

Prayer:

Father, please equip and empower Your people to be ambassadors for Christ in accordance with Your holy Word.

Overview of the Course:

Vocation: What Am I Called to Do and to Be?

1. **The Caller and the Called:** *What is the Context of Calling?*
 - Your life is not your own. God is the Caller; we are the called. Find your calling in His Word.
 - Love Christ by obedience to His call and thus pursue your purpose: to glorify and enjoy Him forever.
2. **The Meaning of Means:** *What is the Concept of Calling?*
 - You are part of a royal priesthood. All work for the Lord is sacred – it has meaning and worth.
 - God loves His people through His people. Loving your neighbor is the framework of faithful calling.
3. **The Scope of the Summons:** *What is the Content of Calling?*
 - Christ is Lord over every sphere of life. You are called to glorify and enjoy Him in all things.
 - The Dominion Mandate and the Great Commission are equally ultimate ends.
4. **Calling Lived Out – In Our Work**
 - The framework applied to our work – in all our labor, including our jobs, and in our rest.
 - Common pitfalls: idolatry, identity, and indifference. Truths we must not forget in our work.
5. **Calling Lived Out – In Our Families**
 - The family is the basic unit of all society; it's the institution through which humanity lives on.
 - Abandoning God's Word as to the structure and functions of the family is devastating to all.
6. **Calling Lived Out – In Our Church**
 - The church is the kingdom of the Lord Jesus Christ and is marked by certain defining traits.
 - Faithful followers of Christ will be members of His church and obey His commandments therein.
7. **Calling Lived Out – In Our Society**
 - God has ordained and established various, distinct institutions which make up His creational order.
 - Christ governs, with all authority, ever sphere of life and all must submit to His lordship in them.
8. Wrong Way: How NOT to Discern God's Will
9. Proper Path: How to Discern God's Will
10. Productivity: Stewarding Our Most Limited Resource (Time)

Goal of Lesson 7:

In this lesson, we will explore the civil sphere of life here under the Sun and our duties as Christians who live in submission to the lordship of Christ in the society in which He has placed us.

Disclaimer – My personal political bent

I resonate wholeheartedly with the Psalmist in Psalm 146 when he writes:

"Put not your trust in princes, in human beings, who cannot save. When their breath departs, they return to the ground; on that very day their plans come to nothing. Blessed are those whose help is the God of Jacob, whose hope is in the LORD their God." (Psalm 146:3-5)

As Chuck Colson aptly said: "The Kingdom of God will not arrive on Air Force One."

Lesson 7: Calling Lived Out – In Our Society

The First Amendment of the Constitution of the United States of America reads:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

That settles it. We can all go home.

In almost any discussion about politics and faith, Christians today are immediately met with the resounding proclamation of a “separation between church and state.”

Where did such a concept come from? While most may not be able to give a citation, it’s generally referenced as a summary of the First Amendment in a letter written by Thomas Jefferson in 1802 to the Danbury Baptist Association in Connecticut where he states:

Gentlemen

The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist association, give me the highest satisfaction. My duties dictate a faithful and zealous pursuit of the interests of my constituents, & in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," **thus building a wall of separation between Church & State**. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection & blessing of the common father and creator of man, and tender you for yourselves & your religious association, assurances of my high respect & esteem.

Th Jefferson

Jan. 1. 1802.

Was that sentiment novel to Jefferson? Where did he get such an idea? And where did the framers of the Constitution come up with the notion that Congress should NOT make laws on establishing religion or prohibiting its free exercise?

It may surprise you to know that it is not some secular Humanistic concoction designed to elevate man above self – though they certainly try to abuse it to that end. No, the idea of separating the institution of the church from the institution of the state came from none other than the Creator of those institutions – from God Himself.

Four Governments

Under God there are four unique governments: one foundational and three institutional.

1. Self-Government

- a. God has made mankind in His image and as such all of humanity has an innate capacity to act with free agency over their individual lives.
- b. Due to the fall, however, that agency is corrupted – all people are born as slaves to sin. They cannot do good (Rom. 14:23 – “For whatever does not proceed from faith is sin.”).
- c. But God has made a way for us to be freed from sin in Christ (Rom. 6:6-7 – “...our old self was crucified with Him...so that we would not longer be enslaved to sin. For one who has died has been set free from sin.”)
- d. And He has given us His Holy Spirit, who produces fruit in us which includes self-control (Gal. 5:22-23 – “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”).
- e. ***This freedom is the foundation of all liberty and is why we need to pursue the Redemptive Mandate of the Great Commission in order to be able to fulfill the Cultural Mandate of Creation.***
- f. John Adams (2nd President of the USA) famously said: “Our constitution was made only for a moral and religious people. It is wholly unfit for any other.”
- g. Slaves (to sin) cannot establish and maintain free institutions.
 - i. Only slaves to Christ have that liberty.

2. Family Government

- a. God established the institution of the family in Genesis 2:24:
 - i. “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.”
- b. Jesus affirms this and further explains its continuity (that it cannot be abolished) in Matt. 19:6:
 - i. “So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”
- c. This institution has a government with members and officers in a God-ordained authority structure.
 - i. “But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.” (1 Cor. 11:3)
- d. The duties of this institution include:
 - i. Education (training children in the fear and instruction of the Lord)
 - ii. Welfare (food, clothing, shelter, healthcare)

- iii. Industry (earning a livelihood, working to provide)
- iv. Stewardship (managing resources, owning property, leaving an inheritance)

3. Church Government

- a. Jesus is the Head of the church.
 - i. "And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent." (Colossians 1:18)
- b. He gave gifts to men to grow His church.
 - i. "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, ¹²to equip the saints for the work of ministry, for building up the body of Christ," (Eph. 4:11-12)
- c. This institution has a government with members and officers in a God-ordained authority structure.
 - i. "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you." (Heb. 13:17)
- d. The duties of this institution include:
 - i. Preaching and teaching Apostolic doctrine.
 - ii. Faithful administration of the sacraments (baptism and the Lord's Supper)
 - iii. Practicing biblical church discipline.

4. Civil Government

- a. God established the civil government, just as He has established all structures of authority.
 - i. "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God." (Rom. 13:1)
 - ii. "For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him." (Colossians 1:16)
- b. God commands His people – who unwaveringly confess Jesus alone as Lord – to submit to these authority structures which Christ has ordained.
 - i. "...if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Rom. 10:9)
 - ii. "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)
 - iii. "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the

ignorance of foolish people. Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. Honor everyone. Love the brotherhood. Fear God. Honor the emperor.” (1 Peter 2:13-17)

- c. This institution has a government with members and officers in a God-ordained authority structure.
 - i. See verses above as reference.
 - ii. Instead of members we call them “citizens.”
 - iii. Instead of officers we call them “rulers, kings, princes, presidents, magistrates, etc.”
- d. The duties of this institution include:
 - i. Executing justice
 - ii. Punishing evil
 - iii. Protecting the innocent

All of these governments are established by God and He is the source of their individual authority and responsibility.

While they interact with one another, they may not encroach on one another’s jurisdiction without violating God’s law.

There are other governments and institutions which exist in our world that are established by man. *Examples:*

- Businesses
- Associations
- Community Organizations

These do not have God’s unshakable, sovereign upholding like those He has instituted.

- These man-made institutions can be abolished.
- God’s cannot.

Reformation Perspective - Samuel Rutherford’s *Lex, Rex*

Reformation Scotland writes this of Rutherford:

Samuel Rutherford (c. 1600 – 1661) was one of the foremost Scottish theologians and apologists for Presbyterianism in the seventeenth century, playing a major role in formulating the Westminster Standards at the Westminster Assembly. He is best known for his many devotional letters and *Lex, Rex*—his seminal work on political sovereignty.

Blurb from a recent publisher of the book:

When *Lex, Rex* was written, the Reformation in England and Scotland was in crisis.

The English Civil War had just begun after Charles I tried to impose popish rituals on the church and asserted his divine right as king to overrule parliament.

Against these grandiose claims the Scottish pastor Samuel Rutherford wrote a book and changed western political philosophy forever as it led to the thinking that enabled the American revolution.

In his very learned work, Rutherford shows from Scripture, classical authors, and scholastic theologians that the king is not above the law; and that when the king violates it flagrantly, the people are right to resist him, even to the point of war.

The title *Lex Rex* is Latin for "Law is King".

Divine right theorists had said that the King was the law, but Rutherford reverses this and shows that natural law is above the king, and thus there are times when citizens can and must obey God rather than man.

Summary of the content through four questions and answers:

- **What is the purpose of government?** The glory of God and the wellbeing of the people in both outward and spiritual terms.
- **Who or what brings government into being?** It is brought into being by God and the people by means of a contract or covenant.
- **What is the nature of government?** Government involves declaring, applying and enforcing the law.
- **What are the limits on government?** Government cannot go beyond God's law and command what is contrary to it or abuse the people.

Confessional Standards

XXIII. Of the Civil Magistrate

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers. ([Rom. 13:1-4](#), [1 Pet. 2:13-14](#))
2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: ([Prov. 8:15-16](#), [Rom. 13:1-2](#), [4](#)) in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; ([Ps. 2:10-12](#), [1 Tim. 2:2](#), [Ps. 82:3-4](#), [2 Sam. 23:3](#), [1 Pet. 2:13](#)) so, for that end, they may lawfully, now under the new testament, wage war, upon just and necessary occasion. ([Luke 3:14](#), [Rom. 13:4](#), [Matt. 8:9-10](#), [Acts 10:1-2](#), [Rev. 17:14](#), [16](#))
3. Civil magistrates may not assume to themselves the administration of the Word and sacraments; ([2 Chron. 26:18](#)) or the power of the keys of the kingdom of heaven; ([Matt. 18:17](#), [Matt. 16:19](#), [1 Cor. 12:28-29](#), [Eph. 4:11-12](#), [1 Cor. 4:1-2](#), [Rom. 10:15](#), [Heb. 5:4](#)) or, in the least, interfere in the matter so faith. ([John 18:36](#), [Acts 5:29](#), [Eph. 4:11-12](#)) Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. ([Isa. 49:23](#), [Rom. 13:1-6](#)) And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. ([Ps. 104:15](#), [Acts 18:14-15](#)) It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity,

violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance. ([Rom. 13:4](#), [1 Tim. 2:2](#))

4. It is the duty of people to pray for magistrates, ([1 Tim. 2:1-2](#)) to honour their persons, ([1 Pet. 2:17](#)) to pay them tribute or other dues, ([Rom. 13:6-7](#)) to obey their lawful commands, and to be subject to their authority, for conscience' sake. ([Rom. 13:5](#), [Tit. 3:1](#)) Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them: ([1 Pet. 2:13-14, 16](#)) from which ecclesiastical persons are not exempted, ([Rom. 13:1](#), [1 Kings 2:35](#), [Acts 25:9-11](#), [2 Pet. 2:1, 10-11](#), [Jude 8-11](#)) much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever. ([2 Thess. 2:4](#), [Rev. 13:15-17](#))

XXXI. Of Synods and Councils

4. Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate. ([Luke 12:13-14](#), [John 18:36](#))

Westminster Larger Catechism

Question 191 - *What do we pray for in the second petition?*

In the second petition, (which is, Thy kingdom come, ([Matt. 6:10](#))) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, ([Eph. 2:2-3](#)) we pray, that the kingdom of sin and Satan may be destroyed, ([Ps. 68:1,18](#), [Rev. 12:10-11](#)) the gospel propagated throughout the world, ([2 Thess. 3:1](#)) the Jews called, ([Rom. 10:1](#)) the fullness of the Gentiles brought in; ([John 17:9,20](#), [Rom. 11:25-26](#), [Ps. 67](#)) the church furnished with all gospel-officers and ordinances, ([Matt. 9:38](#), [2 Thess. 3:1](#)) purged from corruption, ([Mal. 1:11](#), [Zeph. 3:9](#)) countenanced and maintained by the civil magistrate: ([1 Tim. 2:1-2](#)) and the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: ([Acts 4:29-30](#), [Eph. 6:18-20](#), [Rom. 15:29-30,32](#), [2 Thess. 1:11](#), [2 Thess. 2:16-17](#)) that Christ would rule in our hearts here, ([Eph. 3:14-20](#)) and hasten the time of his second coming, and our reigning with him for ever: ([Rev. 22:20](#)) and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends. ([Isa. 64:1-2](#), [Rev. 4:8-11](#))

What happens when we have bad government?

R.C. Sproul on Francis Schaeffer:

"About thirty years ago, I shared a taxi-cab in St. Louis with Francis Schaeffer. I had known Dr. Schaeffer for many years, and he had been instrumental in helping us begin our ministry in Ligonier, Pennsylvania, in 1971. Since our time together in St. Louis was during the twilight of Schaeffer's career, I posed this question to him: "Dr. Schaeffer, what is your biggest concern for the future of the church in America?" Without hesitation, Dr. Schaeffer turned to me and spoke one word: "Statism." Schaeffer's biggest concern at that point in his life was that the citizens of the United States were beginning to invest their country with supreme authority, such that the free nation of America would become one that would be dominated by a philosophy of the supremacy of the state."

Ruler of Kings: Towards a Christian Vision of Government – Joseph Boot (pgs. 199-200)

“There is then only one truly Christian view of government and politics that is consistent with the gospel of the kingdom and it involves believers in a critical struggle again in our era. As Evan Runner insightfully articulated it:

The Christian political task involves calling a halt to the expansionist (totalitarian) politics that emerge in the life of the state where men who do not live by the light of the Word of God and having lost almost all sense of *sphere sovereignty* find themselves with a levelled view of the state and society that knows no limits ordained from above, but only more or less arbitrary limits put by the popular will or the ruler.

Here is a problem in the modern world which is overcome by the *Christian religion*. In the modern political mind, who is there to call the state to order? The meaning of the office in human life has largely been lost; everyman carries the ultimate light around within himself, in his reason, and thus has an equal right with every other to say what the state shall do. But in the light of scriptural revelation ... who can better call the state to order than the man who knows himself called to order by the high God? Than the man who trembles before the sovereign Law-Word of God.

The Christian political task is thus concerned with the inner reformation of political life itself as an aspect of the integral renewal of our whole life in obedience to the divine Word of salvation.”

Doctrine of the Lesser Magistrates – (Matthew Trehella, pgs. 2-3)

“The lesser magistrate doctrine declares that when the superior or higher civil authority makes unjust/immoral laws or decree, the lesser or lower ranking civil authority has both a right and duty to refuse obedience to that superior authority. If necessary, the lesser authorities even have the right and obligation to actively resist the superior authority.”

“For example, if Congress, the President, or the U.S. Supreme Court makes an unjust or immoral law or decree, a state legislature or governor could stand in defiance of their unjust law or decree and refuse to obey or implement it. Those lesser magistrates could, in fact, actively oppose such a law or decree. Even a city council or mayor could appropriately defy an unjust law or decree handed down by a higher authority.”

“Historically, the practice of the church has been that *when the State commands that which God forbids or forbids that which God commands, men have a duty to obey God rather than man.*”

Acts:5:26-29:

“Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned. And when they had brought them, they set *them* before the council. And the high priest asked them, saying, “Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!”

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

Citizens of a Free Country – (Gene Veith, God at Work, pgs. 112-114)

Just as there are many kinds of nations in the world, each with its own laws, there are many kinds of rulers. Emperors, kings, tribal chieftains – these are all offices Christians are enjoined to obey. There is another kind of ruler, though, the kind found in the United States and other democratic systems. This gives Romans 13 a special twist for Americans and others who live under a democratic republic. Our governing officials are not imposed on us from above. Rather, we elect our governing officials. Ultimately, we rule *them*. In a democratic system the “people” rule.

Their leaders are accountable to the citizens, who enact laws through their elected representatives and who are endowed by their laws with the task of self-government.

Those who have been blessed by a calling to live in the United States or another free country have a more complicated vocation of citizenship than do those who live under a monarchy. In a democratic society, citizens are still subjects, but at the same time they are rulers.

An American president is, indeed, a "governing authority" to which we should submit; but he is by no stretch of the principles a king. We should submit to the office, in that we obey the laws he is supposed to execute, but he cannot require citizens to do whatever he commands. Our Constitution does not give him that power. He is neither the source of law nor the interpreter of law. The public elects the President from a field of candidates. Submission to his authority cannot include always voting for him. Nor can it mean refusing to criticize him. In our legal and political system, the people must assess the President's performance and that of other elected officials; otherwise it would be impossible to have a democratic republic.

Those called to be American citizens, therefore, have a Romans 13 obligation to take an active part in their government. Christians should indeed obey the laws, pay their taxes, and honor – and pray for (1 Timothy 2:2) – their governing officials. Feelings of patriotism and acts of civic-mindedness are fitting responses to the blessings God has given this country and to the citizenship to which He has called them. But the calling to citizenship also includes active involvement in their nation and in their government: voting, debating issues, grass-roots politics, and civic activism.

Christians who mobilize for pro-life causes – even when this means criticizing officials and working to change laws – are acting in their divine vocation as citizens. Christians who, like the prophets, challenge the evils in their societies, including those perpetuated by their officials or their institutions, are acting in their divine vocations as citizens. So are Christians running for the local school board, demonstrating at the statehouse, going to precinct meetings, and voting for the candidates who best reflect their beliefs.

This emphatically does *not* mean turning the church into a political action committee or confusing the spiritual work of the Gospel with the political arm of the state. Christian political activism falls under the vocation of citizenship – not the vocation of faith; and it is important ... not to confuse the different callings. But Christians are called to be engaged not just in government, but in their cultures as a whole, working, through their various vocations, to make their country, if only in a small way, a better place for their neighbors.

Appendix of Scripture References

Submission to the Authorities (Romans 13:1-8)

13 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. ² Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. ³ For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, ⁴ for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. ⁵ Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. ⁶ For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. ⁷ Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

Submission to Authority (1 Peter 2:13-25)

¹³ Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, ¹⁴ or to governors as sent by him to punish those who do evil and to praise those who do good. ¹⁵ For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. ¹⁶ Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. ¹⁷ Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

¹⁸ Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. ¹⁹ For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. ²⁰ For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. ²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²² He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

The Great Commission

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshiped him, but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ 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, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Isaiah 9:6-7

⁶ For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.

⁷ Of the increase of *His* government and peace
There will be no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the Lord of hosts will perform this.

Proverbs 8:15-16

¹⁵ By me kings reign, and rulers decree what is just;
¹⁶ by me princes rule, and nobles, all who govern justly.

Pray for All People (1 Timothy 2:1-4)

² First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, ² for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. ³ This is good, and it is pleasing in the sight of God our Savior, ⁴ who desires all people to be saved and to come to the knowledge of the truth.

John 3:3

³ Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

John 18:36-38a

³⁶ Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." ³⁷ Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." ³⁸ Pilate said to him, "What is truth?"

Romans 14:17

¹⁷ For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

2 Corinthians 10:3-6

³ For though we walk in the flesh, we are not waging war according to the flesh. ⁴ For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. ⁵ We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, ⁶ being ready to punish every disobedience, when your obedience is complete.

Matthew 6:10

¹⁰ Your kingdom come, your will be done, on earth as it is in heaven.

Matthew 6:33

³³ But seek first the kingdom of God and his righteousness, and all these things will be added to you.

I Never Knew You (Matthew 7:21-23)

²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' ²³ And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

1 Corinthians 15:23-25

²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet.

Hebrews 12:28-29

²⁸ Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹ for our God is a consuming fire.

Revelation 1:4-6

⁴ John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵ and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

Psalms 103:19

¹⁹ The Lord has established his throne in the heavens, and his kingdom rules over all.

Psalms 145:13

¹³ Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations.

[The Lord is faithful in all his words and kind in all his works.]

Sit at My Right Hand (Psalm 110)

A Psalm of David.

110 The Lord says to my Lord:

“Sit at my right hand,
until I make your enemies your footstool.”

² The Lord sends forth from Zion

your mighty scepter.

Rule in the midst of your enemies!

³ Your people will offer themselves freely

on the day of your power,

in holy garments;

from the womb of the morning,

the dew of your youth will be yours.

⁴ The Lord has sworn

and will not change his mind,

“You are a priest forever

after the order of Melchizedek.”

⁵ The Lord is at your right hand;

he will shatter kings on the day of his wrath.

⁶ He will execute judgment among the nations,

filling them with corpses;

he will shatter chiefs

over the wide earth.

⁷ He will drink from the brook by the way;

therefore he will lift up his head.

The Reign of the Lord's Anointed (Psalm 2)

2 Why do the nations rage

and the peoples plot in vain?

2 The kings of the earth set themselves,

and the rulers take counsel together,

against the Lord and against his Anointed, saying,

3 "Let us burst their bonds apart

and cast away their cords from us."

4 He who sits in the heavens laughs;

the Lord holds them in derision.

5 Then he will speak to them in his wrath,

and terrify them in his fury, saying,

6 "As for me, I have set my King

on Zion, my holy hill."

7 I will tell of the decree:

The Lord said to me, "You are my Son;

today I have begotten you.

8 Ask of me, and I will make the nations your heritage,

and the ends of the earth your possession.

9 You shall break them with a rod of iron

and dash them in pieces like a potter's vessel."

10 Now therefore, O kings, be wise;

be warned, O rulers of the earth.

11 Serve the Lord with fear,

and rejoice with trembling.

12 Kiss the Son,

lest he be angry, and you perish in the way,

for his wrath is quickly kindled.

Blessed are all who take refuge in him.