

This week I was asked if, as a Nevada resident, former Las Vegas police officer and privileged minister of the Gospel, I had any thoughts on the BLM-v-Bundy drama played out last week just up the road from our home. Interestingly, just yesterday Dan Holman forwarded an email written by our mutual friend, Paul Dorr on that topic. Paul is a prolife Christian, former state rescue leader and community/family activist from Iowa who has a long history of standing against tyranny in his state and beyond. He's a friend. However, I can only agree in part with what he's written.

Paul has friend who is also a Christian and a rancher in another state. Paul learned from him that ranchers in other states apparently "don't have it as good as the Bundys." Many of them resent Cliven Bundy insisting he should have paid his "just due" to the BLM. Bundy, of course, has claimed for years that the BLM is just due nothing and therefore that's all he owes them. Paul, apparently agreeing with his rancher friend, suggested we make a distinction when choosing which of neighbors to defend:

"The lesson to learn here? Those who stand to resist the tyranny of the State, must be a redeemed Christian, mature in their growth in sanctification, and one who has not been neutralized by receiving financial gain from the civil magistrate, where the Bible grants the State no such authority to tax/borrow and distribute." (Paul's emphasis in **bold**, not mine.)

Apparently, the Bundy's are Mormons, at least they boast that their ancestors are. I oppose mormonism because I believe mormonism is a lie of the devil that results in multitudes going to hell... however, Bundys are also "Americans." Should I write them off because they are "unredeemed" as of today? Well, sure, why not? Can't I easily justify doing so? "Villains, sinners all...the whole brood of 'em." See how easy it is? So now I just ignore their plight having labeled them as "unrighteous deadbeats who refuse to pay their rent."

A strong word of caution: when joining the accusing, finger pointing and self proclaimed "righteous crowd" we actually are duped, buying into the federal tyrants strategy. Paul agrees and I summarize: If the "target of tyranny" has unclean hands and is labeled "rebellious lawbreaker" the feds (rightly) assume fewer righteous folks will object to their tyranny. With this in mind, oppressors must be selective ensuring citizens targeted have sufficient skeletons in their closets to discredit them and make them suspect to the righteous (and more "compliant") citizenry. The public at large, always righteous in their own eyes, will then quickly distance themselves from those so vilified." Prove the target to be a "devil." If that's not feasible, slander brings sufficient suspicion. Doesn't scripture say, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." But a neighbor with unclean hands? Die for him? No way!

I am so very grateful to be redeemed, forgiven and in process of being set apart. But I'm only "in process". I wish I had clean hands. I wish we all had clean hands. I wish we all were mature in Christ. I wish everyone who chose to hunker down in Bunkerville were fully sanctified. I'm not and they weren't either, but that reality does not disqualify them as my neighbor.

In [The Peasant Prince: and the Age of Revolution](#) Alex Storozynski wrote, "Tyranny anywhere is a threat to freedom everywhere." I agree with this familiar quote and so we decided to stand with the Bundy clan as Christians. For us it was no more complicated than a matter of obeying Jesus' command to love our neighbor as ourselves and to do unto others as we would have them do unto us. We were witnessing the Golden Rule operating in the Silver State as neighbors from all over made the trek to "just show up" and to stand up against the BLM and for the Bundy folks. We were surprised that the standoff ended the day before we planned our hour drive to Bunkerville.

It does beg a question or two, even cliched ones like “what about doing the right thing in the wrong way”? I’ve wondered if I had lived in (genuine) revolutionary times, would I have been in rebellion if I’d joined patriots tossing boxes of English Breakfast Tea into Boston Harbor? Or would I, instead, preferred preaching to the rebels who heaved the tea overboard? Perhaps I’d call for them to be reasonable, prudent men and repent, pleading piously, “Friends, make every effort to honor the king! Obey the magistrate, whose law we are required, by scripture, to obey!” Well...probably not.

A lot of folks this week seemed to have had the recurring pipe dream of “Revolution!” Whether confiscated cattle or boxes of tea, or our sacred honor or a neighbors’ pursuit of happiness, what reasons can rebellion rest upon? Do we have claim to the moral authority required to throw off such government? These words are worth reconsidering...

--That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government,...Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

What, pray, hath Prudence dictated? Are recent, recurring abuses “sufferable” or do they now “require altering or abolishing”? Has the “train of abuses and usurpations” become so long as to put our freedoms “under absolute despotism”? The right answers to these questions are required before new guards for our future security are provided. Will our answers to the above questions justify revolution? Yet this wasn’t an issue for me. We were only hoping to go and to obey Jesus’ command to love our neighbor as ourself.

I maintained then, as now, that there appeared to be sufficient exigent circumstances to require immediate interposition by citizen/neighbors to prevent further government abuse of the Bundy family. BLM agents and others were claiming their duty to enforce existing, (albeit bad) federal law justified armed oppression and intimidation, if not outright larceny. I do believe civil disobedience is almost always unbiblical, whereas loving our neighbor (even an unsanctified and imperfect one) is clearly, for us, an issue of “biblical obedience” not merely one of civil disobedience. There is a big difference. Discerning between the two, especially in facing tyranny anywhere, is essential to our doing justly, loving mercy and walking humbly with our God everywhere.

The words, just this week, of Nevada’s mormon, US Senior Senator (also tyrant-turned-prophet) Mr. Harry Reid were telling. He actually said, “These folks walking around talking about the constitution and freedom is just senseless.” No, Sir Harry, you are wrong, but it does make sense that it would appear senseless to you! It was not senseless to the sensible Bunkerville Bundys and their interposing neighbors. However, the Democratic Senate Majority Leader rightly “prophesied” when he went on to say, “This isn’t over.” You’re right there, senator, loving our neighbor will, by God’s grace, never be over.

A thousand or so good neighbors rightly applied the golden rule to one Nevada rancher’s pursuit of happiness and with their help the Bundys successful return of most of their cattle seems a victory. They provoked a crisis in the culture today but the victory will be fleeting. Those seeking a revolution as armed patriots might put this and some future outrageous and oppressive tyranny on pause, but the vast majority of Americans, are for the most part, totally clueless. Not having discerned rightly and though winning the occasional skirmish, they have already lost the war before they ever got serious about waging it.

Our sin has simply found us out.” We have brought all this tyranny and oppression upon ourselves and, more tragically, upon our own surviving children. How did it happen? We have become literally, not parabolically, a nation of blind guides full of dead men’s bones...the bloodied bones of tens of millions of slaughtered preborn American citizens. No victory can come to any nation where bloodshed follows innocent bloodshed.

God is not mocked, what we sow, we reap. He hates hands that shed innocent blood. Therefore His judgment, manifested in part in tyrannical government oppression, is from Him. It’s only just begun. God has simply delivered us over to the enemies we voted in to replace Him. He’ll (eventually) institute His new government but it won’t be the result of a so called “Second American Revolution.” The “Land of the Free and Home of the Brave” has become the “Land of the Oppressed and Home of the Cowards.”

If there be any hope, any good news, it is that while there is time to do so, we can still continue to love our neighbor as ourselves, laying down our life for our friend so that some may see our Savior in us and be redeemed, mature and become fully sanctified.