpose, and accountability.
  - b. God-initiated intelligent design provides the basis for the authority of Scripture and establishes God’s right to decree all explicit and implied public policy. Consequently, Kingdom-of-God public policy is neither a matter of chance nor a contrivance of human wisdom.

See Appendix for the **39 Master Principles of Transformation** chart which illustrates scriptural principles applicable in the real world.

## C. FOUNDATION 3: Man’s Stewardship Authority on Earth

<b>3</b>	<b>FOUNDATIONS OF REALITY</b>	<b>CORE CONCEPTS OR PRINCIPLES</b>	<b>RELATED PUBLIC POLICY</b>
	<b>Man’s Stewardship Authority on Earth (Genesis 1:26-28)</b>	Stewardship & Christ’s ownership of the nations (Psalm 2:6-8)	<ul style="list-style-type: none"> <li>• Care for animals</li> <li>• Care for the environment/resources</li> <li>• Responsibility to reproduce</li> <li>• Care for personal/social order</li> </ul>

1. In Genesis 1:28, God commissioned man with the assignment of dominion stewardship—the task of managing the earth as a steward under the rule of God.
2. Since Christ is the owner of all nations, He has demarcated the sovereignty and borders of each nation.
  - a. By definition, a nation cannot be described as a people group devoid of geographical borders. It follows, therefore, that well-defined and enforceable borders are essential for a nation to even exist.
3. Related public-policy issues that should be linked with the stewardship authority of man:
  - a. Care for animals must be a component of dominion stewardship, as defined biblically. Conversely, as people progressively disengage from biblical truth, they are beginning to effectively worship animals (Romans 1:22-23).
  - b. Care and stewardship of the environment is a Kingdom-of-God charge.
  - c. The Genesis 1:28 command to reproduce is being unheeded by many people groups.
    - Current population projections indicate that Europe could be primarily Muslim by 2040 due to the disparity between the birth rates of the native Europeans and those of the Muslim immigrants. Should this trend continue, failure to reproduce will affect the future cultural landscape of Europe.
    - The reproduction policies of China have resulted in a shrinking population. This negative population-growth trend is true of numerous other nations.

#### D. FOUNDATION 4: The Nature of Government

	<b>FOUNDATIONS OF REALITY</b>	<b>CORE CONCEPTS OR PRINCIPLES</b>	<b>RELATED PUBLIC POLICY</b>
<b>4</b>	<b>The Nature of Government</b>	<b>God’s modeling of government:</b> <ul style="list-style-type: none"> <li>• The Pentateuch</li> <li>• New Testament affirmations</li> <li>• The Trinity</li> <li>• Israel’s social law</li> <li>• Natural laws of creation</li> </ul>	<ul style="list-style-type: none"> <li>• Separation of powers (see biblical laws)</li> <li>• Division of labor (economics)</li> <li>• Vertical authority in the context of council</li> <li>• Jurisdictional sovereignty</li> <li>• Sovereign nations</li> <li>• Citizen rights</li> <li>• Criminal law; constitutions; jury trials</li> <li>• Strategy and tactics</li> <li>• Term offices; military age requirements</li> <li>• Alien rights</li> <li>• Voting</li> </ul>

1. The Pentateuch (the first 5 books of the Bible) is God’s exemplar of government.
2. God sovereignly opted to manifest Himself in the form of the Trinity, which models two foundations of modern society: the division of labor on which all modern economics rest and the separation of powers on which all democracies rest.
  - a. The Trinity establishes vertical authority exercised within the context of a council.
  - b. The Trinity models ontological equality, in that all persons are equal in relation to the essential nature and value of their being.
  - c. The Trinity demonstrates economic subordinationism, which exhibits both vertical authority and engineered difference of function.

## E. FOUNDATION 5: The Nature of the Family

5	FOUNDATIONS OF REALITY	CORE CONCEPTS OR PRINCIPLES	RELATED PUBLIC POLICY
	<b>The Nature of Family</b>	<b>The foundations of personal identity and training of socialization</b>	<ul style="list-style-type: none"> <li>• Education and parental rights</li> <li>• Public education systems</li> <li>• Family law</li> <li>• Generational momentum</li> <li>• Inheritance taxation</li> <li>• Sexuality and gender identity</li> </ul>

1. Arguably, no institution is under greater attack than that of the family.
2. The family is essential for the healthy development of children and, therefore, society.

*These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.*  
 —Deuteronomy 6:6-7

3. Globally, the LGBTQ+ community is assailing the family through the public-school system by demanding that sexual orientation be taught.

## F. FOUNDATION 6: The Nature of Labor

6	FOUNDATIONS OF REALITY	CORE CONCEPTS OR PRINCIPLES	RELATED PUBLIC POLICY
	<b>The Nature of Labor</b>	Man's choices and use of labor, resources, and increase-based results	<ul style="list-style-type: none"> <li>• Economic activity and organization</li> <li>• Macro economic policy</li> <li>• Taxation; inflation; currency corruption</li> <li>• Banking</li> <li>• Unions; employment; labor law</li> <li>• Personal occupational destiny</li> <li>• Technological development</li> <li>• Capital creation</li> </ul>

1. All issues related to employment choices, labor allocation, resource apportionment, and increase-based results fall into the realm of economics.

*Note: Those interested in business and economics, in particular, might consider the School of Business Leadership upon completion of this course.*

- a. Matthew 20 discloses a Kingdom-of-God standpoint of employment.
  - God is more concerned about unemployment than the crop itself.
  - The right to freely negotiate wages is exhibited.
  - The land owner paid a living wage as opposed to a minimum wage.

## G. FOUNDATION 7: The Nature of Property

7	FOUNDATIONS OF REALITY	CORE CONCEPTS OR PRINCIPLES	RELATED PUBLIC POLICY
	<b>The Nature of Property</b>	The stewardship of property as obedience to God and as a means to spiritual maturity and leadership	<ul style="list-style-type: none"> <li>• Theft</li> <li>• Property rights</li> <li>• Wage negotiations</li> <li>• Protection of criminal law and penalty</li> <li>• Imminent domain</li> <li>• Sales, treaties</li> <li>• Borders, immigration</li> <li>• Personal and civil transactions</li> <li>• Strategic growth</li> <li>• Spiritual (conscience)</li> <li>• National defense and police</li> </ul>

1. The stewardship of property as obedience to God and as a means to spiritual maturity and leadership.

## H. FOUNDATION 8: The Laws of Transformation

	<b>FOUNDATIONS OF REALITY</b>	<b>CORE CONCEPTS OR PRINCIPLES</b>	<b>RELATED PUBLIC POLICY</b>
<b>8</b>	<b>The Laws of Transformation</b>	The strategy, tactics, and applications of the transformation process	<ul style="list-style-type: none"><li>• Political, economic, and social systems applied change both theory and legislative enactments</li><li>• The lawfulness and due process of the above methods of change</li><li>• Theories and systems of transformation (inside-out, bottom-up, etc.)</li><li>• Jurisdictional analysis</li><li>• Criminal correction and education</li><li>• Learning theory</li><li>• Political assimilation</li></ul>

1. The strategy, tactics, and application of the transformation process.

*Note: this subject will be addressed in further detail in the upcoming teaching, The Laws of Transformation.*

## II. CLOSING SUMMARY

- A. At this juncture, the School of Kingdom Citizenship is primarily tracing the value of love that is buried in every law of God. Love always has two sides: the personal dimension and the community dimension. All violations of the law are ultimately breaches of the law of love. Since love is an expression of serving the purposes of God in another while enhancing the power of life in that person, all public policy should be about empowering people in some clear dimension that is consistent with God's law of love.

# PUBLIC POLICY AND WORLDVIEW

## Reason, Scriptural Law, Natural Law, and the Holy Spirit

### FOUNDATIONS OF REALITY



### CORE CONCEPTS OR PRINCIPLES



### RELATED PUBLIC POLICY



**1**

#### The Nature of God and Nature of Man

Man has value since he is created by God and in His image.

- Intelligent design vs. evolution
- Slavery; abortion; euthanasia
- Dignity and freedom
- Healthcare
- Social welfare

**2**

#### Sovereign Authority

Intelligent design  
(order, purpose,  
accountability)

- The authority of Scripture and its power to create it
- All direct and implied public-policy principles
- His witness in nature (science)

**3**

#### Man's Stewardship Authority on Earth (Genesis 1:26-28)

Stewardship & Christ's  
ownership of the  
nations (Psalm 2:6-8)

- Care for animals
- Care for the environment/resources
- Responsibility to reproduce
- Care for personal/social order

**4**

#### The Nature of Government

God's modeling of  
government:  
• The Pentateuch  
• N.T. affirmations  
• The Trinity  
• Israel's social law  
• Natural laws of  
creation

- Separation of powers (see biblical laws)
- Division of labor (economics)
- Vertical authority in the context of council
- Jurisdictional sovereignty
- Sovereign nations
- Citizen rights
- Criminal law; constitutions; jury trials
- Strategy and tactics
- Term offices; military age requirements
- Alien rights
- Voting

## FOUNDATIONS OF REALITY



## CORE CONCEPTS OR PRINCIPLES



## RELATED PUBLIC POLICY



# 5

### The Nature of Family

The foundations of personal identity and training of socialization

- Education and parental rights
- Public education systems
- Family law
- Generational momentum
- Inheritance taxation
- Sexuality and gender identity

# 6

### The Nature of Labor

Man's choices and use of labor, resources, and increase-based results

- Economic activity and organization
- Macro economic policy
- Taxation; inflation; currency corruption
- Banking
- Unions; employment; labor law
- Personal occupational destiny
- Technological development
- Capital creation

# 7

### The Nature of Property

The stewardship of property as obedience to God and as a means to spiritual maturity and leadership

- Theft
- Property rights
- Wage negotiations
- Protection of criminal law and penalty
- Imminent domain
- Sales, treaties
- Borders, immigration
- Personal and civil transactions
- Strategic growth
- Spiritual (conscience)
- National defense and police

# 8

### The Laws of Transformation

The strategy, tactics, and applications of the transformation process

- Political, economic, and social systems applied change both theory and legislative enactments
- The lawfulness and due process of the above methods of change
- Theories and systems of transformation (inside-out, bottom-up, etc.)
- Jurisdictional analysis
- Criminal correction and education
- Learning theory
- Political assimilation



# GoCitizen | Lesson 13

Jurisdictions: Duties, Powers, and Limitations  
BY DR. PATTI AMSDEN



Copyright © GoStrategic 2025

---

## ***KEY IDEAS:***

- Jurisdictions
- Applied Worldview
- Self-Government
- The Nature of the Family
- The Church
- Civil Government
- The Law
- The Marketplace
- Free-Market Economy

# GoCitizen | Lesson 13

## Jurisdictions: Duties, Powers, and Limitations

BY DR. PATTI AMSDEN

Because the Genesis mandate requires stewardship of the earth and because the scope of that mandate is greater than could be accomplished by one individual, or even by some elite group, God's commission includes all people and distributes responsibilities to all people. With duties comes authority, yet distribution requires limitations. Who rules, what they rule, and how they rule is addressed in the topic of jurisdictions. The English word, "jurisdiction," is derived from the Latin, *jus*, meaning "law" and *dico*, meaning "to say"; thus jurisdictions identify the one with the authoritative or binding word. The biblically based jurisdictions are self, family, religion, business, and civil. Each jurisdiction has God-appointed duties, God-granted rights or authority, and God-set limitations.

### INDIVIDUAL

Mankind was created to co-labor with God in the management and glorification of the earth. Out of unity with God and in harmony with God's original design, man would yoke with God for the assignment called the dominion mandate. Man was mantled with authority. In the Garden of Eden, Adam and Eve exercised their authority in opposition to the will of God when they followed the advice of the serpent and ate of the Tree of Knowledge. Although consequences followed their actions, mankind remained under the mandate to manage the earth. From the fall forward, God sought out other "Adams" with whom He could yoke for earthly stewardship and His Kingdom advancement. The main prerequisite for responsible stewardship is self-discipline and self-governance. The most basic form of government is self-government, and all successful dominion labors flow from that basic premise.

#### I. INDIVIDUAL:

##### A. DUTIES OF SELF-GOVERNMENT:

1. Self-government is a prerequisite for all forms of government: family, civil, business, and ecclesiastical.
2. The duty of applying self-government is the exercise of inward control, which enables the individual to follow through on choices and limits the suggestibility of the individual to outside influences.

3. The duty of applying self-government is initialized by submission to the training process until the image of the tutor is imprinted on the soul of the apprentice, and the trainee is able to act like the mentor.
4. The duty of applying self-government allows the exercise of self-restraint, whereas the absence of self-government brings about the enforcement of governance from external authorities and results in loss of personal liberty.

#### B. POWERS OF SELF-GOVERNMENT:

1. The power of self-government is granted by God, thus allowing the exercise of will and volitional choices.
2. The power of self-government enables the individual to receive both the positive and negative sanctions of executed choices.
3. The power of self-government provides a defense against the wiles of the enemy and the winds of change that yield to sin and instability, respectively.
4. The power of self-government positions the individual for increased responsibility and increased productivity.
5. The power of self-government enables the individual to reflect the image and likeness of God.

#### C. LIMITATIONS OF SELF-GOVERNMENT:

1. The individual may not use his or her personal choices to trespass against the free will of another.
2. The individual may not forfeit self-government by attempting to employ an unlawful or unrighteous pathway to maturity.
3. The individual may not manipulate, coerce, force, or employ any form of witchcraft against the self-government of another.
4. The individual may not appeal to self-government as an excuse to avoid godly submission to appointed authorities.

## FAMILY

In God's original design, He created the angelic host and the human race as His family. By examining God's family, we are able to set a more accurate evaluation upon the nuclear family unit. Human families are to be viewed in the honor which God bestowed upon them. They are not designed solely to meet the needs of the human heart, although they do. They are not intended exclusively to further the species, although they do. Families on earth mirror God's family. Therefore, the three main requirements of families are: covenantal faithfulness, securing the seed line of God's family, and stewarding the will of Heaven through the management of assets. God's covenant with His family is everlasting. The nuclear family should reflect permanency as a true representation of God's family.

### II. FAMILY:

#### A. DUTIES OF THE FAMILY JURISDICTION:

1. The duty of the family is to honor God by obedience to His commandments and to reflect covenantal faithfulness to those outside of God's family.
2. The duty of the family is to train their covenant children's character, talents, and godly worldview in adherence to the *Shema* Israel of Deuteronomy 6:4-89.
3. The duty of the family is to train their children in self-governance, which is the basis for all dominion assignments and without which liberty is forfeited.
4. The duty of the family is to steward family capital including giving of tithes and offerings, distributions of funds for the physical and educational needs of the children, and investments of capital to lay up an inheritance.
5. The duty of parents is to exercise the dominion mandate and train their children in responsible self-government and cultural stewardship.

#### B. POWERS OF THE FAMILY JURISDICTION:

1. The power of the family is derived from God in the original creation prototype found in Genesis 1:27-28 and is supported throughout the entire Word of God.
2. The power of the family is to train its heirs, including power of choice, in all aspects of the training and development of the children.

3. The power of the family is the responsibility to manage the family assets and inheritance free of manipulation or coercion from any outside jurisdiction.
4. The power of the family is the use of the rod of correction or other forms of discipline as a monopolistic agency for God and in keeping with godly restraints in the context of godly love.
5. The power of the family is to establish and protect the family name, history, reputation, and legacy in keeping with its God-ordained call and purpose.

#### C. LIMITATIONS OF THE FAMILY JURISDICTION:

1. The family may not worship nor train its heirs in the worship of other gods or fallen ideologies.
2. The family may not break its covenantal and communion bonds except for biblically defined causes.
3. The family may not abdicate its duties or powers to other jurisdictions in an attempt to avoid responsibility or culpability.
4. The family may not deviate from its execution of the roles of husband, wife, and children as defined within the pages of Scripture nor adopt role identifications that are contrary to God's original design.

## RELIGION

Religion provides the cult for the culture. According to 1 Timothy 3:15, the Church is the house of God and the pillar and ground of truth. From that foundational position of responsibility to discover and maintain a sure foundation of God's eternal reality, the Church provides the primary influence over the culture. The religious sphere is to restore man to the responsibility, power, and authority that God originally entrusted to Adam and again made accessible to man by the redemptive work of Christ. This duty is accomplished through preaching, teaching, and discipleship. The earthly influence of religion exponentially increases when the proclamation of truth converts hearts and charitable acts influence souls so that the populace voluntarily collaborates with the Church to advance God's Kingdom principles.

### III. RELIGION:

#### A. DUTIES OF THE RELIGION JURISDICTION:

1. The duty of religion is to serve society by shining forth the light of the truth of God's Word, which exposes false ideologies, reveals errant practices, and illuminates a righteous course by which to build a just culture.

2. The duty of religion is to be the salt, or preserving factor, to society by providing charitable services during seasons when men's practices become corrupt and bring associated ills upon the citizens.
3. The duty of religion is to serve as God's voice by heralding His precepts to the culture, thereby calling private practices and public policies into alignment with God's will.
4. The duty of religion is to participate in the execution of Christ's Kingdom governance of the earth that was mandated when Jesus appointed His Ekklesia and gave the keys of the Kingdom to His Church (Matthew 16:18-19).

#### B. POWERS OF THE RELIGION JURISDICTION:

1. The power of religion is derived from God who offers a covenant to His servants and imbues His hierarchy with authority to use His Name and His word to implement His Kingdom over all earthly spheres of men.
2. The power of religion grants the Church the right to establish houses of worship and charitable organizations, to train and ordain its ministers, and to administrate the sacraments and biblical disciplines as are outlined within the pages of Scripture.
3. The power of religion is tied to the work of the Holy Spirit and His operations within the believer and by way of His oversight of the administration of Christ's Kingdom.

#### C. LIMITATIONS OF THE RELIGION JURISDICTION:

1. The religion sphere may not adopt creeds, policies, or practices contrary to God's revealed Word.
2. The religion sphere may not abdicate its God-given duties and responsibilities because of fear of persecution nor engage in ungodly leagues with the civil authorities to advance its standing and power with the citizens.

## CIVIL

The primary purpose of the civil realm is to be a governmental system for the protection of law-abiding citizens and punish unlawful behaviors that threaten the liberty and safety of the people. Individual freedom is not granted by the civil realm but is, rather, discovered within the context of self-government and in the management of personal assets free from the trespasses of one's neighbor. When the state exceeds its biblical limitations and encroaches into the other jurisdictions, individual liberties disappear and the practical exercise of self-government shrinks. To exceed the limitations of the boundaries of an assignment and to confiscate either the responsibilities or rights of another sphere is tyranny. Tyranny is the arbitrary or unrestrained exercise of power, the despotic abuse of authority, or the overreach of one jurisdiction into the boundaries of another jurisdiction. Historically, the civil realm is the most likely government to be guilty of tyranny.

### IV. CIVIL:

#### A. DUTIES OF THE CIVIL JURISDICTION:

1. The duty of the civil realm is to ensure the free exercise of biblically defined personal liberties.
2. The duty of the civil realm is to establish a biblically based constitution and to operate within the framework of that constitution.
3. The duty of the civil realm is to provide for the common defense.
4. The duty of the civil realm is to establish and enforce just laws through legislative, executive, and judicial bodies.
5. The duty of the civil realm is to oversee just weights and measurements and to prosecute those who practice robbery through false balances.

#### B. POWERS OF THE CIVIL JURISDICTION:

1. The power of the civil realm is derived from God to restrain lawlessness by the just and proper uses of the power to punish as a monopolistic agency (Romans 13:1-5; Exodus 18:21).
2. The power of the civil realm is administrated through the organization of agencies of enforcement that provide protection from enemies within and without its borders.
3. The power of the civil realm is granted the authority to collect and administrate a just tax and to apply civil sanctions for non-compliance.

### C. LIMITATIONS OF THE CIVIL JURISDICTION:

1. The civil realm may not enforce laws that favor one sector of the populace over another.
2. The civil realm may not obfuscate the boundaries of the other jurisdictions nor appoint to itself authority beyond its God-appointed powers.
3. The civil realm may not practice the accumulation of power through centralization nor establish the concentrated power of federal agencies at the detriment of decentralization and local jurisdictional governance.
4. The civil realm may not seek to cast off the commandments of God and the restraints of Christ's Lordship in an attempt to establish any form of homocracy.
5. The civil realm may not evade accountability and liability for corruption or unbiblical governance.

## **BUSINESS**

**The business jurisdiction is to operate within the organized systems of men's labors, time, and assets for the production, distribution, and consumption of material goods and within the methodology by which men exchange those commodities in the context of society.**

### V. BUSINESS:

#### A. DUTIES OF THE BUSINESS JURISDICTION:

1. The duty of business is to provide a system of cooperation for the outworking of the dominion mandate.
2. The duty of business is safeguard the biblical law to "Love thy neighbor as thyself" (Leviticus 19:18; Matthew 19:19; Mark 12:31; Romans 13:9).
3. The duty of business is to function in service-based power to enhance the value, skill-sets, resource base, and capacity of those who engage with them in free-will contracts.
4. The duty of business is to make free-will contracts as a means of cooperation and to honor the terms of those free-will contracts.

## B. POWERS OF THE BUSINESS JURISDICTION:

1. The power of business is derived from goods, services, and properties, whether real or intellectual, and the exchange of those commodities through the establishment of free-will contracts.
2. The power of business may include the creation of fraternal organization to facilitate cooperation and increase market advantages.
3. The power of business is the right to take risks in entrepreneurial endeavors within the context of moral and civil laws and to reap the consequences of increase or loss for its undertakings.
4. The power of business is derived from a free market in which the prices for goods and services are set freely by consent between vendors and consumers and in which the forces of supply and demand are free from any intervention by a government or price-setting monopoly.
5. The power of cooperation releases the potential to lessen and reverse the forces of scarcity.

## C. LIMITATIONS OF THE BUSINESS JURISDICTION:

1. The business jurisdiction may not make or implement contracts through deceit, fraud, or by taking advantage of the weak or oppressed.
2. The business jurisdiction may not break or deviate from the terms of the negotiated contract.
3. The business jurisdiction may not league with the civil sphere or any other agency of coercion to gain advantage in contract negotiations.
4. The business jurisdiction may not falsify their result-based performance records.

## VI. CLOSING SUMMARY

- A. Everything in the earth is raw material, and all of the raw material has the capability of being made over or recreated. Therefore, when new ideas are introduced and new products are created to reflect and exhibit those new ideas, a different culture is produced. If believers abdicate their responsibility to build culture based upon their cult, the culture will reflect the beliefs and products of those who remain engaged as culture builders. Scripture does not advocate for a theocracy, which is a form of government in which a country is ruled by religious leaders, but it does advocate for the culture of Christ's Kingdom to be worked into every jurisdiction in every nation in accordance with the Genesis mandate.

# GoCitizen | Lesson 13

## Jurisdictions: Duties, Powers, and Limitations

BY DR. PATTI AMSDEN

### *Homework:*

1. Explain in simple terms, as if sharing with a friend or non-believer, the concept of jurisdictions.

2. Choose one of the five jurisdictions, and expand upon its significance to the culture.



# GoCitizen | Lesson 14

## Government

BY DR. PAUL JEHL



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- The Nature of Government
- Jurisdictions
- Biblical Worldview
- Localism and Decentralization
- The Hebrew Republic
- The Law and Grace
- Self-Government
- Dual Citizenship
- Lawful Resistance
- Biblical Justice

# GoCitizen | Lesson 14

## Government

BY DR. PAUL JEHLE

### I. The Origin and Nature of Government

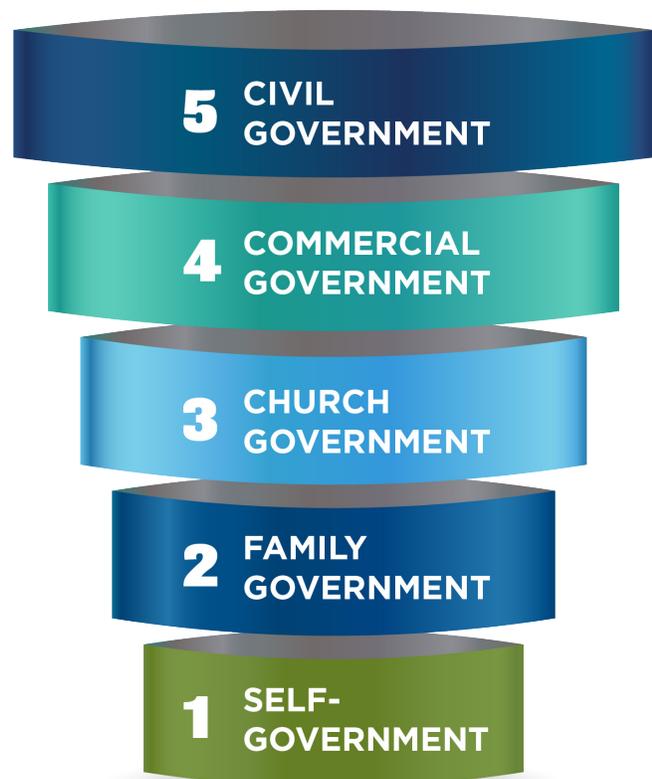
A. Human beings are created in the image of God (Genesis 1:26).

1. The “image” is the ability and purpose of being governed from within (Genesis 2:7)
2. There are three universal, God-given rights and responsibilities: life, liberty and property (Genesis 1:28).
3. Man’s fall into sin brings loss of self-control, requiring greater external government (Genesis 3).
4. Reformers, such as John Locke, reasoned from Creation for Natural Law.

*To understand political power . . . and derive it from its original, we must consider what state all men are naturally in—and that is a state of perfect freedom to order their actions and dispose of their possessions and persons as they see fit within the bounds of the law of nature . . . though this be a state of liberty, yet is it not a state of license . . .*

—John Locke, Of Civil Government 1690

## SPHERES OF GOVERNMENT



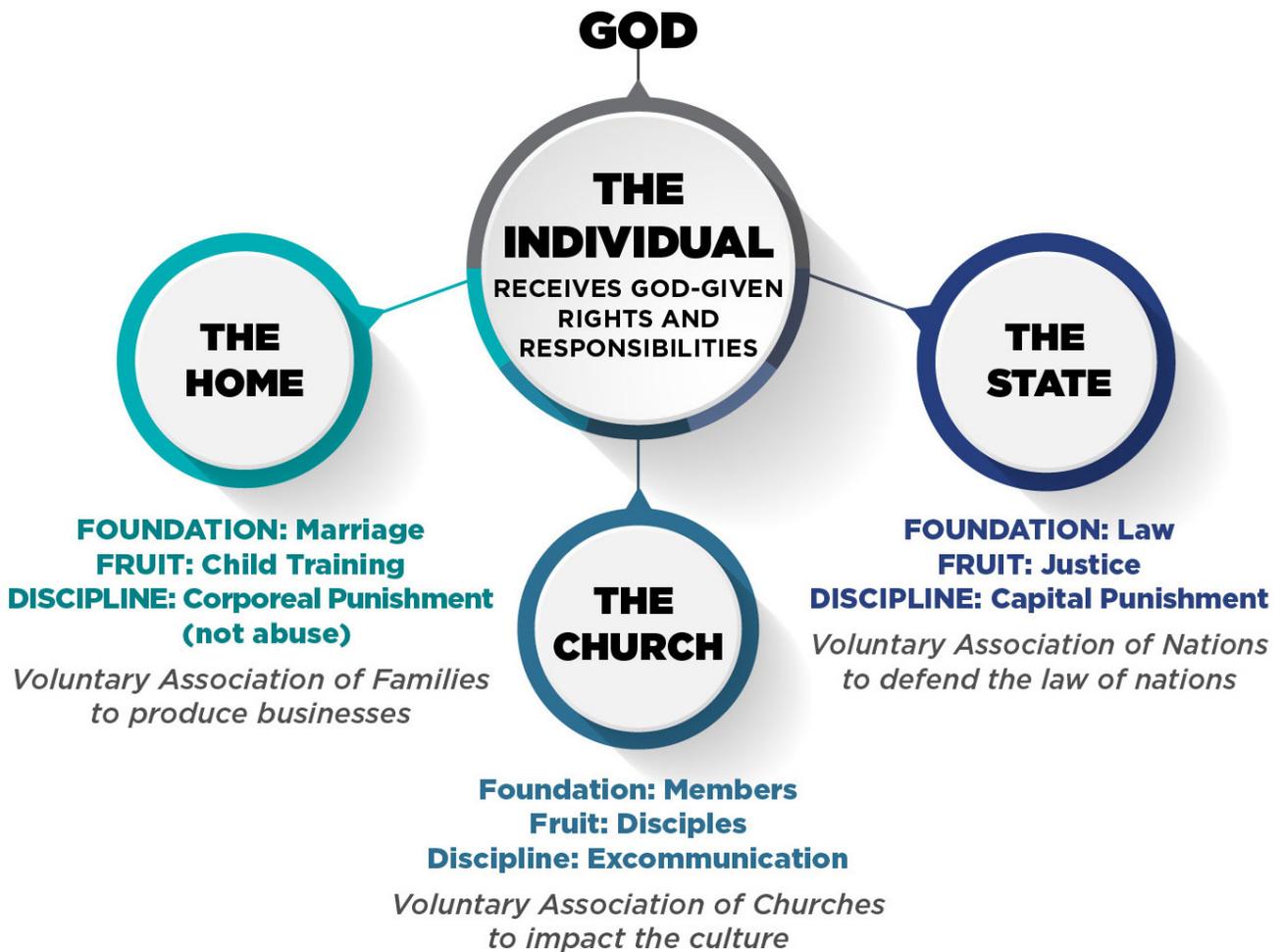
B. What is government?

1. “Govern” definition (Webster’s 1828 Dictionary): *to direct [steer] and control [regulate]*
2. The Hebrew word for “law,” *torah*, means: “direction or rule of action.”
3. Historian Verna Hall put it, “Government is the flow of power and force.”  
Power is “the jurisdictional authority given to government [the badge].”  
Force is “the execution of that power [the weapon].”
4. The more internal government we practice, the less external government we need.

C. Jurisdictions or spheres of government; *God decentralizes government.*

1. INDIVIDUAL was first created (Genesis 1): Failure of self-government requires other governments.
2. THE FAMILY (Genesis 2:24): husband and wife; management of children.
3. BUSINESS (Genesis 4): out from the individual and family; vocational spheres of work.
4. EKKLESIA (Genesis 8:20-22): worship and the conscience; anti-type of the “church.”
5. CIVIL GOVERNMENT (Genesis 9:6): protection of life, liberty, and property.
  - a. Elected officials are to be ministers of justice.
6. Failure within one jurisdiction will overflow with issues into the next jurisdiction.

# GOD'S DECENTRALIZED KINGDOM



## D. See the God's Decentralized Kingdom diagram above.

1. God governs through the individual: inside-out and bottom up by consent.
2. God decentralizes the jurisdictions in His Kingdom to protect against corruption of power.
3. Premise: Every religion has a corresponding form of civil government. By examining a nation's government, we can deduce which religion is most influential.
  - a. Christianity's unique form of civil government is built on self-government. The less self-government you have, the more civil government you will need.
  - b. The Hebrew Republic: ancient Israel's government (before she chose a king)

- i. Civil laws are based on God's Law.
  - ii. Republic: a mixture of democratic voting and representation at local and state levels.
  - iii. Separation of powers between executive, legislative, and judicial (decentralized)
  - iv. A bottom-up appeals system of justice: localism (see 12 Master Principles)
- E. As Israel fell into individual rebellion, they demanded a king, and Samuel warned them what this would mean (1 Samuel 8:10-18).

## II. The Role of Civil Government

- A. Submission to civil government (Romans 13:1-7; 1 Timothy 2:1-5) and Christ's Power
- 1. In Christ, God has all authority and power; He is Sovereign over all government (Matthew 28:18; Colossians 1:16-17).
  - 2. Civil government is a ministry of justice; civil leaders are ministers of justice.
  - 3. Civil laws are to protect the conscience of the righteous.
  - 4. Civil laws are to punish evil-doers (unrighteous behavior; 1 Timothy 1:8-10).
  - 5. Civil government is given the use of the sword (capital punishment).
  - 6. Good government is the will of God—maintaining order, peace, and tranquility.
- B. The Nature of Law:

*Man, considered as a creature, must necessarily be subject to the law of his creator... this will of his maker is called the law of nature... It is binding over all the globe, in all countries, and at all times. The revealed or divine law... are to be found only in the holy scriptures... Upon these two foundations, the law of nature and the law of revelation, depend all human laws, that is to say, no human laws should be suffered to contradict these.*

—William Blackstone's Commentaries 1765

- 1. Natural Law (or creation law) (Romans 1:20; 2:12-15)
  - a. God's law, built into creation, is for all nations.
  - b. It is "common law" or the law of the land (Genesis 4:10).

2. Revealed law (revelation of the Bible; Romans 3:20, 31; 4:16-17)
  - a. Due to the fall, we cannot discern natural law clearly.
  - b. We need revealed law—the Bible—to clearly see what is righteous and unrighteous.
3. Law and grace: We do not believe in replacement theology; we believe in fulfillment theology.

*Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law. —Romans 3:31*

- a. “Common grace” is an innate ability God has given everyone to generally submit to law.
  - b. Grace came by Jesus Christ, and grace is God’s ability given to man to keep His Law (the Ten Commandments and statutes).
- C. Believers need to recognize they are dual citizens—citizens of Heaven and of Earth (1 Peter 2:1-17).
1. Biblical self-defense:
    - a. Just cause—*love your enemies* (Luke 6:27)
      - i. Our ultimate motive must be love for God’s justice and others.
      - ii. Sin and evil requires force, at times, to defend what is right (as a last resort).
    - b. Just conduct—*self-preservation* (2 Corinthians 10:14-15)
      - i. Under authority of God and others—the proportionate force necessary.
      - ii. Avoid killing the innocent—borders/limits act of self-government.
  2. Biblical law of resistance:
    - a. Direct rebellion against authority is wrong (Romans 13:2).
    - b. Submission to God is the pre-requisite (Ephesians 6:12; Matthew 5:43-44).
      - i. Are we submitting to God’s authorities spiritually and naturally?
      - ii. A respectful attitude of submission incorporates loving one’s enemy.
    - c. Lawful resistance avoids personal vengeance and preserves love as a motive, even when justice is sought (Romans 12:17-19).

3. Steps for lawful resistance:

- a. Personal offenses (Matthew 5:38-41)
- b. Appeal to authority for a resolution (Matthew 18:15-18)
- c. Boycotts and economic resistance (Matthew 10:14)
- d. Civil interposition—by lower magistrate; resistance must be under authority (Acts 25:11).
- e. Flee; avoid greater conflict if possible (Matthew 10:23).
- f. Disobey: If commanded to disobey God's Word, we must resist, but it could result in martyrdom (Acts 5:29).
- g. Forceful resistance: self-defense/war (Luke 22:36)

4. Government and the economy:

- a. The freer the civil government is, the freer the economy will be in a nation. The economy is always naturally submitted to the laws of the nation. The laws become the form in which the economy flows.

5. Government and justice:

The source of justice will determine its quality. True justice is in the rule of law, not the rule of privileges. Justice rests on God-given rights.

*The classical demand is that the state ought to treat all people equally in spite of the fact that they are very unequal. You can't deduce from this, that because people are unequal you ought to treat them unequally in order to make them equal. And that's what social justice amounts to . . . To make people equal, a goal of government policy would force government to treat people very unequally indeed . . . I have come to feel strongly that the greatest service I can still render to my fellow men, that I could make the speakers and writers among them thoroughly ashamed ever again to employ the term 'social justice.' —Frederick Hayek*

6. Dual Citizenship (1 Peter 2:1-17)

- a. Our heavenly citizenship is vertical (1 Peter 2:1-10).
  - ii. A desire to grow in your walk with God through Christ
  - iii. Learning to function in the Church as a priest, shining as lights in the darkness

b. Our earthly citizenship is horizontal in the nation where we reside (1 Peter 2:11-17).

i. We need to have honorable character—understand issues biblically and vote accordingly.

ii. Even if mistreated and accused, our good works will honor God.

iii. We are to *submit* to every ordinance of government *UNLESS*:

- Biblical self-defense defines a just peace, cause, and conduct of war.
- The biblical doctrine of resistance to authority defines *lawful resistance*.
- We're commanded to disobey God; not if it permits evil (praises evil, persecutes righteous).
- Submissive disobedience is the last resort.

*As free, yet not using liberty as a cloak for vice, but as bondservants of God. —1 Peter 2:16*

**For a more detailed look at the steps of lawful resistance, refer to the online reading for this lesson: [Lawful Resistance: Whom Shall We Obey?](#)**

iv. Lawful steps of interposition and resistance—civil disobedience is a last resort.

v. Good works can “silence” evil rulers.

*Honor all people. Love the brotherhood. Fear God. Honor the king.*

—1 Peter 2:17

c. It is imperative for believers to take seriously their responsibility as earthly citizens.

d. “Government is the house in which the economy lives.”

i. Government is like a house with inner walls that determine the flow of people’s choices.

ii. Economics can be summarized as “choice” regarding what to buy or sell.

iii. Every form of government has a corresponding flow of economic choice.

### III. Principles of Justice

- A. Biblical Justice: sovereignty of God’s law applying equity in each situation.
  - 1. Other philosophies of justice: sovereignty of government to determine punishment.
  - 2. The source of justice will determine its quality (see Frederick Hayek on social justice).
- B. The role of government in administering justice:
  - 1. True justice operates on the rule of law—the same for the people and the rulers.
  - 2. Justice rests on God-given rights such as life, liberty, and property.
  - 3. Justice checks corruption by the due process of law—innocent until proven guilty.
  - 4. True justice treats each individual’s identity as equal—made in the image of God.
  - 5. The popular notion of “social justice” is that it rights past wrongs—but more government involvement in determining winners and losers creates more victims without justice.

# GoCitizen | Lesson 14

## Government

BY DR. PAUL JEHLE

### *Homework:*

1. Why is an understanding of biblical government applicable to public policy and government today?

2. Expand upon this principle: “The more internal government we practice, the less external government we need.”

# GoCitizen | Lesson 15

## Constitutions and Legal Systems

BY DR. PAUL JEHL



Copyright © GoStrategic 2025

### **KEY IDEAS:**

- The Nature of the Law
- Jurisdictions
- The Hebrew Republic
- Equality
- Separation of Powers
- Justice and the 10 Commandments
- Greek and Roman Systems of Government
- The Example of Daniel

# GoCitizen | Lesson 15

## Constitutions and Legal Systems

BY DR. PAUL JEHLE

### I. The Biblical Origin of Constitutions and Legal Systems

#### A. Natural law (or creation law) (Romans 1:20; 2:12-15)

1. God's law, built into creation, is for all nations.
2. It is "common law"—or the law of the land (Example in Genesis 4:10 when Cain's blood cried out from the ground).
3. The closer ancient civilizations were to creation, the more we find this law in their governments.

*'While the Roman Law was a deathbed convert to Christianity, the common law was a cradle Christian.' So wrote John C. H. Wu in his 1955 encomium to the Anglo-American legal system known as the common law. Wu, a convert to Christianity in the 1930s and a noted international statesman, jurist, and law professor, documented this claim by tracing the history of the English common law from Bracton through Coke to Blackstone .*

—Herbert W. Titus, *God's Revelation: Foundation for the Common Law*

#### B. Revealed Law (revelation of the Bible) (Romans 3:20, 31; 4:16-17)

1. Due to the fall, we cannot discern the law of nature clearly.
2. We need revealed law, or the Bible, to clearly see what is righteous and unrighteous.
3. Thus, without the God of the Bible, or His Law, civilizations progressively decline in justice.
  - a. Nations either 1) adhere to the revealed Word (Law) of the Lord or 2) borrow from it (often without acknowledgment) to benefit from its wisdom.

*Bracton (1235 AD), named by Wu as the 'Father of the Common Law,' was a churchman, learned in both the canon and Roman law . . . Bracton laid down an unmistakably Christian philosophy of law: 'The king himself . . . ought not to be under man but under God, and under the law, because the law makes the king . . . For there is no king where will, and not law, wields dominion. That as a vicar of God, [the king] ought to be under the law is clearly shown by the example of Jesus Christ . . . for although there lay open to God, for the salvation of the human race, many ways and means . . . He used, not the force*

*of His power, but the counsel of His justice. Thus, He was willing to be under the Law 'that he might redeem those who were under the law.'*  
—Herbert W. Titus, *God's Revelation: Foundation for the Common Law*

*Coke (1552-1634) . . . showed incomparable courage when he cited Bracton in his momentous encounter with King James I, who claimed that he personified the law as king . . . Coke, like Bracton, understood that God, not man, was the ultimate source of law—even that law that governed the civil realm . . . Coke had confidently proclaimed . . . that this 'law of nature was before any judicial or municipal law'. . . The law of nature is that which God at the time of creation of the nature of man infused into his heart for his preservation and direction; . . . this is lex aeterna, the moral law, called also the law of nature. And by this law written with the finger of God in the heart of man, were the people of God a long time governed, before the law was written by Moses . . . '*  
—Herbert W. Titus, *God's Revelation: Foundation for the Common Law*

*[Natural law] has given manifold occasion for the benign interposition of divine providence; which, in compassion to the frailty, the imperfection, and the blindness of human reason, hath been pleased, at sundry times and in diverse manners, to discover and enforce it's laws by an immediate and direct revelation. The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the holy Scriptures . . . the revealed law is (humanly speaking) of infinitely more authority than what we generally call the natural law. Because one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together. Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these."*

—Blackstone's *Commentaries on the Laws of England, Vol. I*

- C. Creation jurisdictions (spheres) of government: God decentralizes government (**see the Spheres of Government chart in prior lesson**).
1. Individual was first created (Genesis 1): Failure of self-government requires other governments
  2. The Family (Genesis 2:24): Husband and wife; management of children
  3. Business (Genesis 4): Out from the individual and family; vocational spheres of work
  4. Ekklesia (Genesis 8:20-24): Worship and conscience; anti-type of the "church"
  5. Civil Government (Genesis 9:6): Protection of life, liberty, and property (justice)

## FIRST TABLE OF THE LAW

*Your Personal Walk with God  
(Religious Liberty)*

**1** NO OTHER GODS BEFORE ME

**2** NO GRAVEN IMAGES

**3** NO TAKING GOD'S NAME IN VAIN

**4** REMEMBER THE SABBATH

## SECOND TABLE OF THE LAW

*How You Deal with Humanity  
(Civil Liberty)*

**5** HONOR YOUR FATHER & MOTHER

**6** DO NOT KILL

**7** DO NOT COMMIT ADULTERY

**8** DO NOT STEAL

**9** DO NOT BEAR FALSE WITNESS

**10** DO NOT COVET

D. The Hebrew Republic: Christianity's unique idea of self-government protecting liberty

1. God has set forth a standard for all constitutions and legal systems.
2. Based on Fundamental Law: the Ten Commandments (1500 BC)

a. Negative law: "Thou shalt not..."

*Of the ten commandments, eight are stated in negative terms . . . A negative concept of law confers a double benefit: First, it is practical, in that a negative concept of law deals realistically with a particular evil . . . The law has a modest function, the law is limited, and, therefore, the state is limited . . . Second, and directly related to this first point, a negative concept of law insures liberty; except for the prohibited areas, all of man's life is beyond the law, and the law is of necessity indifferent to it." —R. J. Rushdoony, *The Institutes of Biblical Law**

b. An express powers Constitution; only the power delegated—the rule of law

c. The law of nature and Hammurabi's Code—a Babylonian legal text composed during 1755–1750 BC; it is the longest, best-organized, and best-preserved legal text from the ancient Near East.

*Who was this Amraphel of Genesis 14:1, 9? Shinar clearly means Babylonia. The only Babylonian king who reigned around the time of*

*Abraham (circa 2000 BC) with a name remotely similar to Amraphel was Hammurabi. If Amraphel is, in fact, a Hebraic form of Hammurabi (note the parallel syllabus of 'Am' with 'Ham', and 'raph' with 'rab'), then Abraham came into contact and conflict with one of the greatest lawgivers of the ancient world. Note also that Ur of the Chaldees, out of which Abraham had come, was part of Hammurabi's Babylonia.*  
 —John Eidsmoe, *Historical and Theological Foundations of Law, Volume 1*

3. The creation of the Hebrew government—Israel's initial government (Deuteronomy 4:7-10)

- a. The one: Moses—a “monarchy” (Exodus 18)
- b. The many: Representatives—a “democracy” (Exodus 18; 660,000 representatives). Pure democracy can become “**mobocracy**” (see example of golden calf in Exodus 32).
- c. The few: Senators—an “aristocracy” (Numbers 11; 70 senators)
- d. A constitutional covenant between God, the people, and the Tribes. God's government is built from the bottom (individual) up.

4. Characteristics of the Hebrew Republic; unique in all of history

- a. All are created equal; political equality (Numbers 33:54).

*It is probable that the Hebrew people enjoyed as great a degree of personal liberty as can ever be combined with an efficient and stable government . . . I lay down the following proposition broadly and without qualification. The members of the body politic, called into being by the constitution of Moses, stood upon a more exact level, and enjoyed a more perfect community of political rights, dignities, and influence than any other people known in history, whether of ancient or modern times. —E. C. Wines, *Roots of the American Republic**

- b. Rule by consent (choice)—an elective magistracy (Exodus 18:21-22; Deuteronomy 1:13)
- c. Separation of powers between executive/legislative/judicial (Isaiah 33:22)
- d. A bottom-up appeals system of justice—localism (Deuteronomy 1:13)
- e. Common-law jury: a jury of one's peers; reciprocity and restitution (Deuteronomy 17:6) **(see [The Common-Law Jury chart at the end of this outline](#))**. There is no greater defense of self-government and liberty than the common law jury.
- f. Universal education at the family level (Deuteronomy 6:7)
- g. Jurisdictional separation of priest (church) and magistrate (state) (2 Chronicles 26:16-23)

## II. The Hebrew System of Justice (see the Overview of Hebrew Justice chart at the end of this outline).

- A. Part One: Fundamental Law/The Ten Commandments
- B. Part Two: Statute Law—case law or equity
- C. Part Three: Qualifications to hold office
- D. Part Four: Due Process

## III. Most nations elevate Greek and Roman law/government as the pinnacle of freedom.

- A. Most ancient and modern systems of law borrow from the capital of biblical (Hebrew) law.
  - 1. Israel lost its liberty by 1050 and was taken captive by Assyria (732) and Babylon (586).
  - 2. Daniel's vision indicates Greece and Rome would be examples for all.

**Daniel's Interpretation of Nebuchadnezzar's Dream**

FUTURE KINGDOMS PRECEDING CHRIST:

- 1 Head of Gold**  
BABYLONIAN EMPIRE 627 - 539 BC
- 2 Chest of Silver**  
MEDO-PERSIAN EMPIRE 539 - 331 BC
- 3 Belly of Brass**  
GREEK EMPIRE/ALEXANDER 331 - 168 BC
- 4 Legs of Iron**  
ROMAN EMPIRE 168 BC - 467 AD
- 5 Feet of Iron & Clay**  
EMPIRE DIVIDED

- B. Greek systems of government: reacting to centralized tyranny and moving toward democracy
1. Solon, Greek lawgiver (638-558), after possibly visiting Daniel, had aristocratic and democratic features in the nation's constitution so that no one group could exercise total control
  2. Cleisthenes (570-508) spread power among various interest groups.
    - a. The city-state was divided into ten diverse tribes.
    - b. The popular assembly (ekklesia) was direct democracy; all male citizens (10% of society).
    - c. The Council of 500 consisted of 50 men from each tribe; had executive functions.
    - d. Chief officers; chosen annually by lot for one year.
    - e. Court system had six judges chosen by lot for one year with juries from 201 to 1,501.
    - f. After your term was over, you had to give account for your actions and public funds.
    - g. Selection, when done, was by lot and not by vote.
    - h. In order to curb tyranny, an ostracism could take place by 6,000 citizens voting yes.
  3. Philosophers: Socrates (know thyself); Aristotle (know the state); Plato (know happiness)
- C. Roman systems of government, reacting to the dangers of democracy, moved to monarchy.
1. Classes: patricians (ancestry), equestrians (knights), plebians (free), and slaves (40%)
  2. Family, citizens (10%), senate (advice), plebian council (written law), and magistrates (executive)
  3. Roman virtues: sociality, humor, mercy, dignity, tenacity, frugality, gravity, respect, culture, work ethic, piety, prudence, health, self-control, truthfulness, (humility is not mentioned)

4. Cicero (103-43 BC) on the law of nature:

*True law is right reason in agreement with nature; it is of universal application, unchanging and everlasting . . . There will not be different laws at Rome and at Athens, or different laws now and in the future, but one eternal and unchangeable law will be valid for all nations and all times, and there will be one master and ruler, God, over us all, for He is the author of this law, its promulgator, and its enforcing judge. Whoever is disobedient is fleeing from himself and denying his human nature, and by reason of this very fact, he will suffer the worst penalties . . .*

5. From Republic to Empire (200 to 44 BC)—Augustus Caesar (27 BC)—centralized government
6. The Law of the Twelve Tables (452 BC)—application from the law of reason (law of nature)
7. Justinian Code (530 AD)—civil law triumphed over common law (precedent).

#### **IV. Israel was to influence other nations by example. They were meant to be the model.**

A. 2 Chronicles 17:1-13 (873-849 BC)

*And the fear of the Lord fell on all the kingdoms of the lands that were around Judah, so that they did not make war against Jehoshaphat. —2 Chronicles 17:10*

1. He defended his borders, sought the Lord, was honored even by his enemies.
2. He sent teachers (Levites) to teach the Law of God throughout the kingdom (Deuteronomy 4:7-8).

B. Daniel in Babylon (605-535 BC) influences several kingdoms.

1. Persia: Cyrus; the rule of law

*[W]hatever abuses of power existed in Persia, its basic position was this: unlike Babylon, where the law was subject to the king, in Medo-Persia, the king was subject to the law. In their sense of the authority and supremacy of the law, the Medo-Persian Empire far surpassed the Babylonians, Greeks, and others. Esther 1:19 and 8:8 record this power of the law . . . This . . . inviolability of law is cited with respect to Darius the Mede in Daniel.*

—R. J. Rushdoony, *World History Notes*

## 2. Greece:

*Clemens Alexandrinus styles Plato 'the Hebrew philosopher' and again and again asserts that 'the Greeks stole their chief opinions out of the books of Moses and the prophets.' . . . About the time of the Babylonian captivity (of the Jews, 606-536 BC), Greece began to emerge from the depths of ignorance and rudeness, in which her people had hitherto been sunk. A spirit of inquiry and research was awakened . . . A host of . . . Grecian philosophers and historians travelled into Egypt, Chaldea (Babylonia), and Phenicia; some of them residing in those countries for a long series of years . . . Grotius says, 'who may not believe that seeing the law of Moses had such an express image of the divine will, the nations did well in taking their laws thence? . . . that Plato's ideal republic was, in many of its principles, derived from the Hebrew constitution, is an opinion held by many, and, as would see, on good grounds.'*

—E. C. Wines in John Eidsmoe's *Historical and Theological Foundations*

# THE COMMON-LAW JURY

## PART 1: ORIGINS

*Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness. —Deuteronomy 17:6*

*Where there is no counsel, the people fall; but in the multitude of counselors there is safety. —Proverbs 11:14*

*Some authors have endeavored to trace the original of juries up as high as the Britons themselves, the first inhabitants of our land; but certain it is, that they were in use among the earliest Saxon colonies. —Blackstone, Commentaries, Vol. III, 1769, Chapter 23: Of the Trial by Jury, p. 349*

## PART 2: DEFINITION

*Blackstone defined “the trial by jury” to require the “unanimous decision of twelve of his equals and neighbors, indifferently chosen, and superior to all suspicion.” This “palladium,” Blackstone wrote, must “remain . . . sacred and inviolable” lest “the liberties [of the people] . . . be lost.” —Herb Titus, *The Jury*, *The Forecast*, Vol. 3, No. 10, July, 1996, p. 2*

It is **sacred** (proceeding from God; containing religious precepts) and **inviolable** (unprofaned).

It is the palladium (effectual defense, protection, and safety; as when we say, the trial by jury is the palladium of our civil rights) of justice.

### **The jury has twelve participants:**

*So universal was the number twelve, that the trial by jury of twelve men was called at common law, “the trial per pais, or by the country.” —Titus, p. 3; Blackstone Vol. III, p. 349*

*The system of trial by jury composed of twelve persons representative of the community*

*. . . was rooted in the very history of the civil polity of nations. And nowhere is the evidence more explicitly found than in the civil polity of Old Testament Israel. Under her civil covenant, the people retained certain rights to rule themselves, and in particular, to pass judgment on certain causes . . . In Numbers 35, there is the detailed distinction between murder and manslaughter and the explicit command that “the congregation shall judge” . . . As E.C. Wines has written, “the congregation” referred to the people of Israel. How did they act in their judicial capacity? Undoubtedly, through their representatives, for that is how they acted in their legislative and executive capacities. Being composed of twelve tribes, what would be more representative of the congregation than a body of twelve men! —Titus, p. 3)*

### **The jury is to be unanimous:**

*In Exodus 19, Moses brought the civil covenant between God and the nation of Israel to “the elders of the people.” The elders, in turn, and as representatives of the people, consented to the covenant. And their consent was “unanimous.” Exodus 19:7-8 . . . Unanimity, then, is essential because a vote short of consensus would be illegitimate. One’s life, liberty, and property could not be denied unless one’s own peers concluded without dissent that they should be forfeited.*

# THE COMMON-LAW JURY

## **The jury is to be composed of neighbors:**

*A jury, to be a jury, must be composed of one's neighbors—either the neighbors of the plaintiff or victim, or the neighbors of the defendant, or of both. The purpose of this requirement is clearly accountability . . . This personalization of the judicial process has its roots in the Bible as well . . . Moses had created a judicial structure diffusing jurisdiction among the rulers of thousands, hundreds, fifties, and tens (Exodus 18:13-26). Justice in the smallest matters were to be handled in the most neighborly of courts—in the largest matters, the more magisterial. Jurors would, therefore, be drawn accordingly (Exodus 18:22,26). —Titus, p. 5*

## **The jury is to be knowledgeable:**

*At common law, prospective jurors were expected to know something about a case before they were chosen to sit in judgment. Because they were neighbors of either the plaintiff (or victim) or defendant or both, they would know something of the character of the parties. Since the event took place in the vicinity, they would also likely know something about the facts relevant to the case. Neither knowledge of a party's character, reputation, or family, nor knowledge of the event disqualified a potential juror . . . [but] evidence of partiality or bias did. Such evidence, however, was not presumed, but was to be uncovered through questions put to the prospective juror before he could be seated. —Titus, p. 5*

## **A jury makes its ruling on both the facts and the law itself:**

*Because the jury normally returned a general verdict, it became commonplace to say that the jury was judge as to both law and fact. This statement, however, has been hotly contested over the years . . . [This] did not mean that the jury could decide without regard to the law, but only that it was not bound by the court's opinion of what the law was . . . This understanding of the role of the jury is also rooted in the Scriptures. In both instances where the "congregation" has authority to decide an individual cause, the law that governs the decision is not the opinion of a judge, but the true law of the case . . . All of this is consistent with the Blackstonian doctrine that the opinion of a judge is not law, but only evidence of law, although evidence deserving of great respect and attention. —Blackstone, Vol. 1, page 71; Titus, pp. 5-6*

## **PART 3: SIGNIFICANCE OF RECIPROCITY**

The common-law jury has the ultimate goal of true justice, with no respect of persons and where all play by the same rules. The average citizen will desire to make sure that the victim is satisfied by the law or restitution (where the punishment fits the crime) as exhorted in Deuteronomy 19:21: *Your eye shall not pity: life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

Yet, as Jesus instructed, this must not be done with an attitude of revenge (making a small matter larger when it was merely an offense):

*You have heard it said, "an eye for an eye and a tooth for a tooth." But I say to you not to resist an evil person. But whoever slaps you on the your cheek, turn the other to him also. —Matthew 5:38-39*

(Note: Jesus did not abrogate punishment fitting the crime but elaborated on the condition of our hearts so that we were not desiring to "get even" in a spirit of revenge.

# OVERVIEW OF HEBREW JUSTICE

## PART 1: FUNDAMENTAL LAW

### The Ten Commandments (Exodus 20:1-17)

#### TABLE OF THE LAW I RELIGIOUS LIBERTY (Your Personal Walk with God)

**1 NO OTHER GODS BEFORE ME**  
Served as the preamble; the source of all law; Jehovah is sovereign!

**2 NO GRAVEN IMAGES**  
Protected one's right of worship and the right of assembly and petition

**3 NO TAKING GOD'S NAME IN VAIN**  
Protected the right of vows; voluntary association with others

**4 REMEMBER THE SABBATH**  
Protected the right to work; 14% of the week preserved; no idolizing work

#### TABLE OF THE LAW II CIVIL LIBERTY (How You Deal with Humanity)

**5 HONOR YOUR FATHER & MOTHER**  
Protected the family's liberty to properly train their children

**6 DO NOT KILL**  
Protected individual life and the right of personal self-defense

**7 DO NOT COMMIT ADULTERY**  
Protected the liberty of marriage and the individual rights of men and women in the home

**8 DO NOT STEAL**  
Protected private property and the right to a local, speedy trial with restitution

**9 DO NOT BEAR FALSE WITNESS**  
Protected the liberty of one's reputation to be innocent until proven guilty

**10 DO NOT COVET**  
Protected one's property from unlawful desires of others through due process, confrontation, and impartial jury of peers

# OVERVIEW OF HEBREW JUSTICE

## PART 2: STATUTE LAW Case Law (Equity)

1. **Exodus 20:24-26:** Modesty in worship (an application of the 2nd Commandment)
2. **Exodus 21:1-11; 22:16-17, 19:** Protection of women in marriage (7th Commandment)
3. **Exodus 21:12-14,16,18-23:** Murder, vengeance, kidnapping, assault (6th Commandment)
4. **Exodus 21:15, 17:** Honoring parents (5th Commandment)
5. **Exodus 21:24-36; 22:1-15:** Restitution for property crimes (8th Commandment)
6. **Exodus 22:18, 20:** Sovereignty of God (1st Commandment)
7. **Exodus 22:21-31:** Protection from greed; due process of law (10th Commandment)
8. **Exodus 23:1-9:** Protection of witnesses (9th Commandment)
9. **Exodus 23:10-13:** Protection of work (4th Commandment)
10. **Exodus 23:32-33:** Protection of vows (3rd Commandment)

## PART 3: QUALIFICATIONS TO HOLD CIVIL OFFICE

1. **Exodus 18:21-22:** Good character above reproach
2. **Deuteronomy 1:13:** Proven wisdom in applying principles of justice
3. **Deuteronomy 16:19:** Unwilling to take a bribe; won't buy or sell principles of justice
4. **Deuteronomy 17:12:** Obedience to the laws; no insurrection spirit
5. **Deuteronomy 19:18:** Willing to conduct investigations to make a just decision
6. **2 Samuel 23:3:** Personally just; ruling in the fear of God
7. **Matthew 21:18-31:** One who keeps his word and is consistent in his actions

## PART 4: DUE PROCESS OF CIVIL JUSTICE

1. **Deuteronomy 1:16-17:** Justice must be the ultimate goal
2. **Leviticus 19:15:** There can be no respecter of persons (all go by the same rules)
3. **Deuteronomy 17:6:** There must be 2-3 independent witnesses prior to conviction
4. **Deuteronomy 17:7; 19:21; Exodus 21:24-25:** Victim must be satisfied by law of restitution
5. **Ezra 7:26:** Forms of punishment include death, banishment, confiscation, imprisonment, and slavery
6. **Deuteronomy 25:2-3:** Punishment must fit the crime by laws of restitution

# GoCitizen | Lesson 15

## Constitutions and Legal Systems

BY DR. PAUL JEHLE

### *Homework:*

1. What is the significance of understanding Hebrew government structure relative to modern government and various current schools of thought?

2. Choose a key idea that stood out to you in this teaching and expand upon it.



## GoCitizen | Lesson 16

### Worldview and the Political Process

BY DENNIS PEACOCKE



Copyright © GoStrategic 2025

---

#### *KEY IDEAS:*

- Five Building Blocks of Man's Reality
- Biblical Worldview
- Political Ideologies
- Discipling Nations

# GoCitizen | Lesson 16

## Worldview and the Political Process

BY DENNIS PEACOCKE

**WE HOPE YOU OBTAIN FROM THIS LESSON:** A cogitated recognition that worldview is inextricably related to the political process and that the political process must be tethered to scripturally based axiomatic principles and a sense of the major challenges we face endeavoring to disciple nations.

**PREMISE:** A comprehensive worldview incorporates five major underpinnings.

## THE FIVE BUILDING BLOCKS OF MAN'S REALITY



## I. The core ideas presented in this lesson:

- A. The political process is the mechanism by which social governments are formed, managed, sustained, defended, re-shaped, and how power and authority are attained by rulers.
1. Effective government must acquire the support of the governed and function in accordance with a commonly held set of transcendent values, principles, and laws generally organized within a constitution.
  2. A constitution manifests the worldview of the governed and should speak to the following:
    - a. The nature of God and man: made in God's image; love vs. self-centeredness; creation; spirit-matter; power; authority; et al.
    - b. The nature of government: hierarchy; objectivity (nature of truth); limits; accountability; strategy; et al.
    - c. The nature of family: socialization; generational momentum; community; education
    - d. The nature of labor: designed-based worship; economics
    - e. The nature of property: ownership-stewardship; safety/legal enforcement; environment
  3. The political process incorporates complex systems wherein the Executive, Legislative, and Judicial branches of government oversee these systems on local, regional, and centralized levels.
    - a. In most countries, the three governmental branches are referred to as "separated powers," and each is designed to check and balance its counterparts (see also the model of the Trinity which provides the foundations of modern government and economics).
    - b. The electoral process exhibits the worldview to which the citizens adhere, as well as their commitment to the integrity of their constitution. A constitution is the condensed document of the worldview of the founders of the nation. Issues include the tension between fixed law and precedent law (an evolving view); principle-based policy (eternal truth), in contrast to pragmatic decision-making (relativized law); identity politics encompassing class, education, ethnicity, sexuality, and age; demagogue masquerading as statesmanship.
- B. The political process is generally expressed through one of three rivaling categories/models:
1. "Politics as salvation" (examples: liberalism; progressivism)

- a. This position regarding political process largely contends that the chief responsibility of political and social leaders is to enact public policies that are predicated on elevating humanity to its highest ethical standards while shielding society through policies that assume the common man is self-destructive, short-sighted, and generally incapable of self-management. “Politics as salvation” is typically accompanied by an inherent assertion that the masses are unenlightened and, as such, must be supervised and placated by the politically and socially elite. These leaders demonstrate an unspoken devotion to the locutions.

*The State is the Divine idea as it exists on Earth.*

—Georg Wilhelm Friedrich Hegel (German philosopher)

- b. Examples of others who would advocate for such notions include Plato, Hobbes, Marx, Utopians, Rousseau, Communists, and Progressives, such as those on the far left of the US Democratic Party.

## 2. “Politics as compromise”

- a. This interpretation of political process is based on a worldview presupposition that social and economic conflicts should be managed through negotiation and mutual concession to the perceived benefit of as many citizens as possible.

Due to the very nature of compromise, transcendent truth is often sacrificed on the altar of pragmatism (do what “works” not what principle demands).

- b. Some of the more historically recognized figures who espoused this political philosophy include Aristotle, Romans, Mill, and political realists, Machiavelli and Nietzsche.

## 3. “Politics as economic lifestyle”

- a. This contemporary and global view of political process endorses political-economics that values full employment, upward economic mobility, low inflation rates, the protection of private markets, minimal yet essential governmental intervention, honest banking and currency, fair exchange rates, employment-related public education, etc. These targeted objectives are driven by a worldview presupposition that life should provide all contributing people, as well as the less able, with moderate standards of comfort, including food, housing, leisure options, relatively equitable wages, social healthcare, and retirement support.
- b. Some of the unintended consequences of “politics as economic lifestyle,” as currently administered, are contrived consumption, unsustainable private, corporate, and governmental debt, the fiscal gap, and “selling our souls” in exchange for comfort as the supreme goal of life.

## II. Kingdom of God position as it relates to the political process:

- A. A cursory Kingdom-of-God analysis of the political process as derived from a scripturally-based worldview.
1. Political and economic processes and policies should be constructed upon an accurate theological construal of “the Big Five” elements of worldview (**refer to The Five Building Blocks of Man’s Reality diagram**).
  2. To successfully disciple nations, at least the following must occur:
    - a. Christians must genuinely direct people to Christ.
    - b. Churches, businesses, and other organizations must be founded on Kingdom-based axioms and corollaries with an eye toward incrementally aligning the values and principles of society as closely as possible with scriptural New-Testament truth as they operate within the context of a pluralistic and democratic society.
    - c. Major changes must take place in the present-day church world as Christians recognize and accept their dual citizenship with an attitude consistent with Apostle Paul’s. Christians are, in fact, citizens of their respective nations and the Kingdom of God.
- B. We should also take note of the following realities:
1. In practice, proficiency in extrapolating biblical axiomatic principles into their political-economic corollary applications is lacking.
  2. By and large, Christians are disproportionately under-led, politically unapprised, and linguistically impaired when it comes to fluently communicating in the vernacular of the culture.
  3. We commonly fail to recognize the distinctives between the Republic, or the idealization of our nations, and the propensity for our nations to function in realpolitik as self-centered empires in a fallen and reduced political world (slavery was a key example).
  4. The dynamic powers of gradualism, language strategies, and priority-based enumerations of essential strategic objectives are often underestimated and under-utilized.





# GoCitizen | Lesson 17

## Self-Government: Worldview as Lifestyle

BY KATHERINE GALLAGHER



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- Worldview
- Paradigms and Presuppositions
- Incarnation
- Applied Worldview
- Principles of Transformation
- Tending Your Garden
- Discipleship

# GoCitizen | Lesson 17

## Self-Government: Worldview as Lifestyle

BY KATHERINE GALLAGHER

### I. Key ideas:

- A. Everyone has a worldview! A worldview is a set of personal beliefs and assumptions (presuppositions) we hold about the world around us, that determine our view of reality and produce/direct our behavior. In simplest terms, it is our underlying beliefs—whether conscious or unconscious—concerning what we believe about the nature of God, the nature of Man, and the nature of truth. A person’s worldview determines their view and interpretation of reality.
- B. When a person accepts salvation, they do not automatically gain a Christian worldview. Coming to salvation (Christ-centered) is merely the first step; our next step (John 3:3) should be a Kingdom mindset and lifestyle (cross-centered).
- C. Key terms:
1. PARADIGMS: Collections of ideas or concepts (gridworks of thought) that frame how we look at life.
  2. PRESUPPOSITIONS [pre = before; suppose = thinking]: Assumptions upon which all thought is based that make up our worldview; an agenda, conscious or unconscious, defined or undefined; a thing tacitly assumed beforehand, at the beginning of a line of argument or course of action.
  3. EPISTEMOLOGY: Understanding what we believe and how and why we know it.
  4. LIFESTYLE: A way of life; the habits, attitudes, tastes, moral standards, economic level, etc. that constitute the mode of living of an individual or group.

*When we justify behavior (the mind justifies what the heart has chosen), we can't help but absorb the worldview and beliefs that make that behavior "right." We adjust God to fit our desires.*

—Katherine Gallagher

## II. The battle for incarnation:

- A. On the worldview journey, we begin *influenced*, then we get *intercepted/interrupted*, then *integration* is meant to follow which, in turn, leads to *influence*.

**INTERCEPTION = THE GOSPEL | INTEGRATION = THE KINGDOM**

- B. Biblical worldview and lifestyle is about completely re-arranging how you live and evaluate your life.

## III. Transformation: embodying our worldview:

- A. What does a life of transformation mean? (While repentance deals with guilt and penalty, transformation deals with motivation, goals, and disciplines).
1. The essence of all sin is selfishness. Transformation is coming out of a selfish orientation and into Christ-centered orientation. It is the Holy Spirit who leads us into godly transformation. When Christ asks you to follow Him, you can't stay where you are.
  2. Biblical transformation comes from the inside and works outward.
    - a. When the Bible talks about the thoughts of the heart and renewing of our minds, it is referring to bringing both our conscious and unconscious perspectives into alignment with God's word.
  3. Biblical change is obedience-oriented rather than fulfillment-oriented (Matthew 6:33; John 7:17).
  4. To produce change, you must be in the transformation you are advocating.
- B. Barriers to transformation:
1. Barriers from within (internal):
    - a. Dualism mindset and/or the "Americanized Jesus"
    - b. Rebellion or defiance
    - c. Fear of change or lack of urgency to change
    - d. Misdiagnosis or changing the wrong thing
    - e. Our own agenda
    - f. Lack of vision or ability

2. Barriers from without (external):
  - a. No mentor or discipleship
  - b. Spiritual warfare
  - c. Speed of life: When the enemy cannot stop us, he gets behind us and pushes us faster than we can handle.

#### IV. The “how-tos” of a worldview-aligned lifestyle:

- A. Mindsets (conceptual; key truths) and habits (executorial; how-tos)
  1. We must continuously engage the Scriptures as absolute truth, building concepts, thinking processes, and emotional behavior on the patterns of God’s Word.
  2. We must practice *being* with God to sustain *doing* for God.
  3. Practice the art of self reflection, embrace evaluation, and be teachable.
  4. Talking about something does not change it; we must take action.
  5. Practice makes permanent.
  6. Attitude: Are you a critic or a change agent?
  7. Holistic: body, soul and spirit
  8. Tending your garden
- B. A disciple of Christ both walks in and continuously pursues the Kingdom of God.
  1. This manifests in an integrated biblical worldview, which means a person’s thought life, beliefs, and lifestyle are based on both the implicit and explicit principles of the Bible.
  2. This produces a wholistic approach to life which, in turn, develops discernment (asking the right questions), effective problem solving, practical living, spiritual growth, spiritual perspective, and ongoing transformation.
  3. This ultimately creates a ripple effect on everyone that it touches!

# GoCitizen | Lesson 17

## Self-Government: Worldview as Lifestyle

BY KATHERINE GALLAGHER

### *Homework:*

**1. What are some barriers to transformation you are currently battling?**

**2. What are some examples of how your worldview is impacting your lifestyle?**





# GoCitizen | Lesson 18

## Globalism Versus Nationhood

BY APOSTLE JIM HODGES



Copyright © GoStrategic 2025

### *KEY IDEAS:*

- Nationhood
- Babylonian Worldview
- Globalism and "Empire-ism"
- Abrahamic Covenant
- Nationalism
- Marxism
- Fascism

# GoCitizen | Lesson 18

## Globalism Versus Nationhood

BY APOSTLE JIM HODGES

### I. Inheritance and sonship:

- A. *The meek shall inherit the earth.* —Matthew 5:5
1. The issue of inheritance among the sons and daughters foundationally defines the battle for earth in all generations.
  2. Psalm 2 declares the inheritance of the nations by the Son of God, Jesus. His followers are joint heirs with Christ (Romans 8:17).
- B. The origin and emergence of nationhood: Genesis 10:5, 20, 31
1. FAMILIES: Three sons of Noah repopulated the earth. Familyhood is the origin of nationhood.
  2. LANGUAGES: Language is primarily learned in the context of family.
  3. LANDS: Land speaks of inheritance and stewardship of resources.
    - a. *God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it.”* —Genesis 1:28
    - b. *The highest heavens belong to the Lord, but the earth he has given to mankind.* —Psalm 115:16
  4. NATIONS: 70 nations are listed in Genesis 10 (Jesus sent out the 70 beyond the borders of Israel in Luke 10:1 after sending out the 12 to Israel).
  5. Numbers 29:13-36 highlights the Feast of Tabernacles.
- C. Genesis 11: The origin and emergence of globalism.
1. The worldview of Babel is the opposite, thus opposes nationhood.
    - a. *Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.”* — Genesis 11:4
    - b. The Lord God commanded mankind to scatter and fill the earth (Genesis 1:28; 9:1).
  2. Elements of Babel worldview (Genesis 11:4). Centralization is an anti-Christ agenda.

- a. “Let us build for ourselves” exemplifies humanism.
- b. “Let us build a tower whose top will reach heaven” exemplifies polytheism and occultism (a form of Ziggurat).
- c. “Let us make a name for ourselves” exemplifies secularism.
- d. Babelism is globalism; globalism is “empire-ism.”

## II. The hope of covenant: I will make you into a great nation, and I will bless you (Genesis 12:2).

1. *I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you. —Genesis 12:2-3*

A. The Abrahamic Covenant was established to bless and redeem nations.

1. The promises of the Lord God released at the call of Abram:

- a. ***I will make you a great nation:*** A promise that Israel would be a light to the nations and that Christ, the seed of Abraham, would be the Light of the world.
- b. ***I will bless you:*** Deuteronomy 28 informs us that blessing is both the result of God’s promise and the result of the obedience of God’s people.
- c. ***I will make your name great:*** In contrast, Nimrod sought to make his name great. But God made Abram’s name great in history among Jews, Christians, and Muslims.
- d. ***You will be a blessing:*** Like Abram, we are blessed to be a blessing! We receive God’s promises and blessings, and we distribute them.
- e. ***I will bless those who bless you, and the one who curses you I will curse:*** If we bless what God is blessing, we will be blessed! If we do not, we will miss the blessing and open the door to being in bondage to something God cannot and will not bless.
- f. ***In you, all the families of the earth will be blessed:*** This is the climax and essential core of the Abrahamic Covenant. This promise erases globalist thinking whether in individuals or nations!

### III. The choice before every nation: Confusion of Babel or covenant with God:

- A. The intersection of Genesis 11 and Genesis 12: The ongoing choice is between Nimrod's ungodly agenda and Abraham's covenantal faith.
- B. The Day of Pentecost recorded in Acts 2 reverses Babel.
  - 1. At Babel, different languages divided people and thwarted their agendas in the post-flood earth.
  - 2. At Pentecost, the Holy Spirit enabled all ethnicities visiting Jerusalem to understand the mighty works of the Lord God in their respective languages, thus uniting the Ekklesia/Church in its agenda of discipling all nations!
  - 3. Genesis 11:1 refers to a common "language" and a common "lip/confession/speech" which denotes worldview.
  - 4. The bottom line: Every nation in every generation chooses to build the City of Man or the City of God. Every nation is becoming either a sheep nation or a goat nation.

**“From one man He made all the nations, that they should inhabit the whole earth; and He marked out their appointed times in history and the boundaries of their lands.”**

**—ACTS 17:26**

### IV. A Contemporary perspective on globalism versus nationhood.

- A. Preferring the term "nationhood" over "nationalism."
- B. Nationalism has sometimes been equated with Naziism and Fascism. This ethnic elitism included the goal of global dominance, known as the Third Reich. Hitler often referred to Germany as the "Fatherland." This sounds similar to patriotism, but it was pseudo-patriotism. In other words, the worldview of Nazism was both extreme nationalism and globalism!
- C. We are not Christian nationalists; we are Christian patriots.
  - 1. A love for one's country and for one's ethnicity is healthy. In addition, we should expect other ethnicities to honor and love their country and culture.
  - 2. *From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. —Acts 17:26*

3. *After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. —Revelation 7:9*

- D. Both Marxism and Fascism result in tyranny.
- E. Isaiah 2:1-4 prophesies that all nations will ascend the mountain of the Lord to learn His ways and to walk in His paths. This profoundly connects with the promise to Abraham, that through his seed (i.e., Christ), all nations will be blessed. Even goat nations will have a representative remnant that fulfills this promise. See Revelation 7:9-10 which witnesses the worship of every nation, tribe, people, and language!
- F. We have dual citizenship.



# GoCitizen | Lesson 19

## Kingdom Citizenship

BY DR. PAUL JEHL



Copyright © GoStrategic 2025

---

### *KEY IDEAS:*

- Dual Citizenship
- Kings and Priests
- The Ekklesia
- The Liberty Model
- The Hebrew Republic
- The Captivity Model
- Rebuilding Culture

# GoCitizen | Lesson 19

## Kingdom Citizenship

BY DR. PAUL JEHLE

### I. Believers are dual citizens:

#### A. Creation (Genesis 1:26)

1. Our spirit comes from God (Genesis 2:7); it is created to commune with our Creator.
2. Our body comes from the earth (Genesis 2:7); it is created to communicate on earth.

#### 3. Each of us is a living soul—spanning two realms of heaven and earth.

#### B. Believers as priests (heavenly citizens) and kings (earthly citizens) in the Bible.

1. The people of God who gathered at the base of Mount Sinai were to be a kingdom.
2. The **Kingdom** spans individuals, home, church, and state.
3. The **Kingdom** of God comprises two jurisdictions spanning heaven and earth.

*And you shall be to Me a kingdom of **priests** and a **holy nation**.* —Exodus 19:6

- a. The Law (the first four commandments); first table; walk with God as a **priest (church)**.
  - b. The Law (the last six commandments); second table; walk as a **king (state)**.
  - c. The leaders of both church and state were to govern “by consent” since each individual was already a priest and a king (self-government) (see Numbers 8:9-11 and Acts 7:38).
4. Jesus chose the word, **ekklesia** (“**kingdom citizen**”) to describe His people.
    - a. Matthew 16:18: *I will build my church*; a priestly legislation; a heavenly revelation.
      - i. See Matthew 22:37-38: the first commandment is to *Love the Lord your God with all your heart*.
    - b. Matthew 16:18: *The gates of hell shall not prevail...* And in Matthew 18:17: *tell it to the church*; it is a kingly declaration of victory in the culture and a resolution to resolve conflicts.

5. 1 Peter 2:9: *But you are a chosen generation, a royal priesthood, a holy nation, His own special people;* here again, we have two types of citizenship: **priest (heavenly) and nation (earth)**.
6. Revelation 1:5-6: *To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father;* once again, **dual citizenship**.

## II. Seasons of captivity and seasons of liberty:

A. *Preach the word! Be ready in season and out of season.* —2 Timothy 4:2

1. **The Church, by God’s design, must operate in any season.**
2. The Bible was written to believers when the most difficult season of captivity was dominant.
3. Yet, the promises of Scripture for manifesting His Kingdom—the central part of prayer, *thy Kingdom come on earth as it is in heaven*—is for manifesting a season of liberty.

B. Patterns of bondage from the Garden (Genesis 3:6):

1. “Good for food”: the lust of the flesh (pleasure)
2. “Pleasant to the eyes”: the lust of the eyes (power)
3. “To make one wise”: the pride of life (pride)
4. **When God’s people compromise (elevating pride, power, and pleasure), it is reflected in the nation.**

C. Lessons from Ancient Israel on captivity and liberty:

1. **THE LIBERTY MODEL:** The book of Judges (1450-1050 BC)

a. By the time of the judges, Israel was at its apex of **liberty**.

*For what great nation is there that has God so near to it, as the Lord our God is to us, for whatever reason we may call upon Him? And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?*

—Deuteronomy 4:7-8

- b. It was the only nation in the ancient world to have an alphabetic language (high literacy).
- c. Its educational system was the most decentralized (parental responsibility).

- d. It had a limited government called the Hebrew Republic **(see The Hebrew Republic chart on the following page).**
- e. It takes maturity to maintain liberty; Israel couldn't govern itself (Judges 17:6).
- f. Each successive judge (civil government) was given more power **(see The Judges of Israel chart on the following page).**

**2. THE CAPTIVITY MODEL:** Israel demands a king (1050 BC); Samuel is the Judge.

*Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations. —1 Samuel 8:5*

- a. First, a multi-generational slide away from following the Lord—losing the next generation.
  - b. Rejection of God's self-government precedes a desire to change the form of government.
  - c. The King (centralized government) would draft young people to fight in unjust wars, increase the size of government through progressive taxation, enter the government into the marketplace as a business, etc. (see 1 Samuel 8).
  - d. Steps toward captivity (Example: Solomon, 971–931 BC: **wisdom**, then **pleasure** and **pride**).
    - i. **Mixture** of the worship of Jehovah and other “gods”—complicit or zealotry.
    - ii. **Compromise** of standards and God's laws—new law base and system of government.
    - iii. **Division:** The 10 northern tribes of Israel and 2 southern tribes of Judah (931 BC).
    - iv. **Captivity:** Israel captured by Assyria (722 BC); Judah captured by Babylon (586 BC).
- 3. How God redeems captivity:** 2 Timothy 2:22-26 (Jeremiah and Daniel, 70 years of captivity under Babylon).
- a. **Slavery:** Under bondage and control of another, spiritually and naturally.
  - b. **Discipline:** The “fruit of your actions”; God uses the consequences of sin to discipline.
  - c. **Repentance:** A hatred for sin and a turning to God.
  - d. **Deliverance and restoration:** Psalm 126; a minority (remnant) return to God.

# THE HEBREW REPUBLIC

## 1450-1050 BC: Ancient Israel's Pinnacle of Liberty

These 400 years were the greatest period of freedom in ancient history.
Israel had a republic form of government which included an executive (the judge); a legislature (house of representatives); a senate; leaders of the twelve tribes; and officials that ruled over tens, fifties, hundreds, and thousands.
Israel had a bottom-up appeals system of justice (rulers of neighborhoods, towns, and counties).
Israel had the highest literacy and the least intrusive civil government of any nation.
The people refused the responsibility of self-government and lost their liberty.
The judges were civil magistrates (leaders) constrained by the Hebrew constitution.
When the people sinned, they were made captives, would cry out, and God sent a judge.
Each time/cycle, the sins were greater, and the judges were more corrupt.
<p><b>The leaders of a nation are a reflection of the maturity of God's people.</b></p> <p><i>When all that generation [that were alive when Joshua was leader] had been gathered to their fathers, another generation arose after them who did not know the Lord nor the work which He had done for Israel. —Judges 2:10</i></p>

# THE JUDGES OF ISRAEL

As the people diminished in self-government, judges increased in corruption and power

1	Othniel (40 yrs)	Judges 3:7-11	The Lord raised him up; he delivered them
2	Ehud (80 yrs)	Judges 3:12-30	A left-handed warrior judge who delivered them
3	Shamgar (?)	Judges 3:31	He killed 600 Philistines with an oxgoad
4	Deborah (40 yrs)	Judges 4-5	Prophetess; Song of Deborah; with Barak defeated Sisera
5	Gideon (40 yrs) Abimelech (3 yrs)	Judges 6-8 Judges 9	Became bold; defeated Midianites with 300 men Wicked son of Gideon; killed 68 siblings
6	Tola (23 yrs)	Judges 10:1-2	A man of Issachar; saved Israel
7	Jair (22 yrs)	Judges 10:3-5	Had 30 sons who controlled 30 towns in Gilead
8	Jephthah (6 yrs)	Judges 11-12	Wild son of a prostitute; killed his own daughter
9	Ibzan (7 yrs)	Judges 12:8-10	30 sons and 30 daughters; all married outside the faith
10	Elon (10 yrs)	Judges 12:11-12	An unknown judge
11	Abdon (8 yrs)	Judges 12:14-15	Had 40 sons and 30 grandsons; very wealthy
12	Samson (20 yrs)	Judges 13-16	The last judge before Samuel and Saul as King

4. Moving out of captivity begins with the proper attitude while in captivity (see Jeremiah 29).
  - a. **Build** families and businesses for a multi-generational influence in the midst of captivity.
  - b. **Seek peace** for the city and pray for it; serve your captors in love.
  - c. **God will visit** the remnant that has been seeking Him.
  - d. **God will judge** the captors and dismantle (cause to collapse) the false systems.

### III. Returning to Jerusalem: A model for rebuilding the culture:

- A. The pattern of Ezra and Nehemiah (Haggai, Zechariah, Esther, and Malachi), 539–400 BC.
  1. The first “return” under Zerubbabel in 538 BC, around 50,000 Jews (Only 1.7% of 2.5 million) returned to the Land of Judah following the decree of Cyrus (See Ezra 1-6; **restoring the foundations**).
  2. The second “return” under Ezra in 457 BC (See Ezra 7-10; **restoring the covenant and the awakening**).
    - a. Haggai, Zechariah, and Ezra led another .3% to return. Now 2% (50 thousand) had returned!
    - b. The restoration of the covenant and temple foundations.
  3. The third “return” under Nehemiah in 444 BC (See Nehemiah; **rebuilding the walls and reformation**).
    - a. The city is broken down and without walls. This is a view of the culture around us!
    - b. Where do you start to help rebuild? Build the wall behind your own home—your family, your house, your neighborhood, your community. Tend your garden! We return to personal transformation (worldview as lifestyle), influencing our families to impact their neighborhoods. Churches work with other churches to reach cities. We increase our influence at the city, state, and national levels.

### IV. SUMMARY: We have a heavenly identity and citizenship while, at the same time, maintaining our responsibilities here on earth in our earthly citizenship.

# GoCitizen | Lesson 19

## Kingdom Citizenship

BY DR. PAUL JEHLE

### *Homework:*

**1. In simple terms, how would you describe our role/responsibility as dual citizens?**

**2. What does the Scripture instruct us to do even in the midst of captivity?**