

GoStrategic Master Class

JURISDICTIONS & GOVERNMENT



GoStrategic Master Class

JURISDICTIONS & GOVERNMENT

TABLE OF CONTENTS

3

Jurisdictions, Authority, and Proprietorship
By Dennis Peacocke

9

The Five Spheres of Government
By Dennis Peacocke

12

Jurisdictions: Duties, Powers & Limitations
By Dr. Patti Amsden

19

Government
By Dr. Paul Jehle

Worldview for the Marketplace: Audio 7

Jurisdictions, Authority, and Proprietorship:
Understanding the Nature of a Winning Team

BY DENNIS PEACOCKE | THREEFOLD CORD: LIVING AND BUILDING
RELATIONALLY



MASTER PRINCIPLE #7:

Functioning biblical government is essential for lasting productivity.

KEY CONCEPTS:

God models His Kingdom government structures for all mankind in every cultural and historical context.

1. Within the Trinity (our building pattern), God models a functioning team of co-equals who execute their goals through division of labor.
2. Godly government produces empowerment, proprietorship, and prosperity, whereas ungodly government produces frustration, disengagement, and poverty.
3. The five functioning spheres of government must be biblically interrelated for God's Kingdom to manifest properly.
4. The Church universal is operating wherever believers are manifesting their ministries in faith, whereas the local church is a specific place of belonging and equipping.

MARKETPLACE MINISTRY APPLICATION:

A sound organizational structure balances executive authority with group ownership and promotes this model in all spheres for its members.

1. A healthy authority/management model balances executive authority with group participation and a division of labor.
2. In the long run, organizational health and profit are the inevitable result of good government.
3. A healthy business organization emphasizes health in all five spheres of government for all members.
4. Believers are to give themselves to the "assembling together of the saints" and their ministry in the marketplace as their calling requires.

GoBusiness100 | Lesson 21

Worldview for the Marketplace: Audio 7

Jurisdictions, Authority, and Proprietorship: Understanding the Nature of a Winning Team

BY DENNIS PEACOCKE

Key Scriptures: Genesis 1:2, 26; 12:1-3; 18:17-19; Exodus 20:15-16; Leviticus 19:35-37; Deuteronomy 5:16; 12:8; 16:18-20; 17:14-20; 19:14; 24:19; 1 Samuel 13:1-14; Proverbs 16:32; 25:28; Isaiah 1:23; 9:7; Ezekiel 45:9-12; Matthew 6:10; 8:21-22; 15:4-7; 16:18-19; 18:15-20; 24:14; Luke 22:24-27; John 1:14, 5:19-20, 30; 14:26, 28; 16:7, 13; 17:all; Acts 14:23; 20:17; Romans 6:1-8; 8:17; 13:1-7; 1 Corinthians 5:9-13; 11:1-3; 12:4-6; 15:28; 2 Corinthians 10:13-16; Galatians 1:6-10; Ephesians 1:18-23; 2:10; 4:all; 5:22-24; Philippians 2:1-11; Colossians 1:18-22; 1 Timothy 3; 5:8, 17; Titus 1:5; 3:9-11; Hebrews 1:3; 1 Peter 2:13-14; 5:1

I. Master Principle #7: Functioning biblical government is essential for lasting productivity.

- A. This lesson deals with a number of critical issues relative to building organizational effectiveness, harmony, and individual fulfillment.
 - 1. The biblical foundations for government are found within the Trinity as we have noted in several lessons. Our mandate is to build all things after God's patterns.
 - 2. Biblical principles are not culturally relative; truth cuts across all cultures.
- B. We will be dealing with God's methodology of "separated powers" in the five spheres of God-ordained human government.
 - 1. These issues will also touch the balancing tension of executive authority and group participation in organizational decision making and execution.
 - 2. We will also discuss the concepts of the Church Universal, the Church Triumphant, and the local church.

II. Within the Trinity, our pattern for building, God models a functioning team of co-equals who execute their goals through a division of labor (Genesis 1:2; Isaiah 9:7; Matthew 6:10; 24:14; Luke 22:24-27; John 1:14, 5:19-20, 30; 14:26, 28; 16:7; 13:all; 1 Corinthians 11:1-3; 12:4-6; 15:28; 2 Corinthians 10:13-15; Philippians 2:1-11; Colossians 1:18-22; Hebrews 1:3).

- A. In Christ, we are called to manage godly principles, not cultural norms or relativism.
 - 1. While cultures may be in conflict, truth is not.
 - 2. Cultural sensitivity is not the same as cultural compliance. God's Kingdom culture and government is our common future (Isaiah 9:7).
- B. Without structure, rules, authority, and agreement (i.e. government), God's Kingdom on earth cannot be realized, even initially (Matthew 24:14).
 - 1. Government precedes peace as Isaiah 9:7 declares.
 - a. Godly government produces order, initiative, safety, and progress.

- b. When man's government replaces God's government, there is disorder, dependency, peril, and regression.
- 2. The Godhead is the source of all life; out from it God extends His created beings' entry into His government, covenants, and life destiny.
 - a. God uses the principles of government (unified purpose, division of labor, service to others, humility, and respect for others) within Himself. In order to follow his Creator, man must likewise embrace the laws of God's government for himself.
 - b. Godly government, if followed, creates for man an atmosphere of peace and creativity that blesses God and allows man to follow His destiny.
 - c. The new birth in Christ is a transfer of governmental allegiance from the government of self and Satan to the government of God and His Kingdom.
- 3. The government within the Trinity models and embodies what we must submit to and what we must extend to others (Matthew 6:10).
 - a. There is hierarchy in the Godhead and God's government.
 - b. Christ is submitted to Father's authority (John 14:28; 1 Corinthians 11:1-3) even though He is fully God Himself (Philippians 2:1-11) (Ontological equality).
 - c. The Holy Spirit is under the Father and the Son's sending authority (John 14:26; 16:7) (Economic subordination).
 - d. The Son lives to exalt the Father (1 Corinthians 15:28); the Father lives to exalt the Son (Colossians 1:18-22); and the Holy Spirit lives to exalt Jesus (John 14:26; 16:13) because their government is based on service (Luke 22:24-27).
 - e. Their government has spheres of labor; the Father directs the plans (John 5:19-20, 30); the Son incarnates the plans (John 1:14) and holds them together by the power of His Word (Hebrews 1:3); and the Holy Spirit energizes the plans (Genesis 1:2; 1 Corinthians 12:4-6).
 - f. Proper order always recognizes the appropriateness of spheres of labor (2 Corinthians 10:13-15).

Worldly Deceptions	We are told falsely that models of leadership and management of tasks must constantly adapt to fit the needs of the organization and its surrounding culture.
Key Business Applications	The truth is, a healthy authority/management model balances executive authority with group participation and a division of labor.

III. Godly government produces empowerment, proprietorship, and prosperity, whereas ungodly government produces frustration, disengagement, and poverty (Genesis 1:26; Isaiah 9:7; John 17; Romans 8:17; 1 Corinthians 15:28; Ephesians 1:18-23).

- A. Good government precedes and produces peace (order) (Isaiah 9:7).
 - 1. Government (rulership) promotes service, work by design, and people doing what they are designed to do.
 - 2. God's destiny has been instilled into Christ's people who will embody God's rulership within themselves (Romans 8:17; 1 Corinthians 15:28; Ephesians 1:18-23).

- B. Government has three major sources of energy:
 1. It has authority out of the agreement of those in power—the “badges.”
 2. It has the power to enforce that agreement—the “gun.”
 3. It operates through “commissioning,” that is, faith extended and received.
- C. When peace, productivity, and internal-external growth diminish within any organization, government has broken down at its core.
 1. Godly government (following God’s design) functions in council (Genesis 1:26) and under the leadership of the executive function as well (John 17).
 2. Too much focus on the vertical dimension of government (authoritarianism), or the horizontal dimension of government (egalitarianism) throws the “wheel” totally out of balance.

Worldly Deceptions	We are told falsely that authoritarianism is the hallmark of Christianity and has no place in modern workplace authority or management structures.
Key Business Applications	The truth is, organizational health and profit in the long run are the inevitable result of good government.

IV. The five functioning spheres of government must be biblically interrelated for God’s Kingdom to manifest properly (Genesis 12:1-3; 18:17-19; Exodus 20:15-16; Leviticus 19:35-37; Deuteronomy 5:16; 12:8; 16:18-20; 17:14-20; 19:14; 24:19; Proverbs 16:32; 25:28; 1 Samuel 13:1-14; Isaiah 1:23; Ezekiel 45:9-12; Matthew 6:10; 8:21-22; 15:4-7; Acts 14:23; 20:17; Romans 6:1-8; 13:1-7; 1 Corinthians 5:9-13; 2 Corinthians 10:13-16; Galatians 1:6-10; Ephesians 2:10; 4:all; 5:22-24; 1 Timothy 3; 5:8; 17:all; Titus 1:5; 3:9-11; 1 Peter 2:13-14; 5:1).

- A. There are three major structures of government as revealed in Scripture:
 1. Family government (Genesis 12:1-3, 18:17-19; Deuteronomy 5:16; 1 Timothy 5:8).
 2. Church government (1 Corinthians 5:9-13; Galatians 1:6-10; Ephesians 4; Titus 3:9-11).
 3. Civil government (Deuteronomy 16:18-20; Isaiah 1:23; Ezekiel 45:9-12; Romans 13:1-7; 1 Peter 2:13-14).
- B. Two additional spheres of government revealed in the Bible must also be understood in order to effectively disciple a nation:
 1. Self-government (Proverbs 16:32; 25:28; Romans 6:1-8; 1 Timothy 3:5).
 2. Commercial government (Deuteronomy 24:19; Ephesians 2:10; Titus 1:5).
- C. Let us look at all five of these spheres.
 1. Self-government:
 - a. Freedom begins with self-government under God.
 - b. Self-government allows us to obey God by taking control of ourselves and submitting all our will and power to His disciplines.
 2. Family government:
 - a. The husband is to be in authority within the sphere of family government but function in full counsel with his wife (Ephesians 5:22-24).
 - b. The family unit is the basic building block of a healthy society.

- c. Unresolved self-government or family government problems end up under the authority of the civil government.
- 3. Church government:
 - a. Church government functions both locally through pastors and elders (Acts 14:23; 20:17; 1 Timothy 3; 5:17; Titus 1:5; 1 Peter 5:1) and extralocally through Christ's ascension gifts of Church equipping through apostles, prophets, evangelists, pastors, and teachers (Ephesians 4:11-12).
 - b. All five of these gifts interface locally and extralocally to help bring the people of God to maturity.
- 4. Civil government:
 - a. Civil government is biblically detailed in the Old Testament (Deuteronomy 16:18-20; 17:14-20; Isaiah 1:23) and reconfirmed in the New Testament (Romans 13:1-7).
 - b. Civil government is primarily concerned with maintaining peace, order, protection, and justice for the community and nation.
- 5. Commercial government:
 - a. Commercial government within our modern law base has extensive rights and responsibilities (Exodus 20:15-16; Leviticus 19:35-37; Deuteronomy 19:14; 24:19).
 - b. As noted, the stewardship of private property is essential to personal and social maturity.
- D. Tyranny within the five spheres of government is a historical problem and centers in the notion of balance and imbalance and staying within assigned borders (2 Corinthians 10:13-16).
 - 1. Tyranny occurs when one sphere of government superimposes its authority on another sphere and limits that sphere's ability to function.
 - 2. Tyranny is a constant issue in human history in many forms:
 - a. Tyranny through misplaced self-government (Deuteronomy 12:8).
 - b. Tyranny through misplaced family government (Matthew 8:21-22).
 - c. Tyranny through misplaced Church government (Matthew 15:4-7).
 - d. Tyranny through misplaced commercial government (Fascism).
 - e. Tyranny through misplaced civil government (1 Samuel 13:1-14).
 - 3. We believe that there are five major strategies for building a godly nation:
 - a. Freedom begins with self-government under God.
 - b. The family unit is the basic building block of a healthy society.
 - c. The local church is the primary equipping center for effective Christian service.
 - d. The stewardship of private property is essential to personal and societal maturity.
 - e. Rebuilding a nation begins with rebuilding local communities.
 - 4. We must understand the nature of true freedom and how tyranny works to destroy it.

- a. Freedom is defined as the condition of peace, harmony, and productivity resulting when God's government is functioning as He intends (Matthew 6:10).
- b. Freedom means serving God's purposes unhindered by sin.
- c. Tyranny means that some form of rebellion against God-ordained government has taken place. This usually occurs by the illegal accumulation of power or rights by subordinates (rebellion) or by one sphere of government over another (usurpation).

Worldly Deceptions	We are told falsely that religious views of a comprehensive, unified social government are the enemy of free democratic societies.
Key Business Applications	The truth is, a healthy organization emphasizes health in all five spheres of government for all members. Free democratic societies can only succeed where there is God-ordained government, beginning with self-government under God.

V. The Church Universal is operating wherever Believers are manifesting their ministries in faith, whereas the local church is a specific place of belonging and equipping (Matthew 16:18-19, 18:15-20).

- A. Some important closing comments on the nature of the Church are in order.
 1. The word "church" only occurs twice in the gospels (Matthew 16:18, 18:17).
 2. The word "Church," used by the Holy Spirit to communicate a critical part of the identity of God's people, is the Greek word "Ekklesia."
 3. The Ekklesia was a Greek civil governing body, not a religious body.
 4. The word "Ekklesia" literally means "those called out" or elected to rule. It has nothing to do with buildings. It is a judicial body (Matthew 16:19; 18:15-20). There are major implications to these truths.
- B. The Ekklesia has three major manifestations:
 1. The Church Universal (all earthly believers).
 2. The Church Triumphant (the saints with Christ).
 3. The local church (where Believers act and live in specific spiritual community).
 4. Wherever Believers are (e.g., the workplace) some dimension of Church is operating there because those elected by God to rule are there!

GoLife100 | Lesson 22

The Five Spheres of Government

BY DENNIS PEACOCKE



THIS LESSON FOCUSES ON the biblical purpose of government and its example in the God-head. It will examine the five spheres of government and discuss the role each area of government must play in the discipling of a nation.

THIS LESSON IS IMPORTANT BECAUSE I must understand the role of government in all its God-ordained spheres and be working to have them functioning in my life as God intended.

CASE STUDY:

Your uncle, a city planner, is frustrated by the poor voter turnout in his local fellowship during the recent election. "I would love to meet a pastor or any Christian who could explain to me what the Bible teaches about public policy. Are there Christians who can give me a biblical view of taxation beyond simply stating, 'Render therefore to Caesar the things that are Caesar's and to God the things that are God's?'" (Matthew 22:21)

CASE STUDY REFLECTIONS:

What would you say to your uncle? What further insight could you give to your uncle regarding Jesus' famous statement?

MAKE YOUR CASE:

What should the fruit of biblical taxation produce in a nation?

GoLife100 | Lesson 22

The Five Spheres of Government

BY DENNIS PEACOCKE

**Government
gives us the
ability to
fulfill our
destiny.**

I. All government resides in God:

- A. Jesus Christ is the center point of all government under God ([Colossians 1:15-19](#)).
- B. Government: The lines of authority established by God which give us the ability to fulfill our destiny in an orderly fashion.
- C. The Trinity is our governmental model for everything we do and build:
 - 1. Lines of authority.
 - 2. Division of labor.
 - 3. Function.
 - 4. Separated powers ([Ephesians 4:8-16](#)).

II. God's government, rightly applied, produces life while poor government produces poverty:

- A. The result of good government manifests in life, prosperity, effectiveness, vision, generational increase, justice, and freedom.
- B. The result of bad government produces tyranny, oppression, and apathy.
- C. The relationship between government and peace: [Isaiah 9:6-7](#).

III. God's examples to us of submission to God-ordained government:

- A. Jesus is submitted to the Father's government ([1 Corinthians 11:1-3](#); [John 14:28](#); [Philippians 2:1-11](#)).
- B. The submission of the Holy Spirit ([John 14:26](#); [John 16:7](#)).
- C. Jesus and John the Baptist.

IV. The separation of power through government structures (the five spheres of government):

- A. Three major structures of government as revealed in Scripture:
 - 1. Family government.
 - 2. Church government.
 - 3. Civil government.
- B. As revealed in the Bible, two additional spheres of government which must be

Define a Term:

GOVERNMENT *the exercise of authority; direction and restraint exercised over the actions of men in communities, societies or states; the administration of public affairs, according to established... laws; an empire, kingdom or state; any territory over which the right of sovereignty is extended; the right of governing or administering the laws; executive power; regulation; control. (Webster's 1828)*

understood to effectively disciple a nation:

1. Self-government.
2. Commercial government.

C. Five spheres of government explained:

1. Self-government:
 - a. Freedom begins with self-government under God.
 - b. Self-government allows us to succeed.
 - c. Your spirit is to be in authority within the sphere of self-government.
2. Family government:
 - a. The husband is to be in authority within the sphere of family government.
 - b. The family unit is the basic building block of a healthy society.
3. Church government:
 - a. Apostles and prophets are to be the authority within the sphere of church government.
 - b. The local church is the primary equipping center for effective Christian service.
4. Civil government:
 - a. Biblically detailed in the old testament.
 - b. Rebuilding a nation begins with rebuilding local communities.
5. Commercial government:
 - a. Commercial government within our modern law base.
 - b. The stewardship of private property is essential to personal and social maturity.

**A nation
is built by
people who
are self-
governing
under God.**

V. Tyranny within the five spheres of government:

- A. Tyranny: When one sphere of government superimposes its authority on another sphere and limits that sphere's ability to function.
- B. Tyranny in history between the spheres of government.

VI. Five principles for discipling a nation:

- A. Freedom begins with self-government under God.
- B. The family unit is the basic building block of a healthy society.
- C. The local church is the primary equipping center for effective Christian service.
- D. The stewardship of private property is essential to personal and societal maturity.
- E. Rebuilding a nation begins with rebuilding local communities.

VII. The vision of jurisdictional problem solving.

Memory Verse:

"Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves."

—[Romans 13:1-2](#)



GoCitizen | Lesson 13

Jurisdictions: Duties, Powers, and Limitations

BY DR. PATTI AMSDEN



KEY IDEAS:

- Jurisdictions
- Applied Worldview
- Critical Thinking

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 I 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 administer 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 administer 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.

Closing: 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 14

Government

BY DR. PAUL JEHL



KEY IDEAS:

- Jurisdictions
- Christian Worldview
- Economic Subordination
- Biblical Role Vs. Other Types
- Dual Citizenship
- Law and Justice
- Localism and Decentralization

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.

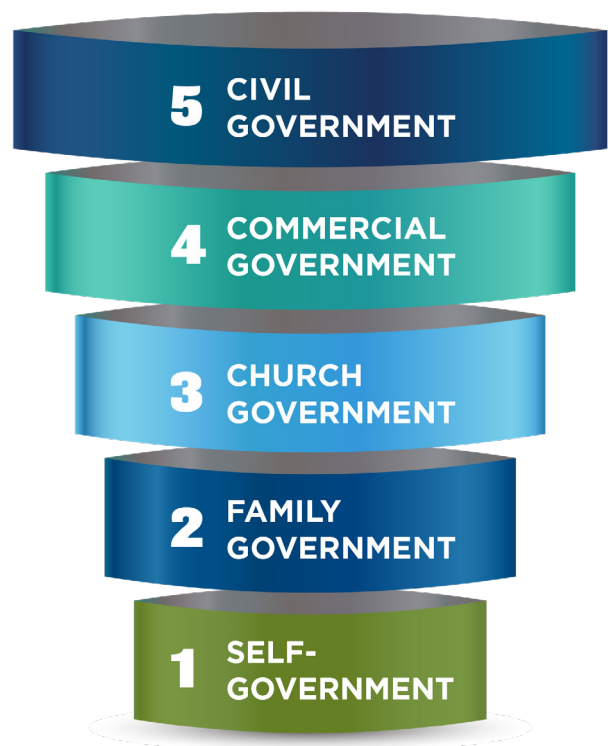
To understand political power . . . and derive it from its original, we must consider what state all men are naturally in—and that is a state of perfect freedom to order their actions and dispose of their possessions and persons as they see fit within the bounds of the law of nature . . . though this be a state of liberty, yet is it not a state of license . . . —John Locke, Of Civil Government 1690

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.

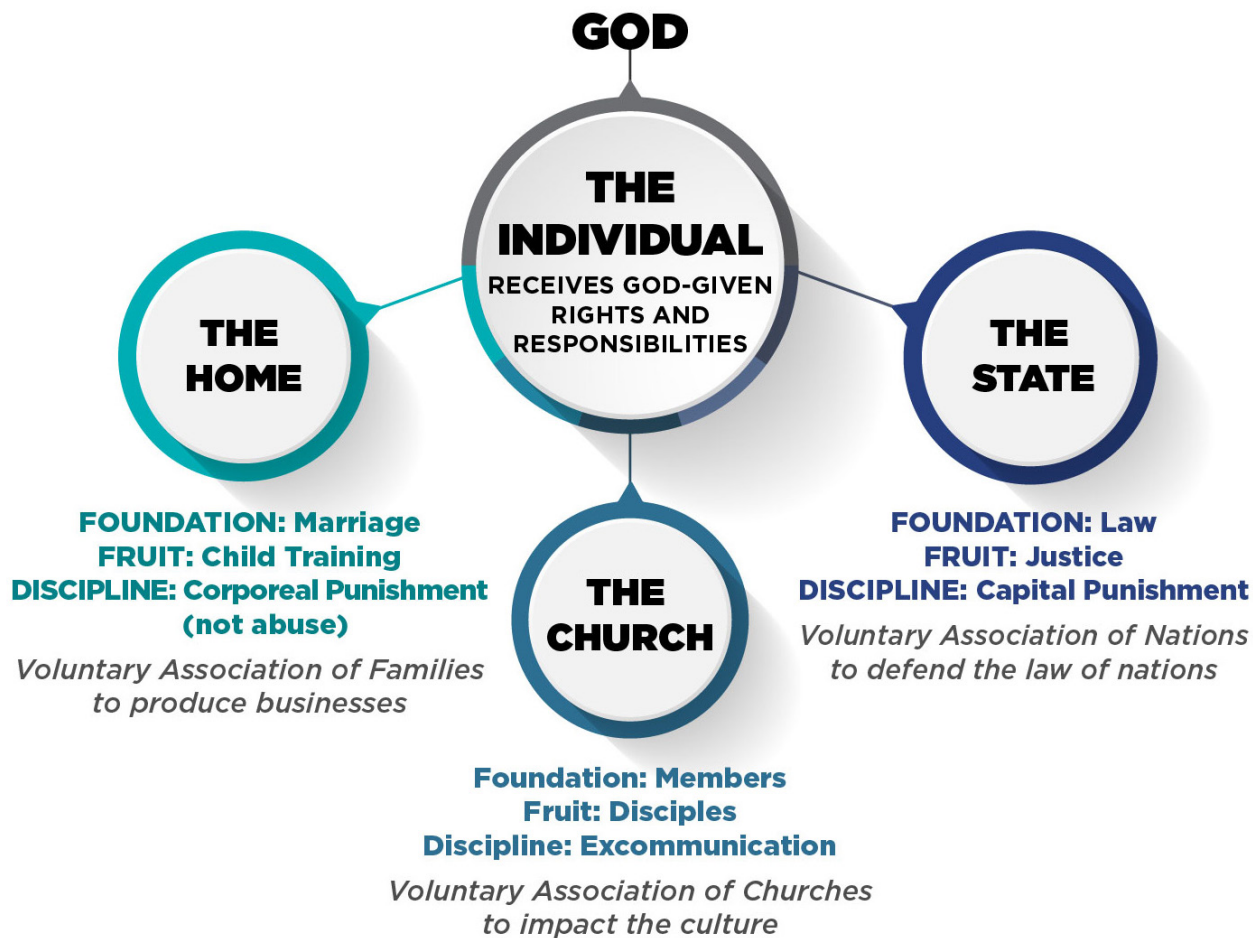
1. **Individual** was first created (Genesis 1): Failure of self-government requires other governments.
2. **The Family** (Genesis 2:24): husband and wife; management of children.
3. **Business** (Genesis 4): out from the individual and family; vocational spheres of work.
4. **Ecclesia** (Genesis 8:20-22): 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.

D. God's Decentralized Kingdom

GOD'S DECENTRALIZED KINGDOM



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* (II 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 titled, *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.

Please do not share this material.

This syllabus is copyrighted material intended solely for the students of GoStrategic's schools. It is provided for educational use only and may not be shared, distributed, or reproduced in any form without explicit permission. Please respect the intellectual property rights associated with this material.

Copyright © 2024 GoStrategic
info@gostrategic.org | www.gostrategic.org

