

The Lordship of Christ, Nations, and Immigration

A Biblical Framework for Cultural and Civil Responsibility

This paper examines immigration, national identity, and civil enforcement through the lens of Christ's comprehensive Lordship. It seeks to establish a biblical framework for understanding the nature of nations, the order of loves, and the role of lawful authority in preserving justice. The goal is not political partisanship, but theological clarity—grounding civil questions in Scripture, constitutional reasoning, and moral responsibility.

Table of Contents

- [Introduction](#)
- [I. The Comprehensive Lordship of Christ](#)
- [II. The Order of Loves](#)
- [III. God's Design for Nations](#)
- [IV. The Modern Erosion of National Identity](#)
- [V. Immigration and Biblical Principles](#)
- [VI. The Problem of Illegal Immigration](#)
- [VII. Government Authority and Enforcement](#)
- [VIII. Identity Before Policy](#)
- [Conclusion](#)
- [Visualization Video](#)
- [Appendix A](#)
- [Appendix B](#)

Introduction

The issue of immigration is not merely political, economic, or social—it is theological. If Christ is truly Lord of all, then no sphere of life exists outside His authority. There is not a subject that falls beyond the scope of Scripture's application. The question, therefore, is not whether Christians should speak about immigration, national identity, and cultural preservation. The question is whether these matters fall under the Lordship of Christ. If they do—and they do—then they must be addressed thoughtfully, biblically, and with sobriety.

This discussion seeks to establish a framework grounded in Scripture: the design of nations, the order of loves, the dangers of globalism, and the moral and civil realities surrounding illegal immigration. The goal is not hostility toward strangers but clarity about justice, responsibility, and national preservation under God.

I. The Comprehensive Lordship of Christ

Christ is Lord of all. That statement is easily affirmed, but its implications are often avoided. If Christ is Lord of all, then no topic is off limits.

Every matter of life—personal, familial, civil, and national—must be examined in light of His authority.

Scripture may not explicitly address every modern scenario, but it provides governing principles. Paul teaches in 1 Corinthians 10:31 that whether we eat or drink, we are to do all to the glory of God. If even eating and drinking fall under His Lordship, then certainly immigration policy, national borders, and civil law do as well.

This rejects dualism—the division of life into sacred and secular spheres. All of life is spiritual because we live before God. Pastors and churches are not restricted to abstract devotional topics while remaining silent on civil questions that directly affect obedience and national well-being.

Historically, this was not the posture of American pastors. The so-called “Black Robe Regiment” preached and acted in matters of liberty and civil governance during the founding era. They understood that Christ’s authority extended to public life. To insist that ministers remain silent today reflects a pietistic retreat foreign to earlier Christian engagement.

II. The Order of Loves (*Ordo Amoris*)

Christians are commanded to love all people. Yet love has order and priority. The concept of *ordo amoris*—the order of loves—recognizes that responsibilities differ

by proximity and covenantal relationship.

- God first.
- Family before distant strangers.
- Church family before the broader world.
- Citizens before foreign nations in civil responsibility.

This is not hatred of others; it is moral prioritization. Paul writes that a man who does not provide for his household is worse than an unbeliever. Responsibility begins locally before it expands outward.

Loving one's nation, therefore, is not sinful nationalism but ordered affection. It includes stewarding resources wisely, preserving culture and heritage, honoring sacrifice, and maintaining conditions in which one's posterity may flourish.

Globalism seeks to dissolve these ordered loves, prioritizing abstract global concerns over covenantal and national loyalty. Scripture, however, affirms that nations are not accidental but part of God's design.

III. God's Design for Nations

The biblical foundation for nations appears early in Genesis.

After the flood, Genesis 9 establishes civil authority:

“Whoever sheds man’s blood, by man his blood shall be shed.” God delegates the sword to human government. Authority is instituted. Justice is required.

In Genesis 11, at Babel, humanity attempts centralized rebellion. God confuses language and scatters the people. Language becomes a defining marker of national distinction. Genesis 10:5 describes the separation of nations by lands, languages, families, and governance.

A nation, biblically understood, includes:

- Defined borders**
- A distinct people**
- Shared language**
- Common culture**
- Religious identity**
- Law and governance**

This division was not merely judgment—it was preservation. Nations limit centralized tyranny and prevent unified rebellion. Distinct peoples with shared identity are part of God’s ordering of the world.

Revelation affirms that nations continue even into redemptive consummation. Therefore, national identity is not a relic of the Fall but a feature of divine design.

IV. The Modern Erosion of National Identity

Following World War II, strong national attachments were increasingly treated as dangerous. Religion, ancestry, and cultural loyalty were weakened in the name of preventing nationalism's excesses.

The result has been a steady erosion of cohesion:

- Declining birth rates
- Cultural shame
- Government dependency
- Radical individualism
- Economic dislocation
- Religious privatization

Below-replacement birth rates create demographic crisis. Immigration becomes a substitute for children. But imported populations do not automatically share language, religion, civic vision, or cultural assumptions. Identity dilution accelerates when assimilation is absent.

This is not merely economic—it is spiritual. When family weakens, masculinity collapses, and religion retreats, a nation deteriorates from within.

V. Immigration and Biblical Principles

The Old Testament provides principles—not direct one-to-one policy blueprints.

Israel had:

- Clear borders
- Shared religion
- Defined inheritance
- Regulated foreign presence

Foreigners were to be treated justly and protected from abuse. However, they were also required to obey Israel's laws and respect its religious order. They could not displace the covenant people or overturn national identity.

Leviticus 19:33–34 commands love toward the stranger. But this refers to lawful residents living under Israel's legal and religious structure—not unrestricted migration or demographic replacement.

Ruth serves as a model of assimilation: “Your people shall be my people, and your God my God.” Immigration, biblically considered, involves joining a people—not transforming or dissolving them.

VI. The Problem of Illegal Immigration

Illegal immigration introduces distinct moral and civil questions.

It is already unlawful to hire illegal aliens under federal law, yet enforcement has often been weak. Legislative efforts such as requiring E-Verify systems seek to address employer complicity. Employers who knowingly hire illegal labor are aiding lawbreaking.

The consequences of illegal hiring include:

- Depressed wages
- Money sent out of the country
- Strain on housing and welfare systems
- Language and assimilation challenges
- Distorted labor markets

The issue is not personal animus toward individuals. Many illegal immigrants are hardworking. The concern is systemic injustice and erosion of national cohesion.

If a business cannot operate without violating the law, it does not possess a right to exist in that form. Legal compliance and neighbor-love are foundational to ethical commerce.

The broader system—shaped significantly by the 1965 Hart–Celler Act—altered immigration patterns and priorities in ways that reshaped demographic continuity. Yet policy reform alone cannot repair

cultural decline. Renewal must also be moral and spiritual.

VII. Government Authority and Enforcement

Scripture affirms delegated civil authority. Border protection and enforcement of law fall within legitimate governmental responsibility.

The use of checkpoints and enforcement mechanisms raises prudential concerns, but similar systems already exist for transportation, commerce, and public safety. The debate centers not on whether government has any authority, but how that authority is exercised and constrained.

The underlying conviction expressed is that illegal immigration should not be tolerated in a just society. Enforcement may be painful. Correction often is. But disorder left unchecked compounds harm.

A fuller legal and constitutional analysis of administrative non-enforcement and the restoration of lawful order is provided in [Appendix A](#).

VIII. Identity Before Policy

Ultimately, immigration debates are downstream from

deeper questions:

- What is a nation?
- Do we have the right to preserve our identity?
- Is loving one's people inherently sinful?
- Does national continuity matter?

If Christ is Lord of nations, then preserving a nation's lawful order is not contrary to Christian love. It may, in fact, be part of it.

Conclusion

This discussion is not about hostility toward foreigners. It is about justice, order, and preservation under God's authority. Nations are not accidents of history; they are part of divine design. Love must be ordered. Responsibility begins locally. Government is delegated authority for justice. Immigration policy must reflect these truths.

A porous border, weak enforcement, and cultural fragmentation are not expressions of Christian compassion if they undermine lawful order and long-term flourishing.

Correction may be painful. Reform may be costly. But faithfulness to Christ requires that we evaluate civil realities through biblical principles—not sentiment, fear, or political slogans.

If Christ is Lord of all, then He is Lord of borders, laws, families, and nations. The task before believers is not retreat but thoughtful obedience—seeking justice, loving rightly, and preserving what God has entrusted to our care.

Video Application

Visualizing Biblical Framework for Cultural and Civil Responsibility

After exploring these various aspects; immigration, national identity, and civil enforcement which is central to the topic of Lordship of Christ, take a moment to visualize the concept through two brief videos. After the videos finish, continue reading in Appendixes A & B if you haven't done so already.



END of First Video
Select an option below
Load 2nd Video
Replay Video 1

It is hoped that this study has contributed to a more comprehensive understanding of this crucial issue, which is contentious in various sectors of our society, yet essential for achieving an informed perspective.

Appendix A

Restoring Lawful Order After Administrative Non-Enforcement

In modern political debate, a recurring question arises: if a prior administration ignored or declined to enforce existing immigration law—whether through broad discretionary policies or systemic neglect—does a subsequent administration possess the authority and obligation to restore enforcement? And if such enforcement produces social disruption, is it unjust?

This appendix addresses that question from constitutional, legal, and moral perspectives.

1. The Rule of Law and Executive Responsibility

Under the United States constitutional framework, Congress enacts law and the Executive Branch is charged with enforcing it. The President is constitutionally required to “take Care that the Laws be faithfully executed.”

While executive agencies possess prosecutorial discretion—allowing prioritization of enforcement resources—such discretion does not constitute authority to nullify statutory law. Persistent, systematic non-enforcement that contradicts legislative intent creates tension with constitutional duty.

When a new administration begins enforcing existing law more consistently, it is not creating new law; it is applying the law as written. Enforcement of valid law does not become injustice merely because prior

leadership declined to enforce it.

Failure to enforce law does not transform unlawful conduct into lawful status.

2. Non-Enforcement Does Not Create Moral Legitimacy

There is an important distinction between:

- A law being unjust
- A law being ignored
- A law being unevenly enforced

If a law is unjust, the remedy lies in legislative reform.

If a law is valid but ignored, enforcement does not become immoral simply because neglect preceded it.

Permitting non-enforcement to redefine legality would undermine the very concept of law. Governance would shift from statute to preference, and from constitutional order to administrative will.

Restoring enforcement, therefore, is not retroactive punishment; it is correction of ongoing violation.

3. Retroactivity and Due Process

Justice requires that enforcement respect due process and avoid retroactive criminalization. However,

unlawful presence in violation of immigration statutes is a continuing legal condition. Enforcement addresses present status, not retroactive reclassification.

Criminal acts committed by any individual—regardless of immigration status—must be prosecuted under equal application of law. The justice system loses legitimacy when it selectively declines to enforce criminal statutes.

Opposition to prosecuting crimes solely because the offender is undocumented is logically inconsistent with rule-of-law principles. Equal justice demands equal enforcement.

4. The Obligation to Restore Lawful Order

If a prior administration:

- Broadly declined to enforce statutory mandates
- Failed to prevent unlawful entry
- Allowed systemic violation without correction

then a succeeding administration that enforces existing law is not engaging in injustice but in restoration.

The argument that “correction is painful, therefore it is wrong” does not logically follow. Legal correction frequently produces hardship, particularly when prior neglect created dependency or expectation. Yet discomfort does not invalidate justice.

Without correction, administrative inaction effectively

amends law without legislative authority.

5. Justice Distinguished from Vengeance

Enforcement must still operate within:

- Due process
- Equal protection
- Proportionality
- Humane administration

Justice is not vengeance. Enforcement must be orderly, consistent, and restrained—not arbitrary or cruel.

The legitimacy of enforcement lies not merely in its legal basis but in its manner of execution.

6. Prudential Complexities

Certain cases raise prudential considerations, including:

- Long-term residents
- Families with U.S.-born children
- Individuals brought as minors
- Humanitarian asylum claims

These circumstances require policy wisdom and careful adjudication. However, prudential complexity does not negate the legitimacy of lawful enforcement itself.

A nation cannot preserve borders and legal order if

statutory law is treated as optional.

7. The Foundational Principle

The core issue is this:

If law may be ignored without consequence, then governance ceases to be governed by law.

Restoring enforcement of valid statutes is not persecution. It is restoration of lawful order. Debate may continue regarding policy refinement, humanitarian safeguards, and legislative reform—but enforcement of duly enacted law is not inherently unjust simply because it corrects prior neglect.

Justice requires consistency.

Appendix B

A Biblical Theology of Civil Authority

We turn to Scripture to consider God's design for civil authority and the ordering of nations. The questions addressed in this paper are not merely political, but spiritual and moral, touching on how God governs human society for the restraint of evil and the preservation of peace. What follows provides scriptural grounding for civil enforcement and national governance, anchoring these concerns more plainly in the Word of God.

This appendix provides scriptural grounding for civil enforcement and national governance.

1. Delegated Authority in Genesis

Civil authority begins not in human invention, but in divine delegation. After the Flood, the Lord declared:

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” (Genesis 9:6)

Here God entrusts to mankind the responsibility to administer justice. The sword of judgment is not autonomous power, but delegated authority under God. Civil government, therefore, exists as a ministerial instrument to restrain violence and uphold the sanctity of life.

2. The Structure of Nations at Babel

The division of nations is not a mere sociological accident but part of God’s providential ordering. In Genesis 11, the Lord scattered mankind and confounded their language, preventing centralized rebellion and establishing distinct peoples and territories.

Later, Scripture reflects on this divine ordering:

“When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.” (Deuteronomy 32:8)

National boundaries and distinctions, therefore, are not contrary to God's purposes but part of His governance of history.

3. Romans 13 and the Sword

The Apostle Paul affirms the continuing role of civil authority in the New Testament era:

"For he is the minister of God to thee for good... for he beareth not the sword in vain." (Romans 13:4)

Civil rulers are described as "the minister of God," appointed to execute wrath upon evildoers. The sword signifies coercive authority – the lawful power to punish wrongdoing and maintain order. Enforcement of law, therefore, is not inherently oppressive; it is a function entrusted by God for the preservation of justice.

4. Justice and Impartiality

Scripture repeatedly commands impartial administration of justice:

"Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour." (Leviticus 19:15)

Likewise, Proverbs declares:

“Divers weights, and divers measures, both of them are alike abomination to the Lord.” (Proverbs 20:10)

Justice must not be selectively applied. Uneven enforcement, whether by favoritism or neglect, contradicts the biblical principle of righteous judgment.

5. Ordered Love and National Preservation

The New Testament affirms ordered responsibility within society. Paul writes:

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith.” (1 Timothy 5:8)

Care begins with one’s own household and extends outward in proper order. This principle reflects the broader biblical pattern of ordered loves – family, covenant community, and nation – each with defined responsibility. Preserving lawful order within a nation is consistent with this scriptural framework of stewardship and accountability.
