

The Slave

Why John MacArthur is Now Marching in Step with the False Gospel of Rome

by Jeremy James



John MacArthur is one of the best known and most highly respected Bible scholars and preachers in the English-speaking world today. It is probably true to say that most Calvinists, as well as a large proportion of non-Calvinist believers, have read at least one of his books or listened to several of his sermons. While he has always sought to cultivate a well-rounded, Scriptural position in matters of doctrine and to express his views in a clear-headed, rational manner, he has also been the focus of controversy on a number of occasions over the years.

It is not our purpose in this paper to examine the broad theology of Dr MacArthur or the various doctrinal errors of which he has been accused. Rather, we have opted instead to examine just one of his books and 'test' it for doctrinal soundness. While the book we have chosen may not necessarily be representative of his overall teaching, it provides nonetheless a disturbing insight into his understanding of the gospel.

Since the book in question – *The Slave: The Hidden Truth About Your Identity in Christ* (2010) – has been in print for about four years and has been continuously available in Christian bookstores, seemingly without attracting adverse comment, it is clearly perceived by his followers as a welcome addition to the MacArthur canon. Furthermore, Dr MacArthur himself indicates in his preface that it is one of the most important books he has written to date. He even claims that the great theologians of the Reformation only "touched on" the "hidden jewel" that he is now revealing and bringing "all the way into the sunlight."

The Central Theme of *The Slave*

The message of *The Slave* is very simple. A key word in the New Testament, *doulos* in Greek, has for centuries been erroneously translated as "servant" when it really means "slave." If we substitute "slave" for "servant" in dozens of key passages in the New Testament, we arrive at a completely different understanding of the gospel.

What Dr MacArthur does not tell us is that this new understanding of the gospel is fully consistent with Lordship Salvation (a false teaching which he espouses), Calvinistic determinism (which falsely teaches that God decided in advance of Creation which souls would be saved and which would be lost), and the system of blind, unquestioning obedience which underpins the hierarchical operation of the Roman Catholic Church. We will explore these implications in more detail later.

MacArthur's drive to "clarify" the gospel

In the preface to his book Dr MacArthur refers several times to the inner drive he has felt throughout his career to "clarify" the gospel: "I felt the need to write so many books to clarify the gospel"; "clarifying the gospel was the most important and constant emphasis of my writing." He even refers to the "clarifying revelation" that came to him when he finally realized what everyone else had missed for the past several hundred years – the "hidden jewel."

This extraordinary admission should set off alarm bells. It is one thing to come to a better understanding of some aspect of theology, but quite another to assert (a) that the gospel itself needs to be clarified and (b) that he himself has identified the crucial missing ingredient that everyone else has missed, an ingredient so important that it will enable you to see "the riches of your salvation in a radically new way."

We expect claims like this from charlatans and cranks who brazenly twist Scripture for mercenary purposes, but we don't expect it not from a long-established champion of sound expository preaching. Pouncing on a word or phrase and wrenching it out of context, they hasten to propound a new doctrine or forge a completely new interpretation of a doctrine that has long been understood. This kind of chicanery has been the stock-in-trade of heretics and cult-leaders down the centuries who have used it again and again to extract new meaning from Scripture and lead their foolish followers into serious error and confusion.

The gospel is very plainly set out in God's Holy Word. The only people who want to "clarify" the gospel are those who want to change it. The German scholars of the 19th century and the movement known as Higher Criticism – an elaborate program to undermine the literal truth and inerrancy of the Bible under the guise of modern scholarship and academic respectability – have worked hard to portray the Word of God as a manmade product, albeit one that we should hold in the highest regard. They too have applied their mighty intellects to a sinister task, to "clarify" the gospel and frame it in such a way that it is indistinguishable from the works of men.

Dr MacArthur's 'Mentor'

In the preface to his book Dr MacArthur describes the moment he came to the realization that a proper understanding of the word *doulos* was the key to the gospel:

"It wasn't until the spring of 2007, on an all-night flight to London while reading *Slave of Christ* by Murray J Harris, that I realized there had been a centuries-long cover-up by English New Testament translators that had obscured a precious, powerful, and clarifying revelation by the Holy Spirit. Undoubtedly, the cover-up was not intentional – at least not initially. Yet its results have been dramatically serious."

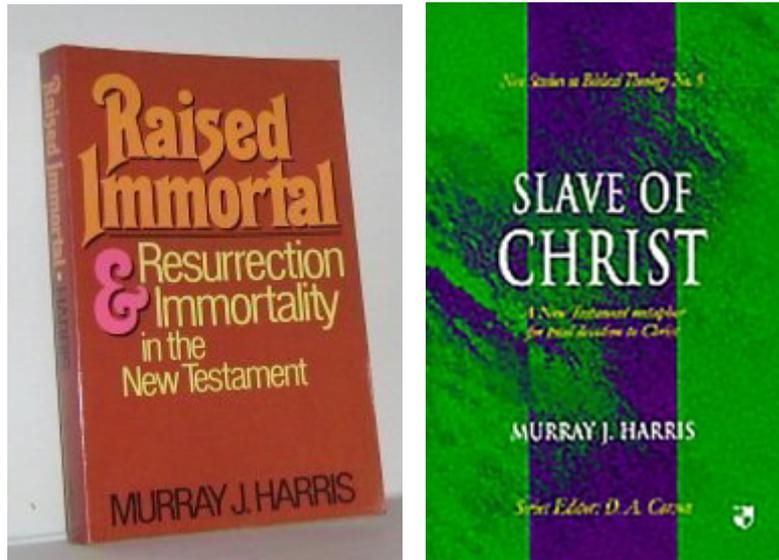
He uses the word "cover-up" no fewer than four times in his preface to emphasize the dramatic implications of what he has found. Something of such importance could only have been overlooked for so long by being deliberately suppressed – "the cover-up was not intentional – at least not initially"; "It almost seems like a conspiracy." (p.16)

He credits the academic, Murray J Harris, author of *Slave of Christ* (1999), for bringing to light this sinister plot to conceal the true gospel.

We need to digress at this point to consider some facts about Mr Harris. His publisher, InterVarsity Press, provides the following biographical information:

Harris is professor emeritus of New Testament exegesis and theology at Trinity Evangelical Divinity School in Deerfield, Illinois. Formerly, he was warden of Tyndale House at Cambridge University in England. His Ph.D. is from the University of Manchester, where he studied under F. F. Bruce.

InterVarsity Press publishes a number of authors whose stated aim is to change or modernize the gospel, including J I Packer, Mark Dever, John Stott, Eugene Peterson, Ronald Sider, Ruth Haley Barton, N T Wright, Leighton Ford, and Richard Mouw. Several of these are directly involved in the Lausanne Movement, a program coordinated by Rome to advance the international ecumenical agenda and draw the "separated brethren" back into the Catholic Church.



And what is conspicuous about Professor Harris? – he denies the bodily resurrection of Christ. Instead of an immortalized physical body, Harris argues that the risen Christ had an immaterial body that he was able to materialize where necessary ("capable of temporary materialization"), much like the angels that appeared to Abraham. "After his resurrection his essential state was one of invisibility and therefore immateriality" (*Raised Immortal: Resurrection & Immortality in the New Testament*, Murray J Harris, 1985).

Yes, the person that Dr MacArthur has used to guide him toward a correct understanding of the Greek word *doulos* is an advocate of the ancient Gnostic heresy that Christ rose spiritually but not physically. When one considers that Dr MacArthur cites him several times to justify his position, we can only wonder at his lack of discernment. When maverick scholars purport to make discoveries that can transform our understanding of the gospel, we know we are in serious trouble.

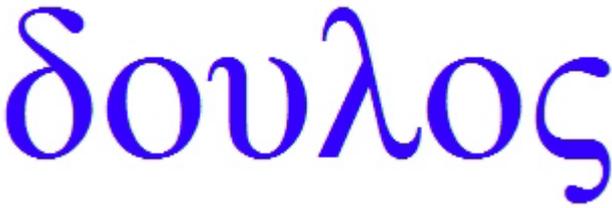
The 'Proof'

Dr MacArthur's attempt to prove that *doulos* actually means 'slave' and not 'servant' is fraught with self-serving assumptions and mind-boggling errors. Any scriptural evidence that a traditional Bible scholar would produce to show that *doulos* means *servant* is simply ignored, while most of the Biblical passages that are quoted in support of his thesis are entirely unconvincing.

We will present here just a few examples of the erroneous arguments that he uses:

The Septuagint

The word for slave or servant in the Hebrew Bible is *'ebed*, which Gesenius defines as follows: "(1) *a servant*, who among the Hebrews is commonly *a slave*; and so very frequently...the name of servant is also applied to (a) a whole people when subject and tributary to another; (b) to the *servants* of a king, i.e. his ministers and courtiers; to messengers; to military captains and to the common soldiers themselves; and so frequently...The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants* and those to whom they speak *lords*..." His definition continues, citing dozens of passages from Scripture which show just how versatile the word *'ebed* actually is and how much its meaning depends on the context in which it is used. MacArthur has latched onto one possible meaning, namely slave, and applied it indiscriminately to suit his purpose.

	
doulos (Greek)	'ebed (Hebrew)

He then goes on to make a major logical error. In his desire to demonstrate that *doulos* means slave and not servant, he states that in nearly every case where *'ebed* appeared in the Old Testament, the Hebrew scholars who produced the Septuagint used the word *doulos* in their translation [The Septuagint was a major translation of the Old Testament into Greek before the time of Christ]. So, MacArthur argues, if *'ebed* means slave and *doulos* is the word chosen to translate it into Greek, then *doulos* also means slave. Right?

Wrong. This deduction is faulty since he has already assumed that *'ebed* means slave, but as Gesenius and others have shown, *'ebed* can also mean servant. So when MacArthur exclaims, "[the Septuagint] translates *'ebed* with forms of *doulos*, or *slave*, more than 400 times!", he is shooting himself in the foot.

Egypt

He then goes on to make another bizarre claim: "The Exodus did not rescue them [the Israelites] from slavery altogether, but only from slavery to Pharaoh. Now they were the slaves of God." (p.31)

Here he is once again assuming what he is actually required to prove. We know that the Israelites were slaves of Pharaoh at the time of the Exodus and were continually oppressed and abused in a manner consistent with our modern use of the word slave. However, the LORD at no time signalled that they were now under a similar relationship to Him! In reality they were no longer slaves, but servants. The difference is central to a true understanding of the gospel.

Dr MacArthur destroys the gospel of grace by reducing servanthood to a form of slavery. He is simply exchanging the ownership of the Israelites in a slave-market called 'salvation', where the new owner is incomparably better than the previous one.

How can anyone who has been born again make such a comparison? It conflicts with Scripture in so many ways that it is hard to see how believers anywhere could find it acceptable.

Consider what Christ said; "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matthew 12:50). Try adding the words "and slave" to that! MacArthur would argue that by doing the will of the Father we are His slaves, while Christ says we are his brothers and sisters. So who is right?

And how do we turn 'servants' into slaves in the following statement by Christ? – it is impossible: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:15).

And how could anyone other than a servant or brother or sister receive the following instruction from Christ? – "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17)

Or take the remarkable statement by Christ in Matthew 7:11 – "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The relationship in question, even in our temporal and imperfect state, cannot conceivably be compared to that obtaining between a slave and his master.

Many other examples could be given. MacArthur's *doulos-'ebed-slave* theory fails even the simplest of tests. Not only is it ridiculously at odds with the plain meaning and message of the New Testament, but it conflicts in countless instances with the use of *'ebed* in the Old Testament. Gehazi was the servant (*'ebed*) of Elisha, not his slave. Eliezer was the servant (*'ebed*) of Abraham, not his slave. David was a servant (*'ebed*) of Saul, not his slave. Jesse was a servant (*'ebed*) of Saul, not his slave. Ziba (who had twenty servants (*'ebed*)) was a servant (*'ebed*) of Saul, not his slave [Slaves don't own slaves]. Mephibosheth was a servant (*'ebed*) and ward of David, not his slave. Hushai the Archite was the servant (*'ebed*) of David, not his slave. And so on.

Manumission

The slave theory even breaks down under its own weight. As Dr MacArthur says (p.51): "A lifetime of faithfulness might even be rewarded with eventual manumission, or freedom." The dutiful slave looked forward to the day when he was finally set free, thereby implying that his relationship was less than satisfying. But this is NOT true of our relationship with Christ. The very idea is absurd, and yet such an absurdity is unavoidable if one accepts MacArthur's thesis.

Kyrios

Dr MacArthur also tries to bolster his thesis by changing the meaning of the word *kyrios*, which Thayer's Greek Lexicon defines as "he to whom a person or thing belongs, about which he has the power of deciding; master, lord..."

He wants to define *kyrios* in such a way that it fits better with his master-slave dichotomy. He simply takes one of the possible meanings of *kyrios* – namely slave owner – and concludes that the gospel should be understood exclusively on the basis of that interpretation. In doing this he indulges in yet another sleight of hand. The fact that *kyrios* could mean slave owner cannot be taken as proof that it has that meaning in even one instance! Further evidence is required, and that is supplied by the context and by how well a particular interpretation harmonizes with the rest of Scripture. It must also be consistent *doctrinally* with Scripture as a whole. But MacArthur's approach violates these well-established principles of Bible interpretation. He arbitrarily takes one restricted meaning for *doulos* and one restricted meaning for *kyrios* and then proceeds to redefine the gospel accordingly. In doing this he even suggests – shamefully in my opinion – that the highly skilled team of scholars who translated the KJV may have been engaged in a cover-up.



Original King James Bible 1611 – this edition 1620

To illustrate just how serious this is, we will take just two words in the English language, *set* and *run*. We all know what they mean. But when they are found in a sentence we can only establish their **intended** meaning from the context in which they are used. The word *set*, as defined by the Oxford English Dictionary, has no fewer than 464 possible meanings, while the word *run* has 396. This means that a translator who was working on a simple paragraph that included these two words would have to choose between thousands of possible meanings. And yet he can generally do so quite easily once he knows the context.

Dr MacArthur, like countless other Bible scholars down the years, has lifted important words out of context and given them meanings that they don't necessarily have. This is bound to have serious implications for our understanding of the gospel. Whether innocent or intentional, such changes are dangerous and must be challenged.

Lordship Salvation

For many years Dr MacArthur has taught the phony gospel known as Lordship Salvation, which he contrasts sharply with what he calls the "Free Grace" gospel. Here is how he describes his position in the Study Guide section of *The Slave*:

"...most of the trends in contemporary evangelicalism actually attack the lordship of Christ over His church. Some of these attacks are blatant and theological. The Free Grace view twists the gospel message, claiming that neither repentance from sin nor submission to Christ has any part in saving faith. By promoting a form of "easy believism," Free Grace advocates openly deny the sinner's need to repent of sin and to confess Jesus as Lord and Master in the biblical sense of total submission. In so doing, they teach a different gospel altogether, which is "really not another" but an obvious attempt "to distort the gospel of Christ" (Gal 1:7)" [p.243]

It is ironic (and disturbing) that Dr MacArthur's solution is itself a distortion of the gospel of Christ. According to the doctrine of Lordship Salvation, the individual is saved **only** when he accepts Christ as lord over every aspect of his life. This means the individual must carefully examine himself and successfully submit all of his thoughts and habits, goals and aspirations, emotions and affections, interests and lifestyle, and much else besides, to the authority of Christ. Unless and until he gets to that point he is still lost, despite having sincerely repented of his sins and believed in his heart that Christ died and rose again to save him from eternal damnation.

Lordship Salvation is simply salvation by works under another name. It rejects the glorious sufficiency of what Christ did for the sinner on Calvary and makes it conditional upon something that man himself must do. As H A Ironside used to say, there are just two religions in the world – the first is salvation by works (where man does something to save himself through his own efforts) and salvation by grace (where Christ in his mercy did *everything* that was necessary to secure our salvation). To add anything – ANYTHING – to what Christ did on Calvary is to reject the sufficiency of his saving blood. As Vernon McGee used to say, it is like trying to pay for a gift. Anyone who does this is still living by his own strength, still trusting in his own righteousness, and still believing in his own ability to save himself.

Lordship Salvation is just as empty and just as artificial as the "easy believism" that MacArthur condemns. It is just another way to make a false profession of faith. The Easy-believers are willing to accept the gift but never come to repentance, while the Lordship guys are prepared to repent but are unwilling to accept the gift.

The true gospel of Christ is simple, but Satan tries to make it sound complicated. He knows that if he can get fallen man to trust in himself to even the smallest degree, he will not repent and gratefully accept through faith the free gift of salvation. The thief on the cross was saved without works, without lordship salvation, without doing anything that would satisfy the pride of fallen man. (Praise the Lord!)

Bought with a Price

Dr MacArthur refers several times to the wonderful spiritual truth that we are all bought with a price. He uses this to support his thesis that the saved individual is a slave whom Christ purchased and added to his ekklesia, his special band of slaves. We have here yet another irony because salvation does exactly the opposite of what MacArthur is teaching. The price that Christ paid bought us out of slavery. He paid the price so that we would no longer be subject to slavery or to a slave master. The Apostle Paul referred several times to the price that Christ paid on our behalf since he wanted all believers to come to a clear understanding of what that price really was. Christ did not 'buy' us as MacArthur suggests, but set us free by settling our sin debt in full. In short, he paid our ransom! – "Who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:6). To describe his marvelous work in terms of slavery of any kind is to debase it.

Once our sin debt is paid and we are reconciled to our Father, we enjoy a relationship with God that is not a jot less than that which Adam enjoyed on the day he was created. Adam became a slave after he sinned, but he was not subject to slavery of any kind before he sinned. To suggest otherwise is to trivialize the glorious account of creation given in Genesis. As adopted sons of God and members of the bride of Christ we will enjoy in eternity the same pure relationship with our Father that Christ himself enjoys. And to suggest that Christ is in any way the slave of his Father is nothing less than blasphemous.

It is highly significant that Dr MacArthur never once refers to the church as the bride of Christ! No doubt, had he done so, many of his readers would immediately detect the staggering contradiction in much of what he says about the enslavement of the believer. That Christ should have a slave as his bride, and that his Father should select a slave for His Son, is simply abhorrent.

There is a darkness running through this book that is truly disturbing.

Simultaneously Sons and Slaves

In order to make his thesis more palatable, Dr MacArthur must find a way of reconciling the adoption of the believer with his enslavement. How can a born-again Christian be an adopted son and a slave at the same time? Here is how MacArthur tries to answer that question:

"Put simply, the corporate gathering of believers is an assembly of heaven's citizens and Christ's slaves, united in purpose and in loving loyalty to their Master and King...We will worship and serve Him as His slaves for all eternity." [pps.194 & 200]

How can a true believer read this and not cringe? The adoption is addressed by MacArthur in two chapters and then forgotten. The bride is not even acknowledged and the citizenship of the believer is quietly suppressed. All that remains is the slave, held captive forever by a heavenly Pharaoh.

This is not the gospel at all, but a ridiculous parody!

It is utterly impossible to reconcile MacArthur's nonsensical thesis with the plain Word of God, which states emphatically that, through the blood of Christ, we are not even servants but sons and heirs of God through Christ:

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Galatians 4:6-7)

Calvinist Determinism

Dr MacArthur's position is rendered even more untenable by his Calvinism and its misrepresentation of God's sovereignty and mercy.

In order to explain the sovereignty of God, the 27-year-old Calvin, a former Catholic priest, thought he had to attribute all causation to God in a deterministic, mechanical fashion. If men had free will, he reasoned, and were thus able to choose or reject salvation, then God's plan of redemption could be impeded in some way. Any such infraction or anomaly, no matter how minor, would detract from the absolute sovereignty of God. Therefore Calvin concluded that God must have decided in advance which men would be saved and which would be damned.

This became a central pillar in his theology, but it is false. It rests on a juvenile conception of God's sovereignty, which assumes that if man had free will he could in some way frustrate the will of the Almighty. What Calvin failed to see is that God's sovereignty is so great that He can grant free will to all men and **STILL** accomplish His holy will, even to the smallest detail.

Men presume to understand how God does what He does. But we don't! We have no idea how God does anything that He does: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Psalm 77:19). Indeed, His Holy Word states expressly that His ways are beyond human comprehension – "how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

Consider also Job 9:10, "Which doeth great things past finding out; yea, and wonders without number," or Psalm 139:6: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

Alas, in his pride, Calvin believed that *he* could attain unto it. He rejected Romans 11:33 and other verses in Scripture which make it quite plain that man cannot comprehend how God does *anything* that He does. He thought he knew how God had to act in order to accomplish His holy purpose, but he was wrong.

There is a close affinity between a theology that describes the Almighty as a master in control of billions of slaves and one that depicts Him as a determinist, a deity so weak that he had to decide in advance which of his slaves would be saved and which would be damned.

The One World Religion

The coming One World religion will be constructed on books like *The Slave*.

The Master-Slave relationship is found throughout pagan religion. The New Ager calls the guru his 'Master' and strives to obey his every whim. The followers of Hinduism and Buddhism are enslaved by their priestly caste. The Sufi mystic sees his Master or Pir as the embodiment of divine truth. The monks and nuns of the Roman Catholic Church are required by an oath of obedience to submit to their religious superiors in all things. Roman Catholics are subject to Canon Law in just the same way that Moslems are controlled by Shariah Law. And secret societies of every kind – Freemasonry, the Rosicrucians, the Knights of Malta, and so on – enslave their members with a strict oath of obedience.

The Satanic world system is based on enslavement. Up to 1650 or thereabouts, the main focus was on bodily enslavement – using force and threats of physical punishment, including torture – but the main type of enslavement in operation today is mental. Satan has implemented a fabulous system of lies – socialism, psychoanalysis, evolution, humanism, relativism, mysticism, science fiction, movies, television, cyber-space, and endless promises of 'progress' and 'transformation' – to achieve this.

Naturally the best slaves are those who are only dimly aware of their enslavement. This is why a Master-Slave mentality is so useful. If it can be made to seem natural, then the masses will more readily adopt it. The coming One World religion will slip quietly into place in a world that has grown accustomed to a steady stream of insidious programming.

So how exactly does a book like *The Slave* contribute to this agenda? We list here some of the more obvious implications:

1. It distorts the gospel of Christ by connecting slavery and liberty as though they were somehow compatible. It makes a mockery of the promise in Romans 8:21 which states that redeemed man will enter into "the glorious liberty of the children of God."
2. It exploits a technique commonly found in mental programming known as cognitive dissonance. This works by getting someone to hold two incompatible beliefs at the same time; the effort involved stymies his ability to understand either correctly.

Liberty and enslavement are utterly incompatible. They cannot be slammed together and called a paradox. It is notable that Dr MacArthur has anticipated this problem by including a chapter in praise of paradoxical truth, but his Slave thesis is not a paradox at all but a straightforward case of cognitive dissonance.

We should **never** describe as enslavement the "glorious liberty" that we have in Christ!

3. It effectively denies that the church is the bride of Christ. The marital relationship can never be found in a situation where one partner is a slave to the other. And yet Dr MacArthur insists that this is intrinsic to the relationship that exists between Christ and his church. He takes care to avoid any mention of the Bride since otherwise he would have to explain how a bride can also be a slave.
4. By providing a platform for Lordship Salvation, it promotes a false gospel of works. Before he can be saved the individual is expected to bring all aspects of his life into submission to Christ. This is inevitably a process, a quest for holiness that will take many months or years, along with much study and self-discipline. But that is NOT salvation! Just like the Roman Catholic Church, Dr MacArthur, to his shame, confuses justification with sanctification.
5. By changing the gospel it effectively rejects the great literature produced down the centuries by true preachers of God's word. The only Bible teachers of note whom MacArthur cites in support of his thesis – Spurgeon and Maclaren – were not even teaching what MacArthur claims they were! Believers are now expected to look with pity on the great preachers of the past and lament their tragic inability to grasp the great truth, the "hidden jewel", that Dr MacArthur is now revealing to the world.
6. It attacks the King James Bible. Since the Roman Catholic Church despises the KJV, we ought to be very concerned that Dr MacArthur implicates its team of translators in a cover-up.
7. It will induce among many professing Christians the same attitude of submissiveness to religious authority that already prevails among Roman Catholics. The One World religion will demand unconditional acceptance of its leadership by all concerned – runaway 'slaves', those pesky born-again Christians, will not be tolerated.
8. It greatly advances the Ecumenical agenda by reducing the perceived theological differences between professing Christians and Roman Catholics. If they are all 'slaves' of Christ, then they should all be able to come together under a common leadership.
9. It endorses a brand of theological speculation and Bible interpretation that plays fast and loose with God's Word. *The Slave* is an exegetical minefield. MacArthur's failure, over and over again, to address the verses from Scripture that plainly make nonsense of his master-slave dichotomy – such as Matthew 12:50; John 15:15; John 20:17; Matthew 7:11; Galatians 4:6-7; Romans 8:21; John 3:29; Revelation 1:5-6, 19:7 and 21:9 – is compelling evidence that his thesis is actually shaped by an agenda that he has not disclosed.

Conclusion

In light of the implications identified above it hardly seems necessary to burden the reader with additional observations. *The Slave* is a dangerous book, an attempt to "clarify" the gospel that does exactly the opposite. It raises serious questions about its author and his professed commitment to traditional Biblical Christianity. Rather than emphasizing the need to be born again, it turns salvation into a process. The Bride is forgotten and the adopted sons are indistinguishable from slaves. It demeans, if not destroys, the "glorious liberty" that we have in Christ.

In short, it portrays Christ as an enslaver, not our Savior.

A truly wretched book.

"Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." – Revelation 1:5-6

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