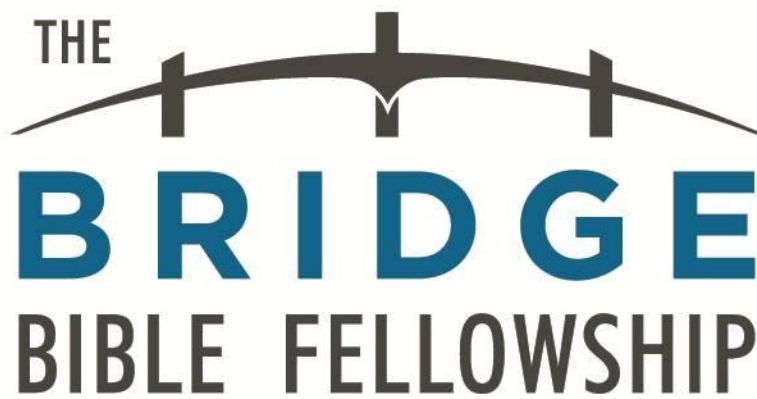


Outline Study Notes

Nations and "A Nation Under God" Biblical Considerations



18644 Sherman Way, Reseda, CA 91335

Author: Larry G Redekopp

Contact: lg.redekopp@usc.edu

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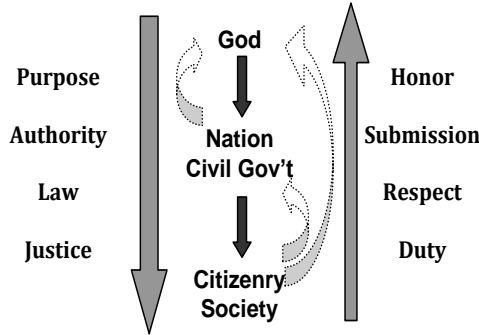
1. Basic Fact: Every Nation is a "Nation Under God".

A Geometry of Relationships

"Thou alone, whose name is the LORD, art the Most High over all the earth." *Ps. 83:18*
 "the Most High is ruler over the realm of mankind" *Dan. 4:17; 5:21*

The sovereignty of God extends comprehensively over all creation, whether over nations, people, sparrows, ...

God is "King of the nations" (*Jer. 10:7*) and "He rules over the nations" (*Ps. 22:28*.)
 Every nation is "under God" whether or not they might choose to acknowledge it or accept it. Being "under God" is an inescapable reality implicit to the Creator's set order of creation.



"the LORD Most High is to be feared, a great King over all the earth. He subdues peoples under us, and nations under our feet. ... For God is the King of all the earth; ... God reigns over the nations, God sits on His holy throne. ... He has greatly exalted Himself." (*Ps. 47*)
 God's rulership over all nations is absolute ... it can never be escaped and it will never be annulled.

God's purposed order for nations can be exhibited in terms of two co-existing geometric patterns:

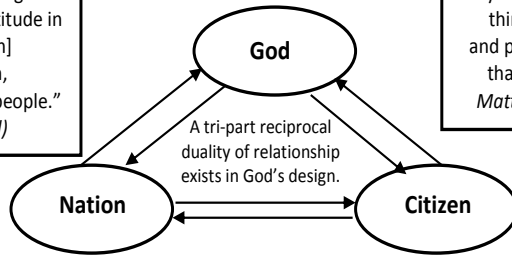
- a vertical order,
- an associated triangular order

The grasping of these two structural orders is basic to understanding and to conveying God's purposed order in creation. This order both begins and flows out from God's absolute sovereignty – an indispensable truth with vital practical relevance not only to nations, but to all functional relationships in God's governance of creation.

"Righteousness and justice are the foundation of Your throne; mercy and loving-kindness and truth go before Your face." *Psalms 89:14 (Amplified)*

"Uprightness and right standing with God [moral and spiritual rectitude in every area and relation] these elevate a nation, but sin is a reproach to any people." *Prov. 14:34 (Amplified)*

"Pay therefore to Caesar the things due to Caesar, and pay to God the things that are due to God." *Matt. 22:21 (Amplified)*



With respect to the vertical order indicated in the sketch, two basic relational directions are to be noted:

- As a civil gov't is over the citizenry, yet it is under God, and is subject to a divinely-ordered God-ward duty and citizen-ward duty.
- As citizens are under the gov't, yet each citizen has both a nation-ward (civic) duty and a God-ward (divine) duty.

"Let every person be loyally subject to the governing (civil) authorities. For there is no authority except from God—by His permission, His sanction; and those that exist do so by God's appointment."
 "Render to all men their dues. [Pay] taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, and honor to whom honor is due." *Rom. 13:1, 7 (Amplified)*

"God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be under Him, over 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."
Westminster Confession

With respect to this linear, vertical order, there are two further important points to recognize with relation to implied duty.

1. When a national gov't imposes a law that over-rules or over-steps the Law of God, that gov't has inverted the divine order, presuming to put itself in the place of God ... and therefore under His judgment.
2. When there is no place for citizens to disobey civil gov't for conscience sake in circumstances when gov't presumes to 'step over' the Law of God, then that gov't, which is inescapably under God, has put itself in the 'place of God' ... and, since God will never share His glory nor suspend His sovereignty, that nation is in a position of divine discipline (judgment).

With respect to the triangular order in God's design of relational-order in creation, there is a reciprocal duality of Creator-ward duty involving both the citizenry of a nation and the government of that nation. In God's sovereign rule He assigns some duties to citizens, whereby they are responsible to so influence the nation to the end that the nation will fulfill its God-ward purpose under God. Some examples include voting, paying taxes, prayer, civil protest, etc. These are 'citizenry influences' that are vital to promoting "the public good" (a phrase noted in the Westminster Confession statement printed above).

2. Nation Fundamentals: Purposes Characteristic of a “Nation Under God”.

Creation Purposes for all Nations

The Dominion Mandate	The Noahic Covenant	The Universal Nation Duty
<p>“And God created man in His own image, in the image of God created He him; male and female He created them. And God blessed them and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.’ ” <i>Gen. 1:27-28</i></p>	<p>“And God blessed Noah and his sons and said to them, ...” “Be fruitful and multiply, and fill the earth.” “And surely I will require your blood of your lives; from the hand of every beast I will require it. And from the hand of man, from the hand of every man’s brother I will require the life of man. Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man. And as for you, be fruitful and multiply; populate the earth abundantly and multiply in it.” <i>Gen. 9:1, 5-7</i></p>	<p>“The God who made the world and all things in it, since He is Lord of heaven and earth, ... made from one blood, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation, <u>that they should seek God</u> ... for in Him we live and move and exist.” <i>Acts 17:24-28</i></p>

Since all nations are “under God”, by definition, fundamental ‘nation purposes’ articulated here are purposes for all nations ... only to be rejected to their own detriment.

Comment: In God’s economy there is no ‘secular-spiritual’ divide or separation. The spiritual operates within the ‘so-called’ secular. Too many view the nation and its gov’t operation as a domain disjointed from the spiritual ... and therewith, of course, separated from the Biblical. However, such disjointedness is disallowed under and within God’s creative order. In this regard, we must note that it is an assigned citizenry duty to keep their nation from falling into such a divide and its contrariness to God’s plan and purpose for their nation.

Since God is the Creator, King and Ruler over all the earth, the “Nation Purpose Perspectives” (alt., logical deductions) printed to the left require little need for elaborate arguments in their support, yet they are worthy of serious respect and frequent review.

Comment re the Dominion Mandate:
In God’s creative assignment Adam was the ‘steward-governor’ of creation, and the seat of his governance was initially his home. However, per the federal headship of mankind, this transitioned into “Patriarchal governance” in early generations. Yet, central to Adam’s assignment was a “whole earth” dominion – a dominion whose initial terms have never been suspended. As such, that assignment stands as an “age-long” mandate for man ... even as patriarchal governance later gave way to a kingly governance, particularly after the disruption at Babel when the formation of nations is first noted in the Biblical record. Now, in regard to the Dominion Mandate as stipulated by the Creator, there are two statements of on-going significance:

- fill (populate) the earth, and
- rule over the created realm.

The end for which God made the world was His glory, and the stewardship of the Dominion Mandate was a duty placed on man to fulfill the Creator’s glory. This fact has an ‘under-God’ implication for all nations and for all its citizens.

Important ‘Nation-Purpose’ Perspectives:

- ◆ God’s purpose in creation is basic to His purpose for nations.
 - ◆ God’s purpose in creation is basic to His criteria for judging nations.
 - ◆ God’s purpose in creation should be prominently implemented in the governance and cultural fabric of a “nation under God”.
 - ◆ Since righteousness and justice are the foundation of God’s throne (*Ps. 89:14*), so also should these principles form the undergirding virtues of governance in a “nation under God”.
 - ◆ The fulfillment of God’s purposes in creation will always result in the magnifying of God’s glory and the enhancement of the public good (see *Westminster Confession* statement), plus the basis for God’s prospering a nation and its citizenry (“that it might go well with you”).
- **The Dominion Mandate:**
 - ◆ Promote and practice the sanctity of monogamous marriage and the welfare of the family.
 - ◆ Promote the orderly advancement of ‘citizenry welfare’ through engagement in science (investigation, discovery, etc.), technology (agriculture, engineering, medicine, etc.), education, commerce, the arts, etc.
 - **The Noahic Covenant:**
 - ◆ Uphold the sanctity of human life and enable a climate of civil order through a just suppression of violence and anarchy under just systems of legislative and judicial process.
 - **The Universal Nation Duty:**
 - ◆ Promote the free assembly of citizens for the purpose of worship, engagement in theological education, and the development of a God-centered worldview.

Note: The call for nations to “seek after God” is for the purpose of facilitating a pursuit of knowing God at an individual level, and a fulfillment of His commands (His will) in a ‘whole-life’ and a ‘whole-nation’ stewardship.

Comments re. the Noahic Covenant: The Noahic Covenant contained a repetition of the Creation (Dominion) Mandate, albeit with a new and very significant amendment for all mankind and all nations to reckon. The anarchy and violence that took root, and proliferated unchecked, in the developing Pre-Flood Age was henceforth to be held in check through governmental administration; that is, through formation of nations and their role in the governance of civil affairs. The essence of this amendment to the Dominion Mandate was an explicit command articulating the principle of the sanctity of human life. This principle is so basic and so vital to God’s purpose in creation that it was to be upheld with the strictest judgment possible → “life for life”.

Now, the implementation (realization and application) of this principle required the formation of a system of civil authority; that is, the institution of a system of legislation, enforcement, and a functional judiciary operating in every territorial precinct of the spreading population. The overall goal set as the core of this covenant is civil tranquility and societal order maintained through respect for the sanctity of every individual person’s life. This covenant is must be rightly seen as a universal and enduring principle. Its addition to the Dominion Mandate was set down before the formation of nations, being implemented initially via Patriarchal leadership which only later merged with nation entities and civil governments.

3. The Origin and Historical Development of Nations.

It is important to note that law and divine governance existed from the very first day of man's existence on earth.

Man was under duty – even a duty threatened by strictest judgment – before the sun set on the 6th day of creation.

“The day you eat from the tree of the knowledge of good and evil you shall surely die.” *Gen. 2:17*

Adam failed in his duty to respect and submit to the ruling authority – His very Creator's authority and law.

He decided to pursue a ‘deciding for himself’ action rather than a ‘seeking after God’. Out of this rebellion, and out of God's justice and great grace, the first law-enforcement action on earth was implemented → cherubim with flaming sword guarded the eastern gate of the Garden of Eden, obstructing entrance to the way leading to the tree of life.

We might well note that the divine call to seek after God took on a particularly clear form on the very day of the Creator's imposed Curse because of man's sin. Man was henceforth to meet God at the altar He established ... at the place of judgment on sin accompanied through redemption by grace. Also, from the first generation, and throughout all generations of Adam's posterity, God gave man prophets who pressed upon man the duty to “fear of God”, and who called man to seek after God: prophets such as Abel, Enoch and Noah.

Now there were as yet no nations, no organized structures of civil government, in this pre-Flood world.

As such, the depravity of man, along with the relentless scheming of the evil one, led to a growing rejection of God as worthy of worship or as a sovereign whose authority carried judicial sentence. A growing culture of anarchy developed within the burgeoning population, and a climate of unchecked violence became pervasive.

Into this degraded societal state God intervened in a decisive action of global judgment. Further, and particularly in respect to this study of nations, God immediately met Noah after the

Flood with a pronouncement which expanded the Dominion Mandate – instituting the Noahic Covenant.

This covenant was, and still is in its unaltered age-long relevance, a principle of societal governance carrying a clear mandate for governmental preservation of sacred human life plus a fearful mechanism whereby nations are to promote restraint against any violent assault on human life.

“These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were started after the Flood.” *Gen. 10:32*

Nevertheless, in spite of God's explicit expression of this expanded principle of governance given to Noah, the cultural and societal state quite quickly degenerated again – this time led by a powerful and Satanically-controlled tyrant named Nimrod who organized a rebellion against the revealed authority of the sovereign Ruler over all creation.

Three particular creation purposes were under attack in Nimrod's authoritarian rule at Babel:

- the Dominion Mandate
- the sanctity of life principle
- the duty to seek after God.

All three were being progressively violated under a governmental design and through a developing culture of violence, institutionalized paganism, and a forthright Creator-ward rebellion.

The consequence was another divine intervention in fearful judicial action → linguistic disruption. God divided the linguistic unity of the whole of humanity into 70 separate ‘family-language’ groups.

This divine action had two profound effects for the continuance of the human race: it brought immediate devastation on man's designs of rebellion against God and it instantly initiated the formation of the world population into ‘family-nation’ groups.

These ‘family-nation’ entities, retaining as yet a remnant knowledge of God as Creator, carried within their separate circles something of the history of God's work of creation and certainly His intervention in the great Noahic Deluge.

Included in their ‘remnant knowledge’ were those functional principles for local governance contained in both the Dominion Mandate and the Noahic Covenant.

Certainly, the universal man-ward duty to ‘seek after God’, and to worship the holy Creator through atoning sacrifices, were also carried from Babel within each individual ‘family-nation’ group. As such each separate unit of the world population had, at their initial point of individual history, some remnant understanding of God's sovereign purpose as enunciated in these notes.

4. The Persistence, Decline, and Termination of Nations.

The prospering and judging of nations is integrally connected to the “Important ‘Nation-Purpose’ Perspectives” outlined on the previous page.

Briefly stated, we can summarize God's operative governance over and among nations in terms of five Biblically-rooted principles – even His:

“[determining] their appointed times” (*Acts. 17:26*)
God's “appointed times” relate to the persistence and prosperity of a nation as well as the decline of a nation.

Foundational principles that should be respected and implemented in order to foster both longevity of national function plus prosperity of national life and citizen welfare are:

1. The Dominion Mandate
2. The Noahic Covenant (with its sanctity of life principle)
3. The duty to foster a ‘seeking after God’ (*Acts 17:27a*)
4. Its relational disposition to Israel – God's elect, great nation (*Gen. 12:2-3; Zech. 1:14; 2:8*)
5. The Discipleship Mandate – a facilitating of the Great Commission (*Matt. 29:18-20; Lk. 24:46-47*)

5. Ideals to be Functionally Evident in a Nation that Purports to be "Under God".

Premise: A 'nation under God' should not only fulfill creation purposes for nations, but it should also manifest generalized parallels to God's revealed principles of governance for Israel, the model "nation under God".

Perspective: God covenanted with the patriarch Abraham early in the formative era of nations to form a "great nation" through his posterity (*Gen. 12:2a*). This 'great nation-entity', Israel, was peculiarly formed by God as a covenant people "under God" – a nation constituted under divinely communicated laws and statutes, and designed to function under theocratic rule. As such, the principles of governance set down for Israel by their King-LawGiver in their formation, and the warnings, rebukes and judgments delivered to Israel during times of apostasy and national decline, afford for all other nations a general basis for discerning what it means to be a "nation under God". The following ideals are summarized principles gleaned from various Biblical accounts of Israel's national history, accounts which provide the divine explanation for as well as the divine commentary pertaining to God's dealing with this "elect nation under God".

Generalized Principles

- ❖ A nation under God will desire to know and accept His Law as its foundation for governance, ethics and moral values, and will *thereby* place itself in a position to experience His favor and care.
 - ◆ A nation under God will be governed by leaders who have a due regard for ruling as God's representatives over the citizenry, and who function with a sense of bearing a solemn accountability before God.

"For what great nation is there that has a god so near to it as the LORD your God whenever we call on Him? Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today? ... So you shall keep His statutes and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which the LORD your God is giving you for all time." *Deut. 4:7-8, 40*

- ◆ A nation under God will prefer to install leaders who have respect for God and His law – knowing that, in consequence, this will pay rich dividends in that nation's well-being.

"When you enter the land which the LORD your God gives you, ... you shall surely set a king over you whom the LORD your God chooses, ... Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or to the left; in order that he and his sons may continue long in his kingdom in the midst of Israel." *Deut. 17:14-20*

- ❖ A nation under God will be in a position of divine favor (blessing) *if* it is vigilant in fostering and upholding the God-honoring, fundamental principles (virtues) of truth, righteousness and justice.

"Blessed is the nation whose God is the LORD, the people whom He has chosen for His own inheritance." *Ps. 33:12*

"... And if you will put away your detested things from My presence, and will not waver, and you will swear, 'As the LORD lives', in truth, in justice, and in righteousness; then the nations will bless themselves in Him, and in Him they will glory." *Jer. 4:1-2*

- ◆ A nation under God will place itself in a position of jeopardy *if*:
 - it is careless about truth;
 - it implements laws and policies that promote unrighteousness; and
 - it perverts the case of justice for all and debases the cause of equal justice under law.

"For the LORD your God is a consuming fire, a jealous God." *Deut. 4:24*

"Righteousness exalts a nation, but sin is a disgrace to any people." *Prov. 14:34*

"But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I commanded you, that it may be well with you'. ... Yet they did not listen to Me or incline their ear, but stiffened their neck; they did evil more than their fathers. ... And you shall say to them, 'This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth'." *Jer. 7:23-28*

Exploration of what it means to be a "nation under God" is best facilitated by examining Biblical accounts pertaining to national Israel. Israel was a nation peculiarly called by God, and formed redemptively as a covenant people "under God". Hence, stipulations set down as principles for governance of Israel during their formation, and rebukes regarding their function during times of apostasy and national decline, afford a solid basis for discerning what it means to be a "nation under God".

Truth, righteousness, and justice are the three indispensable pillars of a God-honoring and an honorable civil society. God looks for the functional operation of these pillars in civil affairs of a nation as He dispenses His providence. In a similar way, He judges a nation when these pillars are broadly devalued and despised ... and certainly when they are persistently suppressed in law and judicial proceedings. There is national reward when a nation's civil gov't is careful to uphold these virtues, and invests in fostering them in and through the breadth of its social and cultural fabric.

To be "blessed" by God is to be in a position of God's approval and favor ... and to know the affirming witness that His creative purposes are being fulfilled ... whether nationally (as noted in the above texts) or personally (as noted in various other texts).

Nations can actually secure divine favor for themselves if and when they choose to have 'deserving respect' for Yahweh and His ordained foundations and pillars for civil rule. A nation can "bless themselves" by following His prescription for national and social function, seeking their glory in Him → being in word and deed a "nation under God".

Ideals to be Functionally Evident in a Nation that Purports to be “Under God” continued

- ❖ A nation under God will value and encourage religious expression and theological education – it will desire that all its citizens might “hear His voice” and, therein, learn to fear Him and obey Him.

“How blessed are those whose way is blameless, who walk in the law of the LORD. How blessed are those who observe His testimonies, who seek Him with all their heart.” *Ps. 119:1-2*

“Oh that they had such a heart in them, that they would fear Me, and keep all My commandments always, that it may be well with them and with their sons forever!” *Deut.5:29*

- ❖ A nation under God will value and encourage private and public prayer – being vigilant to invite God to manifest His wisdom, grace, protection and healing in all its affairs and pursuits.

“First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.” *I Tim 2:1-2*

“If ... My people [over whom My name is called] humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land.” *II Chron. 7:13-14*

- ❖ A nation under God will use its resources to promote righteousness and justice in all civil affairs, and will consistently seek to advance the welfare and respect the dignity of all its citizens – even endeavoring to advance these same virtuous principles among oppressed peoples of other nations.

“For there is no authority except from God ... for it is a minister of God to you for good. ... for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil.” *Rom. 13:1-4*

“For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, or take a bribe. He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing.” *Deut. 10:17-18*

For a nation to not encourage and foster, or what is even worse, to restrict or prohibit, prayer to the Creator-Sovereign revealed in holy Scripture is to close off channels of grace available to flow into and through that nation. That is, to close off that channel whereby discernment, protection, peace, wisdom, etc., are divinely distributed across all operational aspects of national life.

A nation that is functioning “under God” has accessible to it the privileged resource of prayer – the petitioning of the Sovereign King of the nations in accordance with the promises of His revealed Word, and in consistency with His gracious character.

It is not only the privilege of Christians to pray on behalf of their nation and its leadership, but they are commanded to persist in that duty. A vibrant and thriving Christian community is a national resource that governmental leaders are too often blind to, but Christians must nevertheless persist in their God-ward duty of prayer regardless of governmental encouragement or respectful appreciation.

Discussion Questions

- How should godly citizens respond when echelons of national or local leadership in a “*nation under God*” choose to disregard, or even functionally despise, God’s law?
- How should godly citizens react when the broader citizenry of a nation that declares itself to be “*under God*” refuses to value, or even seeks to obstruct, the installation of godly leaders?
- What should godly citizens do when structures of government in a nation “*under God*” codify as law, or institutionalize as national policy, practices that are contrary to Biblical standards of moral, ethical & judicial righteousness?
- How should godly citizens relate to the privilege/responsibility to vote in a nation “*under God*”? And, what principles should guide the choices of godly citizens in voting for candidates and on civil/policy/monetary issues in a nation “*under God*”?
- To what degree is the phrase “*In God We Trust*” in our national motto respected by the citizenry? And, to what degree does it receive practical expression in our national life?
 - ◆ How might (how should) it find expression? Governmentally? Culturally?
 - ◆ What present-day, positive expressions of this motto might we note?
 - ◆ What specific declines in its expression might be noted in recent decades?
 - ◆ How might the church elevate valuing and expressing this motto on our national life?
- What is the meaning of our national motto (principal of ideal) “*E Pluribus Unum*”?

Ans. “Out of Many, One”, or “From Many, One”

 - ◆ What did this motto originally convey? Is the original, motivating sense of this motto being respected in our governmental and cultural contexts today?
 - ◆ Is this ideal based on Biblical foundations? If so, how would you compose your argument in support of this “motto-ideal”?
 - ◆ How was this “motto-ideal” applied in the earlier history of our nation?
 - ◆ What action-steps might advance the essence of this “motto-ideal” in our present context?

Supplemental Notes:

<p>The Pledge of Allegiance</p> <p>I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.</p>	<p>Definitions:</p> <p>Pledge = a promise or commitment; to give or render something Allegiance = loyalty; devotion ... being devoted to a duty or ideal Flag = a banner or a standard that holds a representative or symbolic significance – an instrument that conveys a representation of a nation plus its values & principles</p>
<p>“For the LORD Most High is to be feared, a great King over all the earth. He subdues peoples under us, and nations under our feet. ... For God is the King of all the earth; ... God reigns over the nations, God sits on His holy throne. ... He has greatly exalted Himself.” <i>(Ps. 47)</i></p> <p>God’s rulership over all nations is absolute ... it can never be escaped or suppressed, nor will it ever be annulled.</p>	<p><u>Comment:</u> To remove the phrase “under God” from The Pledge of Allegiance cannot and will not repeal or abolish the order established and sustained by God, the Creator of and King over nations.</p> <p>However, if and when the citizenry and government of a nation refuse to acknowledge the reality of that divine order and the King who sustains that order, then the providential out-working of the counsels of this just and righteous King are certain to involve judgmental consequences at some point in their future.</p>

<p>“God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be under Him, over 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.” <i>Westminster Confession</i></p>	<p><u>Comment:</u> The Confession emphasizes that, since God is the supreme Ruler and King of creation, both “glory” and “good” are terms that are inextricably linked to His will and His design. The ordaining of civil government to be “under Him” and “over people” is for the express purpose of advancing both glory and good in national affairs, but with particular focus on the lives and welfare of the citizenry. Further, it is well noted that this requires a bi-directional or two-fold ministration of governmental authority and resources:</p> <ul style="list-style-type: none"> ▪ active defense of good and encouragement of “good” people; ▪ active suppression of evil and punishment of those who do evil. <p>A nation “under God” will be vigilant in the execution of both assignments.</p>
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<ul style="list-style-type: none"> ▪ A nation under God will desire to know and accept His Law as the foundation for governance, ethics and moral values ... and will <i>thereby</i> place itself in a position to experience His favor and care. ▪ A nation under God will be in a position of divine favor (blessing) <i>if</i> it is vigilant in fostering & upholding the God-honoring, fundamental principles (virtues) of truth, righteousness and justice. ▪ A nation under God will value and encourage religious expression and theological education – it will desire that all its citizens might “hear His voice” and, therein, learn to fear Him & obey Him. 	<p><u>Comment:</u> If a nation is functioning in consistency with the descriptive motto, “a nation under God”, then:</p> <ul style="list-style-type: none"> ▪ teaching (i.e., inculcating) the principles of the 10 commandments will be a priority in the education of its citizenry; ▪ its citizens will, as general rule, seek to order their lives according to the precepts that define a people who value the privilege of living “under God’s rule”. <p>Education, indoctrination with principles that ennoble the life and livelihoods of students, is tightly connected with the cultural and societal context and welfare of a nation.</p>
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Author's Personal "End Notes"

Comment:

Since the USA was founded by purposeful design on the Law of God, largely by men and women who acknowledged God's supreme sovereignty and, for the most part, revered Him as Creator and Ruler who asserts a divine providence in the affairs of men. And, since the USA has, by deliberate choice proudly referred to itself as a "nation under God", this nation has by now been for more than 2 ¼ centuries:

- the primary force for freedom and respect for human dignity in the world;
- the primary force for religious toleration and the promotion of religious freedom among all peoples of the world;
- the primary force for alleviating human suffering, oppression, and deprivation in multiple contexts around the world;
- the primary force for Christian missions, evangelism, and humanitarian aid in the world; and furthermore,
- the primary force for opposing tyrannical and despotic regimes that exploit the power of the sword to enslave and murder masses of humanity as 'soul-less' creatures.

However, there is at present a growing and insidious abandonment of the "God or our fathers", and those essential principles that have energized our nation as an international force for human welfare and peace, and for the proclamation of the Gospel, both within our borders and around the globe.

There is an alarming secularization sweeping our nation today ... even, as Carl F.H. Henry warned a few decades ago, "a decomposing into paganism".

The abandonment of Christian principles, even a suppression of anything Biblical and the celebration of any 'formerly considered perverse' behaviors as nominal, has brought our nation into a revolution in cultural values – even a 'war of values' that seeks to overwhelm the whole of our foundations.

The first Great Awakening (1734-1760) was powerfully instrumental to the formation of our system of governance as a Democratic Republic.

The generation of the American Revolution and many of the founding patriots of our nation were quite assuredly influenced during this time of spiritual reformation, and purposed to have the bases of our system of governance ingrained with "nation under God" principles and values.

Further Comment:

The growing disregard for the Law of God and the values the Law undergirds, along with the suppression of the true foundations of our rich national heritage – an obvious trend that all alert and patriotic citizens sense with pained disappointment – is a most lamentable trend gripping our nation. The undeniable reality of this assessment points to the fact that a need for relentless engagement, and much work, is before us if we are to rebuild and restore those richly blessed foundations that have distinguished our beloved nation as one that has been, for essentially our entire history, a "nation under God".

As in Nehemiah's day when he was driven to return to rebuild the walls of Jerusalem in the decades following the Babylonian Captivity, so a concerted rebuilding program is necessary *IF* the USA is to re-establish itself in a position where it can be properly be referred to, both by preference and by majority practice, as a "nation under God".

The words penned by George Washington in a letter to Benjamin Lincoln, his deputy of war, following the ratification of the Constitution are worth quoting and our reading in our present context in the USA.

"No country upon earth ever had it more in its power to attain these blessings. ... Much to be regretted indeed would it be, were we to neglect the means and depart from the road which Providence has pointed us to, so plainly; I cannot believe it will ever come to pass. The Great Governor of the universe has led us too long and too far ... to forsake us in the midst of it. ... We may, now and then, get bewildered; but I hope and trust that there is good sense and virtue left to recover the right path."