

**Vicarious Sacrifice: Sheep Hear False Doctrine but Reject It; Those Opposed Attack Truth; When “Thieves & Robbers” Can’t Suppress Truth They Do So Legally; Why Jefferson’s “wall of separation between Church and State” Is a Non Sequitur: His Letter to the Danbury Baptists cf. the First Amendment’s Religion Clauses; Present-Day Thieves & Robbers Are Secular Wolves & Their Political Sycophants, John 10:8; Jesus Uses the “I am” Clause to Establish Himself as the Door; He Entered at the Virgin Birth, John 10:9**

9. The advantage was held by the sheep who did not respond to the attempts of the religious crowd to entrap them with their legalistic decrees.
10. The sheep did hear the false doctrines but were not convinced by them. This is what leads to religious persecution.
11. Those that oppose the truth will always attack it. In our present Zeitgeist, Progressives want desperately to remove the influence of Christian doctrines from the souls of the people.
12. Doctrine includes abundant positive commandments to which Progressive refuse to submit while the “thou shalt nots” are the ones they intend to perform with impunity.
13. The first tactic used by the Dark Side is to criticize, belittle, and mock those who subscribe and submit to biblical directives.
14. When the sheep are not adequately suppressed, then actions are taken to legally do so. Fortunately for believers, the Constitution contains the provision of “free exercise.” The fraudulent absorption of an excerpt from President Thomas Jefferson’s personal letter to the Danbury Baptist Association into Amendment I of the Constitution was designed to flush religion out of the public square. The details of Jefferson’s letter are important to understand. First of all, some background:

**The Danbury Baptist Association, aware of Jefferson’s earlier role in overturning the Anglican establishment in Virginia, expressed hope that as president he might help liberate them from the religious constraints in Connecticut. Jefferson’s response, in which he employs the famous “wall of separation between church and state” metaphor, is not a demand for the separation of religion and politics; rather, it addresses the principle of federalism. As president, Jefferson is unable to interfere in this state issue. Likewise, Congress is prohibited from doing so by the First Amendment’s religion clauses. The citizens of Connecticut must remedy their situation by amending their state constitution and statutes—as eventually they did.<sup>1</sup>**

15. The content of Jefferson’s letter follows:

**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, and 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 and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and 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 and State.**

<sup>1</sup> *The U.S. Constitution: A Reader*, ed. The Hillsdale College Politics Faculty (Hillsdale, Mich.: Hillsdale College Press, 2012), 153.

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.<sup>2</sup>

16. The “wall of separation” has been used by the Dark Side to prohibit any expression of biblical concepts, ideas, or doctrines in any environment that receives public financial support through taxation.
17. But logic does not follow the prohibitions. The “wall” separates “Church and State,” not the “individual and the State.” The Church is an organization that under the First Amendment is immune to any governmental regulation.
18. The First Amendment prohibits government from “abridging the freedom of speech” which is violated any time a person, when publically expressing his faith, is legally ordered to be quiet.
19. These laws, the people and organizations that proffered them, and the government that enforces them are twenty-first century’s example of what the Lord referred to as “thieves and robbers.”
20. The only difference is that in the first century, the thieves and robbers were a consortium of religious heretics; the attackers in the twenty-first century are secular wolves from both the society at large and a corrupt political establishment.
21. Only those with the discernment from resident doctrine in the soul are able to identify the lie, an asset available only to those that hold the trump card of truth.
22. Regarding this concept, we are reminded of the Lord’s response to Thomas’s question posed in:
 

**John 14:5** - Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?”

**John 14:6** - Jesus said to him, “I am [ ἐγώ εἰμί (*egō eimi*): the prophesied Messiah ] the way [ ὁδός (*hodós*): the Door through which all must enter for salvation ], and the truth [ ἀλήθεια (*alētheia*): the content of Scripture in Phase Two acquired inside the bubble ], and the life [ ζωή (*zōē*) the spiritual life ]; no one comes to the Father but through Me.”
23. Those who disregard the wolves but respond to the Shepherd will have eternal life. Jesus’ next comment contains the promises that come to those who enter through the Door.
 

**John 10:9** - “I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.”
1. Again the Lord begins with the “I am” clause in the present tense: He has always been the Door, He presently is the Door, and He keeps on being the Door.
2. The initial issue for anyone first hearing His voice is to make the decision to walk through the Door of salvation.

<sup>2</sup> Ibid., 153–54.

3. The First Advent of Christ reveals two functions of the Door metaphor: **(1)** Jesus as the Great Shepherd enters into Jerusalem giving His call to which His Sheep will respond through faith alone in Him in Phase One. **(2)** When Jesus leaves Jerusalem through the Door of crucifixion, His sheep must follow Him as believers in Phase Two inside the bubble.
4. Succinctly put, Jesus enters the Door at the virgin birth beginning the Incarnation in hypostatic union on June 17, 2 B.C. and exits through the Door at the crucifixion ending the Incarnation circa April 3, A.D. 33.
5. The gospel is contained in the phrase, "If anyone enters through Me." Unlimited atonement is expressed by the third-class, conditional particle **ἐάν (eán)**: "If," and the prepositional phrase **δι' ἐγώ (di' egō)**: "through Me."
6. The third-class condition indicates that salvation is assured through the completed work of Christ on the cross. Nothing can be added and nothing is required to receive it but simple faith alone in Christ alone.
7. The third-class condition also emphasizes that although salvation is available to all, it only becomes a reality when a person responds positively to the gospel.