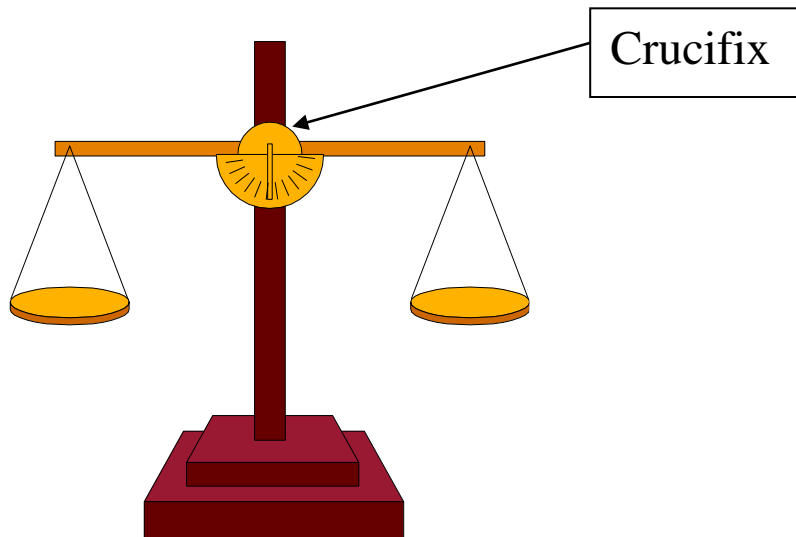


# ***LAWS OF THE BIBLE***



***“My son, if you receive my [God’s] words,  
And treasure my commands within you, [. . .]  
Then you will understand righteousness and justice,  
Equity and every good path.”  
[Prov. 2:1-9, Bible, NKJV]***

## DEDICATION

"Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law. For it is not a futile thing for you, because it is your life, and by this word you shall prolong your days in the land which you cross over the Jordan to possess."  
[Deut 32:46-47, Bible, NKJV]

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."  
[Jesus in [Matt. 7:21](#), Bible, NKJV]

"But why do you call Me 'Lord, Lord,' and not do the things which I say?"  
[[Luke 6:46](#), Bible, NKJV]

"My mother and My brothers are these who hear the word of God and do it."  
[[Luke 8:21](#), Bible, NKJV]

"He who has [understands and learns] My commandments [laws in [the Bible](#) (OFFSITE LINK)] and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."  
[[John 14:21](#), Bible, NKJV]

"And we have known and believed the love that God has for us. God is love, and he who abides in love [obedience to [God's Laws](#)] abides in [and is a FIDUCIARY of] God, and God in him."  
[[1 John 4:16](#), Bible, NKJV]

"Now by this we know that we know Him [God], if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked."  
[[1 John 2:3-6](#), Bible, NKJV]

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And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth [**SOVEREIGN!**]: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

The LORD shall establish thee an holy [sanctified] people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath [**SOVEREIGN!**]; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other [government/political] gods to serve them.

[[Deut. 28:1-14](#), Bible, NKJV]

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1 *It is time for You to act, O LORD,*  
2 *For they have regarded Your law as void.*  
3 *[Psalm 119:26, Bible, NKJV]*

4  
5 *“The grass withers, the flower fades, But the word of our God stands forever.”*  
6 *[Isaiah 40:8, Bible, NKJV]*

## 7 **1. Introduction**

8 Those Christians wishing to learn and obey the laws found in the Holy Bible will have a hard time doing so because:

- 9 1. There is no authoritative reference that indexes or organizes all the laws like what is commonplace with the  
10 government’s laws.
- 11 2. There is no annotated version of these laws like what is available for government statutes.
- 12 3. Most I.R.C. 501(c)(3) privileged Christian churches will falsely tell you that:  
13 3.1. These laws are rendered irrelevant because Jesus’ sacrifice essentially repeals them all.  
14 3.2. Those who quote and use these laws are “legalistic” and ought to be ostracized from the church.

15 We have searched for years looking for reference which organizes, annotates, and indexes all the laws in the Bible and have  
16 not found such a reference. Therefore, we had to compile and assemble our own such reference incorporated into this  
17 document. This reference is useful to those who wish to quote and use these laws in a legal setting, such as in the case of :

- 18 1. Those with a domicile in the Kingdom of Heaven who wish to have “Foreign law” to cite and use in accordance with  
19 Federal Rule of Civil Procedure 44.1.

20 [VI. TRIALS > Rule 44.1.](#)  
21 [Rule 44.1. Determination of Foreign Law](#)

22 *A party who intends to raise an issue concerning the law of a foreign country shall give notice by pleadings or*  
23 *other reasonable written notice. The court, in determining foreign law, may consider any relevant material or*  
24 *source, including testimony, whether or not submitted by a party or admissible under the Federal Rules of*  
25 *Evidence. The court’s determination shall be treated as a ruling on a question of law.*

- 26 2. Those who wish to start and run their own ecclesiastical court, and who need a reference work to organize the laws upon  
27 which all judgments will be based.

28 If you find references that do a better job accomplishing the goals of this document, please send this information to us on our  
29 Contact Us page. Likewise, if we missed any laws, please contact us with new laws to add to this document.

30 It should also be pointed out that no less than the U.S. Congress has acknowledged the Holy Bible as the word and law of  
31 God. Read for yourself:

*96 Stat. 1211. Congress declares the Bible to be the law of God, Exhibit #02.011*

LAW: <http://sedm.org/Exhibits/ExhibitIndex.htm>

VIDEO: <http://www.youtube.com/watch?v=Wftn0LQAwM>

32 Lastly, all citations from the Holy Bible within this document derive from the New King James Version.

## 33 **2. Choice of law within God’s Law**

34 The laws found within the Old and New Testaments within the Holy Bible provide two different views of God that some  
35 believe are conflicting. The most challenging problem within theology within any given Christian faith or denomination is to  
36 answer the following questions:

- 37 1. What part of the Old Testament applies to the New Testament era?
- 38 2. What commands have continuity and what commands have discontinuity?



- 1 3. On what basis do we decide to take a command from the Old Testament and make it applicable to New Testament
- 2 living?
- 3 4. Which commands have discontinuity and why?

4 Over the years that Christianity has been in existence, a number of approaches to reconciling differences between the Old and  
 5 New Testaments have been formulated, as summarized below:

6 **Table 1: Approaches to choice of law**

#	Approach	Name for this approach	Example faiths	Notes
1	Only the Old Testament applies	Jews	Messianic Jews	The Tanach is the Jewish version of the Old Testament.
2	Both Old and New Testaments apply	Reformationists, Reformed Theologists	Roman Catholics Reformed Baptists Presbyterians Covenant College Westminster	They began in 1600's in the 16 <sup>th</sup> century with John Calvin and Martin Luther. John Calvin wrote his work on systematic theology in 16 <sup>th</sup> century. Martin Luther was German and John Calvin was from Switzerland.
3	Only the New Testament applies	Dispensationalists	Evangelicals American Baptists Southern Baptists Bible Church Movement Assembly of God Pentecostal Churches Plymouth Brethren Calvary Chapel	Started with J.N. Darby in 1800-1882 with the Church of England. He believed he could not be a minister and be part of a government church. Darby taught the Niagara Bible Conferences in America from 1840-1882. C.I. Scofield popularized it in America in the Scofield Bible starting in about 1905 popular in the 1920's and 1930's. Lewis Sperry Chafer then systematized it in his 8 volume set on systematic theology starting in 1920's-1940's. Finally got his work published in 1946-47. He was the president of Dallas Theological Seminary. After Chafer was Charles Ryrie, who ministers in the 1960s-1990's. He wrote a book called <i>Dispensationalism Today</i> in about 1965.

7 A summary of the history of Dispensationalism follows:

- 8 1. In 1901, C.I. Scofield adopted the dispensational interpretation.
- 9 2. In 1909, Schofield produced the Scofield Reference Bible (Oxford Press).
- 10 3. In 1924, Chafer founded Dallas Theological Seminary. John Walvord followed Chafer.
- 11 4. John Feinberg (1988) identified six distinctives of dispensationalism
  - 12 4.1. Multiple senses of Biblical terms such as "Israel" or "seed of Abraham".
  - 13 4.2. A literal hermeneutic.
  - 14 4.3. The Abrahamic covenant will have a simultaneous spiritual and material fulfillment in the future [it is not yet fulfilled].
  - 15 4.4. An insistence upon the future restoration of genetic, physical, geo-political Israel with a land, a throne, and a Davidic King.
  - 16 4.5. The church is distinct from Israel,
  - 17 4.6. A view that history will conclude with a physical, material millennial kingdom.
- 18 5. Charles Ryries (1966) "*Dispensationalism Today*" believed the key to dispensationalism is its insistence upon a clear distinction between Israel and the church which includes a distinction between law and grace; that is, Christians are not under the law; that the law has no place in the Christian life. The sin qua non of dispensationalism is an abrupt, decisive, discontinuity between the OT and the NT; between God's people in the OT and God's people in the NT; between law and grace; between Mosaic household management and Pauline household management (Stockton Dissertation. Reformationist would interpret this as antinomian.

26 Dispensationalists study both the Old and the New Testament. However, they believe there is a strong discontinuity between  
 27 Law and Grace. They erect a wall between Law and Grace, between the Old and New testament. They love the Old  
 28 Testament. They will preach from it and use it and study it, but they would not favor taking any aspects of Old Testament  
 29 law and apply it to modern living. For instance, you will never hear Dispensationalists emphasize the importance of keeping  
 30 the Sabbath day holy.

31 This website adopts the approach number 2 above, which is that of the Reformationists. This approach is the one taken by  
 32 Rousas Rushdoony in his wonderful book *The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, The Craig Press,

1 Library of Congress Catalog Card Number 72-79485. He also founded the Chalcedon Foundation, which you can contact at  
2 the web address below:

<http://www.chalcedon.edu/>

3 Rushdoony's son in law also founded his own organization, which you can visit at the address below:

American Vision, Gary Demar  
<http://www.americanvision.org/>

## 4 **2.1 Basis for Continuity between Old and New Testaments**

5 Question: On what basis do we allow continuity?

6 Answer: The character of God.

7 On Continuity: The Christian is responsible to obey any law in the OT that directly reflects the character of God. These laws  
8 are moral laws—laws that are direct reflections of His character. The believer has no responsibility to keep the civic, cultic  
9 laws of Israel.

10 *Psalm 119:137: "**Righteous** art thou, O LORD, and upright are thy judgments."*

11 *Psalm 119:142: "Thy righteousness is an **everlasting** righteousness, and thy law is the truth."*

12 *Psalm 119:144: "**The righteousness of thy testimonies is everlasting**; give me understanding, and I shall live."*

13 Because the law is based on God's character, and God's character is eternal, His moral laws are eternal and therefore absolute  
14 and unchanging.

## 15 **2.2 Basis for Discontinuity between Old and New Testaments**

- 16 1. Romans 6:14 For sin shall not have dominion over you: for ye are not under the **law**, but under grace.
- 17 2. Romans 10:4 For Christ *is* the end of the **law** for righteousness to everyone that believeth.
- 18 3. Galatians 2:19 For I through the **law** am dead to the **law**, that I might live unto God.
- 19 4. Galatians 4:5 To redeem them that were under the **law**, that we might receive the adoption of sons.
- 20 5. Galatians 4:9-10 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and  
21 beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.
- 22 6. Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the  
23 yoke of bondage.
- 24 7. Galatians 5:18 But if ye be led of the Spirit, ye are not under the **law**.

## 25 **2.3 The New Covenant<sup>1</sup>**

26 One might think that after two thousand years theologians would agree on **whether the church participates in the New**  
27 **Covenant (NC)**. Covenant theologians (CTs) understand that Christ inaugurated the NC at the cross and that believers enjoy  
28 the blessings of the NC today. **Classical Dispensationalists (CDs) have generally denied the church participates in the**  
29 **NC** saying that it only applies to Israel and Judah. Fulfillment to CDs awaits fulfillment in the supposed millennium. Wanting  
30 to keep Israel and the church separate, **CDs did not acknowledge the church's participation in the NC**. If the CTs are  
31 incorrect, they errantly claim the church's participation in the NC; if the CDs are incorrect, they rob the church of covenant  
32 blessing.

33 What is at stake in this debate? The whole system of eschatology and ecclesiology rest in part upon one's understanding of  
34 the NC. If the church participates in the Jewish promises now, what need is there to insist on a reinstated geo-political Israel

<sup>1</sup> References: Blaising and Bock, 1992; 1993; p. 151; Cox, 1966; Ladd, 1974; Kaiser, 1991; Ryrie, 1995; Ware 1992 (Blaising & Bock, 1992, pp. 68-97); Zuck and Bock, 1994

1 in the future? Soteriology rests on how one understands the new covenant. CDs do not teach salvation in the context of  
2 covenants nor do they see believers as trustees or beneficiaries in a covenant relationship with God. Just believe and you'll  
3 have "fire insurance" without any covenant commitment. Reformed theologians are more likely to insist that one must enter a  
4 covenant with God by faith to become a beneficiary of God's covenant; that is, one must accept Christ as Lord and Savior,  
5 and not just as Savior.

6 Dispensationalism is built on one cornerstone, the distinction between Israel and the church! **CDs traditionally maintained**  
7 **the church is not the locus of OT promises** and covenants; that the NC is for Israel and Israel alone; that the NC will be  
8 inaugurated during the eschaton; that God's main prophetic program involves Israel, not the church. If the church does  
9 participate in the NC, it cracks the foundation of the dispensationalism bringing into question dispensationalism's sine qua  
10 non.

11 **Since ¾ of the Bible is about the Old Covenant, and 1/3 of the Bible is about the NC, it behooves the Christian to know**  
12 **whether he does or does not participate in the NC.**

## 13 **2.4 The Problem of Hyper-Grace<sup>2</sup>**

14 *"What shall we say then? Shall we continue in sin, that grace may abound?"*  
15 *[Romans 6:1, Bible]*

16 *"What then? shall we sin, because we are not under the law, but under grace? God forbid."*  
17 *[Roman 6:15, Bible]*

18 The principle truth of the gospel is that it not only saves the believer from the penalty of sin, but the power of sin. These two  
19 sides of the gospel gold bullion are affectionately called justification and sanctification.

20 But, there is a movement afoot called hyper-grace which merges the principles of justification and sanctification together.  
21 Such a blend ends up twisting the gospel which then leads to an imbalance in Christian life.

### 22 **General Characteristic of Hyper-grace:**

23 **Our text above mentions abuses of grace.**

24 But, let's not confuse hyper-grace with amazing grace. Amazing grace that saves a wretch like me is the heart-throb of every  
25 believer. We need grace to repent, to be saved, and to take up our cross to follow Christ. We are utterly dependent on grace  
26 for salvation and for sanctification. Grace is our victory shout and we do not want anything to damper one's zeal for grace.  
27 Our concern is not with true, Biblical doctrines of grace, but with its perversions. Hyper-grace is difficult to recognize  
28 because there are tinges of truth in what they teach.

29 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men,*  
30 *turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*  
31 *[Jude 1:4, Bible]*

32 Note the word "turning." As wonderful as grace is, it is possible to twist, transpose, turn the doctrine into justifying  
33 "lasciviousness," an old English word for stirring up sensuality, sexual desires, and lust.

34 Note the key truth denied by the hyper-grace teachers. They "**deny the only Lord God, and our Lord Jesus Christ.**" The  
35 fact that dispensation grace teachers oppose Lordship salvation ought to raise an alarm here. They deny him by exalting faith  
36 and by denigrating His authority, sovereignty, supremacy, and dominion. Kings command; and, subjects are required to  
37 obey. Obedience is not an option. Regardless, of how you feel on a certain day, kings require obedience. And, it is not  
38 legalistic for them to do so.

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<sup>2</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/the-problem-of-hyper-grace/>.

1 The gospel is catapulted through the known world not by teaching sugar-plum concepts of love, but by proclaiming another  
2 king to whom all are responsible to submit (Acts 17:1-7). That King Jesus had arrived in history to take dominion shook the  
3 pillars of Caesar’s palace.

4 **Hyper-grace people confuse justification with sanctification.**

5 It is true that justification is by faith alone! But, sanctification requires faith plus works, the work of the Spirit plus our  
6 consent. There is no work that can add to justification, a status in God’s court, but sanctification, the process of becoming  
7 Christ-like, is another matter. Sanctification requires divine aide and human responsibility.

8 The bottom line is this: Hyper-grace contains teachings that justifies sin without justifying the sinner; that advocates freedom  
9 without responsibility; that assures membership in the family of God without chore charts; that offers eternal security without  
10 separation from sin; that highlights justification by faith without justification by works; that talks about love without law; that  
11 pitches fire insurance without repentance from sin; that promises entrance into the kingdom without acknowledging Christ as  
12 Lord; that propounds citizenship in the kingdom without submission to the King; and, that guarantees glory without a cross.

13 **Hyper-grace is grace on steroids, uppers, and emotional stimulants.**

14 It is the belief that God requires nothing from the man to be saved—not even repentance. It contains euphemisms hostile to  
15 repentance and the Lordship of Christ.

16 Because hyper-grace preachers confuse justification and sanctification hyper-grace is resistant to the pursuit of holiness,  
17 confession of sins, the Kingship of Christ, the kingdom of God, obedience to law, and justification by works. In the mind of  
18 hyper-grace adherents actions springing obligation must be replaced with love. To these people, God forbid any of us should  
19 do anything for God out of duty without feeling good about it. Anything but an emotional, touchy-feely love is seen as  
20 legalistic, harsh, strict, intolerant, mean, severe, tough, stuffy, ultra-conservative, puritanical and draconian. Pleasing God  
21 smacks with performance-based theologies and must be replaced by doctrines of non-obligatory feelings springing from who  
22 God says you are.

23 **The hyper-grace movement express hostility towards Lordship, sin, holiness, and the fear of God.**

24 Terms like “ought,” “should,” and “must” are mowed down like weeds. Concepts of law, duty, and obedience are branded as  
25 “legalistic.” Motivations like, “nevertheless at **thy word** I will let down the net,” are frowned upon and replaced with mushy  
26 concepts of love and trust.

27 **The hyper-grace movement is antinomian to the core.**

28 It is true there is no law that a man has to keep in order to be justified excepting the law of faith. But, it is not possible to be  
29 sanctified without law because law defines love (1 John 5:1-3).

30 David could say, “Oh, how I love Thy law,” but hyper-grace adherents cannot. The movement pits law against grace  
31 implying that there is no room for law in the Christian life or society.

32 Consequently, these people tend to be antinomian fearing any kind of law that is binding upon them. Emotional love and  
33 good-feelings replace “Thou shall,” and “Thou shall not.” Radical permissiveness and love replace the doctrine of “law and  
34 order.” Love, not law, is the cure for all that ails mankind.

35 **The hyper-grace movement has nothing to offer society except ooey-goey love.**

36 The movement cannot say with the Pilgrims we are here for “the glory of God and the advancement of the Christian faith.”  
37 Their pastors are reluctant to take a public stand against abortion, Sodomy, or immigration. They offer no law, no absolutes,  
38 and no rebukes to society.

1 Hyper-grace people would never do what John the Baptist did saying to King Herod, “It is not lawful for you to have your  
2 brother’s wife.” Rather, they are more prone to psychoanalyze Herod to discover his inner wounded child and why he felt like  
3 giving the order to have John beheaded.

4 Hyper-grace people are more likely to see a social problem like the riots in Ferguson or Baltimore as a lack of “self-esteem,”  
5 or “love,” than acts of terrorism, arson, vandalism, theft, and thuggery worthy of punishment. To them love is the answer to  
6 all things. God forbid the strong arm of justice should fall on these criminals.

7 Generally speaking these people believe in private religion, not public religion; in personal pietism, not public responsibility;  
8 in tolerance rather than rugged, personal toughness.

9 **The hyper-grace movement expresses hostility towards seeking to please God.**

10 You will hear in these circles things like “Pleasing God is a good desire. It just can’t be our primary motivation or it will  
11 imprison our hearts” or “pleasing God is not a means to godliness. It is the fruit of godliness, for it’s the fruit of trust” (the  
12 Cure); or “Jesus never asks us to perform to experience his freedom.”

13 The problem here is not that there is not some truth in these statements, but that the movement often sets up false dichotomies  
14 pitting law against grace, or obedience against grace, or the desire to please God against grace. Paul does not denigrate a  
15 desire to please God as some kind of grace deformity. The desire to please God is a doctrine of grace (1 Thessalonians 4:1).

16 It is good for a heart to be strengthened by grace, but its misuse can end up justifying sin and not the sinner.

17 **2.5 You CANNOT be sovereign as an atheist, religious anarchist, antinomian, or**  
18 **dispensationalist<sup>3</sup>**

19 We define a Christian is someone who views the Bible as a law book and seeks to follow it to the best of their ability, with  
20 God’s help and inspiration. Any other definition of Christianity leads to massive corruption of the kind we see now. Below  
21 is an explanation of all the corruption that results from any other definition of a “Christian”:

*Policy Document: Corruption Within Modern Christianity*, Form #08.012  
<http://sedm.org/Forms/FormIndex.htm>

22 Rousas Rushdoony describes WHY this is the only workable definition of Christianity:

23 ***Law is in every culture religious in origin. Because law governs man and society, because it establishes and***  
24 ***declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical***  
25 ***fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every***  
26 ***study of law must be, first, a recognition of this religious nature of law.***

27 ***Second, it must be recognized that in any culture the source of law is the god of that society. If law has its***  
28 ***source in man’s reason, then reason is the god of that society. If the source is an oligarchy, or in a court,***  
29 ***senate, or ruler, then that source is the god of that system.*** Thus, in Greek culture law was essentially a  
30 *religiously humanistic concept,*

31 *In contrast to every law derived from revelation, nomos for the Greeks originated in the*  
32 *mind (nous). So the genuine nomos is no mere obligatory law, but something in which an*  
33 *entity valid in itself is discovered and appropriated...It is “the order which exists (from time*  
34 *immemorial), is valid and is put into operation.”<sup>4</sup>*

35 *Because for the Greeks mind was one being with the ultimate order of things, man’s mind was thus able to*  
36 *discover ultimate law (nomos) out of its own resources, by penetrating through the maze of accident and matter to*  
37 *the fundamental ideas of being. As a result, Greek culture became both humanistic, because man’s mind was one*  
38 *with ultimacy, and also neoplatonic, ascetic, and hostile to the world of matter, because mind, to be truly itself,*  
39 *had to separate itself from non-mind.*

<sup>3</sup> Source: *Path to Freedom*, Form #09.015, Section 4.12; <http://sedm.org/Forms/FormIndex.htm>.

<sup>4</sup> Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21



1 **Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as**  
2 **they find expression in the state, the god of the system.** As Mao Tse-Tung has said, "Our God is none other than  
3 the masses of the Chinese people."<sup>5</sup> In Western culture, law has steadily moved away from God to the people (or  
4 the state) as its source, although the historic power and vitality of the West has been in Biblical faith and law.

5 **Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly**  
6 **reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift from**  
7 **Biblical law to humanism, it means that the society now draws its vitality and power from humanism, not from**  
8 **Christian theism.**

9 Fourth, no disestablishment of religion as such is possible in any society. A church can be disestablished, and a  
10 particular religion can be supplanted by another, but the change is simply to another religion. Since the  
11 foundations of law are inescapably religious, no society exists without a religious foundation or without a law-  
12 system which codifies the morality of its religion.

13 **Fifth, there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a**  
14 **new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its**  
15 **hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a**  
16 **Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."<sup>6</sup>**  
17 **Every law-system must maintain its existence by hostility to every other law-system and to alien religious**  
18 **foundations or else it commits suicide.**

19 In analyzing now the nature of Biblical law, it is important to note first that, for the Bible, law is revelation. The  
20 Hebrew word for law is torah which means instruction, authoritative direction.<sup>7</sup> The Biblical concept of law is  
21 broader than the legal codes of the Mosaic formulation. It applies to the divine word and instruction in its totality:

22 ...the earlier prophets also use torah for the divine word proclaimed through them (Is. viii.  
23 16, cf. also v. 20; Isa. xxx. 9 f.; perhaps also Isa. i. 10). Besides this, certain passages in  
24 the earlier prophets use the word torah also for the commandment of Yahweh which was  
25 written down: thus Hos. viii. 12. Moreover there are clearly examples not only of ritual  
26 matters, but also of ethics.

27 Hence it follows that at any rate in this period torah had the meaning of a divine  
28 instruction, whether it had been written down long ago as a law and was preserved and  
29 pronounced by a priest, or whether the priest was delivering it at that time (Lam. ii. 9; Ezek.  
30 vii. 26; Mal. ii. 4 ff.), or the prophet is commissioned by God to pronounce it for a definite  
31 situation (so perhaps Isa. xxx. 9).

32 Thus what is objectively essential in torah is not the form but the divine authority.<sup>8</sup>

33 The law is the revelation of God and His righteousness. There is no ground in Scripture for despising the law.  
34 Neither can the law be relegated to the Old Testament and grace to the New:

35 The time-honored distinction between the OT as a book of law and the NT as a book of  
36 divine grace is without grounds or justification. Divine grace and mercy are the  
37 presupposition of law in the OT; and the grace and love of God displayed in the NT events  
38 issue in the legal obligations of the New Covenant. Furthermore, the OT contains evidence  
39 of a long history of legal developments which must be assessed before the place of law is  
40 adequately understood. Paul's polemics against the law in Galatians and Romans are  
41 directed against an understanding of law which is by no means characteristic of the OT as  
42 a whole.<sup>9</sup>

43 There is no contradiction between law and grace. The question in James's Epistle is faith and works, not faith and  
44 law.<sup>10</sup> Judaism had made law the mediator between God and man, and between God and the world. It was this  
45 view of law, not the law itself, which Jesus attacked. As Himself the Mediator, Jesus rejected the law as mediator  
46 in order to re-establish the law in its God-appointed role as law, the way of holiness. He established the law by  
47 dispensing forgiveness as the law-giver in full support of the law as the convicting word which makes men

<sup>5</sup> Mao Tse-Tung, *The foolish Old Man Who Removed Mountains* (Peking: Foreign Languages Press, 1966), p. 3.

<sup>6</sup> Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

<sup>7</sup> Ernest F. Kevan, *The Moral Law* (Jenkintown, Penna.: Sovereign Grace Publishers, 1963) p. 5 f. S.R. Driver, "Law (In Old Testament)," in James Hastings, ed., *A Dictionary of the Bible*, vol. III (New York: Charles Scribner's Sons, 1919), p. 64.

<sup>8</sup> Kleinknecht and Gutbrod, *Law*, p. 44

<sup>9</sup> W.J. Harrelson, "Law in the OT," in *The Interpreter's Dictionary of the Bible*, (New York: Abingdon Press, 1962), III, 77.

<sup>10</sup> Kleinknecht and Gutbrod, *Law*, p. 125.

1 *simmers.*<sup>11</sup> *The law was rejected only as mediator and as the source of justification.*<sup>12</sup> *Jesus fully recognized the*  
2 *law, and obeyed the law. It was only the absurd interpretations of the law He rejected. Moreover,*

3 *We are not entitled to gather from the teaching of Jesus in the Gospels that He made any*  
4 *formal distinction between the Law of Moses and the Law of God. His mission being not to*  
5 *destroy but to fulfil the Law and the Prophets (Mt. 5:17), so far from saying anything in*  
6 *disparagement of the Law of Moses or from encouraging His disciples to assume an*  
7 *attitude of independence with regard to it, He expressly recognized the authority of the Law*  
8 *of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).*<sup>13</sup>

9 *With the completion of Christ's work, the role of the Pharisees as interpreters ended, but not the authority of the*  
10 *Law. In the New Testament era, only apostolically received revelation was ground for any alteration in the law.*  
11 *The authority of the law remained unchanged.*

12 *St. Peter, e.g. required a special revelation before he would enter the house of the*  
13 *uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism*  
14 *(acts 10:1-48) --a step which did not fail to arouse opposition on the part of those who*  
15 *"were of the circumcision" (cf. 11:1-18).*<sup>14</sup>

16 *The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the*  
17 *giving of the law, the language of the text, the historical prologue, the requirement of imprecations and*  
18 *benedictions, and much more, all point to the fact that the law is a treaty established by God with His people.*  
19 *Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal*  
20 *code."*<sup>15</sup> *The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone,*  
21 *one table or copy of the treaty for each party in the treaty, God and Israel.*<sup>16</sup>

22 *The two stone tables are not, therefore, to be likened to a stele containing one of the half-*  
23 *dozen or so known legal codes earlier than or roughly contemporary with Moses as though*  
24 *God had engraved on these tables a corpus of law. The revelation they contain is nothing*  
25 *less than an epitome of the covenant granted by Yahweh, the sovereign Lord of heaven and*  
26 *earth, to his elect and redeemed servant, Israel.*

27 *Not law, but covenant. That must be affirmed when we are seeking a category*  
28 *comprehensive enough to do justice to this revelation in its totality. At the same time, the*  
29 *prominence of the stipulations, reflect in the fact that "the ten words" are the element used*  
30 *as pars pro toto, signifies the centrality of law in this type of covenant. There is probably no*  
31 *clearer direction afforded the biblical theologian for defining with biblical emphasis the*  
32 *type of covenant God adopted to formalize his relationship to his people than that given in*  
33 *the covenant he gave Israel to perform, even "the ten commandments." Such a covenant is*  
34 *a declaration of God's lordship, consecrating a people to himself in a sovereignly dictated*  
35 *order of life.*<sup>17</sup>

36 *This latter phrase needs re-emphasis: the covenant is "a sovereignly dictated order of life." God as the sovereign*  
37 *Lord and Creator gives His law to man as an act of sovereign grace. It is an act of election, of electing grace*  
38 *(Deut. 7:7 f.; 8:17; 9:4-6, etc.).*

39 *The God to whom the earth belongs will have Israel for His own property, Ex. xix. 5. It is*  
40 *only on the ground of the gracious election and guidance of God that the divine commands*  
41 *to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its forefront the*  
42 *fact of election.*<sup>18</sup>

43 *In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life;*  
44 *the holy calling of the people must be realized in both."*<sup>19</sup>

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<sup>11</sup> *Ibid.*, pp. 74, 81-91.

<sup>12</sup> *Ibid.*, p. 95.

<sup>13</sup> Hugh H. Currie, "Law of God," in James Hastings, ed., *A Dictionary of Christ and the Gospels* (New York: Charles Scribner's Sons, 1919), I, 685.

<sup>14</sup> Olaf Moe, "Law," in James Hastings, ed., *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1919), I, 685.

<sup>15</sup> Meredith G. Line, *Treaty of the Great King, The Covenant Structure of Deuteronomy: Studies and Commentary* (Grand Rapids: William B. Eerdmans, 1963), p. 16. See also J.A. Thompson: *The Ancient Near Eastern Treaties and the Old Testament* (London: The Tyndale Press, 1964).

<sup>16</sup> Kline, *op. cit.*, p. 19.

<sup>17</sup> *Ibid.*, p. 17.

<sup>18</sup> Gustave Friedrich Oehler, *Theology of the Old Testament* (Grand Rapids: Zondervan, 1883), p. 177.

<sup>19</sup> *Ibid.*, p. 182.

1 The third characteristic of the Biblical law or covenant is that it constitutes a plan for dominion under God. God  
2 called Adam to exercise dominion in terms of God's revelation, God's law (Gen. 1:26 ff.; 2:15-17). This same  
3 calling, after the fall, was required of the godly line, and in Noah it was formally renewed (Gen. 9:1-17). It was  
4 again renewed with Abraham, with Jacob, with Israel in the person of Moses, with Joshua, David, Solomon  
5 (whose Proverbs echo the law), with Hezekiah and Josiah, and finally with Jesus Christ. The sacrament of the  
6 Lord's Supper is the renewal of the covenant: "this is my blood of the new testament" (or covenant), so that the  
7 sacrament itself re-establishes the law, this time with a new elect group (Matt. 26:28; Mark 14:24; Luke 22:20; 1  
8 Cor. 11:25). The people of the law are now the people of Christ, the believers redeemed by His atoning blood and  
9 called by His sovereign election. Kline, in analyzing Hebrews 9:16, 17, in relation to the covenant administration,  
10 observes:

11 ...the picture suggested would be that of Christ's children (cf. 2:13) inheriting his universal  
12 dominion as their eternal portion (note 9:15b; cf. also 1:14; 2:5 ff.; 6:17; 11:7 ff.). And  
13 such is the wonder of the messianic Mediator-Testator that the royal inheritance of his sons,  
14 which becomes of force only through his death, is nevertheless one of co-regency with the  
15 living Testator! For (to follow the typographical direction provided by Heb. 9:16,17  
16 according to the present interpretation) Jesus is both dying Moses and succeeding Joshua.  
17 Not merely after a figure but in truth a royal Mediator redivivus, he secures the divine  
18 dynasty by succeeding himself in resurrection power and ascension glory.<sup>20</sup>

19 The purpose of God in requiring Adam to exercise dominion over the earth remains His continuing covenant  
20 word: man, created in God's image and commanded to subdue the earth and exercise dominion over it in God's  
21 name, is recalled to this task and privilege by his redemption and regeneration.

22 The law is therefore the law for Christian man and Christian society. Nothing is more deadly or more derelict  
23 than the notion that the Christian is at liberty with respect to the kind of law he can have. Calvin whose classical  
24 humanism gained ascendancy at this point, said of the laws of states, of civil governments:

25 I will briefly remark, however, by the way, what laws it (the state) may piously use before  
26 God, and be rightly governed by among men. And even this I would have preferred passing  
27 over in silence, if I did not know that it is a point on which many persons run into  
28 dangerous errors. For some deny that a state is well constituted, which neglects the polity  
29 of Moses, and is governed by the common laws of nations. The dangerous and seditious  
30 nature of this opinion I leave to the examination of others; it will be sufficient for me to  
31 have evinced it to be false and foolish.<sup>21</sup>

32 Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical nonsense.<sup>22</sup>  
33 Calvin favored "the common law of nations." But the common law of nations in his day was Biblical law, although  
34 extensively denatured by Roman law. And this "common law of nations" was increasingly evidencing a new  
35 religion, humanism. Calvin wanted the establishment of the Christian religion; he could not have it, nor could it  
36 last long in Geneva, without Biblical law.

37 Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must exercise  
38 justice, and it has the power of the sword."<sup>23</sup> Yet these men follow Calvin in rejecting Biblical law for "the  
39 common law of nations." But can the state be God's servant and by-pass God's law? And if the state "must  
40 exercise justice," how is justice defined, by the nations, or by God? There are as many ideas of justice as there are  
41 religions.

42 The question then is, what law is for the state? Shall it be positive law, after calling for "justice" in the state,  
43 declare, "A static legislation valid for all times is an impossibility." Indeed!<sup>24</sup> Then what about the commandment,  
44 Biblical legislation, if you please, "Thou shalt not kill," and "Thou shalt not steal"? **Are they not intended to valid  
45 for all time and in every civil order? By abandoning Biblical law, these Protestant theologians end up in moral  
46 and legal relativism.**

<sup>20</sup> Kline, *Treaty of the Great King*, p. 41.

<sup>21</sup> John Calvin, *Institutes of the Christian Religion*, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christiana Education, 1936), II, 787 f.

<sup>22</sup> See H. de Jongste and J.M. van Krimpen, *The Bible and the Life of the Christian*, for similar opinions (Philadelphia: Presbyterian and Reformed Publishing Co., 1968), p. 66 ff.

<sup>23</sup> *Ibid.*, p. 73.

<sup>24</sup> *Ibid.*, p. 75.

1 Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the  
2 Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law is  
3 not nature but God. There is no law in nature but a law over nature, God's law.<sup>25</sup>

4 *Neither positive law [man's law] nor natural law can reflect more than the sin and apostasy of man: revealed  
5 law [e.g. ONLY THE BIBLE] is the need and privilege of Christian society. It is the only means whereby man  
6 can fulfill his creation mandate of exercising dominion under God. Apart from revealed law [the BIBLE!],  
7 man cannot claim to be under God but only in rebellion against God.  
8 [The Institutes of Biblical Law, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog  
9 Card Number 72-79485, pp. 4-5, Emphasis added]*

10 To summarize the findings of the above:

- 11 1. The purpose of law is to describe and codify the morality of a culture. Since only religion can define morality, then all  
12 law is religious in origin.
- 13 2. In any culture, the source of law becomes the god of that society. If law is based on Biblical law, then the God of that  
14 society is the true God. If it becomes the judges or the rulers, who are at war with God, then these rulers become the god  
15 of that society.
- 16 3. In any society, any change of law is an explicit or implicit change of religion.
- 17 4. The disestablishment of religion in any society is an impossibility, because all civilizations are based on law and law is  
18 religious in nature.
- 19 5. There can be no tolerance in a law system for another religion. All religious systems eventually seek to destroy their  
20 competition for the sake of self-preservation. Consequently, governments tend eventually to try to control or eliminate  
21 religions in order to preserve and expand their power.
- 22 6. The laws of our society must derive from Biblical law. Any other result leads to "humanism", apostasy, and mutiny  
23 against God, who is our only King and our Lawgiver.
- 24 7. Humanism is the worship of the "state", which is simply a collection of people under a democratic form of government.  
25 By "worship", we mean obedience to the dictates and mandates of the collective majority. The United States is NOT a  
26 democracy, it is a Republic based on individual rights and sovereignty, NOT collective sovereignty.
- 27 8. The consequence of humanism is moral relativism and disobedience to God's laws, which is sin and apostasy and leads  
28 to separation from God.

29 Our ministry believes that the foundation of sovereignty is personal responsibility and accountability to a higher power, who  
30 is God and not any vain man or civil ruler. We discuss this later in Path to Freedom, Form #09.015, Section 5.1. If a  
31 Christian allows a ruler to be above them, then they have committed idolatry and fired God as their civil protector. Those  
32 who don't believe in God therefore are incapable of being sovereign as we define "sovereign" below. Note the phrase "only  
33 when they are acting in strict obedience to the laws of their religion":

34 *The word "sovereign" when referring to humans or governments means all the following:*

- 35 1. *A human being and NOT a "government". **Only human beings are "sovereign" and only when they are acting in**  
36 **strict obedience to the laws of their religion.** All powers of government are delegated from the PEOPLE and are  
37 NOT "divine rights". Those powers in turn are only operative when government PREVENTS the conversion of  
38 PRIVATE rights into PUBLIC rights. When that goal is avoided or undermined or when law is used to accomplish  
39 involuntary conversion, we cease to have a government and instead end up with [a private, de facto for profit](#)  
40 [corporation that has no sovereign immunity and cannot abuse sovereign immunity to protect its criminal thefts from](#)  
41 [the people.](#)*
- 42 2. *EQUAL in every respect to any and every government or actor in government. All governments are legal "persons"*  
43 *and under our Constitutional system, ALL "persons" are equal and can only become UNEQUAL in relation to each*  
44 *other WITH their EXPRESS and NOT IMPLIED consent. Since our Constitutional rights are unalienable per the*  
45 *Declaration of Independence, then we can't become unequal in relation to any government, INCLUDING through our*  
46 *consent.*
- 47 3. *Not superior in any way to any human being within the jurisdiction of the courts of any country.*
- 48 4. *Possessing the EQUAL right to acquire rights over others by the same mechanisms as the government uses. For*  
49 *instance, if the government encourages the filing of FALSE information returns that essentially "elect" people into*  
50 *public office without their consent, then we have an EQUAL right to elect any and every government or officer within*  
51 *government into our PERSONAL service as our PERSONAL officer without THEIR consent. See:*  
52 [Correcting Erroneous Information Returns, Form #04.001.](#)
- 53 5. *Subject to the criminal laws of the jurisdiction they are physically situated in, just like everyone else. This provision*  
54 *excludes "quasi criminal provisions" within civil franchises, such as tax crimes.*

<sup>25</sup> The very term "nature" is mythical. See R.J. Rushdoony, "The Myth of Nature," in *The Mythology of Science* (Nutley, N.J.: The Craig Press, 1967), pp. 96-98.

6. *The origin of all authority delegated to the government per the Declaration of Independence.*
7. *Reserving all rights and delegating NONE to any and every government or government actor. U.C.C. 1-308 and its predecessor, U.C.C. 1-207.*
8. *Not consenting to any and every civil franchise offered by any government.*
9. *Possessing the same sovereign immunity as any government. Hence, like the government, any government actor asserting a liability or obligation has the burden of proving on the record of any court proceeding EXPRESS WRITTEN consent to be sued before the obligation becomes enforceable.*
10. *Claiming no civil or franchise status under any statutory franchise, including but not limited to "citizen", "resident", "driver" (under the vehicle code), "spouse" (under the family code), "taxpayer" (under the tax code). Any attempt to associate a statutory status and the public rights it represents against a non-consenting party is THEFT and SLAVERY and INJUSTICE.*
11. *Acting as a fiduciary, agent, and trustee on behalf of God 24 hours a day, seven days a week as an ambassador of a legislatively foreign jurisdiction and as a public officer of "Heaven, Inc.", a private foreign corporation. God is the ONLY "sovereign" and the source of all sovereignty. We must be acting as His agent and fiduciary before we can exercise any sovereignty at all. Any attempt by so-called "government" to interfere with our ability to act as His fiduciaries is a direct interference with our right to contract and the free exercise of religion. See: [Delegation of Authority Order from God to Christians, Form #13.007](#)*
12. *Capable of being civilly sued ONLY under the common law and equity and not under any statutory civil law. All statutory civil laws are law for government and public officers, and NOT for private human beings. They are civil franchises that only acquire the "force of law" with the consent of the subject. See: [Why Statutory Civil Law is Law for Government and Not Private Persons, Form #05.037](#)*
13. *Protected from the civil statutory law by the First Amendment requirement for separation of church and state because we Christians are the church and our physical body is the "temple" of the church. See: [1 Cor. 6:19](#).*
14. *Responsible for all the injuries they cause to every other person under equity and common law ONLY, and not under civil statutory law.*

[SEDM Disclaimer, Section 4: Meaning of Words; SOURCE: <http://sedm.org/disclaimer.htm#4>. MEANINGS OF WORDS]

By the above definition, even for those who at least “CLAIM” to have a specific religion, if they don’t recognize the scripture of their religion as “law”, then they too are incapable of being truly “sovereign”. Even many self-professed Christians in fact fit in this category. We call them “religious anarchists”, “antinomian”, and “dispensationalists”. Jesus also calls them “lawless”:

**“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will [as described in God’s laws] of My Father in heaven.**

*Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’*

*And then I will declare to them, ‘**I never knew you; depart from Me, you who practice lawlessness!**’*  
[Matt. 7:21-23, Bible, NKJV]

We deal with the subject of anarchism generally in the following presentation. By “anarchism” we also mean “antinomianism” and “dispensationalism” in a religious context, because the result of these belief systems is also “lawlessness” or being “without rulers”:

**Policy Document: Problems with Atheistic Anarchism, Form #08.020**  
<http://sedm.org/Forms/FormIndex.htm>

How can one know as a Christian whether they are “antinomian” or “dispensationalist” or a “religious anarchist”? Here are a few warning signs:

1. You think that the Old Testament or even the Ten Commandments don’t apply to you. Instead, you compartmentalize scripture to render the Old Testament null and void, falsely claiming that it is the “old covenant” not intended for current Christians.
2. You think that those who read or study God’s laws or seek to enforce them are “legalistic” or Pharisaical.
3. You think that love and grace solve any and every problem.
4. You survive entirely on emotions and “what personally FEELS good”. You have not objective principles that supersede hedonistic desires and operate entirely by “what is right in your own eyes” and to hell with what God thinks about it.
5. You think Jesus is a liability insurance salesman for the wrath of hell and judgment, and that the liability insurance is FREE, meaning you don’t have to produce any works and will get the SAME reward in Heaven as everyone else. If there is no individual reward in Heaven for works, then God is a communist and Heaven needs to be avoided.



- 1 6. You think you won't be judged for your works at the final judgment. Even Christians will be judged, according to the  
2 Book of Revelation. Rev. 20:11-15.
- 3 7. You think Christianity is ONE dimensional rather than TWO dimensional. In other words:  
4 7.1. There is grace but no law.  
5 7.2. There is justification but no need for sanctification.  
6 7.3. The only "benefit" of knowing God or being a Christian is SALVATION. In fact, BLESSINGS both in Heaven  
7 and on Earth for our obedience to God's laws is the other "benefit". See Deut. 28. The ONLY way to receive such  
8 blessings is OBEDIENCE to God's laws.

9 *"Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.  
10 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were  
11 before you."  
12 [Matt. 5:11-12, Bible, NKJV]*

- 13 8. You think that God's grace is a license to sin and act just like everyone else in society. Such people are also called  
14 "carnal Christians" and they REFUSE to become sanctified. Good works and OBEDIENCE to God's laws is the ONLY  
15 way to truly become sanctified. This was one of the greatest sins of the Pharisees, who wanted to LOOK law abiding,  
16 but in fact were hypocrites. They wanted the "benefits" of knowing God without any of the liabilities. In sum, they  
17 wanted CHEAP fire insurance for the wrath of Hell:

18 *"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear  
19 beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly  
20 appear righteous to men, but inside you are full of hypocrisy and lawlessness."  
21 [Matt. 23:27-28, Bible, NKJV]*

- 22 9. You think that the opposite of grace is law. In fact:  
23 9.1. The opposite of law is what Jesus called "lawlessness".  
24 9.2. The opposite of grace is not law, but total permissiveness and therefore anarchy.  
25 For an excellent article on this subject, see:

*Law v. Grace*, Pastor Brook Stockton  
<http://nikeinsights.famguardian.org/forums/topic/5-law-v-grace/>

- 26 10. You get angry or hostile towards those who insist that you still have a duty to obey God's laws, that obedience is  
27 mandatory, and that obedience is a means of sanctification rather than justification. See:

*How to Enrage Hypocrites and Pharisees*, Pastor John Weaver  
<http://www.sermonaudio.com/sermoninfo.asp?SID=68151428130>

- 28 If you would like help reforming an antinomian Christian described above, see:

*How to Help Hyper-Grace Enthusiasts*, Pastor Brook Stockton, Nike Insights  
<http://nikeinsights.famguardian.org/forums/topic/how-to-help-hyper-grace-enthusiastes/>

- 29 Many Christians are surprised to learn that the sin of the Pharisees openly and publicly ridiculed by Jesus was NOT enforcing  
30 or obeying God's laws, but UNDERMINING their enforcement and INTERFERING with others obeying them. "Legalism"  
31 in a Biblical context, in fact, means SUBSTITUTING the "traditions of men" or even man-made statutes in place of God's  
32 laws. The Pharisees in fact were fastidious at MAKING and KEEPING their own MAN-MADE oral traditions, statutes,  
33 regulations, and "rules", which they used to ACTIVELY UNDERMINE God's laws or the "legislative intent" of those laws.

#### *Defilement Comes from Within*

35 *Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. Now when they  
36 saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. For the  
37 Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the  
38 elders. When they come from the marketplace, they do not eat unless they wash. And there are many other things  
39 which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches.*

40 *Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the  
41 elders, but eat bread with unwashed hands?"*

42 *He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written:*



1 *'This people honors Me with their lips,*  
2 *But their heart is far from Me,*  
3 *And in vain they worship Me,*  
4 *Teaching as doctrines [LAW] the commandments of men.'*

5 For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and  
6 many other such things you do.”

7 *He said to them, “All too well you reject the commandment of God, that you may keep your tradition. For*  
8 *Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’*  
9 *But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me is*  
10 *Corban”—’ (that is, a gift to God), then you no longer let him do anything for his father or his mother, making*  
11 *the word of God of no effect through your tradition which you have handed down. And many such things you do.”*  
12 *[Mark 7:1-13, Bible, NKJV]*

13 Jesus in fact openly criticized what He called “the leaven” of the Pharisees:

14 *The Leaven of the Pharisees and Sadducees*

15 Now when His disciples had come to the other side, they had forgotten to take bread. <sup>6</sup> Then Jesus said to them,  
16 *“Take heed and beware of the leaven of the Pharisees and the Sadducees.”*

17 And they reasoned among themselves, saying, “It is because we have taken no bread.”

18 But Jesus, being aware of it, said to them, “O you of little faith, why do you reason among yourselves because you  
19 have brought no bread? Do you not yet understand, or remember the five loaves of the five thousand and how  
20 many baskets you took up? Nor the seven loaves of the four thousand and how many large baskets you took up?  
21 How is it you do not understand that I did not speak to you concerning bread?—but to beware of the leaven of the  
22 Pharisees and Sadducees.” *Then they understood that He did not tell them to beware of the leaven of bread, but*  
23 *of the doctrine of the Pharisees and Sadducees.*  
24 *[Matt. 16:5-12, Bible, NKJV]*

25 The “doctrine” Jesus is speaking of above is the legal publications, rules, teachings, and beliefs of the lawyers at that time  
26 under a theocracy, who were abusing MAN-MADE STATUTES, rules, regulations, and traditions and legal process to:

- 27 1. Expand the power and influence of those interpreting or enforcing the law to elevate their own importance, rights, or  
28 privileges to be ABOVE everyone else. In other words, to destroy equality under the law.  
29 2. Expand the definition or meaning of a words in the law to ADD things not expressly included. Today this is done by  
30 abusing the word “includes”.  
31 3. Undermine or circumvent the INTENT of the law and replace it with something more “beneficial” to the lawmaker.  
32 Today this is done primarily by:  
33 3.1. “equivocation”, meaning confusing the multiple contexts of usually geographic words to expand those the area or  
34 group membership covered by the law.  
35 3.2. Abuse of judicial precedent to extend the reach of a law to an unmentioned group. Also called “judicial activism”  
36 or “legislating from the bench”.

37 The effect of the above sinister legal treachery is to replace God’s law with man’s law, and to do what the Founding Fathers  
38 called “turn a society of law into a society of men”. For further interesting research on the sin of the Pharisees, see:

*Legal Deception, Propaganda, and Fraud*, Form #05.014, Section 3  
<http://sedm.org/Forms/FormIndex.htm>

39 If you would like a further discussion of why almost ALL of the Bible is STILL law for Christians, and why they still have a  
40 duty to obey it, see:

*Laws of the Bible*, Form #13.001, Sections 2 through 2.8  
<http://sedm.org/Forms/FormIndex.htm>

41 Lastly, if you want an EXCELLENT sermon given at Oxford for why the personal restraints imposed by religious law are  
42 beneficial and MAXIMIZE rather than DIMINISH your freedom, see:

## 2.6 The main problem with Dispensationalism

The problem with dispensationalism and those who entertain the concept of discontinuity of the Old and New Testament is that it makes men into the source of law and conveys the authority to legislate to a man instead of God:

*"What right have you to declare My [God's] statutes [write man's vain law], or take My covenant [the Bible] in your mouth, seeing you hate instruction and cast My words behind you? When you saw a thief, you consented with him, and have been a partaker with adulterers. You give your mouth to evil, and your tongue frames deceit. You sit and speak against your brother; you slander your own mother's son. These things you have done, and I kept silent; you thought that I was altogether like you; but I will reprove you, and set them in order before your eyes. Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver: Whoever offers praise glorifies Me; and to him who orders his conduct aright [and bases it on God's laws] I will show the salvation of God."*

*[Psalms 50:16-23, Bible, NKJV]*

Problems arise when people subjectively try to determine any of the following:

1. Determine what subset of the Bible is "law" FOR THEM. This amounts to repealing selected laws and is an act of legislation.
2. View the Old Testament as having been repealed or replaced by the New Testament. This is called compartmentalization.

In the secular legal field, the Rules of Statutory Construction and Interpretation are designed to prevent the above types of abuses within their legal system. These rules are documented in:

Legal Deception, Propaganda, and Fraud, Form #05.014, Section 13  
<http://sedm.org/Forms/FormIndex.htm>

We must again emphasize that the source of law is the god of any society. Any attempt to repeal any part of the law, to say that the Old Testament is not law, or to compartmentalize the Old Testament to make it a limited covenant not applicable to the New Israel, is an attempt to make a man the source of law and thereby substitute a man in place of God as the god of any society:

*Law is in every culture religious in origin. Because law governs man and society, because it establishes and declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every study of law must be, first, a recognition of this religious nature of law.*

*Second, it must be recognized that in any culture the source of law is the god of that society. If law has its source in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler, then that source is the god of that system.* Thus, in Greek culture law was essentially a religiously humanistic concept,

*In contrast to every law derived from revelation, nomos for the Greeks originated in the mind (nous). So the genuine nomos is no mere obligatory law, but something in which an entity valid in itself is discovered and appropriated...It is "the order which exists (from time immemorial), is valid and is put into operation."<sup>26</sup>*

*Because for the Greeks mind was one being with the ultimate order of things, man's mind was thus able to discover ultimate law (nomos) out of its own resources, by penetrating through the maze of accident and matter to the fundamental ideas of being. As a result, Greek culture became both humanistic, because man's mind was one with ultimacy, and also neoplatonic, ascetic, and hostile to the world of matter, because mind, to be truly itself, had to separate itself from non-mind.*

*Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as they find expression in the state, the god of the system.* As Mao Tse-Tung has said, "Our God is none other than

<sup>26</sup> Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21

1 the masses of the Chinese people."<sup>27</sup> In Western culture, law has steadily moved away from God to the people (or  
2 the state) as its source, although the historic power and vitality of the West has been in Biblical faith and law.

3 **Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly**  
4 **reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift from**  
5 **Biblical law to humanism, it means that the society now draws its vitality and power from humanism, not from**  
6 **Christian theism.**

7 Fourth, no disestablishment of religion as such is possible in any society. A church can be disestablished, and a  
8 particular religion can be supplanted by another, but the change is simply to another religion. Since the  
9 foundations of law are inescapably religious, no society exists without a religious foundation or without a law-  
10 system which codifies the morality of its religion.

11 **Fifth, there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a**  
12 **new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its**  
13 **hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a**  
14 **Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."<sup>28</sup>**  
15 **Every law-system must maintain its existence by hostility to every other law-system and to alien religious**  
16 **foundations or else it commits suicide.**

17 [*The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog  
18 Card Number 72-79485, pp. 4-5, Emphasis added]

## 19 **2.7 Questions for Christians who claim the Old Testament Law doesn't apply to them**

20 Christianity is NOT one dimensional. Grace and salvation are not the ONLY foundation of Christianity. Salvation brings  
21 justification, but there is still a need for law and sanctification. Sanctification is achieved ONLY by obeying God's law and  
22 separating oneself from a corrupted world by making God's laws OUR laws:

23 "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and  
24 to keep oneself unspotted from the world."  
25 [*James 1:27, Bible, NKJV*]

26 Without law, there is anarchy and lawlessness. Law is how God protects us. He can't be our King UNLESS He protects us.

**[Jesus - King Of All Kings - That's MY King!-Youtube](https://www.youtube.com/watch?v=YRib3BGVZ84)**  
**<https://www.youtube.com/watch?v=YRib3BGVZ84>**

27 God's law requires that he is our ONLY civil protector, meaning that our civil domicile is in the Kingdom of Heaven and no  
28 place on Earth.<sup>29</sup> As we said in the previous section, the essence of what it means to be a Christian is someone who regards  
29 the Bible as a LAW BOOK that applies personally to them. Similarly, for those who are not Christians, the essence of being  
30 a follower of any faith is a conviction that the book upon which their faith is based is a law book. Any other approach  
31 corrupts the purposes of religion and promotes anarchy and lawlessness.<sup>30</sup>

32 For those die hard dispensationalist and antinomian Christians who hypocritically believe that Old Testament law doesn't  
33 apply to them, please answer the following questions:

- 34 1. Where specifically in the Bible does it EXPRESSLY say that any part of the Bible has been repealed or rendered  
35 ineffectual in any way? [IT ISN'T FOUND IN THE BIBLE]
- 36 2. Isn't the capacity to "legislate" reserved EXCLUSIVELY to God? [YES]
- 37 3. Isn't the entire Bible a "law book"? [YES]
- 38 4. Aren't you putting the subjective authority to "make law" into the hands of the reader by empowering them to determine  
39 what is law and what isn't if we don't interpret the entire Bible as a law book? [YES]
- 40 5. Didn't Jesus say He came to fulfill rather than repeal the law in Matt. 5:17-20 rather than REPEAL any part of it? [YES]

<sup>27</sup> Mao Tse-Tung, *The foolish Old Man Who Removed Mountains* (Peking: Foreign Languages Press, 1966), p. 3.

<sup>28</sup> Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

<sup>29</sup> See: *Why Domicile and Becoming a "Taxpayer" Require Your Consent*, Form #05.002; <http://sedm.org/Forms/FormIndex.htm>.

<sup>30</sup> For a description of the corruption that results from NOT approaching the Bible as a law book, read: *Policy Document: Corruption Within Modern Christianity*, Form #08.012; <http://sedm.org/Forms/FormIndex.htm>.

- 1 6. How can a Christian realistically determine what is “law” and what is NOT within the Bible if the ENTIRE Bible is not  
2 viewed as “law” as legally defined? The Bible doesn’t answer this question, but addresses it indirectly in the opening  
3 quote in Psalms 50:16-23. [THEY CAN’T WITHOUT MAKING THEMSELVES AN IDOL AND USURPING GOD’S  
4 EXCLUSIVE AUTHORITY TO MAKE LAW]  
5 7. Isn’t it a SERIOUS SIN to PRESUME what the scripture says or to add our own misinterpretation to it if we can’t find  
6 your approach to theology in scripture? [YES]

7 *"But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings*  
8 *reproach on the LORD, and he shall be cut off from among his people."*  
9 [[Numbers 15:30](#), Bible, NKJV]

10 *"For let not that man suppose [presume] that he will receive anything from the Lord; he is a double-minded man,*  
11 *unstable in all his ways."*  
12 [[James 1:7-8](#), Bible, NKJV]

- 13 8. What is your definition of being a “Christian” if it ISN’T “someone who regards the Bible as a law book”? [THAT’S  
14 THE ONLY WAY THAT IT CAN BE DEFINED]  
15 9. How can the Lord be “our Lawgiver” or “King” or “Judge” if the Bible ISN’T a “law book”?

16 *"For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save [and protect] us."*  
17 [[Isaiah 33:22](#), Bible, NKJV]

18 *"**For God is the King of all the earth. Sing praises with understanding.**"*  
19 [[Psalm 47:7](#), Bible, NKJV]

- 20 10. If the wonderful stories and metaphors in the Bible are NOT “God’s case law” that applies His laws to specific people  
21 and specific times, then what else are they for? Entertainment? [YES]  
22 11. Where in the Bible does it say that the following scripture only applies to Christians or DOESN’T apply to the secular  
23 world or especially the actions of government or civil rulers? [IT ISN’T FOUND IN THE BIBLE]

24 *"**All Scripture is given by inspiration of God,** and is profitable for doctrine, for reproof, for correction, for  
25 instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."*  
26 [[2 Tim. 3:16-17](#), Bible, NKJV]

- 27 12. What part of the above scripture EXPRESSLY disqualifies the Old Testament? [IT DOESN’T]  
28 13. Please reconcile your belief that the Old Testament is NOT law for YOU with the following scriptural references:  
29 13.1. Deut. 28:1-14: Establishes that there is a HUGE reward for good works and obedience to God’s laws.

30 *And it shall come to pass, **if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to**  
31 **do all his commandments which I command thee this day, that the LORD thy God will set thee on high above**  
32 **all nations of the earth [SOVEREIGN!]:***

33 ***And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the***  
34 ***LORD thy God.***

35 *Blessed shalt thou be in the city, and blessed shalt thou be in the field.*  
36 *Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy*  
37 *kine, and the flocks of thy sheep.*  
38 *Blessed shall be thy basket and thy store.*  
39 *Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*  
40 *The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out*  
41 *against thee one way, and flee before thee seven ways.*  
42 *The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto;*  
43 *and he shall bless thee in the land which the LORD thy God giveth thee.*

44 ***The LORD shall establish thee an holy [sanctified] people unto himself, as he hath sworn unto thee, if thou***  
45 ***shalt keep the commandments of the LORD thy God, and walk in his ways.***  
46 ***And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid***  
47 ***of thee.***

48 *And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the*  
49 *fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.*

1 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to  
2 bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

3 **And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not**  
4 **be beneath [SOVEREIGN!]; if that thou hearken unto the commandments of the LORD thy God, which I**  
5 **command thee this day, to observe and to do them:**

6 **And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to**  
7 **the left, to go after other [government/political] gods to serve them.**  
8 [\[Deut. 28:1-14, Bible, NKJV\]](#)

9 13.2. Eccl. 12:9-14:

10 **The Whole Duty of Man**

11 *And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought*  
12 *out and set in order many proverbs. The Preacher sought to find acceptable words; and what was written was*  
13 *upright—words of truth. The words of the wise are like goads, and the words of scholars are like well-driven*  
14 *nails, given by one Shepherd. And further, my son, be admonished by these. Of making many books there is no*  
15 *end, and much study is wearisome to the flesh.*

16 *Let us hear the conclusion of the whole matter:*

17 **Fear God and keep His commandments,**  
18 **For this is man's all.**  
19 **For God will bring every work into judgment,**  
20 **Including every secret thing,**  
21 **Whether good or evil.**  
22 [\[Eccl. 12:9-14, Bible, NKJV\]](#)

23 13.3. Prov. 28:9:

24 *"One who turns his ear from hearing the law [[God's law](#) or [man's law](#)], even his prayer is an abomination."*  
25 [\[Prov. 28:9, Bible, NKJV\]](#)

26 13.4. Psalm 119:155:

27 *"Salvation is far from the wicked, For they do not seek [Your statutes](#)."*  
28 [\[Psalm 119:155, Bible, NKJV\]](#)

29 13.5. John 7:49:

30 *"But this crowd that does not know [and quote and follow and use] the law is accursed."*  
31 [\[John 7:49, Bible, NKJV\]](#)

32 13.6. Matt. 19:16-22:

33 **Jesus Counsels the Rich Young Ruler**

34 *Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"*

35 *So He said to him, "Why do you call Me good? No one is good but One, that is, God. But **if you want to enter into***  
36 **life, keep the commandments.**"

37 **He said to Him, "Which ones?"**

38 **Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear**  
39 **false witness,' 'Honor your father and your mother,' and, 'You shall love your neighbor as yourself.' "**

40 *The young man said to Him, "All these things I have kept from my youth. What do I still lack?"*

41 *Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have*  
42 *treasure in heaven; and come, follow Me."*

1 But when the young man heard that saying, he went away sorrowful, for he had great possessions.  
2 [Jesus in [Matt. 19:16-22](#), Bible, NKJV]

3 13.7. Matt. 7:21:

4 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My  
5 Father in heaven."  
6 [Jesus in [Matt. 7:21](#), Bible, NKJV]

7 13.8. Luke 6:46:

8 "But why do you call Me 'Lord, Lord,' and not do the things which I say?"  
9 [[Luke 6:46](#), Bible, NKJV]

10 13.9. Luke 8:21:

11 "My mother and My brothers are these who hear the word of God and do it."  
12 [[Luke 8:21](#), Bible, NKJV]

13 13.10. John 14:21:

14 "He who has [understands and learns] My commandments [laws in the Bible (OFFSITE LINK)] and keeps  
15 them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest  
16 Myself to him."  
17 [[John 14:21](#), Bible, NKJV]

18 13.11. 1 John 4:16:

19 "And we have known and believed the love that God has for us. God is love, and he who abides in love [obedience  
20 to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him."  
21 [[1 John 4:16](#), Bible, NKJV]

22 13.12. 1 John 2:3-6:

23 "Now by this we know that we know Him [God], if we keep His commandments. He who says, "I know Him," and  
24 does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love  
25 of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in Him  
26 [as a fiduciary] ought himself also to walk just as He [Jesus] walked."  
27 [[1 John 2:3-6](#), Bible, NKJV]

28 13.13. Rev. 12:17: The dragon (beast) made war with the "offspring, who keep the commandments of God and  
29 have the testimony of Jesus Christ". Everyone ELSE he DOESN'T make war with because they are on his  
30 (Satan's) side.

31 "And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep  
32 the commandments of God and have the testimony of Jesus Christ."  
33 [[Rev. 12:17](#), Bible, NKJV]

34 13.14. Rev. 14: 12: The only people in Heaven at that time were the 144,000, and an angel describes who these  
35 people are:

36 "Here [in Heaven] is the patience of the saints; here are those who keep the commandments of God and the faith  
37 of Jesus."  
38 [[Rev. 14:12](#), Bible, NKJV]

39 The people above are described earlier as follows:

40 **The Lamb and the 144,000**

41 "Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand,  
42 having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many  
43 waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it  
44 were a new song before the throne, before the four living creatures, and the elders; and no one could learn that



1 song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who  
2 were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes.  
3 These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was  
4 found no deceit, for they are without fault before the throne of God.  
5 [Rev. 14:1-5, Bible, NKJV]

6 13.15. Rev. 22:12-15: Establishes that your REWARD will be based on your works and obedience to God's  
7 commandments and laws.

8 Jesus Testifies to the Churches

9 "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. <sup>13</sup> I am  
10 the Alpha and the Omega, the Beginning and the End, the First and the Last."

11 Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter  
12 through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and  
13 idolaters, and whoever loves and practices a lie."  
14 [Rev. 22:12-15, Bible, NKJV]

15 We have not found DIRECT answers to any of the questions above anywhere in the Bible, but the following quote implies  
16 the answers.

17 "What right have you to declare My [God's] statutes [write man's vain law], or take My covenant [the Bible] in  
18 your mouth, seeing you hate instruction and cast My words behind you? When you saw a thief, you consented  
19 with him, and have been a partaker with adulterers. You give your mouth to evil, and your tongue frames deceit.  
20 You sit and speak against your brother; you slander your own mother's son. These things you have done, and I  
21 kept silent; you thought that I was altogether like you; but I will reprove you, and set them in order before your  
22 eyes. Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver: Whoever  
23 offers praise glorifies Me; and to him who orders his conduct aright [and bases it on God's laws] I will show  
24 the salvation of God."  
25 [Psalms 50:16-23, Bible, NKJV]

26 The answer based on that quote is contained in brackets at the end of each question above.

27 "For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— as free, yet  
28 not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear  
29 God. Honor the king."  
30 [1 Peter 2:15-17, Bible, NKJV]

31 **2.8 Specific Subset of Old Testament Biblical Law that have been repealed**

32 The following section contains an index of biblical laws. The subset of Biblical Laws which HAVE been repealed are found  
33 in Index of Biblical Law, Section IX, Subsections A through D. These sections deal with cultic or ceremonial laws.  
34 Everything else remains in full force and effect for modern day Christians, and even for dispensationalists. Those who refuse  
35 to acknowledge the applicability of old testament laws to modern life from among those that have NOT been repealed are  
36 described by Jesus as "lawless". In legal terminology would be called "anarchists" and in theological terms they would be  
37 called "antinomian":

38 *I Never Knew You*

39 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My  
40 Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out  
41 demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew  
42 you; depart from Me, you who practice lawlessness!'  
43 [Matt. 7:21-23, Bible, NKJV]

44 To "practice lawlessness" literally means to refuse to enforce old testament laws as a restraint upon one's behavior, and  
45 especially as it regards the Ten Commandments. Of the Ten Commandments all remain in force EXCEPT the one dealing  
46 with the Sabbath, which by the way is one of the laws recognized in Section IX, Subsections A through D in the next section  
47 that we said was repealed. Jesus even reiterated the Ten Commandments as law in the New Testament EXCEPT the sabbath  
48 provision:

1 **Jesus Counsels the Rich Young Ruler**

2 Now behold, one came and said to Him, **“Good Teacher, what good thing shall I do that I may have eternal**  
3 **life?”**

4 **So He said to him, “Why do you call Me good? No one is good but One, that is, God. But if you want to enter**  
5 **into life, keep the commandments.”**

6 **He said to Him, “Which ones?”**

7 **Jesus said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear**  
8 **false witness,’ ‘Honor your father and your mother,’ and, ‘You shall love your neighbor as yourself.’ ”**

9 The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

10 Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have  
11 treasure in heaven; and come, follow Me.”

12 But when the young man heard that saying, he went away sorrowful, for he had great possessions.  
13 [Matt. 19:16-22, Bible, NKJV]

14 Any dispensationalist, Christian, or “antinomian” who would claim that Old Testament law such as the Ten Commandments  
15 has been repealed clearly is violating the very words of Jesus.

16 For details on what it means to be an “anarchist”, or what Jesus called “lawless” see:

<p>17 <u><b>Problems with Atheistic Anarchism</b></u>, Form #08.020 <a href="http://sedm.org/Forms/FormIndex.htm">http://sedm.org/Forms/FormIndex.htm</a></p>
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17 **3. Index of Biblical Laws**

## I. FORMS OF GOVERNMENT

### A. Patriarchal.

The family being the unit of life, the father as head of the family was the authoritative ruler .....Judg. 11:29-40  
Job 1:5

### B. Theocracy. God was the direct ruler of His people

Ex. 19:3-8

### C. Government by judges.

The people forgot God. God chastised them by selling them into slavery to their enemies. Upon repentance God raised up military chieftains as deliverers

Judg. 2:13-18

### D. Monarchy.

This was begun by the coronation of Saul, reached its height in David and Solomon, and ended with the Babylonian captivity  
1 Sam. 10:24

## II. CITIZENSHIP UNDER THE THEOCRACY

### A. Israelites.

Those of Israel who ratified the covenant of Sinai, and later their children, were entitled to the rights of citizenship

Ex. 19:5-8

Deut. 6:1-9

### B. Moabites and Ammonites excluded

Deut. 23:3

### C. Edomites and Egyptians in the third generation were eligible ....

Deut. 23:7, 8

## III. LAWS OF THE THEOCRACY

### A. Pertaining to citizenship

1. Law applied equally to strangers as to natives ..... Lev. 24:22  
Num. 15:22-30
2. Jew not to marry a stranger ..... Gen. 34:14
3. Strangers could own slaves ..... Lev. 25:47-55

### B. Pertaining to slavery

1. Slaves obtained
  - a. Captured in war ..... Num. 31:7-11
  - b. Inherited ..... Lev. 25:46
  - c. Bought ..... Ex. 21:2
  - d. Sold for debt or theft ..... Ex. 22:3  
Deut. 15:12
2. How to treat slaves
  - a. Israelites could be redeemed from slavery ..... Lev. 25:47-55
  - b. Jewish slaves to be set free in Year of Jubilee ... Lev. 25:39-41
  - c. Regarded as part of owner's household and possession  
Gen. 12:16  
Ex. 20:17
  - d. Could be struck by master ..... Ex. 21:20, 21
  - e. Fugitive not to be returned ..... Deut. 23:15, 16  
1 Sam. 30:15
  - f. Freed if ill-treated ..... Ex. 21:26, 27
  - g. To enjoy the Sabbath ..... Ex. 20:10

### C. Pertaining to taxation

1. Census taken ..... Luke 2:1-3
2. Purpose of taxes
  - a. Valuation of persons ..... Lev. 27:1-13
  - b. Temple service ..... Ex. 30:11-16  
2 Chr. 24:6, 9
  - c. Taxes ..... Matt. 22:15-21  
Rom. 13:6, 7
3. Amount of taxes ..... 1 Sam. 8:10-18
4. Priests and attendants exempt ..... Ezra 7:24

### D. Military laws

1. Age of soldiers ..... Num. 1:2, 3; 26:2
2. Selective draft ..... Num. 31:3-7
3. Exemption from service

- a. Levites ..... Num. 1:49
  - b. Certain individuals ..... Deut. 20:5-7
  - c. Fainthearted ..... Deut. 20:8
4. Cleanliness in camp ..... Num. 31:19, 20  
Deut. 23:9-14
  5. Regulations in battle
    - a. Notice to be given ..... Deut. 20:10, 11
    - b. Fruit trees spared ..... Deut. 20:19, 20
    - c. Treatment of captives ..... Num. 21:2, 3, 35; 31:17, 18  
Deut. 20:14-18  
Josh. 11:14
    - d. Plunder ..... Deut. 20:14
    - e. Indemnity ..... 2 Kin. 3:4

## IV. CRIMINAL LAWS

### A. Crimes against the public

1. Bribery ..... Ex. 23:8  
Deut. 16:19  
Prov. 17:23
2. Contempt for the law ..... Num. 15:30  
Deut. 6:16, 17  
Penalty ..... Deut. 17:12, 13
3. Perjury ..... Ex. 20:16  
Lev. 19:12  
Penalty ..... Deut. 19:16-20
4. Perverting or obstructing justice ..... Ex. 23:1, 2, 6  
Lev. 19:15  
Ps. 82:2  
Penalty ..... Deut. 16:19, 20
5. Conspiracy ..... 2 Sam. 15:10-12

### B. Crimes of immoral acts

1. Adultery ..... Ex. 20:14  
Deut. 5:18  
Penalty ..... Lev. 20:10  
Deut. 22:22-25
2. Rape ..... Deut. 22:25, 26  
Penalty ..... Deut. 22:25-29
3. Prostitution ..... Deut. 23:17  
Penalty ..... Lev. 19:29; 21:9
4. Seduction ..... Ex. 22:16, 17  
Penalty ..... Deut. 22:28, 29  
Lev. 18:6-18  
Deut. 22:30
5. Incest ..... Lev. 18:6-18  
Deut. 22:30  
Penalty ..... Lev. 20:11-21
6. Sodomy ..... Lev. 18:22, 23  
Deut. 23:17  
Penalty ..... Ex. 22:19  
Lev. 20:13, 15, 16

### C. Crimes against persons

1. Murder ..... Ex. 20:13  
Penalty ..... Gen. 9:6  
Ex. 21:12
2. Manslaughter ..... Ex. 21:12-14  
Josh. 20:3-6  
Penalty ..... Num. 35:11, 22-28
3. Assault ..... Ex. 21:18-26  
Penalty ..... Ex. 21:19-27  
Lev. 24:19, 20
4. Kidnapping ..... Ex. 21:16  
Deut. 24:7
5. Slander ..... Lev. 19:16

### D. Crimes against property

1. Stealing ..... Ex. 20:15; 22:1-12  
Deut. 23:24, 25
2. Arson ..... Ex. 22:6
3. Moving a landmark ..... Deut. 19:14

## V. LAWS PERTAINING TO DOMESTIC RELATIONS

**A. Marriage**

- 1. Ordained by God ..... Gen. 1:27, 28;2:18, 24
- 2. Within the tribe ..... Num. 36:6
- 3. Polygamy forbidden ..... 1 Cor. 7:2  
1 Tim. 3:2
- 4. Marriage forbidden with:
  - a. Stepmother ..... Lev. 18:8; 20:11
  - b. Aliens ..... Ex. 34:13-17  
Deut. 7:1-3
  - c. Sister ..... Lev. 20:17
  - d. Aunt ..... Lev. 20:19
  - e. Grandchild ..... Lev. 18:10
  - f. Daughter-in-law ..... Lev. 18:15
- 5. Divorce ..... Lev. 21:7; 22:13  
Is. 50:1  
1 Cor. 7:10, 11
  - a. Not to remarry woman divorced by another man  
Deut. 24:1-4
  - b. For committing adultery ..... Jer. 3:8  
Matt. 19:3-9  
Mark 10:2-12  
Luke 16:8

**B. Parent and child**

- 1. Father has authority over child ..... Num. 30:3-5
- 2. Father to arrange marriage ..... Gen. 24:2-4
- 3. Parents to educate ..... Deut. 21:18-21  
Prov. 22:6  
Eph. 6:4
- 4. Parents to discipline ..... Deut. 21:18-21  
Prov. 22:15
- 5. Children to honor parents ..... Ex. 20:12; 21:15
- 6. Children to be regarded as gift of God ..... Gen. 33:5; 48:9  
Josh. 24:3
- 7. Penalty for children who dishonor parents ..... Lev. 20:9  
Deut. 21:18-21

**VI. ESTATES—DESCENT AND DISTRIBUTION LAWS**

**A. Inheritance**

- 1. Sons inherit father's estate ..... Gen. 21:10-13  
1 Chr. 5:1
- 2. Double portion to firstborn ..... Deut. 21:15-17
- 3. Wife not heir, but descends with property to next of kin  
..... Ruth 4:1-12
- 4. Daughters heirs when no sons ..... Num. 27:8, 9
- 5. When no sons or daughters, inheritance to nearest relative  
..... Num. 27:9-11

**B. Real property—titles**

- 1. Real estate
  - a. Land divided among tribes ..... Num. 26:52-56  
Josh. 14:5
  - b. Not transferable ..... Num. 36:6-9
  - c. Not permanently sold ..... Lev. 25:23-28
  - d. Value of land according to years after Jubilee  
..... Lev. 25:15, 16
  - e. Release of land ..... Lev. 25:8-34
  - f. Mode of transfer
    - (1) Deed made ..... Jer. 32:9-14
    - (2) Taking off sandal ..... Ruth 4:3-11
    - (3) Deed delivered in presence of witnesses Jer. 32:10, 12
    - (4) Deed recorded ..... Jer. 32:14
- 2. Personal property  
(All property which is moveable, as against real property such as houses and lands)
  - a. Sale recognized ..... Lev. 25:14
  - b. Pledges of:
    - (1) Children given as ..... 2 Kin. 4:1-7
    - (2) Upper and lower millstone prohibited ..... Deut. 24:6
    - (3) Not retained overnight ..... Ex. 22:26, 27  
Deut. 24:13

(4) Voluntary ..... Deut. 24:10, 11

**VII. SOCIAL SECURITY AND WELFARE LAWS**

- A. Widows and orphans** ..... Ex. 22:22, 23  
Deut. 14:28, 29  
Acts 6:1-4  
1 Tim. 5:3-16
  - 1. Widow to marry nearest relative ..... Deut. 25:5-10
  - 2. Widow and orphans not to be oppressed ..... Zech. 7:9-12  
Mal. 3:5
- B. Neighbors** ..... Lev. 19:13
- C. The poor** ..... Ex. 22:25-27  
Lev. 19:9, 10  
Deut. 15:7-11  
Luke 3:11;14:13, 14
- D. Strangers or aliens** ..... Lev. 19:33, 34  
Deut. 24:19-22  
Zech. 7:9-12
- E. Poor and needy** ..... Dent. 24:14, 15
- F. Servants** ..... Deut. 24:14, 15
- G. Handicapped**
  - 1. Blind ..... Lev. 19:14  
Deut. 27:18  
Luke 14:13, 14
  - 2. Deaf ..... Lev. 19:14
  - 3. Lame ..... Luke 14:12-14

**VIII. LAWS PERTAINING TO CONTRACTS**

- A. Debts** ..... Ex. 22:25  
Deut. 15:1-3  
Neh. 5:10, 11
- B. With neighbors** ..... Deut. 15:1-3
- C. With foreigners** ..... Deut. 15:1-3
- D. Interest** ..... Ex. 22:25  
Lev. 25:35-37  
Deut. 23:19, 20  
Ezek. 18:10-13
- E. Loan** ..... Ex. 22:25  
Deut. 23:19, 20  
2 Kin. 4:1-7  
Neh. 5:2-5
- F. Mortgages** ..... Neh. 5:2-5
- G. Pledges (See VI. B. 2)**
- H. Sales** ..... Lev. 25:14
- I. Sales of land** ..... Lev. 25:23-28  
Ruth 4:3-11  
Jer. 32:9-14
- J. Of servitude** ..... Ex. 21:2-4  
Deut. 15:12
- K. Sureties** ..... Prov. 6:1, 2;17:18

**IX. RELIGIOUS LAWS**

- A. Clean and unclean meat** ..... Lev. 11:2-31  
Deut. 14:3-21
- B. Forbidden foods**
  - 1. Fat and blood ..... Lev. 17:10-14
  - 2. Flesh torn by beasts ..... Ex. 22:31
  - 3. Fruit of young trees ..... Lev 19:23-25
- C. Sacred obligations**
  - 1. Firstborn ..... Ex. 34:19, 20
  - 2. Firstfruits ..... Ex. 34:26  
Deut. 18:4
  - 3. Tithes ..... Gen. 14:19, 20  
Lev. 27:30-33  
2 Chr. 31:4-12

	Mal. 3:8-11
	Matt. 23:23
4. Atonement money .....	Ex. 30:12-16
5. Freewill offering .....	Lev. 22:17-20
	Num. 15:1-4
<b>D. Sacred calendar</b>	
1. Sabbath .....	Gen. 2:1-3
	Ex. 16:23
	Lev. 23:3
	Num. 28:9, 10
	Deut. 5:12-15
	Neh. 10:31
	Ezek. 46:3
a. Punishment for not keeping .....	Num. 15:32-36
b. Made for man.....	Mark 2:23-28
c. Healing on the Sabbath .....	Luke 13:14-17;14:3-5
	John 5:8-16
2. Passover .....	Ex. 12:1-14
	Deut. 16:1-8
	Ezek. 45:21, 24
	Luke 22:7-18
3. Feast of Unleavened Bread .....	Ex. 34:18
4. Feast of Weeks .....	Deut. 16:9-11
5. Feast of Tabernacles .....	Lev. 23:33-44
	Num. 29:12-40
	Deut. 16:13-17
6. Sabbatical (seventh) Year .....	Ex. 21:2-6;23:10, 11
	Lev. 25:1-7
	Deut. 15:1-14
	2 Chr. 36:21
	Neh. 10:31
7. Day of Atonement .....	Lev. 23:26-32
<b>E. Crimes against God</b>	
1. Worship of false gods .....	Ex. 20:1-5
Penalty .....	Ex. 22:20
2. Spiritualism .....	Lev. 20:27
Penalty .....	Ex. 22:18
3. Blasphemy .....	Lev. 24:16
	Deut. 5:11
Penalty .....	Lev. 24:16

## X. LAWS PERTAINING TO LEGAL PROCEDURE

<b>A. Judges appointed</b> .....	Ex. 18:13-26
	2 Chr. 19:4-11
1. Moses, first judge .....	Ex. 18:13-27
2. Priests judge in small matters .....	Ex. 18:22
3. King as judge .....	1 Kin. 7:1-7
<b>B. Submission of cases</b>	
1. Ordinary cases submitted to judges .....	Deut. 25:1, 2
2. Exceptional cases taken to Levitical Priest for verdict .....	Deut. 17:8-11
3. Extreme cases submitted to the LORD for decision .....	Num. 5:11-31
	Deut. 21:1-9
4. Judges must not pervert justice .....	Ex. 23:6-8
5. Bribery forbidden.....	Deut. 16:18-20
<b>C. Where courts were held</b>	
1. At gate of city .....	Deut. 21:19
2. In Hall of Judgment .....	1 Kin. 7:7
<b>D. Judgments</b>	
1. Regarded as from God .....	Deut. 1:17
2. Righteous to be justified and wicked condemned ....	Deut. 25:1
3. Sentence to be executed .....	Deut. 25:2, 3
<b>E. Appeals</b>	
1. To Moses .....	Ex. 18:26
2. To priests .....	Deut. 17:8-11
3. To the king .....	1 Kin. 3:16-27
<b>F. Damages</b>	
1. For disfiguring a person.....	Lev. 24:19, 20

2. For stealing .....	Ex. 22:4, 5
3. Kindling a fire which destroys property .....	Ex. 22:6
4. Breach of trust .....	Lev. 6:1-5
5. Killing an animal .....	Ex. 21:35, 36
	Lev. 24:18, 21
6. Loss of animal falling into pit .....	Ex. 21:33, 34
7. Loss of borrowed property.....	Ex. 22:14
<b>G. Methods of punishment</b>	
1. Infliction in kind .....	Gen. 9:6
	Lev. 24:19, 20
2. Burning .....	Lev. 20:14
3. Mutilation .....	Deut. 25:11, 12
4. Hanging .....	Deut. 21:22, 23
5. Stoning .....	Lev. 24:16
6. Beating .....	Deut. 25:2, 3
7. Excommunication .....	Ezra 10:8
8. Imprisonment .....	Ezra 7:26
9. Compensation for damages .....	Ex. 21:19, 32, 36
10. Restitution for stolen or borrowed property .....	Ex. 22:12, 14, 15
<b>H. Method of protection</b>	
1. Cities of refuge appointed .....	Num. 35:6-15
2. Protection till trial could be held .....	Num. 35:12
3. Murderer unprotected .....	Num.35:30, 31
4. Unintentional manslayer remained in city of refuge till death of high priest .....	Josh. 20:1-6

## XI. TORT LAWS

<b>A. Assault</b> .....	Ex. 21:18, 19
<b>B. Compensation</b> .....	Ex. 21:18, 19, 32
<b>C. Damage by animals</b> .....	Ex. 21:32
<b>D. Damage by fire</b> .....	Ex. 22:6
<b>E. Injury to animals</b> .....	Ex. 21:33-36
	Lev. 24:18, 21
<b>F. Loss of borrowed property</b> .....	Ex. 22:14, 15
<b>G. Personal injury</b> .....	Lev. 24:19, 20
<b>H. Rights of strangers</b> .....	Lev. 24:22

## XII. LAWS OF SANITATION AND CLEANLINESS

<b>A. Cleansing of the woman after childbirth</b> .....	Lev. 12:1-8
<b>B. Test for leprosy</b> .....	Lev. 13:1-59
<b>C. Cleansing of the leper's house</b> .....	Lev. 14:33-57
<b>D. Cleansing of males with discharge</b> .....	Lev. 15:1-15
<b>E. Laws concerning the woman during menstruation</b> .....	Lev. 15:24-33

## XIII. LAWS PERTAINING TO ANIMALS

<b>A. Beasts of burden</b> .....	Ex. 23:12
	Deut. 25:4
<b>B. Beasts of the field</b> .....	Ex. 23:11
<b>C. Mother and young</b> .....	Lev. 22:28
	Deut. 22:6, 7
<b>D. Enemy's animals</b> .....	Ex. 23:4, 5
	Deut. 22:4

## XIV. LAWS CONCERNING INTEREST AND LOANS

**Interest on money** was called usury in biblical times.  
(Now usury means excess interest.)

<b>A. Taking of interest forbidden among Jews</b> .....	Ex. 22:25
	Deut. 23:19, 20

The money was borrowed for relief of distress.

**B. Allowed to be taken from foreigners** ..... Deut. 23:20

Money was borrowed by foreigner to develop trade.

**C. Property returned without interest** ..... Neh. 5:11-13

**D. Differing weights and measures forbidden** .....Deut. 25:13-16



## 4. Bible Law Annotations

This section takes all the pertinent biblical laws and annotates each to provide:

1. The name of the violation.
2. The scripture reference where it is prohibited.
3. The punishment that is recommended.
4. The commandment from the Ten Commandments that is violated, if any, when this statute of God is violated.

**Table 2: Bible Law Annotations**

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
<b>I</b>	<b>FORMS OF GOVERNMENT</b>						
A	Patriarchal	Judg. 11:29-40; Job 1:5					
B	Theocracy	Ex. 19:3-8					
C	Government by judges	Judg. 2:13-18					
D	Monarchy	1 Sam. 10:24					
<b>II</b>	<b>CITIZENSHIP UNDER THE THEOCRACY</b>						
A	Israelites	Ex. 19:5-8; Deut. 6:1-9					
B	Moabites and Ammonites excluded	Deut. 23:3					
C	Edomites and Egyptians in the third generation were eligible	Deut. 23:7, 8					
<b>III</b>	<b>LAWS OF THE THEOCRACY</b>						
A	Pertaining to citizenship						
1	Law applied equally to strangers as to natives	Lev. 24:22; Num. 15:22-30		42 U.S.C. § 1981			
2	Jew not to marry a stranger	Gen. 34:14					
3	Strangers could own slaves	Lev. 25:47-55					
B	Pertaining to slaves						
1	Slaves obtained						
a	Captured in war	Num. 31:7-11		42 U.S.C. §1994 Thirteenth Amendment			
b	Inherited	Lev. 25:46		42 U.S.C. §1994 Thirteenth Amendment			
c	Bought	Ex. 21:2		42 U.S.C. §1994 Thirteenth			

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
				Amendment			
d	Sold for debt or theft	Ex. 22:3; Deut. 15:12		42 U.S.C. §1994 Thirteenth Amendment			
2	How to treat slaves						
a	Israelites could be redeemed from slavery	Lev. 25:47-55					
b	Jewish slaves to be set free in Year of Jubilee	Lev. 25:39-41					
c	Regarded as party of owner's household and possession	Gen. 12:16; Ex. 20:17					
d	Could be struck by master	Ex. 21:20, 21					
e	Fugitive not to be returned	Deut. 23:15, 16; 1 Sam. 30:15					
f	Freed if ill-treated	Ex. 21:26, 27					
g	To enjoy the Sabbath	Ex. 20:10					
C	Pertaining to taxation						
1	Census taken	Luke 2:1-3		Constitution Article 1, Section 9, Clause 4			
2	Purpose of taxes						
a	Valuation of persons	Lev. 27:1-13					
b	Temple service	Ex. 30:11-16; 2 Chr. 24:6, 9					
c	Taxes	Matt. 22:15-21; Rom. 13:6, 7		Internal Revenue Code (26 U.S.C.)			
3	Amount of taxes	1 Sam. 8:10-18		Internal Revenue Code (26 U.S.C.)			
4	Priests and attendants exempt	Ezra 7:24					
D	Military laws						
1	Age of soldiers	Num. 1:2, 3;26:2					
2	Selective draft	Num. 31:3-7		Military Selective Service Act, 50 U.S.C. §460			
3	Exemption from service						
a	Levites	Num. 1:49; Deut. 20:5-7					
b	Certain individuals	Deut. 20:5-7					
c	Fainthearted	Deut. 20:8					
4	Cleanliness in camp	Num. 31:19, 20; Deut. 23:9-14					
5	Regulations in battle						
a	Notice to be given	Deut. 20:10, 11		Uniform Code of Military Justice (USMJ)			
b	Fruit trees spared	Deut. 20:19, 20		Uniform Code of Military Justice			

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
				(USMJ)			
c	Treatment of captives	Num. 21:2, 3, 35;31:17, 18; Deut. 20:14-18; Josh. 11:14		Uniform Code of Military Justice (USMJ)			
d	Plunder	Deut. 20:14		Uniform Code of Military Justice (USMJ)			
e	Indemnity	2 Kin. 3:4		Uniform Code of Military Justice (USMJ)			
<b>IV</b>	<b>CRIMINAL LAWS</b>						
A	Crimes against the public						
1	Bribery	Ex. 23:8; Deut. 16:19; Prov. 17:23		18 U.S.C. Part 1, Chapter 11			
2	Contempt for the law	Num. 15:30; Deut. 6:16, 17	Deut. 17:12, 13	18 U.S.C. Part 1, Chapter 21			
3	Perjury	Ex. 20:16; Lev. 19:12	Deut. 19:16-20	18 U.S.C. Part 1, Chapter 79			
4	Perverting or obstructing justice	Ex. 23:1, 2, 6; Lev. 19:15; Ps. 82:2	Deut. 16:19, 20	18 U.S.C. Part 1, Chapter 73			
5	Conspiracy	2 Sam. 15:10-12		18 U.S.C. Part 1, Chapter 19			
B	Crimes of immoral acts						
1	Adultery	Ex. 20:14; Deut. 5:18	Lev. 20:10; Deut. 22:22-25	Not a crime	Seventh Commandment		No longer a crime in most states.
2	Rape	Deut. 22:25, 26	Deut. 22:25-29	18 U.S.C. §2241			
3	Prostitution	Deut. 23:17	Lev, 19:29;21:9				No longer a crime in Nevada.
4	Seduction	Ex. 22:16, 17	Deut. 22:28, 29				
5	Incest	Lev. 18:6-18; Deut. 22:30	Lev. 20:11-21				
6	Sodomy	Lev. 18:22, 23; Deut. 23:17	Ex. 22:19; Lev. 20:13,15, 16				
C	Crimes against persons						
1	Murder	Ex. 20:13	Gen. 9:6; Ex. 21:12	18 U.S.C. Part 1, Chapter 51	Sixth Commandment		
2	Manslaughter	Ex. 21:12-14; Josh. 20:3-6	Num. 35:11,22-28;	18 U.S.C. §1112			
3	Assault	Ex. 21:18-26	Ex. 21:19-27; Lev. 24:19, 20	18 U.S.C. Part 1, Chapter 7			
4	Kidnapping	Ex. 21:16; Deut. 24:7		18 U.S.C. Part 1, Chapter 55			
5	Slander	Lev. 19:16					

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
D	Crimes against property						
1	Stealing	Ex. 20:15;22:1-12; Deut. 23:24, 25		18 U.S.C. Part I, Chapter 103			
2	Arson	Ex. 22:6		18 U.S.C. Part I, Chapter 5			
3	Moving a landmark	Deut. 19:14					
<b>V</b>	<b>LAWS PERTAINING TO DOMESTIC RELATIONS</b>						
A	Marriage						
1	Ordained by God	Gen. 1:27, 28;2:18, 24					
2	Within the tribe	Num. 36:6					
3	Polygamy forbidden	1 Cor. 7:2; 1 Tim. 3:2					
4	Marriage forbidden with:	Lev. 18:8; 20:11					
a	Stepmother	Ex. 34:13-17; Deut. 7:1-3					
b	Aliens	Lev. 20:17					
c	Sister	Lev. 20:19					
d	Aunt	Lev. 18:10					
e	Grandchild	Lev. 18:15					
f	Daughter-in-law	Lev. 21:7; 22:13; Is. 50:1; 1 Cor. 7:10, 11					
5	Divorce						
a	Not to remarry woman divorced by another man	Deut. 24:1-4					No longer a crime anywhere in America
b	For committing adultery	Jer. 3:8; Matt. 19:3-9; Mark 10:2-12; Luke 16:8					No longer a crime anywhere in America
B	Parent and child						
1	Father has authority over child	Num. 30:3-5					Family Code in most states destroys patriarchal authority
2	Father to arrange marriage	Gen. 24:2-4					Family Code in most states destroys patriarchal authority
3	Parents to educate	Prov. 22:6; Eph. 6:4					Public schools destroy this
4	Parents to discipline	Deut. 21:18-21; Prov. 22:15					Child Protective Services (CPS) destroys parental discipline
5	Children to honor parents	Ex. 20:12; 21:15					
6	Children to be regarded as gift of God	Gen. 33:5; 48:9; Josh. 24:3					
7	Penalty for children who dishonor parents	Lev. 20:9; Deut. 21:18-21					
<b>VI</b>	<b>ESTATES-DESCENT AND</b>						

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
	<b>DISTRIBUTION</b>						
A	Inheritance						
1	Sons inherit father's estate	Gen. 21:10-13; 1 Chr. 5:1					
2	Double portion to firstborn	Deut. 21:15-17					
3	Wife not heir, but descends with property to next of kin	Ruth 4:1-12					
4	Daughters heirs when no sons	Num. 27:8, 9					
5	When no sons or daughters, inheritance to nearest relative	Num. 27:9-11					
B	Real property-titles						
1	Real estate						
a	Land divided among tribes	Num. 26:52-56; Josh. 14:5					
b	Not transferable	Num. 36:6-9					
c	Not permanently sold	Lev. 25:23-28					
d	Value of land according to years after Jubilee	Lev. 25:15, 16					
e	Release of land	Lev. 25:8-34					
f	Mode of transfer						
(1)	Deed made	Jer. 32:9-14					
(2)	Taking off sandal	Ruth 4:3-11					
(3)	Deed delivered in presence of witnesses	Jer. 32:10, 12					
(4)	Deed recorded	Jer. 32:14					
2	Personal property						
a	Sale recognized	Lev. 25:14					
b	Pledge of:						
(1)	Children given as	2 Kin. 4:1-7					
(2)	Upper and lower millstone prohibited	Deut. 24:6					
(3)	Not retained overnight	Ex. 22:26, 27; Deut. 24:13					
(4)	Voluntary	Deut. 24:10, 11					
<b>VII</b>	<b>SOCIAL SECURITY AND WELFARE LAWS</b>						
A	Widows and orphans	Ex. 22:22, 23; Deut. 14:28, 29; Acts 6:1-4; 1 Tim. 5:3-16					
1	Widow to marry nearest relative	Deut. 25:5-10					
2	Widow and orphans not to be oppressed	Zech. 7:9-12; Mal. 3:5					
B	Neighbors	Lev. 19:13					
C	The poor	Ex. 22:25-27; Lev. 19:9, 10;		42 U.S.C. Chapter 7			

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
		Deut. 15:7-11; Luke 3:11;14:13, 14					
D	Strangers or aliens	Lev. 19:33, 34; Deut. 24:19-22; Zech. 7:9-12					
E	Poor and needy	Deut. 24:14, 15		42 U.S.C. Chapter 7			
F	Servants	Deut. 24:14, 15					
G	Handicapped						
1	Blind	Lev. 19:14; Deut. 27:18; Luke 14:13, 14					
2	Deaf	Lev. 19:14					
3	Lame	Luke 14:12-14					
<b>VIII</b>	<b>LAWS PERTAINING TO CONTRACTS</b>						
A	Debts	Ex. 22:25; Deut. 15:1-3; Neh. 5:10, 11					
B	With neighbors	Deut. 15:1-3					
C	With foreigners	Deut. 15:1-3					
D	Interest	Ex. 22:25; Lev. 25:35-37; Deut. 23:19, 20; Ezek. 18:10-13					
E	Loan	Ex. 22:25; Deut. 23:19, 20; 2; Kin. 4:1-7; Neh. 5:2-5					
F	Mortgages	Neh. 5:2-5					
G	Pledges						
H	Sales	Lev. 25:14					
I	Sales of land	Lev. 25:23-28; Ruth 4:3-11; Jer. 32:9-14					
J	Of servitude	Ex. 21:2-4; Deut. 15:12		42 U.S.C. §1994 Thirteenth Amendment			
K	Sureties	Prov. 6:1, 2;17:18					
<b>IX</b>	<b>RELIGIOUS LAWS</b>						
A	Clean and unclean meat	Lev. 11:2-31; Deut. 14:3-21				Cultic	
B	Forbidden foods						
1	Fat and blood	Lev. 17:10-14				Cultic	
2	Flesh torn by beasts	Ex. 22:31					
3	Fruit of young trees	Lev 19:23-25					
C	Sacred obligations						
1	Firstborn	Ex. 34:19, 20					



#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
2	Firstfruits	Ex. 34:26; Deut. 18:4					
3	Tithes	Gen. 14:19, 20; Lev. 27:30-33; 2 Chr. 31:4-12; Mal. 3:8-11; Matt. 23:23					
4	Atonement money <sup>7</sup>	Ex. 30:12-16					
5	Freewill offering	Lev. 22:17-20					
D	Sacred calendar						
1	Sabbath	Gen. 2:1-3; Ex. 16:23; Lev. 23:3; Num. 28:9, 10; Deut. 5:12-15; Neh. 10:31; Ezek. 46:3					
a	Punishment for not keeping	Num. 15:32-36					
b	Made for man	Mark 2:23-28					
c	Healing on the Sabbath	Luke 13:14-17;14:3-5; John 5:8-16					
2	Passover	Ex. 12:1-14; Deut. 16:1-8; Ezek. 45:21, 24; Luke 22:7-18					
3	Feast of Unleavened Bread	Ex. 34:18					
4	Feast of Weeks	Deut. 16:9-11					
5	Feast of Tabernacles	Lev. 23:33-44; Num. 29:12-40; Deut. 16:13-17					
6	Sabbatical (seventh) Year	Ex. 21:2-6;23:10, 11; Lev. 25:1-7; Deut. 15:1-14; 2 Chr. 36:21; Neh. 10:31					
7	Day of Atonement	Lev. 23:26-32					
E	Crimes against God						
1	Worship of false gods	Ex. 20:1-5	Lev. 20:27				
2	Spiritualism	Lev. 20:27	Ex. 22:18				
3	Blasphemy	Lev. 24:16	Lev. 24:16				
<b>X</b>	<b>LAWS PERTAINING TO LEGAL PROCEDURE</b>						
A	Judges appointed	Ex. 18:13-26; 2 Chr. 19:4-11		28 U.S.C. §133 28 U.S.C. §44			
1	Moses, first judge	Ex. 18:13-27				Cultic	
2	Priests judge in small matters	Ex. 18:22					

**Laws of the Bible**

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
3	King as judge	1 Kin. 7:1-7					
B	Submission of cases						
1	Ordinary cases submitted to judges	Deut. 25:1, 2					
2	Exceptional cases submitted to Levitical Priest for verdict	Deut. 17:8-11		Constitution Article III. Section 2, Clause 2		Cultic	
3	Extreme cases submitted to the LORD for decision	Num. 5:11-31; Deut. 21:1-9					
4	Judges must not pervert justice	Ex. 23:6-8					
5	Bribery forbidden	Deut. 16:18-20		18 U.S.C. §201			
C	Where courts were held						
1	At gate of city	Deut. 21:19		18 U.S.C. Chapter 5			
2	In Hall of Judgment	1 Kin. 7:7					
D	Judgments						
1	Regarded as from God	Deut. 1:17					
2	Righteous to be justified and wicked condemned	Deut. 25:1					
3	Sentence to be executed	Deut. 25:2, 3		Federal Rules of Criminal Procedure			
E	Appeals						
1	To Moses	Ex. 18:26					
2	To priests	Deut. 17:8-11		Supreme Court Rules		Cultic	
3	To the king	1 Kin. 3:16-27					
F	Damages						
1	For disfiguring a person	Lev. 24:19, 20					
2	For stealing	Ex. 22:4					
3	Kindling a fire which destroys property	Ex. 22:6					
4	Breach of trust	Lev. 6:1-5					
5	Killing an animal	Ex. 21:35, 36; Lev. 24:18, 21					
6	Loss of animal falling into pit	Ex. 21:33, 34					
7	Loss of borrowed property	Ex. 22:14					
G	Methods of punishment						
1	Infliction in kind	Gen. 9:6; Lev. 24:19, 20					
2	Burning	Lev. 20:14					
3	Mutilation	Deut. 25:11, 12				Cultic	
4	Hanging	Deut. 21:22, 23					
5	Stoning	Lev. 24:16					
6	Beating	Deut. 25:2, 3					
7	Excommunication	Ezra 10:8					
8	Imprisonment	Ezra 7:26					
9	Compensation for damages	Ex. 21:19, 32, 36					

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
10	Restitution for stolen or borrowed property	Ex. 22:12, 14, 15					
H	Method of protection						
1	Cities of refuge appointed	Num. 35:6-15					
2	Protection till trial could be held	Num. 35:12					
3	Murderer unprotected	Num.35:30, 31					
4	Unintentional manslayer remained in city of refuge till death of high priest	Josh. 20:1-6					
<b>XI</b>	<b>TORT LAWS</b>						
A	Assault	Ex. 21:18, 19					
B	Compensation	Ex. 21:18, 19, 32					
D	Damage by animals	Ex. 21:32					
E	Damage by fire	Ex. 22:6					
F	Injury to animals	Ex. 21:33-36; Lev. 24:18, 21					
F	Loss of borrowed property	Ex. 22:14, 15					
G	Personal injury	Lev. 24:19, 20					
H	Rights of strangers	Lev. 24:22					
<b>XII</b>	<b>LAWS OF SANITATION AND CLEANLINESS</b>						
A	Cleansing of the woman after childbirth	Lev. 12:1-8				Cultic	
B	Test for leprosy	Lev. 13:1-59				Cultic	
C	Cleansing of the leper's house	Lev. 14:33-57				Cultic	
D	Cleansing of males with discharge	Lev. 15:1-15				Cultic	
E	Laws concerning the woman during menstruation	Lev. 15:24-33				Cultic	
<b>XIII</b>	<b>LAWS PERTAINING TO ANIMALS</b>						
A	Beasts of burden	Ex. 23:12; Deut. 25:4					
B	Beasts of the field	Ex. 23:11					
C	Mothers and young	Lev. 22:28; Deut. 22:6, 7					
D	Enemy's animals	Ex. 23:4, 5; Deut. 22:4					
<b>XIV</b>	<b>LAWS CONCERNING INTEREST AND LOANS</b>						
A	Taking of interest forbidden among Jews	Ex. 22:25; Deut. 23:19, 20					
B	Allowed to be taken from foreigners	Deut. 23:20					
C	Property returned without interest	Neh. 5:11-13					

#	Violation	Scripture(s)	Punishment	Cross-reference in man's law	Other commandments violated	Classification	Notes
D	Differing weights and measures forbidden	Deut. 25:13-16					

**NOTES:**

1. The Classification column indicates whether this law is Cultic, and therefore is no longer applicable to present time. Laws which are not Cultic transition to be applicable in the New Testament as well as contemporary society. These laws were designed to isolate Israel so they had no fellowship with other nations while they are waiting for the Messiah.

## 5. Man's Law v. Biblical Law

The average Christians knows something is wrong with America, but he does not recognize the root of the problem—he sees the fruit but not the root—that very clever politicians have been able to cut the stem of American life away from the trunk of Biblical law and graft it into the spreading tree of humanistic law—a legalistic view that man's law can change the world.

The vitality of any society is reflected in its laws—few laws reflect vigor and energy while a plethora of laws saps society of its life and vitality. The Torah, for example, contains 613 case laws which can be reduced to Ten Commandments. Micah summarized the Ten Commandments into three principles; Justice, Mercy, and Faithfulness (6:8). However, if you visit a law library, you will notice that the Federal Code is at least fifty times bigger than any Bible.

Biblical law is negative and limited in its purpose. It is limited in the sense it does not seek to transform men or society. Its negative nature expressed in terms of “Thou shall not” is designed to restrain sinners. Man-made law is positive and unlimited in its purpose. Humanistic law promises to be the savior of mankind and is designed to “change” the world. Let's take a look at these two world views.

*"Americans are the most gullible people who ever existed in the world because they tend to support **their government instead of their constitution** . . . Americans are too gullible, too uneducated, and too jingoistic to remain a free people"*

*[Dr. Roberts, Assistant Secretary of the US Treasury under President Reagan]*

It could also be reasoned that Christians are the most gullible people who ever existed because they tend to believe in the goodness of their government instead of believing in the goodness of the Word of God as the guide for all governments. Worse, they believe (without scriptural basis) that God, in His love, ordained human government and requires their submission to it as to Him.

### 5.1 View of specific Christian denominations towards the applicability of God's law to contemporary society and modern Christianity

Those who wish to apply God's law to the practical and daily affairs of life in their church, their family, and the political arena need a way to locate specific Christian faiths, denominations, and churches that agree with their view about God's law. That is the purpose of this section.

There is only one Christian faith or denomination that believes that God's laws in the old and new Testaments apply to today's affairs. That denomination is Reformed Theology. Below is some background on this denomination:

1. The Gospel Coalition
  - 1.1. Website  
<http://thegospelcoalition.org/>
  - 1.2. Youtube  
<https://www.youtube.com/user/TheGospelCoalition>
2. Reformed Theology Institute  
<http://www.reformedtheologyinstitute.com/>
3. Studies in Reformed Theology  
<http://reformed-theology.org/>
4. Reformation Theology Website  
<http://www.reformationtheology.com/>
5. Westminster Seminary California  
<http://wscal.edu/>

Specific -pastors, ministries, or churches that pursue and Reformed Theology include:

1. Ministries

- 1.1. *Chalcedon Foundation*-ministry of the late Rousas John Rushdoony. Excellent audio resources as well. They teach things about the Bible that corrupted churches don't dare touch.  
<http://www.chalcedon.edu/>
  - 1.2. *The Gospel Coalition*  
<https://www.thegospelcoalition.org/>
  - 1.3. *Ligonier Ministries*-R.C. Sproul  
<http://www.ligonier.org/>
  - 1.4. *Institute for Christian Economics (I.C.E.)*-how to apply Christian principles to commerce and business  
<http://freebooks.commentary.net/freebooks/sidefrm2.htm>
  - 1.5. *Embassy of Heaven*-Paul Revere. Biblical teachings on government and taxation. Offer their own passports.  
<http://radio.embassyofheaven.com/>
  - 1.6. *Freedom Ministries*-Pastor John Weaver. Many of his sermons are posed on the [SEDM Sermons page](#) with his blessing and permission.
    - 1.6.1. Sermon Audio  
<http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=John%5eWeaver>
    - 1.6.2. Youtube  
<https://www.youtube.com/channel/UCJwE74JH5T6LxhDZMTIELNw>
2. Websites
- 2.1. *Family Guardian Fellowship*  
<http://famguardian.org>
  - 2.2. *SEDM Pastor's Corner*-SEDM's own associated pastor, Brook Stockton, writes extensively on the subjects on this site from an academic and theological perspective. We published several of his extensive theological treatises in [Section 1.17 of the Forms/Pubs page](#).  
<http://nikeinsights.famguardian.org/>
  - 2.3. *Christian Thinktank*  
<http://www.christian-thinktank.com/>
  - 2.4. *Joe Morecraft III*, Sermon Audio  
<http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=Joe%5eMorecraft%5eIII>
  - 2.5. *American Vision*-Gary Demar  
<http://www.americanvision.org/>
  - 2.6. *Pastor Sheldon Emry Memorial Library*  
<http://www.sheldonemrylibrary.com/>
  - 2.7. *Ecclesiastical Commonwealth Community (ECC) Forums*  
<http://ecclesia.org/forum/default.asp>
3. Churches
- 3.1. *His Holy Church*-Brother Gregory  
<http://www.hisholychurch.net/>
  - 3.2. *Grace to You Ministries*-John MacArthur  
<http://www.gty.org/>
  - 3.3. *Andrew Wommack* -biblical teaching ministry  
<http://www.awmi.net/>
  - 3.4. *Mercy Seat Christian Church*-Pastor Matt Trehwella  
<http://www.mercyseat.net/>

The most authoritative works ever published on the subject of Reformed Theology are the following seminal works:

1. *The Institutes of Christian Religion*, John Calvin  
[https://en.wikipedia.org/wiki/Institutes\\_of\\_the\\_Christian\\_Religion](https://en.wikipedia.org/wiki/Institutes_of_the_Christian_Religion)
2. *The Institutes of Biblical Law*, Rousas John Rushdoony. Fascinating and very enlightening book which examines Biblical Law and its relation to man's law. Highly Recommended.  
<http://chalcedon.edu/store/Biblical+Law/the-institutes-of-biblical-law-volume-i/>

Reformed theologians reject the doctrinal errors and twisted practices of the Roman Catholic Church that peaked during the 16th century . . . and, therefore, disassociated with Rome. The reformed movement is sometimes called "Protestants" by Roman Catholics.

1 American/western protestant Christianity is divided into two groups:

- 2 1. Liberals of the Wellhausen School of Theology which rejected inerrancy and the doctrine of inerrancy.
- 3 2. Conservative theology which acknowledges Biblical authority over areas of doctrine and practice.

4 Conservative theology is made up of two branches:

- 5 1. Reformed theology.
- 6 2. Dispensationalism.

7 Reformed theology is found among the conservative Presbyterians, and Reformed Baptists. They are sometimes called  
8 Calvinist Presbyterians.

9 Dispensational theology is found among Bible Churches, Baptists, Plymouth Brethren, and Charismatic groups. There is  
10 usually a strong emphasis on eschatology in these groups. All are Zionists. For a detailed exposition on dispensational  
11 theology, see:

Wikipedia: Dispensationalism <a href="https://en.wikipedia.org/wiki/Dispensationalism">https://en.wikipedia.org/wiki/Dispensationalism</a>
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12 Dispensationalism adheres to most of the corrections that were achieved during the 16th century reformation but differ from  
13 reformed theology on issues of baptism, the nature of the church, Israel, and the law. Dispensationalism is centered around  
14 a belief that God has a future plan for the Jews and that the church is just a temporary, secondary, inferior emergency plan  
15 of God until Jews are converted and regrafted into the olive tree. The dispensational church is simply a parenthesis in Gods  
16 redemptive program.

17 It therefore appears that Dispensationalists practice Owellian doublethink. In that sense, Dispensationalists have  
18 “compartmentalized” Christianity to make the laws of God from the Old Testament IRRELEVANT to modern society or  
19 the modern Church. Grace is the answer to every problem of mankind and to hell with Old Testament law. A theological  
20 term for those who reject any portion of God’s law is “antinomian”. Dispensationalists believe that the Old Testament is  
21 one dispensation and was given for the Jews only. They believe that the New Testament is their only law.  
22 Dispensationlists are lawless only in the sense that they bifurcate the Old Testament from the New Testament. The most  
23 dangerous book ever written according dispensationalists is *The Institutes of Biblical Law*, Rousas John Rushdoony.  
24 Dispensationalists are totally inept and incompetent on biblical legal subjects and are repulsed be Reformed Theologists as  
25 being essentially Pharisees.

26 Examples of dispensational churches or ministries include the following:

- 27 1. Calvary Chapel.
- 28 2. Southern Baptists.
- 29 3. Emmaus Bible School.
- 30 4. John Macarther.
- 31 5. Western Seminary in Oregon.
- 32 6. Dallas Theological Seminary.
- 33 7. Hal Lindsey. He wrote *The Late, Great Planet Earth*.
- 34 8. Jimmy Swaggert.

35 According to the National Association Of Evangelicals, about 65% of Americans view the gospel from the dispensationalist  
36 perspective whether they know what it is or go to a dispensationalist church.<sup>31</sup> Another name for dispensationalism is  
37 “premillennialism”.

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<sup>31</sup> See: *Premillennialism Reigns in Evangelical Theology*, January 2011, National Association of Evangelicals, <http://nae.net/premillennialism-reigns-in-evangelical-theology/>.



1 Reformed theologians on the other hand believe that the modern church is a new Israel or the true Israel of God having  
2 continuity with the remnant of Israel in the OT. They believe that the rejection of the Jews as a national instrument for the  
3 stewardship of the faith was final; that the modern Christian church is God's grand, superior plan. The best explanation of  
4 this approach towards God's law by Reformed Theologians is found in the following sermon:

*Laboring for a God Who Fights for Us*, Tim Keller  
<http://sedm.org/laboring-for-a-god-who-fights-for-us-tim-keller/>

5 Another important distinction between Reformationists and Dispensationalist is the place of the law in the Christian life.  
6 Reformed Theologians see God's law as the Christians' rule of life. Reformed theologians believe God's law is good and  
7 that a true Christian will keep the law and advance it in society. Dispensationalist are generally antinomian toward the Old  
8 Testament, though none will admit it. They do not believe the law is relevant to Christianity since grace is the means of  
9 salvation. Dispensationalists minimize or diminish the importance of God's law to the Christian life, seeing it as  
10 Pharisaical.

11 Dispensationalists are pious people who live wonderful, holy, withdrawn lives in their ivory tower or their monastery.  
12 They don't see a place for God's law in politics. They are passive about the removal of the Ten Commandments from  
13 public buildings and crosses from public places. They shun political involvement and seldom run for political office. They  
14 abandon for all practical purposes any sense of responsibility for reforming the political system.

15 Reformed theologians, on the other hand, believe that law was not given to save society, but to produce an orderly society  
16 by purging evil men and evil behavior from society. Reformed Presbyterians are part of post-millennialism, which believes  
17 that Christians are to saturate the institutions of men and to advance the reign of Christ and His law in these agencies of  
18 government.

19 We and Rousas Rushdoony believe that God's law is not only for Christians, but for all men, all governments, and all  
20 institutions. Why? Because the source of law in any society is the god of that society. By this we DO NOT mean that  
21 government should be a theocracy, but rather than those objectives should be stealthily and indirectly imposed through  
22 voting and jury service. Below is an example of why we believe this:

*To Hell With Theocracy*, PJ Media  
<https://youtu.be/jTerQAu64Og>

23 If God's law is not the origin of societal morality, what is? Whatever that source is becomes an object of idolatry. The  
24 source of law is the God of any society according to Rousas John Rushdoony. If you want to find the God of a society,  
25 look no further than its source of law. If men or political rulers become the source of law, the government has established a  
26 church and a religion in violation of the First Amendment. All law is religious in nature:

*Why All Man-Made Law is Religious in Nature*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/LawAndGovt/ChurchVState/WhyAllManmadeLawRelig.htm>

27 Rousas John Rushdoony, in his seminal work *The Institutes of Biblical Law*, further concluded that the reformation in  
28 sixteenth century did not resolve the most important question of Christianity, which is the following:

29 *"To what extent are God's laws in the Old and New Testament applicable to contemporary society, the*  
30 *contemporary church, and the government generally?"*

31 When the Puritans came to America as Pilgrims, they made the Bible the source of law for the local government. The first  
32 thing they would build in starting a community was build a church. Immigration diluted and undermined this approach.  
33 The Mayflower Compact was created by the Puritans for the glory of God and the advancement of the Christian faith. They  
34 did not separate law and grace like we do today. In the modern compartmentalized mind law and grace are mutually  
35 exclusive. However, the opposite of law is not grace, but lawlessness. The same lawlessness that Jesus vehemently  
36 criticized. The opposite of grace is legalism or salvation by statute.

1 Dispensationalist believe the world is going to Hell in a handbasket and that Christians and their churches should NOT be  
2 involved in politics. They think the solution to all of man's problems is in the rapture or the second coming rather than  
3 improving ones' behavior or choices. In that sense, they use salvation as an excuse to be politically irresponsible.  
4 Reformed Theologians, on the other hand, believe it is the duty of Christians to advance the gospel and its claims in the  
5 political arena. The following scripture illustrates that governments are in rebellion against Christ:

6 *Why do the nations rage,*  
7 *And the people plot a vain thing?*  
8 *The kings of the earth set themselves,*  
9 *And the rulers take counsel together,*  
10 *Against the LORD and against His Anointed, saying,*  
11 *"Let us break Their bonds in pieces*  
12 *And cast away Their cords from us."*  
13 *[Psalm 2:1-3, Bible, NKJV]*

14 The "bonds and cords" spoken of above are restraints imposed by God's law. The legal equivalent of the above rebellion is  
15 for a judge to say the following:

16 *"The United States is Sovereign and acknowledges and bows to no one, including the Christian God."*

17 A federal judge said essentially the above when Supreme Court Justice Roy Moore of Alabama challenged the placing of  
18 the Ten Commandments in a court state supreme court building. The above corrupt thinking is a cheap imitation of what  
19 God says about himself. Satan is the chief imitator of God. Saying "there is no other" below is equivalent to saying you  
20 are like a God because you aren't accountable to anyone, just like Eve wanted when she ate the fruit to evade accountability  
21 to God. Saying you are "sovereign" and refusing to recognize a higher or even equal sovereignty is equivalent to saying  
22 "there is no other":

23 *"I am the LORD, and **there is no other**;*  
24 *There is no God besides Me."*  
25 *[Isaiah 45:5, Bible, NKJV]*

26 *"For **you have trusted in your wickedness**;*  
27 ***You have said, 'No one sees me'**;*  
28 ***Your [worldly] wisdom and your knowledge have warped you;***  
29 *And you have said in your heart,*  
30 ***'I am, and there is no one else besides me.'***  
31 *[Isaiah 47:10, Bible, NKJV]*

32 The phrase "I am" is also found repeatedly in Exodus 3:14-22.

33 ***And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I***  
34 ***AM has sent me to you.'" Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The***  
35 ***Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.***  
36 ***This is My name forever, and this is My memorial to all generations.'** Go and gather the elders of Israel*  
37 *together, and say to them, 'The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob,*  
38 *appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt; and I have said I will*  
39 *bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and*  
40 *the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.'" Then they will heed*  
41 *your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The*  
42 *Lord God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness,*  
43 *that we may sacrifice to the Lord our God.' But I am sure that the king of Egypt will not let you go, no, not*  
44 *even by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders which I will do in*  
45 *its midst; and after that he will let you go. And I will give this people favor in the sight of the Egyptians; and it*  
46 *shall be, when you go, that you shall not go empty-handed. But every woman shall ask of her neighbor, namely,*  
47 *of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on*  
48 *your sons and on your daughters. So you shall plunder the Egyptians."*  
49 *[Exodus 3:14-22, Bible, NKJV]*

50 The above rebellion of civil rulers against God is the SAME rebellion spoken of in Rev. 19:19.

51 *"And I saw the beast, **the kings [and political rulers] of the earth**, and their armies, gathered together to make*  
52 *war against Him who sat on the horse and against His army."*  
53 *[Rev. 19:19, Bible, NKJV]*

1 Those who joint this rebellion are committing mutiny, blasphemy, and anarchy against God and will ultimately be defeated  
2 according to Revelations 19. The only weapon mentioned in Rev. 19 that we can use AGAINST The Beast and his army of  
3 political rulers is the sword out of His mouth, meaning the word of God. That is why the liberals want to silence the word  
4 of God and the Ten Commandments in public life.

5 *“Now **out of His [Jesus] mouth goes a sharp sword, that with it He should strike the nations.** And He Himself  
6 will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty  
7 God.”*  
8 *[Rev. 19:15, Bible, NKJV]*

9 The remedy for the above rebellion is found in the following scripture directed at the government and political leaders:

10 *“Kiss the Son, lest He be angry,  
11 And you perish in the way,  
12 When His wrath is kindled but a little.  
13 Blessed are all those who put their trust in Him.”*  
14 *[Psalm 2:11-12, Bible, NKJV]*

15 The language used in the coronation of the English king or queen (including Queen Elizabeth) does EXACTLY the above.  
16 She had to put her hand on the Bible and swear that she would obey. Then they had a sword handed to her to execute  
17 justice. In effect, it was a pledge of allegiance to Christ and His law order. Any nation that does not acknowledge Jesus  
18 Christ as King of Kings and His law order has joined the rebellion described in Psalm 2:1-3. Below is an excerpt from the  
19 coronation ceremony of Queen Elizabeth:

20 *Archbishop: Will you to the utmost of your power maintain the Laws of God and the true profession of the  
21 Gospel?*

22 *Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion  
23 established by law?*

24 *Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship,  
25 discipline, and government thereof, as by law established in England?*

26 *And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their  
27 charge, all such rights and privileges, as by law do or shall appertain to them or any of them?*

28 *Queen: All this I promise to do*

29 *[. . .]*

30 *Hear our prayers, O Lord, we beseech thee, and so direct and support **thy servant Queen ELIZABETH, that**  
31 **she may not bear the Sword in vain; but may use it as the minister of God for the terror and punishment of**  
32 **evildoers,** and for the protection and encouragement of those that do well, through Jesus Christ our Lord.  
33 **Amen.”***

34 *[The Form and Order of Service that is to be performed and the Ceremonies that are to be observed in The  
35 Coronation of Her Majesty Queen Elizabeth II in the Abbey Church of St. Peter, Westminster, on Tuesday, the  
36 second day of June, 1953.*

37 *SOURCE: <http://www.oremus.org/liturgy/coronation/cor1953b.html>]*

38 For a book that you can use to base the design of a theocracy based on God’s law, see:

*Book of the Hundreds*, Fourth Edition

[http://famguardian.org/Publications/BookOfTheHundreds/bookOfTheHundreds\\_v4.1.pdf](http://famguardian.org/Publications/BookOfTheHundreds/bookOfTheHundreds_v4.1.pdf)

39 If you would like scriptural apologetic materials to confront and rebuke lawlessness toward the Old Testament by  
40 dispensationalists or atheists, see:

*Policy Document: Problems with Atheistic Anarchism*, Form #08.020

DIRECT LINK: <http://sedm.org/Forms/08-PolicyDocs/ProbsWithAtheistAnarchism.pdf>

YOUTUBE VIDEO: <http://youtu.be/n883Ce11ML0>

## 5.2 How government and God compete to provide “protection”<sup>32</sup>

We stated in the previous section that the goal of government is protection of the liberties of the sovereign public from evil and harm. Here is an example from the Declaration of Independence:

*“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. --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, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.”*

Because God loves us, He has *exactly* the same purpose and goal as any just government should have. Here are a few examples of how the purpose of God is protection, and there are many more in the book of Psalm:

*“O you afflicted one, tossed with tempest, and not comforted, behold, I will lay your stones with colorful gems, and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of crystal, and all your walls of precious stones. All your children shall be taught by the Lord, and great shall be the peace of your children. In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you. Indeed they shall surely assemble, but not because of Me. Whoever assembles against you shall fall for your sake.*

*“Behold, I have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work; and I have created the spoiler to destroy. No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is from Me,” says the Lord.”*  
[Isaiah 54:11-17, Bible, NKJV]

As Christians, we should prefer God’s protection over government’s protection at all times. This is because we should trust the Lord and not man:

*“It is better to trust the Lord  
Than to put confidence in man.  
It is better to trust in the Lord  
Than to put confidence in princes.”*  
[Psalm 118:8-9, Bible, NKJV]

In the scripture above, the term “man” is synonymous with the words “nation” or “government”. Governments are simply collections of men and if we can’t put confidence in “men”, then we also can’t put confidence or trust in any collection of men, whether it be a corporation or a government. Here is one reason why:

*“Arise, O Lord,  
**Do not let man prevail:**  
Let the nations be judged in Your sight.  
Put them in fear, O Lord,  
**That the nations may know themselves to be but men.**”*  
[Psalm 9:19-20, Bible, NKJV]

No collection of men, whether it be an organized jural society, a government, or simply a mob, can have any more rights than a single man, because the Constitution makes *the people*, not the government, the sovereigns (kings) and makes us all “equal” under the law. We covered the section of “equal protection of the law” earlier in the chapter, in fact. In particular, the Fourteenth Amendment section 1 guarantees “equal protection of the laws” to all. At the point when the Declaration of Independence was signed in 1776, we eliminated all “kings” and “rulers” in our society because that divinely inspired document said that *all of us* were endowed by God Himself with *equal*, inalienable rights, which implied that we all are *equal* under God’s laws and man’s laws:

*“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator [God] with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”*

<sup>32</sup> Adapted from *Great IRS Hoax*, Form #11.302, Section 4.4.5 with permission.

1 If we are all equal under the law, then our government may not discriminate against biological people for the benefit of its  
2 own statutory “employees” or the corporate entities which it creates in the furtherance of “commerce”. The real “king” in  
3 our society, then, is the people individually and collectively and public servants in government, from the President on  
4 down, simply serve them. Therefore, government statutory “employees” or public officers cannot have any more  
5 “privileges” or rights than private citizens. The public servant cannot be greater than his Master, which is you. The  
6 purpose for having juries in courts is so that the people can govern themselves, which relegates the judge to that of being  
7 simply a coach to ensure that they do it fairly and in a way that is consistent with the Constitution and respects the equal  
8 rights of others. The legal encyclopedia Corpus Juris Secundum and the United States supreme Court both confirmed the  
9 above conclusions somewhat when they said:

10 “...when the United States enters into commercial business it abandons its sovereign capacity and is treated  
11 like any other corporation...”  
12 [91 Corpus Juris Secundum (C.J.S.), United States, §4 (2003)]

13 “It has always been a part of the judicial function to determine whether the act of one party (whether that party  
14 be a single individual, an organized body, or the public as a whole) operates to divest the other party of any  
15 rights of person or property. In every constitution is the guaranty against the taking of private property for  
16 public purposes without just compensation. “  
17 [Reagan v. Farmers Loan & Trust Co., 154 U.S. 362 (1894)]

18 Here is another example of why we should trust the Lord instead of any man or collection of men in government for our  
19 protection, extracted again from the Bible:

20 “For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on  
21 the road, because we had spoken to the king, saying ‘The hand of our God is upon all those for good who seek  
22 Him, but His power and His wrath are against all those who forsake Him.’ So we fasted and entreated our God  
23 for this, and He answered our prayer.”  
24 [Ezra 8:21-22, Bible, NKJV]

25 When governments have (or at least “should” have) the same loving goals as God in terms of protecting us (His children  
26 and His sheep/ flock) equally from evil and harm, then we are to submit to them. When they cease to be ministers of God’s  
27 justice or turn against God, then we should disobey those government laws that conflict with God’s laws or natural law.

28 “We ought to obey God rather than men.”  
29 [Acts 5:27-29, Bible, NKJV]

30 This must be so because we have a fiduciary duty to God himself to keep justice under His sacred law over and above any  
31 earthly law, and when our servants in government don’t or won’t do it, then it becomes our job as the Sovereigns and  
32 Masters to do the job they have failed to do as our agents and servants:

33 “Keep justice, and do righteousness, for My salvation is about to come, and My righteousness is revealed.  
34 Blessed is the man who does this, and the son of man who lays hold of it; who keeps from defiling the Sabbath,  
35 and keeps his hand from doing any evil.”  
36 [Isaiah 56:1-2, Bible, NKJV]

37 If we sit idly by and neglect our civic duties while subsidizing and encouraging our servants in government to breach their  
38 fiduciary duty to protect us because of our negligence and inattention, then we become accountable to God for the acts and  
39 omissions of our agents and the harm that causes to our neighbor and our fellow man. This is vividly illustrated by the  
40 story of David and Bathsheeba in the Bible found in 2 Samuel Chapters 11 and 12. In that story, king David lusted after a  
41 beautiful married woman named Bathsheeba and had his servant send Bathsheeba’s husband Uriah into battle to be killed  
42 (See 2 Sam. 11:14-25). After Uriah was killed and David married Bathsheeba, first the Lord killed the child born of adultery  
43 and then here is what the Lord said to David about the acts of his servant/agent, and note that God held David, not his  
44 servant, responsible for the murder:

45 [Then Nathan said to David] “Why have you despised the commandment of the Lord, to do evil in His sight?  
46 You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and you have killed  
47 him with the sword of the people of Ammon. Now therefore, the sword shall never depart from your house,  
48 because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.”  
49 [2 Sa 12:9, Bible, NKJV]



1 Because both God and government have as their goal protection of their believers and subjects respectively, you could say  
2 that both God and government are competitors for the affections, worship, and obedience of the people. This has been so  
3 throughout history. The whole notion behind the separation of church and state is aimed at making this competition fair  
4 and equal between these two competing sovereigns. That is why churches are not supposed to involve themselves in  
5 politics if they want to maintain their tax exempt status and why governments may not tax churches: because taxation by  
6 government of churches or political advocacy against government by churches would destroy that perfect separation of  
7 powers.

8 When government becomes too oppressive, then the healthy competition between church and state ensures a steady  
9 convergence back to the perfect balance of powers that Natural Law requires. For instance, if government raises its tax  
10 rates too high, then everyone will either donate everything they have to the church or become churches (Corporation Sole,  
11 for instance) in order to avoid government taxes and control. Likewise, when church gets to be too big or influential, then  
12 the government tries to step in and pass laws and ordinances to limit its power or worse yet, creates its own state-sanctioned  
13 church, as the kings of England did with the Anglican church. In that case, the church becomes another means of state  
14 control. America was founded by Quakers in the 1600's who were trying to escape state control of the Anglican church so  
15 they could worship freely according to their conscience and without government interference. See section 5.2.1 for a  
16 fascinating history of the creation and founding of America.

17 When governments grow too big, the competition between church and state for the affections and loyalty of the public  
18 favors government and thereby prejudices the influences of churches and God on the people. At that point, churches and  
19 believers have a moral responsibility for political activism and reform. This political imbalance is perpetuated by a  
20 combination of: 1. Media advocacy; 2. Unjust laws that discriminate against religious activities; 3. Dumbing down of the  
21 population in regards to religious issues and legal issues. Government thus becomes a substitute for God or an idol in this  
22 case, and this violates the First Commandment to put God first and have no other gods (see Exodus 20:1-11, Bible, NKJV).  
23 The focus of our memorandum Socialism: The New American Civil Religion, Form #05.016 is to then prove from a legal  
24 perspective using evidence that our contemporary government has indeed replaced God and become an idol, and that this  
25 condition poses a great threat to our freedoms and liberties, and invites the wrath of God. Ultimately, the result will be  
26 subjection and slavery of the people to their rulers and a police state the likes of which this country has never seen. The  
27 people will be lead like lemmings into government and legal profession captivity and slavery because of their ignorance  
28 and lack of faith or trust in God.

29 *"The Gentiles shall know that the house of Israel went into captivity for their iniquity: because they were*  
30 *unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell*  
31 *by the [legal] sword. According to their uncleanness and according to their transgressions I have dealt with*  
32 *them, and hidden My face from them."*  
33 *[Ezekiel 39:23-24, Bible, NKJV]*

34 How has God "hidden his face"? By:

- 35 1. The outlawing of simple prayer in the schools.
- 36 2. The removal of the Ten Commandments and crosses from public buildings and parks.
- 37 3. The removal of religious teachings from our classrooms.
- 38 4. The passing of government laws that clearly violate God's laws.

### 39 **5.3 Hierarchy of Sovereignty: The Power to Create is the Power to Control and Regulate**

40 An important concept for readers to grasp are the following concepts underlying the entire legal field:

- 41 1. The creator of a thing is always the owner of the thing.
- 42 2. Governments can only tax or regulate that which they create.
- 43 3. Government didn't create human beings and therefore can't regulate or tax them UNTIL they volunteer to occupy an  
44 office in the government that WAS created by that government. Otherwise, slavery and involuntary servitude in  
45 violation of the Thirteenth Amendment will be the result.
- 46 4. The regulated or taxed office within the government that a person occupies can only be exercised on federal territory or  
47 in all places EXPRESSLY authorized per 4 U.S.C. §72.
- 48 5. If the office is exercised OUTSIDE of places not expressly authorized, it is a de facto and unlawful office. This is  
49 covered in:

1 6. To prevent people who know the above from avoiding the scam of being taxed or regulated, corrupt governments will  
2 try to make their CREATION, which is PUBLIC OFFICE, look similar or identical to things that it didn't create and  
3 are PRIVATE. For instance, they will try to make a PRIVATE human and one using a Social Security Number BOTH  
4 APPEAR PUBLIC when in fact they are not. This is how they unlawfully convert the PRIVATE property of innocent  
5 Americans into PUBLIC property that they can STEAL, tax, and regulate.

6 Hiding the above mechanisms is obviously a scam, but the only way you will ever escape them is to understand how this  
7 mechanism works. That is what we will teach you in this section.

8 **The sequence that things were created and who they were created by establishes the sovereign relations among all**  
9 **things**, including both human beings and artificial creations such as corporations and governments. The analysis there is  
10 the basis for further discussion in this chapter. A summary of the hierarchy is below:

- 11 1. God created the people (as individuals).
- 12 2. The people (as individual sovereigns) created the state Constitution and the states. The state constitutions divided the  
13 state government into three branches: executive, judicial, and legislative.
- 14 3. The states created the federal constitution and the federal government. The federal constitution divided the federal  
15 government into three branches: executive, judicial, legislative. The states also instituted their own internal franchises,  
16 including state corporations and state citizens.
- 17 4. The federal government created federal States, corporations, and privileged "U.S. citizen" status through legislation.

18 The above hierarchy recognizes *nine* distinct sovereignties which are completely independent of each other in law. These  
19 are:

- 20 1. God
- 21 2. The people (as individuals).
- 22 3. The "states" (of the Union). These states create special franchises underneath them, including:
  - 23 3.1. State citizenship
  - 24 3.2. State corporations
- 25 4. The federal (not national) government. Remember from section 4.6 earlier that the "United States" is *not* a nation  
26 under the law of nations, but a federation, and there is a world of difference. The federal government then creates  
27 special franchises underneath them, including:
  - 28 4.1. Federal Corporations.
  - 29 4.2. Federal "States".
  - 30 4.3. U.S. citizens/idolaters. These are people who have surrendered their sovereignty to the government and choose to  
31 be government slaves/serfs/subjects.

32 The courts have historically recognized the separation of these sovereignties, and all exist by virtue of natural law. Below  
33 is a diagram of this hierarchy in graphical form:

34 **Figure 1: Sovereignties within our system of government**





1 shown the necessity of the strongest checks upon power, whether it be exercised by one man, a few or many.  
2 Our revolution broke up the foundations of sovereignty in government; and our written constitutions have  
3 carefully guarded against the baneful influence of such an idea henceforth and forever. I can not, therefore,  
4 recognize the appeal to the sovereignty of the state, as a justification of the act in question. "  
5 [Gaines v. Buford, 31 Ky. (1 Dana) 481, 501]

- 6 2. The people came before the states and created the states. Therefore, they are the Masters and the states are their  
7 servants:

8 "It is again to antagonize Chief Justice Marshall, when he said: 'The government of the Union, then (whatever  
9 may be the influence of this fact on the case), is emphatically and truly a government of the people. In form and  
10 in substance it emanates from them. Its powers are granted by them, and are to be exercised directly on them  
11 and for their benefit. This government is acknowledged by all to be one of enumerated powers.' 4 Wheat. 404, 4  
12 L.Ed. 601."  
13 [Downes v. Bidwell, 182 U.S. 244 (1901)]

14 "The words 'people of the United States' and 'citizens,' are synonymous terms, and mean the same thing. They  
15 both describe the political body who, according to our republican institutions, form the sovereignty, and who  
16 hold the power and conduct the government through their representatives. They are what we familiarly call the  
17 'sovereign people,' and every citizen is one of this people, and a constituent member of this sovereignty. ..."  
18 [Boyd v. State of Nebraska, 143 U.S. 135 (1892)]

- 19 3. The states created the federal government and are superior to it. The federal government is the servant to and fiduciary  
20 of the states and the states are their Master. This is confirmed by the U.S. Supreme Court in *Carter v. Carter Coal Co.*,  
21 298 U.S. 238 (1936):

22 *The general rule with regard to the respective powers of the national and the state governments under the*  
23 *Constitution is not in doubt. **The states were before the Constitution; and, consequently, their legislative***  
24 *powers antedated [and are superior to] the Constitution. Those who framed and those who adopted that*  
25 *instrument meant to carve from the general mass of legislative powers, then possessed by the states, only such*  
26 *portions as it was thought wise to confer upon the federal government; and in order that there should be no*  
27 *uncertainty in respect of what was taken and what was left, the national powers of legislation were not*  
28 *aggregated but enumerated-with the result that **what was not embraced by the enumeration remained vested***  
29 *in the states without change or impairment. Thus, 'when it was found necessary to establish a national*  
30 *government for national purposes,' this court said in *Munn v. Illinois*, 94 U.S. 113, 124, 'a part of the powers of*  
31 *the States and of the people of the States was granted to the United States and the people of the United States.*  
32 *This grant operated as a further limitation upon the powers of the States, so that now the governments of the*  
33 *States possess all the powers of the Parliament of England, except such as have been delegated to the United*  
34 *States or reserved by the people.' While the states are not sovereign in the true sense of that term, but only quasi*  
35 *sovereign, yet in respect of all powers reserved to them they are supreme-'as independent of the general*  
36 *government as that government within its sphere is independent of the States.' *The Collector v. Day*, 11 Wall.*  
37 *113, 124. And since every addition to the national legislative power to some extent detracts from or invades the*  
38 *power of the states, it is of vital moment that, in order to preserve the fixed balance intended by the*  
39 *Constitution, the powers of the general government [298 U.S. 238, 295] be not so extended as to embrace any*  
40 *not within the express terms of the several grants or the implications necessarily to be drawn therefrom. **It is no***  
41 *longer open to question that the general government, unlike the states, **Hammer v. Dagenhart**, 247 U.S. 251,*  
42 *275, 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1918E 724, possesses no inherent power in respect of the internal*  
43 *affairs of the states; and emphatically not with regard to legislation. The question in respect of the inherent*  
44 *power of that government as to the external affairs of the Nation and in the field of international law is a wholly*  
45 *different matter which it is not necessary now to consider. See, however, *Jones v. United States*, 137 U.S. 202,*  
46 *212, 11 S.Ct. 80; *Nishimur Ekiu v. United States*, 142 U.S. 651, 659, 12 S.Ct. 336; *Fong Yue Ting v. United**  
47 *States, 149 U.S. 698, 705 et seq., 13 S.Ct. 1016; *Burnet v. Brooks*, 288 U.S. 378, 396, 53 S.Ct. 457, 86 A.L.R.*  
48 *747.*

49 **The determination of the Framers Convention and the ratifying conventions to preserve complete and**  
50 **unimpaired state self-government in all matters not committed to the general government is one of the**  
51 **plainest facts which emerges from the history of their deliberations.** And adherence to that determination is  
52 incumbent equally upon the federal government and the states. **State powers can neither be appropriated on**  
53 **the one hand nor abdicated on the other. As this court said in *Texas v. White*, 7 Wall. 700, 725, 'The**  
54 **preservation of the States, and the maintenance of their governments, are as much within the design and**  
55 **care of the Constitution as the preservation of the Union and the maintenance of the National government.**  
56 *The Constitution, in all its provisions, looks to an indestructible Union, composed of indestructible States.'*  
57 *Every journey to a forbidden end begins with the first step; and the danger of such a step by the federal*  
58 *government in the direction of taking over the powers of the states is that the end of the journey may find the*  
59 *states so despoiled of their powers, or-what may amount to the same thing-so [298 U.S. 238, 296] relieved of*  
60 *the responsibilities which possession of the powers necessarily enjoins, as to reduce them to little more than*  
61 *geographical subdivisions of the national domain. It is safe to say that if, when the Constitution was under*  
62 *consideration, it had been thought that any such danger lurked behind its plain words, it would never have been*  
63 *ratified.*

1 And the Constitution itself is in every real sense a law-the lawmakers being the people themselves, in whom  
2 under our system all political power and sovereignty primarily resides, and through whom such power and  
3 sovereignty primarily speaks. It is by that law, and not otherwise, that the legislative, executive, and judicial  
4 agencies which it created exercise such political authority as they have been permitted to possess. The  
5 Constitution speaks for itself in terms so plain that to misunderstand their import is not rationally possible.  
6 'We the People of the United States,' it says, 'do ordain and establish this Constitution.' Ordain and establish!  
7 These are definite words of enactment, and without more would stamp what follows with the dignity and  
8 character of law. The framers of the Constitution, however, were not content to let the matter rest here, but  
9 provided explicitly-'This Constitution, and the Laws of the United States which shall be made in Pursuance  
10 thereof; ... shall be the supreme Law of the Land.' (Const. art. 6, cl. 2.) The supremacy of the Constitution as  
11 law is thus declared without qualification. That supremacy is absolute; the supremacy of a statute enacted by  
12 Congress is not absolute but conditioned upon its being made in pursuance of the Constitution. And a  
13 judicial tribunal, clothed by that instrument with complete judicial power, and, therefore, by the very nature of  
14 the power, required to ascertain and apply the law to the facts in every case or proceeding properly brought for  
15 adjudication, must apply the supreme law and reject the inferior stat- [298 U.S. 238, 297] ute whenever the  
16 two conflict. In the discharge of that duty, the opinion of the lawmakers that a statute passed by them is valid  
17 must be given great weight, Adkins v. Children's Hospital, 261 U.S. 525, 544, 43 S.Ct. 394, 24 A.L.R. 1238; but  
18 their opinion, or the court's opinion, that the statute will prove greatly or generally beneficial is wholly  
19 irrelevant to the inquiry. Schechter Poultry Corp. v. United States, 295 U.S. 495, 549, 550 S., 55 S.Ct. 837, 97  
20 A.L.R. 947.  
21 [Carter v. Carter Coal Co., 298 U.S. 238 (1936)]  
22

23 "If the time shall ever arrive when, for an object appealing, however strongly, to our sympathies, the dignity of  
24 the States shall bow to the dictation of Congress by conforming their legislation thereto, when the power and  
25 majesty and honor of those who created shall become subordinate to the thing of their creation, I but feebly  
26 utter my apprehensions when I express my firm conviction that we shall see 'the beginning of the end.'"  
27 [Steward Machine Co. v. Davis, 301 U.S. 548 (1937)]

- 28 4. Each sovereign is on an equal footing with every other sovereign: the People, the States, and the Federal Government.  
29 Each of these are legal "persons" and each are equal under the law. The rights of one man are equal to the combined  
30 rights of ALL men working in either a state or the federal government. This is the essence of equal protection of the  
31 laws which is the foundation of our constitution and our republican system of government. We covered this subject in  
32 depth earlier in section 4.3.2 if you would like to review.

33 "No State shall...deny to any person within its jurisdiction the equal protection of the laws. "  
34 [Fourteenth Amendment, Section 1]

35 "The rights of individuals and the justice due to them, are as dear and precious as those of states. Indeed the  
36 latter are founded upon the former; and the great end and object of them must be to secure and support the  
37 rights of individuals, or else vain is government."  
38 [Chisholm v. Georgia, 2 U.S. (2 Dall.) 419, 1 L.Ed. 440 (1793)]

39 "Arise, O Lord,  
40 Do not let man prevail;  
41 Let the nations be judged in Your sight.  
42 Put them in fear, O Lord,  
43 That the nations may know themselves to be but men."  
44 [Psalm 9:19-20, Bible, NKJV]

45 "United States government is as sovereign within its sphere as states are within theirs."  
46 [Kohl v. United States, 91 U.S. 367, 23 L.Ed. 597 (1876)]

- 47 5. No sovereign can serve more than one master above it. To do otherwise would be a conflict of interest and allegiance.  
48 By implication, this means that no sovereign can have more than one Creator or one Master:

49 "No servant can serve two masters: for either he will hate the one and love the other, or else he will be loyal to  
50 the one and despise the other. You cannot serve God and mammon."  
51 [Jesus [God] speaking in the Bible, Luke 16:13]

52  
53 [TITLE 18](#) > [PART I](#) > [CHAPTER 11](#) > §208  
54 §208. Acts affecting a personal financial interest

55 (a) Except as permitted by subsection (b) hereof, whoever, being an officer or employee of the executive branch  
56 of the United States Government, or of any independent agency of the United States, a Federal Reserve bank

1 director, officer, or employee, or an officer or employee of the District of Columbia, including a special  
2 Government employee, participates personally and substantially as a Government officer or employee, through  
3 decision, approval, disapproval, recommendation, the rendering of advice, investigation, or otherwise, in a  
4 judicial or other proceeding, application, request for a ruling or other determination, contract, claim,  
5 controversy, charge, accusation, arrest, or other particular matter in which, to his knowledge, he, his spouse,  
6 minor child, general partner, organization in which he is serving as officer, director, trustee, general partner or  
7 employee, or any person or organization with whom he is negotiating or has any arrangement concerning  
8 prospective employment, has a financial interest—

9 Shall be subject to the penalties set forth in section 216 of this title.

- 10 6. The main and only purpose of the separation of sovereignties and powers within sovereignties in the above diagram is  
11 to protect the individual liberties of the ultimate sovereigns, the people (as individuals) themselves. See *U.S. v. Lopez*,  
12 514 U.S. 549 (1995):

13 *We start with first principles. The Constitution creates a Federal Government of enumerated powers. See U.S.*  
14 *Const., Art. I, 8. As James Madison wrote, "[t]he powers delegated by the proposed Constitution to the federal*  
15 *government are few and defined. Those which are to remain in the State governments are numerous and*  
16 *indefinite." The Federalist No. 45, pp. 292-293 (C. Rossiter ed. 1961). This constitutionally mandated division  
17 of authority "was adopted by the Framers to ensure protection of our fundamental liberties." Gregory v.  
18 Ashcroft, 501 U.S. 452, 458 (1991) (internal quotation marks omitted). "Just as the separation and  
19 independence of the coordinate branches of the Federal Government serves to prevent the accumulation of  
20 excessive power in any one branch, a healthy balance of power between the States and the Federal  
21 Government will reduce the risk of tyranny and abuse from either front.  
22 [*U.S. v. Lopez*, 514 U.S. 549 (1995)]*

- 23 7. A sovereignty is a servant or fiduciary of all sovereignties above it and a master over all those below it. For instance,  
24 the states created the federal government so they are sovereign over it and may change it at any time by amending the  
25 constitution that created it, or by abolishing it entirely, subject only to their will and voluntary consent.

26 "A State does not owe its origin to the Government of the United States, in the highest or in any of its  
27 branches. It was in existence before it. It derives its authority from the same pure and sacred source as itself:  
28 The voluntary and deliberate choice of the people...A State is altogether exempt from the jurisdiction of the  
29 Courts of the United States, or from any other exterior authority, unless in the special instances when the  
30 general Government has power derived from the Constitution itself."  
31 [*Chisholm v. Georgia*, 2 *Dall. (U.S.) 419* (Dall.) (1794)]

32 8. Delegated authority:

- 33 8.1. A sovereign can only exercise those powers specifically delegated to it by its Master or Creator in a written  
34 voluntary contract called the Constitution. Any other action is specifically forbidden or reserved by implication  
35 to the Master and Creator it serves. For instance, the Tenth Amendment reserves police powers to the states. All  
36 powers not specifically given to the federal government in the federal constitution are therefore reserved to the  
37 states or to the people under the Tenth Amendment:

38 "The Government of the United States is one of delegated powers alone. Its authority is defined and limited by  
39 the Constitution. All powers not granted to it by that instrument are reserved to the States or the people."  
40 [*United States v. Cruikshank*, 92 *U.S. 542* (1875)]

41 "Sovereignty is the right to govern; a nation or State-sovereign is the person or persons in whom that resides.  
42 In Europe the sovereignty is generally ascribed to the Prince; here it rests with the people; there, the  
43 sovereign actually administers the Government; here, never in a single instance; our Governors are the  
44 agents [fiduciaries] of the people, and at most stand in the same relation to their sovereign, in which regents in  
45 Europe stand to their sovereigns. Their Princes have personal powers, dignities, and pre-eminences, our rulers  
46 have none but official; nor do they partake in the sovereignty otherwise, or in any other capacity, than as  
47 private citizens." at 472."  
48 [*Justice Wilson, Chisholm, Ex'r. v. Georgia*, 2 *Dall. (U.S.) 419*, 1 *L.ed.* 454, 457, 471, 472) (1794)]

49 "By the tenth amendment, 'the powers not delegated to the United States by the constitution, nor prohibited by it  
50 to the states, are reserved to the states, respectively, or to the people.' Among the powers thus reserved to the  
51 several states is what is commonly called the 'police power,'-that inherent and necessary power, essential to  
52 the very existence of civil society, and the safeguard of the inhabitants of the state against disorder, disease,  
53 poverty, and crime. 'The police power belonging to the states in virtue of their general sovereignty,' said Mr.  
54 Justice STORY, delivering the judgment of this court, 'extends over all subjects within the territorial limits of  
55 the states, and has never been conceded to the United States.' *Prigg v. Pennsylvania*, 16 *Pet.* 539, 625. This is  
56 well illustrated by the recent adjudications that a statute prohibiting the sale of illuminating oils below a  
57 certain fire test is beyond the constitutional power of congress to enact, except so far as it has effect within the

1 United States (as, for instance, in the District of Columbia) and without the limits of any state; but that it is  
2 within the constitutional power of a state to pass such a statute, even as to oils manufactured under letters  
3 patent from the United States. U.S. v. Dewitt, 9 Wall. 41; Patterson v. Kentucky, 97 U.S. 501. [135 U.S. 100,  
4 128] **The police power includes all measures for the protection of the life, the health, the property, and the**  
5 **welfare of the inhabitants, and for the promotion of good order and the public morals.** It covers the  
6 suppression of nuisances, whether injurious to the public health, like unwholesome trades, or to the public  
7 morals, like gambling-houses and lottery tickets. Slaughter-House Cases, 16 Wall. 36, 62, 87; Fertilizing Co. v.  
8 Hyde Park, 97 U.S. 659; Phalen v. Virginia, 8 How. 163, 168; Stone v. Mississippi, 101 U.S. 814. **This power,**  
9 **being essential to the maintenance of the authority of local government, and to the safety and welfare of the**  
10 **people, is inalienable.** As was said by Chief Justice WAITE, referring to earlier decisions to the same effect:  
11 **'No legislature can bargain away the public health or the public morals. The people themselves cannot do it,**  
12 **much less their servants. The supervision of both these subjects of governmental power is continuing in its**  
13 **nature, and they are to be dealt with as the special exigencies of the moment may require. Government is**  
14 **organized with a view to their preservation, and cannot divest itself of the power to provide for them. For this**  
15 **purpose the largest legislative discretion is allowed, and the discretion cannot be parted with any more than**  
16 **the power itself.'** Stone v. Mississippi, 101 U.S. 814, 819. See, also, Butchers' Union, etc., Co. v. Crescent  
17 City, etc., Co., 111 U.S. 746, 753, 4 S.Sup.Ct.Rep. 652; New Orleans Gas Co. v. Louisiana Light Co., 115  
18 U.S. 650, 672, 6 S.Sup.Ct.Rep. 252; New Orleans v. Houston, 119 U.S. 265, 275, 7 S.Sup.Ct.Rep. 198."  
19 [*Leisy v. Hardin*, 135 U.S. 100 (1890)]

- 20 8.2. Agents or fiduciaries within a sovereign must be willing and able at all times to identify the specific laws that  
21 give them the authority to act and be constantly aware of the limits of their delegated authority. If they are not,  
22 they run the risk of exceeding their delegated authority and injuring the rights of the master(s) they serve. All  
23 actions not specifically authorized by law are illegal by implication. All illegal actions by government officials  
24 that are outside their written delegated authority and positive law that result in an injury to the master(s) cause the  
25 actor to be personally liable for a tort and monetary damages because they are acting outside the authority of law.

26 **"Unlawful.** That which is contrary to, prohibited, or unauthorized by law. That which is not lawful. The  
27 acting contrary to, or in defiance of the law; disobeying or disregarding the law. Term is equivalent to  
28 "without excuse or justification." State v. Noble, 90 N.M. 360, 563 P.2d. 1153, 1157. While necessarily not  
29 implying the element of criminality, it is broad enough to include it."  
30 [*Black's Law Dictionary*, Sixth Edition, p. 1536]

- 31 8.3. A sovereignty or human being cannot delegate an authority to a subordinate that they themselves do not ALSO  
32 possess.

33 **"Quod meum est sine me auferri non potest.**  
34 **What is mine [sovereignty in this case] cannot be taken away without my consent"**  
35 [*Bouvier's Law Dictionary Unabridged*, 8th Edition, p. 2159]

36 **"Derivativa potestas non potest esse major primitive.**  
37 **The power [sovereign immunity in this case] which is derived cannot be greater than that from which it is**  
38 **derived."**  
39 [*Bouvier's Law Dictionary Unabridged*, 8th Edition, p. 2131]

40 **"Nemo potest facere per obliquum quod non potest facere per directum.**  
41 **No one can do that indirectly which cannot be done directly."**  
42 [*Bouvier's Law Dictionary Unabridged*, 8th Edition, p. 2147]

43 **"Quod per me non possum, nec per alium.**  
44 **What I cannot do in person, I cannot do through the agency of another."**  
45 [*Bouvier's Law Dictionary Unabridged*, 8th Edition, p. 2159]

46 [*SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>*]

- 47 8.4. No sovereign can delegate to its fiduciaries the authority to do something that is a crime. For instance, if the  
48 people cannot murder, rob, or steal from their fellow man, then they certainly cannot delegate that authority to  
49 government, which means they cannot delegate to the government the authority to collect direct taxes upon  
50 individuals unless the persons paying the tax voluntarily consent to it individually, otherwise it is theft.

51 **"In Calder v. Bull, which was here in 1798, Mr. Justice Chase said, that there were acts which the Federal**  
52 **and State legislatures could not do without exceeding their authority, and among them he mentioned a law**  
53 **which punished a citizen for an innocent act; a law that destroyed or impaired the lawful private [labor]**  
54 **contracts [and labor compensation, e.g. earnings from employment through compelled W-4 withholding] of**  
55 **citizens; a law that made a man judge in his own case; and a law that took the property from A [the worker],**  
56 **and gave it to B [the government or another citizen, such as through social welfare programs]. 'It is against**



1 all reason and justice,' he added, 'for a people to intrust a legislature with such powers, and therefore it  
2 cannot be presumed that they have done it. They may command what is right and prohibit what is wrong; but  
3 they cannot change innocence [a "nontaxpayer"] into guilt [a "taxpayer", by presumption or otherwise], or  
4 punish innocence as a crime, or violate the right of an antecedent lawful private [employment] contract [by  
5 compelling W-4 withholding, for instance], or the right of private property. To maintain that a Federal or  
6 State legislature possesses such powers [of THEFT!] if they had not been expressly restrained, would, in my  
7 opinion, be a political heresy altogether inadmissible in all free republican governments.' 3 Dall. 388."  
8 [Sinking Fund Cases, 99 U.S. 700 (1878)]

- 9 9. The Constitution is a trust document and creates a public trust. Public officers are the "trustees" within that trust and  
10 when they abuse their authority, they are executing a "sham trust" for their own personal gain. It is a violation of  
11 fiduciary duty for a sovereign or any agent within a sovereign to put a higher priority over its own needs than over any  
12 of the masters it serves above it. This is called a conflict of interest and it is against the law. See for instance [18](#)  
13 [U.S.C. §208](#).

14 "Whatever these Constitutions and laws validly determine to be property, it is the duty of the Federal  
15 Government, through the domain of jurisdiction merely Federal, to recognize to be property.

16 "And this principle follows from the structure of the respective Governments, State and Federal, and their  
17 reciprocal relations. They are different agents and trustees of the people of the several States, appointed with  
18 different powers and with distinct purposes, but whose acts, within the scope of their respective jurisdictions,  
19 are mutually obligatory."  
20 [Dred Scott v. Sandford, 60 U.S. 393 (1856)]

- 21 10. Sovereign Immunity: A government sovereign is exempt from the jurisdiction of the courts of any other government  
22 sovereign unless it consents to the jurisdiction of the other sovereign or unless the Constitution that established it  
23 makes it subject to the jurisdiction in question. This is called *sovereign immunity* and it is the embodiment of the  
24 separation of powers doctrine. The rules for surrendering sovereign immunity through consent are documented in [28](#)  
25 [U.S.C. §1605](#). Here is an example of sovereign immunity of states from the U.S. Supreme Court:

26 "A State does not owe its origin to the Government of the United States, in the highest or in any of its  
27 branches. It was in existence before it. It derives its authority from the same pure  
28 and sacred source as itself: The voluntary and deliberate choice of the  
29 people...A State is altogether exempt from the jurisdiction of the Courts of the United States, or from any  
30 other exterior authority, unless in the special instances when the general Government has power derived from  
31 the Constitution itself."  
32 [Chisholm v. Georgia, 2 Dall. (U.S.) 419 (Dall.) (1793)]

- 33 11. Sovereign immunity also extends to all entities or corporations created by a government sovereign. For instance, the  
34 case of *Providence Bank v. Billings*, 29 U.S. 514 (1830) revealed that the states could not tax a bank corporation  
35 created by an act or law of the United States government. The reasoning in that case was that the states could not  
36 destroy the federal government because the power to tax necessarily involved the power to destroy.

37 "The great principle is this: because the constitution will not permit a state to destroy, it will not permit a law  
38 involving the power to destroy. In order to show that the case turned entirely on that point, let us suppose that  
39 the court had arrived to the conclusion that the bank [The Bank of the United States located in the state of  
40 Maryland] was an authorised instrument of government; but that it was not the intention of the constitution to  
41 prohibit the states from interfering with those instruments: would it not have been necessary to have decided  
42 that the Maryland act was constitutional? Of what importance was it that the bank was an authorized means of  
43 power, other than this, that it afforded a key to the meaning of the constitution? If the bank was a legitimate and  
44 proper instrument of power, then the constitution intended to protect it. If not, then no protection was intended.  
45 The question, whether it was a necessary and proper means, was auxiliary to the great question, whether the  
46 constitution intended to shelter it; and when the court arrived to the conclusion that such protection was  
47 intended, they interfered not in behalf of the bank, but in behalf of the sanctuary to which it had fled. They  
48 decided against the tax; because the subject had been placed beyond the power of the states, by the  
49 constitution. They decided, not on account of the subject, but on account of the power that protected it; they  
50 decided that a prohibition against destruction was a prohibition against a law involving the power of  
51 destruction."  
52 [Providence Bank v. Billings, 29 U.S. 514 (1830)]

- 53 12. A sovereignty may not tax or regulate or control its Creator or grantor, or any sovereignty or agent of that sovereignty  
54 above it or at the same level as it, without the explicit and individual and written consent of that sovereignty.

1 12.1. For instance, because churches are agents and creations of God and not the state, then government may not tax  
2 churches, and this applies whether or not such churches have a 501(c ) designation or not. See Isaiah 45:9-10:

3 “Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth! Shall the clay  
4 say to him who forms it, ‘What are you making?’ Or shall your handiwork say, ‘He has no hands?’ Woe to him  
5 who says to his father, ‘What are you begetting?’ Or to the woman, ‘What have you brought forth?’”  
6 [Isaiah 45:9-10, Bible, NKJV]

7 12.2. Below is a U.S. Supreme Court cite which admits that in many cases, even the U.S. Supreme Court may not  
8 compel states:

9 “This court has declined to take jurisdiction of suits between states to compel the performance of obligations  
10 which, if the states had been independent nations, could not have been enforced judicially, but only through the  
11 political departments of their governments. Thus, in *Kentucky v. Dennison*, 24 How. 66, where the state of  
12 Kentucky, by her governor [127 U.S. 265, 289] applied to this court, in the exercise of its original jurisdiction,  
13 for a writ of mandamus to the governor of Ohio to compel him to surrender a fugitive from justice, this court,  
14 while holding that the case was a controversy between two states, decided that it had no authority to grant the  
15 writ.”  
16 [State of Wisconsin v. Pelican Insurance Company, 127 U.S. 265 (1888)]

17 12.3. Here is an example from the Supreme Court where it is admitted that a state may not be taxed by the federal  
18 government:

19 “In *Morcantile Bank v. City of New York*, 121 U.S. 138, 162, 7 S. Sup. Ct. 826, this court said: ‘**Bonds issued by**  
20 **the state of New York**, or under its authority, by its public municipal bodies, are means for carrying on the  
21 work of the government, and **are not taxable, even by the United States**, and it is not a part of the policy of the  
22 government which issues them to subject them to taxation for its own purposes.’”  
23 [Pollock v. Farmers’ Loan & Trust Co., 157 U.S. 429 (1895)]

24 12.4. The Supreme Court also said that states may not tax the federal government:

25 “While the power of taxation is one of vital importance, retained by the states, not abridged by the grant of a  
26 similar power to the government of the Union, but to be concurrently exercised by the two governments, yet  
27 even this power of a state is subordinate to, and may be controlled by, the constitution of the United States. That  
28 constitution and the laws made in pursuance thereof are supreme. They control the constitutions and laws of the  
29 respective states, and cannot be controlled by them. **The people of a state give to their government a right of**  
30 **taxing themselves and their property at its discretion. But the means employed by the government of the**  
31 **Union are not given by the people of a particular state, but by the people of all the states; and being given by**  
32 **all, for the benefit of all, should be subjected to that government only which belongs to all. All subjects over**  
33 **which the sovereign power of a state extends are objects of taxation; but those over which it does not extend**  
34 **are, upon the soundest principles, exempt from taxation. The sovereignty of a state extends to everything**  
35 **which exists by its own authority, or is introduced by its permission; but does not extend to those means**  
36 **which are employed by congress to carry into execution powers conferred on that body by the people of the**  
37 **United States. The attempt to use the taxing power of a state on the means employed by the government of**  
38 **the Union, in pursuance of the constitution, is itself an abuse, because it is the usurpation of a power which**  
39 **the people of a single state cannot give. The power to tax involves the power to destroy; the power to destroy**  
40 **may defeat and render useless the power to create; and there is a plain repugnance in conferring on one**  
41 **government a power to control the constitutional measures of another, which other, with respect to those**  
42 **very measures, is declared to be supreme over that which exerts the control. The states have no power, by**  
43 **taxation [117 U.S. 151, 156] or otherwise, to retard, impede, burden, or in any manner control, the**  
44 **operations of the constitutional laws enacted by congress to carry into execution the powers vested in the**  
45 **general government.** Such are the outlines, mostly in his own words, of the grounds of the judgment delivered  
46 by Chief Justice MARSHALL in the great case of *McCulloch v. Maryland*, in which it was decided that a statute  
47 of the state of Maryland, imposing a tax upon the issue of bills by banks, could not constitutionally be applied to  
48 a branch of the Bank of the United States within that state. 4 Wheat. 316, 425-431, 436.

49 “In *Osborn v. Bank of U. S.*, 9 Wheat. 738, 859-868, that conclusion was reviewed in a very able argument of  
50 counsel, and reaffirmed by the court, and a tax laid by the state of Ohio upon a branch of the Bank of the  
51 United States was held to be unconstitutional. See, also, *Providence Bank v. Billings*, 4 Pet. 514, 564. Upon the  
52 same grounds, the states have been adjudged to have no power to lay a tax upon stock issued for money  
53 borrowed by the United States, or upon property of state banks invested in United States stock. *Weston v. City*  
54 *Council of Charleston*, 2 Pet. 449, 467; *Bank of Commerce v. New York*, 2 Black, 620; *Bank Tax Case*, 2 Wall.  
55 200; *Banks v. Mayor*, 7 Wall. 16.”  
56 [Van Brocklin v. State of Tennessee, 117 U.S. 151 (1886)]

57 12.5. Here is an example where the Supreme Court said that states may not tax each other’s bonds:



1 “The question in *Bonaparte v. Tax Court*, [104 U.S. 592](#), was whether the registered public debt of one state,  
2 exempt from taxation by that state, or actually taxed there, was taxable by another state, when owned by a  
3 citizen of the latter, and it was held that there was no provision of the constitution of the United States which  
4 prohibited such taxation. The states had not covenanted that this could not be done, whereas, under the  
5 fundamental law, as to the power to borrow money, neither the United States, on the one hand, nor the states  
6 on the other, can interfere with that power as possessed by each, and an essential element of the sovereignty  
7 of each. “  
8 [*Pollock v. Farmers’ Loan & Trust Co.*, 157 U.S. 429 (1895)]

9 12.6. Finally, the federal government may not tax the employees of states of the union:

10 “As stated by Judge [[157 U.S. 429, 602](#)] Cooley in his work on the *Principles of Constitutional Law*: ‘The  
11 power to tax, whether by the United States or by the states, is to be construed in the light of and limited by the  
12 fact that the states and the Union are inseparable, and that the constitution contemplates the perpetual  
13 maintenance of each with all its constitutional powers, unembarrassed and unimpaired by any action of the  
14 other. The taxing power of the federal government does not therefore extend to the means or agencies through  
15 or by the employment of which the states perform their essential functions; since, if these were within its reach,  
16 they might be embarrassed, and perhaps wholly paralyzed, by the burdens it should impose. That the power to  
17 tax involves the power to destroy; that the power to destroy may defeat and render useless the power to create;  
18 that there is a plain repugnance in conferring on one government a power to control the constitutional  
19 measures of another, which other, in respect to those very measures, is declared to be supreme over that which  
20 exerts the control,-are propositions not to be denied.’ It is true that taxation does not necessarily and  
21 unavoidably destroy, and that to carry it to the excess of destruction would be an abuse not to be anticipated;  
22 but the very power would take from the states a portion of their intended liberty of independent action within  
23 the sphere of their powers, and would constitute to the state a perpetual danger of embarrassment and possible  
24 annihilation. The constitution contemplates no such shackles upon state powers, and by implication forbids  
25 them.”  
26 [*Pollock v. Farmers’ Loan & Trust Co.*, [157 U.S. 429](#) (1895)]

- 27 13. A sovereignty may tax or regulate any of the entities or sovereignties below it, because it created those subordinate  
28 sovereignties. The power to create carries with it the power to destroy as well. See *M’Culloch v. Maryland*, 4 Wheat.  
29 316, 431 (1819). Specific examples of sovereignties taxing their fiduciaries or creations below them include:  
30 13.1. Federal State (but NOT Union state) taxation within federal enclaves under the Buck Act, found in 4. U.S.C.  
31 §§105-111  
32 13.2. State and federal taxation of corporations. See 26 U.S.C. Subtitles D and E and *Flint v. Stone Tracy*, 220 U.S.  
33 107 (1911).  
34 13.3. A sovereign may only tax the entities that it creates. The U.S. Supreme Court case of *U.S. v. Perkins*, 163 U.S.  
35 625 (1896) reveals, for instance, that states can only tax corporations that they create.

36 “Whether the United States are a corporation ‘exempt by law from taxation,’ within the meaning of the New  
37 York statutes, is the remaining question in the case. The court of appeals has held that this exemption was  
38 applicable only to domestic corporations declared by the laws of New York to be exempt from taxation. Thus, in  
39 *Re Prime’s Estate*, 136 N.Y. 347, 32 N.E. 1091, it was held that foreign religious and charitable corporations  
40 were not exempt from the payment of a legacy tax, Chief Judge Andrews observing (page 360, 136 N. Y., and  
41 page 1091, 32 N. E.): ‘We are of opinion that a statute of a state granting powers and privileges to  
42 corporations must, in the absence of plain indications to the contrary, be held to apply only to corporations  
43 created by the state, and over which it has power of visitation and control. ... The legislature in such cases is  
44 dealing with its own creations, whose rights and obligations it may limit, define, and control.’ To the same effect  
45 are *Catlin v. Trustees*, 113 N.Y. 133, 20 N.E. 864; *White v. Howard*, 46 N.Y. 144; *In re Balleis’ Estate*, 144 N.Y.  
46 132, 38 N.E. 1007; *Minot v. Winthrop*, 162 Mass. 113, 38 N.E. 512; *Dos P. Inh. Tax Law*, c. 3, 34. If the ruling  
47 of the court of appeals of New York in this particular case be not absolutely binding upon us, we think that,  
48 having regard to the purpose of the law to impose a tax generally upon inheritances, the legislature intended to  
49 allow an exemption only in favor of such corporations as it had itself created, and which might reasonably be  
50 supposed to be the special objects of its solicitude and bounty.

51 “In addition to this, however, the United States are not one of the class of corporations intended by law to be  
52 exempt [[163 U.S. 625, 631](#)] from taxation. What the corporations are to which the exemption was intended to  
53 apply are indicated by the tax laws of New York, and are confined to those of a religious, educational,  
54 charitable, or reformatory purpose. We think it was not intended to apply it to a purely political or  
55 governmental corporation, like the United States. *Catlin v. Trustees*, 113 N.Y. 133, 20 N.E. 864; *In re Van*  
56 *Kleeck*, 121 N.Y. 701, 75 N.E. 50; *Dos P. Inh. Tax Law*, c. 3, 34. *In re Hamilton*, 148 N.Y. 310, 42 N.E. 717, it  
57 was held that the execution did not apply to a municipality, even though created by the state itself.”  
58 [*U.S. v. Perkins*, [163 U.S. 625](#) (1896)]

- 59 14. The jurisdiction of each government sovereignty is divided into territorial and subject matter jurisdiction:  
60 14.1. Government sovereigns have exclusive and absolute jurisdiction, sometimes called “plenary power” or “general  
61 jurisdiction”, over their own territory and property, and no other sovereignty can exercise jurisdiction over this

territory or property without the consent of the sovereign manifested in some form, and usually by an act of the legislature:

"The jurisdiction of the nation within its own territory is [169 U.S. 649, 684] necessarily exclusive and absolute. It is susceptible of no limitation not imposed by itself. Any restriction upon it, deriving validity from an external source, would imply a diminution of its sovereignty to the extent of the restriction, and an investment of that sovereignty to the same extent in that power which could impose such restriction. **All exceptions, therefore, to the full and complete power of a nation within its own territories, must be traced up to the consent of the nation itself. They can flow from no other legitimate source.** This consent may be either express or implied. In the latter case, it is less determinate, exposed more to the uncertainties of construction; but, if understood, not less obligatory."  
[The Exchange, 7 Cranch 116 (1812)]

"Territory: A part of a country separated from the rest, and subject to a particular jurisdiction. Geographical area under the jurisdiction of another country or sovereign power.

"A portion of the United States not within the limits of any state, which has not yet been admitted as a state of the Union, but is organized with a separate legislature, and with executive and judicial powers appointed by the President."  
[Black's Law Dictionary, Sixth Edition, p. 1473]

The requirement for explicit consent is called "comity" in the legal field:

"comity. Courtesy; complaisance; respect; a willingness to grant a privilege, not as a matter of right, but out of deference and good will. Recognition that one sovereignty allows within its territory to the legislative, executive, or judicial act of another sovereignty, having due regard to rights of its own citizens. Nowell v. Nowell, Tex.Civ.App., 408 S.W.2d. 550, 553. In general, principle of "comity" is that courts of one state or jurisdiction will give effect to laws and judicial decisions of another state or jurisdiction, not as a matter of obligation, but out of deference and mutual respect. Brown v. Babbitt Ford, Inc., 117 Ariz. 192, 571 P.2d. 689, 695. See also Full faith and credit clause."  
[Black's Law Dictionary, Sixth Edition, p. 267]

14.2. States of the union have exclusive territorial jurisdiction within their respective borders over all land and state property not ceded by an act of the legislature of the state to the federal government. They have no jurisdiction outside of their borders except for service of process and discovery, such as subpoenas and summons.

14.3. The federal government has legislative territorial jurisdiction only over: 1. The federal zone; 2. All areas or enclaves within the union states that have been ceded to it by an act of the state legislature under Article 1, Section 8, Clause 17 of the Constitution; 3. Its own territories, possessions, and property, wherever situated; 4. Its own domiciliaries, which includes citizens and residents. Under most circumstances, the federal government has no legislative jurisdiction within states of the Union because the federal constitution reserves "police powers" to the states under the Tenth Amendment.

"It is no longer open to question that **the general government, unlike the states, Hammer v. Dagenhart, 247 U.S. 251, 275, 38 S.Ct. 529, 3 A.L.R. 649, Ann.Cas.1918E 724, possesses no inherent power in respect of the internal affairs of the states; and emphatically not with regard to legislation.**"  
[Carter v. Carter Coal Co., 298 U.S. 238, 56 S.Ct. 855 (1936)]

14.4. Within states of the union, the only type of jurisdiction the federal government can have over areas that are not its territory is subject matter jurisdiction and that jurisdiction must be explicitly identified in the federal Constitution in order to exist at all. There are very few issues over which the federal government has subject matter jurisdiction within FOREIGN states of the Union and income taxes under Subtitles A through C of the Internal Revenue Code is an example of an area where such jurisdiction does not exist. Covetous public dis-servants have systematically tried to hide this fact over the years by obfuscating the Internal Revenue Code and by using illegal IRS extortion to coerce federal judges into violating the Constitutional rights of Americans in the states. Subject matter jurisdiction within states of the Union is limited to the following subjects and no others:

14.4.1. Foreign and interstate commerce. See Constitution, Article 1, Section 8, Clause 3. This includes the following subjects:

14.4.1.1. Taxes on importation, but not exportation. See 26 U.S.C. §7001 and U.S. Constitution, Article 1, Section 9, Clause 3.

14.4.1.2. Claims arising out of bankruptcy proceedings. See 28 U.S.C. §1334; Pauletto v. Reliance Ins. Co., 64 CA.4th 597 (1998), 602, 75 C.R.2d. 334, 337--state courts lack jurisdiction in action for

malicious prosecution based on defendant's having filed adversary proceeding in bankruptcy court: "it is for Congress and the federal courts, not state courts, to decide what incentives and penalties shall be utilized in the bankruptcy process".

14.4.1.3. Claims under Sherman Antitrust Act. See [15 U.S.C. §4](#).

14.4.1.4. Claims under Securities Exchange Act of 1934 (including Rule 10b-5 actions). See [15 U.S.C. §78aa](#)

14.4.1.5. Claims involving activities regulated by federal labor laws. E.g., the Labor Management Reporting and Disclosure Act ([19 U.S.C. §401](#) et seq.) preempts state power to adjudicate claims based on union contracts or union activities, unless of "merely peripheral concern" to the Act. See San Diego Bldg. Trades Council, etc. v. Garmon, 359 U.S. 236 (1959), 247-248, 79 S.Ct. 773, 781-782; Bassett v. Attebery, 180 CA.3d. 288 (1986), 294-295, 224 CR 399, 402—NLRB (rather than federal court) has exclusive jurisdiction over wrongful discharge claim alleging violation of federal labor laws]

14.4.1.6. Certain ERISA actions: Suits for injunctive or other equitable relief against an employer or insurer under the Employee Retirement Income Security Act (ERISA) (But federal and state courts have concurrent jurisdiction of claims for benefits due.). See [29 U.S.C. §1132](#)(e)(1)

14.4.2. Federal property and "employees". See Constitution Article 4, Section 3, Clause 2.

14.4.3. Frauds involving the mail. See Constitution, Article 1, Section 8, Clause 7.

14.4.4. Treason. See Constitution, Article 4, Section 2, Clause 2.

14.4.5. Patent and copyright claims. See [28 U.S.C. §1338](#)(a) and Constitution, Article 1, Section 8, Clause 8.

14.4.6. Admiralty and maritime claims. See [28 U.S.C. §1333](#) and Constitution Article 1, Section 8, Clause 10.

14.4.7. Jurisdiction over aliens everywhere in the Union, including in states of the Union. See [Chae Chan Ping v. U.S., 130 U.S. 581 \(1889\)](#), [Kleindienst v. Mandel, 408 U.S. 753 \(1972\)](#). This source of jurisdiction is the reason that all "taxpayers" are aliens and not "citizens". See 26 C.F.R. §1.1441-1(c)(3).

14.5. The formation of a state within territory under the exclusive control of the federal government does not affect the legal status of property not within the territory of the new state:

*"This provision authorizes the United States to be and become a land-owner, and prescribes the mode in which the lands may be disposed of, and the title conveyed to the purchaser. Congress is to make the needful rules and regulations upon this subject. The title of the United States can be divested by no other power, by no other means, in no other mode, than that which congress shall sanction and prescribe. It cannot be done by the action of the people or legislature of a territory or state." And he supported this conclusion by a review of all the acts of congress under which states had theretofore been admitted. Mr. Webster said that those precedents demonstrated that 'the general idea has been, in the creation of a state, that its admission as a state has no effect at all on the property of the United States lying within its limits;' and that it was settled by the judgment of this court in Pollard v. Hagan, 3 How. 212, 224, 'that the authority of the United States does so far extend as, by force of itself, Proprio vigore, to exempt the public lands from taxation when new states are created in the territory in which the lands lie,' 21 Cong. Globe, 31st Cong. 1st Sess. p. 1314; 22 Cong. Globe, pp. 848 et seq., 960, 986, 1004; 5 Webst. Works, 395, 396, 405."*  
[Van Brocklin v. State of Tennessee, [117 U.S. 151 \(1886\)](#)]

15. Jurisdiction of each government sovereignty over subjects or sovereignties underneath it is created by oath of allegiance, which is discussed in [Great IRS Hoax](#), Form #11.302, Section 5.2.9.

15.1. In order to preserve their sovereignty, the people at the top of this hierarchy should not swear an oath of allegiance to any government, because by doing so, they come under the jurisdiction of the laws that control mainly government employees and thereby to surrender their sovereignty. See [Great IRS Hoax](#), Form #11.302, Section 5.2.1 for further details and also see Matt. 5:33-37, which says that Christians should not swear an oath to anything.

15.2. Each officer of both the state and federal governments takes an oath of allegiance to support and defend the Constitution of the United States against all enemies, foreign and domestic. Failure to live up to that oath amounts to perjury of one's oath, which can result in removal from office.

15.3. If is a violation of the separation of powers doctrine and a conflict of interest to take oaths to TWO masters or to occupy a public office that requires an oath to two different masters or sovereignties. Hence, it is a violation of the Constitutions of most states to simultaneously serve in a public office in the state government as well as the federal government.

CALIFORNIA CONSTITUTION  
ARTICLE 7 PUBLIC OFFICERS AND EMPLOYEES

SEC. 7. A person holding a lucrative office under the United States or other power may not hold a civil office of profit [within the state government]. A local officer or postmaster whose compensation does not

1 exceed 500 dollars per year or an officer in the militia or a member of a reserve component of the armed forces  
2 of the United States except where on active federal duty for more than 30 days in any year is not a holder of a  
3 lucrative office, nor is the holding of a civil office of profit affected by this military service.

- 4 16. Any legislation or ruling by the judicial branch of either a state government or the federal government that breaks  
5 down the distinct separation of the powers above is unconstitutional and violates Article 4, Section 4 of the federal  
6 constitution, which requires that:

7 “The United States shall guarantee to every State in this Union a Republican Form of Government, and shall  
8 protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the  
9 Legislature cannot be convened) against domestic Violence.”  
10 [U.S. Constitution, Article 4, Section 4]

11 A republican form of government is based on *individual*, not collective rights, and those rights cannot be defended or  
12 protected from federal “invasion” or encroachment without separation of powers to the maximum extent possible. This  
13 concept is called the “Separation of Powers Doctrine”. The implications of this requirement include:

14 16.1. Federal government may not offer franchises to states of the Union. Only federal “States” defined in [4 U.S.C.](#)  
15 [§110\(d\)](#) can be party to federal franchises.

16 16.2. Federal government may not offer franchises, licenses, or privileges to anyone domiciled in a sovereign state of  
17 the Union and protected by the Constitution. Another way of saying this is that those who took an oath to support  
18 and defend your rights cannot make a business out of enticing you into surrendering them in exchange for  
19 anything, whether real or perceived.

20 16.3. State governments may not offer franchises, licenses, or privileges to domiciled within the state whose domicile is  
21 not on federal territory. Another way of saying this is that those who took an oath to support and defend your  
22 rights cannot make a business out of enticing you into surrendering them in exchange for anything, whether real  
23 or perceived.

24 If you would like to know more about the abuse of franchises by malicious public servants to destroy the separation of  
25 powers and enslave the people, read:

[Government Instituted Slavery Using Franchises](#), Form #05.030

<http://sedm.org/Forms/FormIndex.htm>

- 26 17. A sovereignty that wants to influence or control a subordinate sovereignty that is not immediately underneath it must  
27 do so by using the sovereignty below it as its conduit or agent.  
28 18. In the realm of commerce, both state and federal sovereignties are treated just like any human being and recovery of  
29 debts is accomplished within courts of equity.

30 “...when the United States enters into commercial business it abandons its sovereign capacity and is treated  
31 like any other corporation...”  
32 [91 Corpus Juris Secundum (C.J.S.), United States, §4 (2003)]

- 33 19. Human beings domiciled inside the federal zone above do not fall into the category of “The People” because the  
34 federal zone is not a constitutional republic, but a totalitarian socialist democracy. They ARE NOT parties to the  
35 Constitution and therefore are not protected by it. See section 4.8 earlier for further clarification on this subject. “The  
36 People” referred to in the diagram instead are those natural persons residing in and born within the 50 union states who  
37 claim their correct status as either “state nationals” or “nationals” as described in [8 U.S.C. §1101\(a\)\(21\)](#). Persons who  
38 claim to be statutory “U.S. citizens” or who are in receipt of government privileges as elected or appointed officers of  
39 the government have also forfeited their sovereignty and their position in the above diagram to fall at the same level as  
40 corporations and federal “States”.

41 “Indeed, the practical interpretation put by Congress upon the Constitution has been long continued and  
42 uniform to the effect [182 U.S. 244, 279] that the Constitution is applicable to territories acquired by purchase  
43 or conquest, only when and so far as Congress shall so direct. Notwithstanding its duty to ‘guarantee to every  
44 state in this Union a republican form of government’ (art. 4, 4), by which we understand, according to the  
45 definition of Webster, ‘a government in which the supreme power resides in the whole body of the people, and is  
46 exercised by representatives elected by them,’ Congress did not hesitate, in the original organization of the  
47 territories of Louisiana, Florida, the Northwest Territory, and its subdivisions of Ohio, Indiana, Michigan,  
48 Illinois, and Wisconsin and still more recently in the case of Alaska, to establish a form of government  
49 bearing a much greater analogy to a British Crown colony than a republican state of America, and to vest the  
50 legislative power either in a governor and council, or a governor and judges, to be appointed by the President.  
51 It was not until they had attained a certain population that power was given them to organize a legislature by  
52 vote of the people. In all these cases, as well as in territories subsequently organized west of the Mississippi,  
53 Congress thought it necessary either to extend to Constitution and laws of the United States over them, or to



1 declare that the inhabitants should be entitled to enjoy the right of trial by jury, of bail, and of the privilege of  
2 the writ of habeas corpus, as well as other privileges of the bill of rights."  
3 [*Downes v. Bidwell*, [182 U.S. 244](#) (1901)]

- 4 20. A "national" or a "state national" or a "foreign national" may not sue any state government in a federal court. He can  
5 only do so in a court of the state that he is suing or in the Court of Claims. This is because the servant, which is the  
6 Federal Government, cannot be greater than its master and creator, the states of the Union. See the [Eleventh](#)  
7 [Amendment](#), which says:

8 "The Judicial power of the United States shall not be construed to extend to any suit in law or equity,  
9 commenced or prosecuted against one of the United States by Citizens of another State, or by Citizens or  
10 Subjects of any Foreign State."

- 11 21. A state sovereignty cannot lawfully consent to the enlargement of the powers of Congress or of any other subordinate  
12 sovereignty beyond those clearly enumerated in the Constitution.

13 "State officials thus cannot consent to the enlargement of the powers of Congress beyond those enumerated in  
14 the Constitution."  
15 [*New York v. United States*, [505 U.S. 142](#); 112 S.Ct. 2408; 120 L.Ed.2d. 120 (1992)]

16 By implication, officials of states of the Union mentioned in the Constitution, either through the Buck Act or through  
17 an Agreement on Coordination of Tax Administration (ACTA), cannot lawfully extend or consent to extend federal  
18 taxing powers into the states upon individuals and bypass the constitutional limits on federal taxing powers found in  
19 Article 1, Section 9, Clause 4 and Article, 1, Section 2, Clause 3. Only officials of federal "States" described in [4](#)  
20 [U.S.C. §110](#)(d) may do it, and these "States" are not sovereign, but simply subdivisions of the national domain who are  
21 called "territories and possessions of the United States". States of the Union are neither territories nor possessions of  
22 the United States.

- 23 22. A sovereignty may, under the rules of comity, voluntarily relinquish a portion of its sovereignty to a sovereignty *below*  
24 it but not *above* it. For example, under the Buck Act, [4 U.S.C. §§105-111](#), the U.S. government gave jurisdiction to  
25 federal "States", which in fact are only territories of the federal United States (within the U.S. Code), to enforce  
26 [federal] State tax statutes within federal areas or enclaves located within their exterior boundaries. Many people  
27 mistakenly believe that this act gave the same type of authority to states of the Union, but the definition of "State"  
28 found in [4 U.S.C. §110](#)(d) confirms that such a "State" is either a territory or possession of the United States, as  
29 defined in Title 48 of the U.S. Code. The reason that the federal government cannot consent to the enlargement of  
30 powers of states of the Union within its borders is that this would violate the separation of powers doctrine and  
31 undermine the obligation of Article 4, Section 4 of the Constitution, which requires Congress to guarantee a  
32 "Republican form of government". Below is the statute that authorizes territories and possessions of the United States  
33 to enforce their tax statutes within federal enclaves:

34 [TITLE 4 > CHAPTER 4 > Sec. 106.](#)  
35 [Sec. 106. - Same; income tax](#)

36 (a) No person shall be relieved from liability for any income tax levied by any State, or by any duly constituted  
37 taxing authority therein, having jurisdiction to levy such a tax, by reason of his residing within a Federal area  
38 or receiving income from transactions occurring or services performed in such area; and such State or taxing  
39 authority shall have full jurisdiction and power to levy and collect such tax in any Federal area within such  
40 State to the same extent and with the same effect as though such area was not a Federal area.

41 (b) The provisions of subsection (a) shall be applicable only with respect to income or receipts received after  
42 December 31, 1940

- 43 23. A sovereignty or human being cannot delegate an authority to a subordinate that they themselves do not ALSO  
44 possess.

45 "Quod meum est sine me aufferri non potest.  
46 What is mine [sovereignty in this case] cannot be taken away without my consent"  
47 [*Bouvier's Law Dictionary Unabridged*, 8th Edition, p. 2159]

48 "Derivativa potestas non potest esse major primitiva.  
49 The power [sovereign immunity in this case] which is derived cannot be greater than that from which it is  
50 derived."  
51 [*Bouvier's Law Dictionary Unabridged*, 8th Edition, p. 2131]

1 "Nemo potest facere per obliquum quod non potest facere per directum.  
2 No one can do that indirectly which cannot be done directly."  
3 [Bouvier's Law Dictionary Unabridged, 8th Edition, p. 2147]

4 "Quod per me non possum, nec per alium.  
5 What I cannot do in person, I cannot do through the agency of another."  
6 [Bouvier's Law Dictionary Unabridged, 8th Edition, p. 2159]

7 [SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]

8 24. The CREATOR of a thing is the ONLY one who has the power to DEFINE exactly what it means. You should  
9 NEVER give the power to define ANYTHING you put on a government form in the hands of a government worker,  
10 because they will ALWAYS define it to place you under their jurisdiction and benefit themselves personally. That  
11 means you should NEVER submit any government form without defining ANY and EVERY possible "word of art" on  
12 the form so that you will not waive any rights or benefit them.

13 "But when Congress creates a statutory right [a "privilege" in this case, such as a "trade or business"], it  
14 clearly has the discretion, in defining that right, to create presumptions, or assign burdens of proof, or  
15 prescribe remedies; it may also provide that persons seeking to vindicate that right must do so before  
16 particularized tribunals created to perform the specialized adjudicative tasks related to that right."  
17 [Northern Pipeline Const. Co. v. Marathon Pipe Line Co., 458 U.S. 50, 102 S.Ct. 2858 (1983)]

18 This is VERY important to know, because although Congress CREATES franchises and OFFERS you opportunities to  
19 sign up and thereby waive your Constitutional rights, YOU and ONLY YOU have the right to DEFINE all terms on the  
20 application to join the franchise. Most such applications are signed under penalty of perjury and constitute testimony  
21 of a witness, and therefore it is a criminal offense to threaten or tamper with or advise the submitter to fill out the form  
22 in a certain way or else criminal witness tampering has occurred. That means that if you are compelled to sign up for  
23 the franchise against your will, you can define all terms on the form so as to:

24 24.1. Withhold consent.

25 24.2. Reserve all your constitutional rights and waive none.

26 24.3. Document the duress and the source of the duress that caused you to apply. Contracts or consent procured under  
27 duress are unenforceable.

28 24.4. Change your status to foreign and alien in relation to the offeror and therefore beyond their civil jurisdiction.

29 24.5. Turn the application from an acceptance into a COUNTER-OFFER of YOUR OWN franchise. This causes  
30 THEIR response to constitute an acceptance of what we call an ANTI-FRANCHISE FRANCHISE. That way,  
31 THEY and not YOU become the party waiving rights. The following videos show how this works:

32 24.5.1. This Form is Your Form (UCC Battle of the Forms), Mark DeAngelis, Youtube

33 <http://www.youtube.com/watch?v=b6-PRwhU7cg>

34 24.5.2. Mirror Image Rule, Mark DeAngelis, Youtube

35 <http://www.youtube.com/watch?v=j8pqbZV757w>

36 If you would like to learn more about these rules for sovereignty, many of them are described in the wonderful free book on  
37 government available on our website below:

Treatise on Government, Joel Tiffany, 1867  
<http://famguardian.org/Publications/TreatiseOnGovernment/TreatOnGovt.pdf>

38 Corporations were created by state and federal governments as a matter of public and social policy in order to encourage  
39 commerce and prosper everyone in society economically. Any Creator may place any demand on his creation that he wants  
40 to, including the requirement to pay a tax. He may even destroy his creation should he choose to do so by excessive  
41 taxation or other means. The supreme Court said of this subject the following:

42 "The power to tax is the power to destroy."  
43 [John Marshall, U.S. Supreme Court Justice, M'Culloch v. Maryland, 4 Wheat. 316, 431]

44 Since "the power to tax is the power to destroy," then it follows that "the power to create is the power to tax". This is a  
45 logical consequence of the fact that the power to create and the power to destroy must proceed from the same hand. Here is  
46 how the U.S. Supreme Court described it:

1 “What is a Constitution? It is the form of government, delineated by the mighty hand of the people, in which  
2 certain first principles of fundamental laws are established. The Constitution is certain and fixed; it contains  
3 the permanent will of the people, and is the supreme law of the land; it is paramount to the power of the  
4 Legislature, and can be revoked or altered only by the authority that made it. **The life-giving principle**  
5 **and the death-doing stroke must proceed from the same hand.**”  
6 [[VanHorne's Lessee v. Dorrance, 2 U.S. 304 \(1795\)](#)]

7 The power to create and the power to destroy can therefore only be allowed to proceed from the same source. This means  
8 that the creation cannot and should not be allowed to destroy or burden its Creator. Therefore, the federal government  
9 cannot be allowed to directly tax or embarrass or burden the states of the Union without their consent and through  
10 apportionment. Likewise, the states of the Union cannot be allowed to directly tax or embarrass or burden the sovereign  
11 People who created them. Government may therefore tax only what government has created, and the only thing it created  
12 were corporations and paper fiat currency. A legal fiction called a government can only destroy those other legal fictions  
13 that it creates, but it cannot destroy a flesh and blood man that it did not create:

14 “Mr. Bailly (Texas)...Or suppose I had concurred with him, and had levied a tax on the individual and exempted  
15 all corporations and to lay the burden of the government upon the man of flesh and blood, made in the image of  
16 his God.”  
17 [[44 Cong.Rec. 2447 \(1909\)](#)]

18 The definition of the term “person” found throughout the Internal Revenue Code, such as in I.R.C. Sections 6671(b) and  
19 7343 confirms that the only type of “persons” included as the target of most types of enforcement actions are federal  
20 corporations incorporated in the District of Columbia, and “public officials” of the United States government who are in  
21 receipt of excise taxable privileges of public office. Here are a few examples demonstrating this amazing fact from the  
22 I.R.C.:

- 23 1. Definition of “person” for the purposes of “assessable penalties” within the Internal Revenue Code means an officer or  
24 employee of a corporation:

25 [TITLE 26](#) > [Subtitle F](#) > [CHAPTER 68](#) > [Subchapter B](#) > [PART I](#) > [Sec. 6671](#).  
26 [Sec. 6671](#). - Rules for application of assessable penalties

27 (b) Person defined

28 The term "person", as used in this subchapter, includes an officer or employee of a corporation, or a member or  
29 employee of a partnership, who as such officer, employee, or member is under a duty to perform the act in  
30 respect of which the violation occurs

- 31 2. Definition of “person” for the purposes of “miscellaneous forfeiture and penalty provisions” of the Internal Revenue  
32 Code means an officer or employer of a corporation or partnership within the federal United States:

33 [TITLE 26](#) > [Subtitle F](#) > [CHAPTER 75](#) > [Subchapter D](#) > [Sec. 7343](#).  
34 [Sec. 7343](#). - Definition of term "person"

35 The term "person" as used in this chapter [[Chapter 75](#)] includes an officer or employee of a corporation, or a  
36 member or employee of a partnership, who as such officer, employee, or member is under a duty to perform the  
37 act in respect of which the violation occurs

- 38 3. Definition of “person” or “individual” for the purposes of levy within the Internal Revenue Code means an elected or  
39 appointed officer of the United States government or a federal instrumentality:

40 [26 U.S.C., Subchapter D - Seizure of Property for Collection of Taxes](#)  
41 [Sec. 6331](#). Levy and distraint

42 (a) Authority of Secretary

43 If any person liable to pay any tax neglects or refuses to pay the same within 10 days after notice and demand,  
44 it shall be lawful for the Secretary to collect such tax (and such further sum as shall be sufficient to cover the  
45 expenses of the levy) by levy upon all property and rights to property (except such property as is exempt under  
46 section [6334](#)) belonging to such person or on which there is a lien provided in this chapter for the payment of  
47 such tax. **Levy may be made upon the accrued salary or wages of any officer, employee, or elected official, of**  
48 **the United States, the District of Columbia, or any agency or instrumentality of the United States or the**



1 District of Columbia, by serving a notice of levy on the employer (as defined in section 3401(d)) of such  
2 officer, employee, or elected official. If the Secretary makes a finding that the collection of such tax is in  
3 jeopardy, notice and demand for immediate payment of such tax may be made by the Secretary and, upon  
4 failure or refusal to pay such tax, collection thereof by levy shall be lawful without regard to the 10-day period  
5 provided in this section.

6 Government didn't create people so it can't tax people, unless they explicitly and individually consent voluntarily to it by  
7 undertaking employment with the federal government as privileged public officers of that government who are voluntarily  
8 engaged in a taxable activity called a "trade or business". In a free country, all just power of government derives from the  
9 explicit consent of the people. Any civil action undertaken absent explicit, informed, and voluntary consent is unjust.

10 *"There is a clear distinction in this particular case between an individual and a corporation, and that the latter*  
11 *has no right to refuse to submit its books and papers for an examination at the suit of the State. The individual*  
12 *may stand upon his constitutional rights as a citizen. He is entitled to carry on his private business in his own*  
13 *way. His power to contract is unlimited. He owes no such duty to the State, since he receives nothing therefrom,*  
14 *beyond the protection of his life and property. His rights are such as existed by the law of the land long*  
15 *antecedent to the organization of the State, and can only be taken from him by due process of law, and in*  
16 *accordance with the constitution. Among his rights are a refusal to incriminate himself, and the immunity of*  
17 *himself and his property from arrest or seizure except under a warrant of the law. He owes nothing to the*  
18 *public so long as he does not trespass upon their rights."*  
19 [*Hale v. Henkel, 201 U.S. 43, 74 (1906)*]

20 Only God in His sovereignty can create people. That is why the Constitution recognizes in two different places, including  
21 Article 1, Section 9, Clause 4 (1:9:4) and Article 1, Clause 2, Section 3 (1:2:3) that direct taxes must be apportioned to the  
22 states of the Union and may not be directly levied on the people within states of the Union by the federal government. The  
23 federal government servant simply cannot be greater than the sovereign People that it serves in the states of the Union.  
24 Violating this requirement is the equivalent of instituting slavery in states of the Union in violation of the Thirteenth  
25 Amendment. This is also why:

- 26 1. There is no liability statute anywhere in Subtitle A making anyone responsible to pay income taxes.
- 27 2. The IRS is not an enforcement agency and does not fall under the Undersecretary for Enforcement within the Dept. of  
28 Treasury. See: <http://famguardian.org/Subjects/Taxes/Research/TreasOrgHist/Torg1999.pdf>
- 29 3. I.R.C., Subtitles A and C can only be voluntary and can never be enforced against "nontaxpayers". Every person who  
30 participates must individually consent or the code becomes unenforceable. Note that AFTER they consent, it is no  
31 longer voluntary, but BEFORE they do, it is.
- 32 4. All payroll tax withholding is entirely consensual and voluntary and cannot be coerced. See 26 U.S.C. §3402(p) and 26  
33 C.F.R. §31.3401(p)-1.
- 34 5. The Supreme Court said that the definition for "income" has always meant corporate profit. This means that natural  
35 persons cannot earn "income" as defined by the Constitution unless they are privileged officers of the United States  
36 government who voluntarily consent to it by pursuing employment with that government:

37 *"In order, therefore, that the [apportionment] clauses cited from article 1 [§2, cl. 3 and §9, cl. 4] of the*  
38 *Constitution may have proper force and effect ...[I]t becomes essential to distinguish between what is an what*  
39 *is not 'income,' ...according to truth and substance, without regard to form. Congress cannot by any definition*  
40 *it may adopt conclude the matter, since it cannot by legislation alter the Constitution, from which alone, it*  
41 *derives its power to legislate, and within those limitations alone that power can be lawfully exercised... [pg.*  
42 *207]...After examining dictionaries in common use we find little to add to the succinct definition adopted in two*  
43 *cases arising under the Corporation Tax Act of 1909, Stratton's Independence v. Howbert, 231 U.S. 399, 415,*  
44 *34 S.Sup.Ct. 136, 140 [58 L.Ed. 285] and Doyle v. Mitchell Bros. Co., 247 U.S. 179, 185, 38 S.Sup.Ct. 467,*  
45 *469, 62 L.Ed. 1054..."*  
46 [*Eisner v. Macomber, 252 U.S. 189, 207, 40 S.Ct. 189, 9 A.L.R. 1570 (1920)*]

47  
48 *"...Whatever difficulty there may be about a precise scientific definition of 'income,' it imports, as used here,*  
49 *something entirely distinct from principal or capital either as a subject of taxation or as a measure of the tax;*  
50 *conveying rather the idea of gain or increase arising from corporate activities."*  
51 [*Doyle v. Mitchell Brothers Co., 247 U.S. 179, 185, 38 S.Ct. 467 (1918)*]

52  
53 *"Income has been taken to mean the same thing as used in the Corporation Excise Tax Act of 1909 (36 Stat.*  
54 *112) in the 16<sup>th</sup> Amendment, and in the various revenue acts subsequently passed."*  
55 [*Bowers v. Kerbaugh-Empire Co., 271 U.S. 170, 174, (1926)*]

1 6. The Supreme Court said in the case of *Flora v. United States*, 362 U.S. 145 (1960):

2 “Our system of taxation is based upon voluntary assessment and payment, not distraint.”  
3 [*Flora v. U.S.*, 362 U.S. 145 (1960)]

4 The debates held in Congress in 1909 over the ratification of the [Sixteenth Amendment](#) abundantly confirm the above  
5 conclusions. They also abundantly confirm the fact that the legislative intent of the [Sixteenth Amendment](#) revealed during  
6 Congressional debates *never* included the intent to tax “wages” (in the common understanding, not in the legal sense  
7 defined in the Internal Revenue Code) on the labor of human beings. Below is just one cite out the hundreds of pages of  
8 Congressional Debates on the Sixteenth Amendment posted on our website at:

9 [Congressional Debates on the Sixteenth Amendment](http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf), Family Guardian Fellowship  
10 <http://famguardian.org/TaxFreedom/History/Congress/1909-16thAmendCongrRecord.pdf>

11 Senator Daniel of Virginia is debating the Sixteenth Amendment and he offers an excellent analysis of the legal criteria of  
12 taxing a corporation:

13 “There are many things—settled personal views—about this excise tax which we ought to remember, and I  
14 propose to state, just as I have stated the difference between corporations and partnerships, what are some of  
15 the marked and settled opinions which have had judicial exposition and indorsement as to the power to tax  
16 corporations. I will state some of them. I think it will be found settled in the judicial reports of this country,  
17 and so well settled that no lawyer familiar with the decisions could hope to disturb the decisions, as follows:

18 “(1) That a corporate franchise is a distinct subject of taxation, and not as property, but as the exercise of a  
19 privilege.

20 “(2) That it may be taxed by a State or Country which creates it.

21 “(3) It may be taxed by a State or Territory in which it is exercised, although created by a foreign country.

22 “(4) It may be taxed by the United States, whether created by the United States or a foreign country or by a  
23 State, Territory, or district of the United States.

24 “(5) The franchise of the corporation may also be taxed by a State, although created by the United States,  
25 unless created as part of the governmental machinery of the United States.

26 “The same or rather the like limitation applies upon corporations created by the States. You may tax any  
27 private corporation of a State, but a corporation of the State, that is chartered by the State to perform some  
28 function of its government, partakes of a governmental nature, just as one so formed by the United States; and  
29 as the one cannot be taxed by the Federal Government, so the other cannot be taxed by the State.”  
30 [44 Cong.Rec. 4237-4238 (1909)]

31 Below is another Congressional interchange on the legislative intent of the Sixteenth Amendment that clearly shows it was  
32 never intended to apply to the wages derived from labor of a flesh and blood human being:

33 “Mr. Brandegee. **Mr. President, what I said was that the amendment exempts absolutely everything that a**  
34 **man makes for himself.** Of course it would not exempt a legacy which somebody else made for him and gave  
35 to him. If a man’s occupation or vocation—for vocation means nothing but a calling—if his calling or  
36 occupation were that of a financier it would exempt everything he made by underwriting and by financial  
37 operations in the course of a year that would be the product of his effort. **Nothing can be imagined that a man**  
38 **can busy himself about with a view of profit which the amendment as drawn would not utterly exempt.**”  
39 [50 Cong.Rec. p. 3839, 1913]

40 Even the U.S. Supreme Court agrees with this conclusion that earnings from labor are not taxable to the person who did the  
41 work:

42 “Every man has a natural right to the fruits of his own labor, is generally admitted; and **no other person can**  
43 **rightfully deprive him of those fruits, and appropriate them against his will...**”  
44 [*The Antelope*, 23 U.S. 66, 10 Wheat 66, 6 L.Ed. 268 (1825)]

## 5.4 How CHANGING the source of Law from God to Caesar enslaves the people

*“Having thus avowed my disapprobation of the purposes, for which the terms, State and sovereign, are frequently used, and of the object, to which the application of the last of them is almost universally made; it is now proper that I should disclose the meaning, which I assign to both, and the application, [2 U.S. 419, 455] which I make of the latter. **In doing this, I shall have occasion incidentally to evince, how true it is, that States and Governments were made for man; and, at the same time, how true it is, that his creatures and servants have first deceived, next vilified, and, at last, oppressed their master and maker.**”*

*[Justice Wilson, [Chisholm v. Georgia](#), 2 Dall. (2 U.S.) 419, 1 L.Ed. 440, 455 (1793)]*

As we established earlier in section 5.1, God and Caesar are competitors for the protection, affection, allegiance, and “tithes” of the people. They are, in effect competing religions structured almost identically to each other. For proof, see:

1. Ministry Introduction, Form #12.014  
<http://sedm.org/Forms/FormIndex.htm>
2. Socialism: The New American Civil Religion, Form #05.016  
<http://sedm.org/Forms/FormIndex.htm>

In this section we will establish that allowing Caesar to change the source of Law from God to himself results in the following:

1. Allows equality and equal protection to be destroyed, and thus makes Caesar into a pagan idol.
2. Makes the people SLAVES and/or public officers of Caesar.
3. Violates the first four commandments of the Ten Commandments by making the people “serve other gods”.
4. Surrenders or abandons the common law as the source of law, which is derived from the laws of God.
5. Surrenders or abandons ALL the protections of the Constitution for your PRIVATE rights.
6. Replaces PRIVATE rights with PUBLIC rights and privileges.

By “source of law” in this section, we mean the AUTHOR of the STATUTES or the origin of authority for the STATUTE.

1. A statute that has a constitutional origin for its authority protects PRIVATE rights.
2. A statute that has CAESAR as the origin of the PUBLIC right is a PRIVILEGE or franchise that enslaves the people.

This is exhaustively proven in the following:

Government Instituted Slavery Using Franchises, Form #05.030

<http://sedm.org/Forms/FormIndex.htm>

Our Declaration of Independence recognizes “the Creator” as the source of our rights. Since GOD created your PRIVATE/CONSTITUTIONAL rights, God is the ONLY one who can lawfully take them away. That is why the Declaration of Independence says these PRIVATE rights are “inalienable”. An inalienable right is one that YOU CANNOT LAWFULLY GIVE AWAY, even WITH your consent:

*“We hold these truths to be self-evident, that **all men are created equal, that they are endowed by their Creator with certain unalienable Rights**, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, -“*  
*[Declaration of Independence]*

*“Unalienable. Inalienable; incapable of being aliened, that is, sold and transferred.”*  
*[Black’s Law Dictionary, Fourth Edition, p. 1693]*

As we established in the previous section, the creator of a thing is always the owner of a thing in the legal field. The biblical concept of God as the Sovereign **CREATOR** of EVERYTHING therefore destroys any possibility that Caesar could ever acquire the right to control or enslave the people and therefore. This ensures that the only lawful role of Caesar under God’s Laws would be that of being a SERVANT who is BELOW rather than a TYRANT ABOVE the people.

*“You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. **Yet it shall not be so among you; but whoever desires to become great among you, let him be your**”*

1 servant. And whoever desires to be first among you, let him be your slave--just as the Son of Man did not  
2 come to be served, but to serve, and to give His life a ransom for many."  
3 [Matthew 20:25-28, Bible, NKJV]

4 A servant who is BELOW the Sovereign People, also called a "public servant" cannot "lord it over" the people as Jesus  
5 warned that rulers should NOT do. Furthermore, if in fact the people as Sovereigns are ABOVE their public servants, they  
6 can never be INFERIOR in court or even subservient or obligated to them to do ANYTHING. Hence SLAVERY or  
7 LEGALISM is impossible. As the Founding Fathers indicated in the Federalist Papers:

8 "No legislative act contrary to the Constitution can be valid. To deny this would be to affirm that the deputy  
9 (agent) is greater than his principal; that the servant is above the master; that the representatives of the  
10 people are superior to the people; that men, acting by virtue of powers may do not only what their powers do  
11 not authorize, but what they forbid...[text omitted] It is not otherwise to be supposed that the Constitution  
12 could intend to enable the representatives of the people to substitute their will to that of their constituents. It  
13 is far more rational to suppose, that the courts were designed to be an intermediate body between the people  
14 and the legislature, in order, among other things, to keep the latter within the limits assigned to their authority.  
15 The interpretation of the laws is the proper and peculiar province of the courts. A Constitution is, in fact, and  
16 must be regarded by judges, as fundamental law. If there should happen to be an irreconcilable variance  
17 between the two, the Constitution is to be preferred to the statute."  
18 [Alexander Hamilton, Federalist Paper # 78]

19 In recognition of the above, courts have declared the following on the subject of whether Congress can write law for  
20 anything BUT public servants in the government:

21 *"Under basic rules of construction, statutory laws enacted by legislative bodies cannot impair rights given*  
22 *under a constitution. 194 B.R. at 925. "*  
23 [In re Young, 235 B.R. 666 (Bankr.M.D.Fla., 1999)]

24 The following subsections further address the thesis of this section. If you would like to know more about the subject, see:

[Why Civil Statutory Law is Law for Government and Not Private Persons](http://sedm.org/Forms/FormIndex.htm), Form #05.037  
<http://sedm.org/Forms/FormIndex.htm>

#### 25 **5.4.1 What's so bad about the civil statutory law? Why care about avoiding it or pursuing common law or** 26 **constitutional law to replace it?**<sup>33</sup>

27 Our investigation into the subject of domicile began with abuse by the family courts and the statutory codes that regulate  
28 and control it. This sort of legal abuse by what we now call "legislative franchise courts" such as the family court is what  
29 gets most people interested in the freedom subject and our website to begin with. Traffic court is another court that abuses  
30 people as well and it too is a "legislative franchise court". At the time of the abuse, we couldn't figure out exactly what it  
31 was about the process that was unjust or unfair, but we resolved to not only thoroughly document it, but to identify how to  
32 avoid it and exactly how to prosecute those who instituted the abuse for those who "un-volunteered". That quest is what  
33 gave birth to our entire website and this document, in fact.

34 The basic principle of justice is to:

- 35 1. Govern and support your own life. In other words, ask for nothing from government.
- 36 2. Leave other people alone. Respect them and protect their right of self-ownership, choice, and self-government.
- 37 3. Only enforce against others against their consent AFTER they injure someone else.
- 38 4. Limit all government to recovering the cost of the injury, not government civil penalties on top of it.

39 So how does the civil code, or what we call the "civil protection franchise" undermine the above, we asked ourselves in  
40 studying this important subject?:

- 41 1. It grants a monopoly on protection to the government. All monopolies are evil because:
  - 42 1.1. There is no competition.
  - 43 1.2. All attempts to privatize selected services are penalized and prosecuted by hostile bureaucrats who want to  
44 "protect their turf" and their retirement check.

<sup>33</sup> Adapted from *Why Domicile and Becoming a "Taxpayer" Require Your Consent*, form #05.002, Section 11.1; <http://sedm.org/Forms/FormIndex.htm>.

- 1.3. The postal service, for instance, has a monopoly on mail but shouldn't have. Lysander Spooner, the founder of libertarian thought and a lawyer, attempted to compete with the postal service and put them to shame, and he was prosecuted for it.
2. It creates and perpetuates an UNEQUAL relationship between the "government grantor" of the civil protection franchise and you.
  - 2.1. You become inferior and subservient to the grantor of the franchise. That is why they call those who are subject to it a "subject".
  - 2.2. This results in idolatry in violation of the Bible.
3. It destroys ABSOLUTE ownership of PRIVATE property.
  - 3.1. The government becomes the ABSOLUTE owner and you become a CUSTODIAN over THEIR property.
  - 3.2. The PUBLIC OFFICE called "citizen" or "resident" is merely an employment position you fill as custodian over the GOVERNMENT'S property, meaning ALL property.
  - 3.3. The use of government identifying number in association with the title to property becomes prima facie evidence that you are engaged in the franchise and that the property is "PRIVATE PROPERTY DONATED TO A PUBLIC USE TO PROCURE THE BENEFITS OF THE CIVIL PROTECTION FRANCHISE".
4. It interferes with your right to contract:
  - 4.1. The parties to every civil contract, when using government ID and associated license numbers, unknowingly insert the government into the relationship as an agent of the protection franchise, often without the knowledge of the parties.
  - 4.2. Those who wish to contract the government OUT of the relationship by negotiating either binding arbitration or invoking the common law and not the statute law are interfered with by corrupt judges who want to pad their pocket by inserting themselves into the relationship not as coaches, but OWNERS of both participants who become "employees" or "officers" under the civil code.
5. The civil protection franchise is abused by politicians as a method to institute class warfare between the people:
  - 5.1. The voting booth and the jury box become a battle ground used by the poor to steal from the rich.
  - 5.2. The tax code is used as a vehicle to abuse the government's taxing power to transfer wealth from the have-nots to the haves.
  - 5.3. The tax code is abused essentially to punish success with taxes and reward failure with subsidies, thus destroying the economy and all incentive to be productive or responsible.
  - 5.4. The promise of "benefits" by campaigning politicians become essentially a vehicle to ILLEGALLY and CRIMINALLY bribe voters with loot STOLEN through the illegal use of the government's taxing powers.
6. It places NO limits on the PRICE you pay for the "benefit" of its "protection". Politicians can and do impose any duty upon those who are subject to it because the premise is that you had to consent to be subject to it.
7. The administrators of the franchise REFUSE to recognize on the forms and processes administering the franchise:
  - 7.1. Your right to NOT participate . . .OR
  - 7.2. Your right to quit. . .OR
  - 7.3. The right to document the existence of duress in signing up on the forms administering the franchise. Try walking into a Social Security office and ask for forms to quit the system as we have. You will be escorted out by an armed guard and be accused of being a terrorist if you refuse to cooperate!
8. You aren't allowed to QUALIFY or LIMIT HOW MUCH you pay or what specific PRIVATE rights you are willing to give up or can be forced to give up in order to procure its "benefits".
  - 8.1. There is no opportunity to negotiate a better deal.
  - 8.2. You can't go to anyone else for the service to improve your bargaining position.
  - 8.3. It therefore behaves as an "adhesion contract" that is unconscionable.
9. It results in a SURRENDER of ALL common law and natural rights.
  - 9.1. The civil code is predicated on consent
  - 9.2. Anything you consent to cannot form the basis of an injury under the common law or the Constitution.
10. When you sign up for one franchise under the civil statutory protection franchise, such as the vehicle code by getting a marriage license, you are COERCED and expected to be party to ANY and EVERY other government franchise.
  - 10.1. They demand a Social Security Number, and therefore FORCE you to sign up for Social Security as well. The DMV does this.
  - 10.2. This completely destroys your power of choice and your autonomy and self-government.
  - 10.3. It makes it impossible to procure the protection of the vehicle code WITHOUT becoming a public officer who has to do ANYTHING and EVERYTHING congress can dream up to put in your "employment agreement" called the civil code.
11. People who do not want its benefits:
  - 11.1. Are punished with civil penalties that don't apply to them and can't lawfully be enforced against them.



- 1 11.2. Are told they are crazy or stupid.
- 2 11.3. Are treated unfairly as “anarchists” or even violent or terrorists, as is being done with the “Sovereign Citizen
- 3 Movement” at this time. This is an unjust and unfair and undeserved stereotype designed mainly and essentially
- 4 to protect the governments at least perceived authority to essentially use the civil franchise as a way to justify its
- 5 right to essentially STEAL from the average American.
- 6 12. In court, those who refuse to consent to the franchise and who become the illegal target of enforcement of the
- 7 PROVISIONS of the franchise are maliciously interfered with in violation of the Bill of Rights by:
- 8 12.1. Refusing to recognize or protect their unalienable constitutional rights.
- 9 12.2. Refusing to recognize their right to invoke the common law against EVERYONE, INCLUDING the government,
- 10 who at that point is on an EQUAL rather than INFERIOR relationship to them.
- 11 12.3. Forcing them into a franchise court such as family court, traffic court, or tax court that CANNOT lawfully hear a
- 12 matter NOT involving a franchisee.
- 13 12.4. Telling them they are crazy, ignorant, or stupid when they try to invoke the common law or the constitution
- 14 instead of the franchise in their defense.

15 Is it any surprise that the Roman Empire, which was the origin of the above system of usury under the Roman “jus civile”,

16 failed and collapsed? Anyone that would build the security of private property upon such a frail and evil foundation is

17 bound to fail quickly, and every government that has ever tried throughout history has failed for the same reason. Below is

18 a description of HOW that failure happened:

- 19 1. *The Truth About the Fall of Rome: Modern Parallels*-Stefan Molyneux
- 20 [https://youtu.be/qh7rdCYCQ\\_U](https://youtu.be/qh7rdCYCQ_U)
- 21 2. *A History of the Decline and Fall of the Roman Empire*, Edward Gibbon
- 22 <http://famguardian.org/Publications/DeclineFallRomanEmpire/index.htm>
- 23 3. *The Fall of Rome and Modern Parallels* - Lawrence Reed, Foundation for Economic Education
- 24 <https://youtu.be/FPFIH6eGqsg>
- 25 4. *The Fall of Rome and Modern Parallels* - Stefan Molyneux
- 26 <https://youtu.be/K0zacalard0>

27 Is there a better way? Absolutely. God’s law is the PERFECT law of liberty:

28 *“But he who looks into the **perfect law of liberty [God’s law]** and continues in it, and is not a forgetful hearer*

29 *but a doer of the work, this one will be blessed in what he does.”*

30 *[James 1:25, Bible, NKJV]*

31 *“The Spirit of the Lord God is upon Me [Jesus],*

32 *Because the Lord has anointed Me*

33 *To preach good tidings to the poor;*

34 *He has sent Me to heal the brokenhearted,*

35 *To proclaim liberty to the [government] captives [**trapped like hunted animals within the civil franchise code**],*

36 *And the opening of the prison to those who are bound [**to a PUBLIC office called “citizen” or “resident”**];*

37 *[Isaiah 61:1, Bible, NKJV]*

38 *“The Spirit of the Lord is upon Me,*

39 *Because He has anointed Me*

40 *To preach the gospel to the poor;*

41 ***He has sent Me to heal the brokenhearted,***

42 ***To proclaim liberty to the captives***

43 *And recovery of sight to the blind,*

44 ***To set at liberty those who are [government] oppressed;***

45 ***To proclaim the acceptable year of the Lord.”***

46 *[Luke 4:18-19, Bible, NKJV]*

47 If you would like exhaustive coverage of God’s “perfect law of liberty”, read the following:

- 48 1. *Laws of the Bible*, Form #13.001
- 49 <http://sedm.org/Forms/FormIndex.htm>
- 50 2. *Bible Law Course*, Form #12.015
- 51 <http://sedm.org/Forms/FormIndex.htm>



1 By the way, “the perfect law of liberty” forbids those subject to it from consenting to or coming under the civil statutory  
2 jurisdiction of any other law system, or any ruler who grants or administers it, and says that doing so is IDOLATRY.

3 “You shall make no covenant [contract or franchise] with them [foreigners, pagans], nor with their [pagan  
4 government] gods [laws or judges]. They shall not dwell in your land [and you shall not dwell in theirs by  
5 becoming a “resident” or domiciliary in the process of contracting with them], lest they make you sin against  
6 Me [God]. For if you serve their [government] gods [under contract or agreement or franchise], it will surely  
7 be a snare to you.”  
8 [Exodus 23:32-33, Bible, NKJV]

9 “Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor, O Jerusalem, the holy  
10 city. The uncircumcised and defiled will not enter you again. **Shake off your dust; rise up, sit enthroned. O**  
11 **Jerusalem [Christians]. Free yourself from the chains [contracts and franchises] on your neck, O captive**  
12 **Daughter of Zion. For this is what the LORD says: “You were sold for nothing [free government cheese**  
13 **worth a fraction of what you had to pay them to earn the right to “eat” it], and without money you will be**  
14 **redeemed.”**  
15 [Isaiah 52:1-3, Bible, NKJV]

16  
17 “I [God] brought you up from Egypt [government slavery to a civil ruler called Pharaoh] and brought you to  
18 the land of which I swore to your fathers; and I said, ‘I will never break My covenant with you. And **you shall**  
19 **make no covenant [contract or franchise or agreement of ANY kind] with the inhabitants of this [corrupt**  
20 **pagan] land; you shall tear down their [man/government worshipping socialist] altars.’ But you have not**  
21 **obeyed Me. Why have you done this?**

22 “Therefore I also said, **I will not drive them out before you; but they will become as thorns [terrorists and**  
23 **persecutors] in your side and their gods will be a snare [slavery!] to you.”**

24 So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up  
25 their voices and wept.  
26 [Judges 2:1-4, Bible, NKJV]

27 NOW do you know why we began our search for something BETTER and more EQUAL and JUST than the civil  
28 protection franchise or statutory “code”? The amount of INJUSTICE evident in the above list of defects is truly mind-  
29 boggling almost to the point of making life not even worth living if called to endure it. That’s what George Carlin said  
30 about the miserable existence we suffer under presently because of a defective legal system:

I’m divorced from it now, George Carlin  
<https://www.youtube.com/watch?v=mLEtb9N9oMA>

31 The video below describes the MASSIVE injustices of the present de facto civil franchise system as “The Matrix”:

The Matrix, Stefan Molyneux  
<https://www.youtube.com/watch?v=P772Eb63qIY&>

32 Lastly, lest we be accused of being “narcissistic psychopathic anarchists”, let us now emphasize what we DO NOT object  
33 to about the civil protection franchise. What we like about it is the opportunity it provides for remedy when an injury  
34 occurs between PRIVATE people one to another. That remedy is NOT exclusive, because you can abandon a domicile and  
35 instead invoke the common law. Outside of the sphere or remedy for PRIVATE injury, nothing but problems result that are  
36 easily remedied by God’s “perfect law of liberty”. The problems occur mainly when the GOVERNMENT is the party  
37 doing the injuring, which happens far more frequently than PRIVATE injury. Like any mafia, the government only  
38 protects itself and uses the law as an excuse to persecute political dissidents. This we call “selective enforcement” and it  
39 happens all the time, and ESPECIALLY with the IRS. The abuse of discretion to target of conservative groups by the IRS  
40 and the scandal that ensued in 2015 comes to mind. That mafia is described in the following funny video:

The Government Mafia, Clint Richardson  
<http://famguardian1.org/Mirror/SEDM/Media/MafiaGovt.mp4>

41 The fact that government essentially is allowed to behave literally as a criminal mafia under the auspices of the civil  
42 statutory protection franchise is how the original Roman Empire grew so large to begin with. Look at how the Romans

1 treated Jesus in crucifying Him, and you understand why they were unjust. He refused to pay His “protection money” so  
2 they broke His knee caps, even though they could find no legal fault in Him.

3 *“Then the whole multitude of them arose and led Him to Pilate. And they began to accuse Him, saying, “We  
4 found this fellow perverting the nation, and forbidding to pay taxes to Caesar [TAX PROTESTER], saying that  
5 He Himself is Christ, a King [SOVEREIGN].”  
6 [Luke 23:2, Bible, NKJV]*

7 For a fascinating book about Jesus’ tax protest activity, see:

*Jesus of Nazareth: Illegal Tax Protester*, Ned Netterville

Link 1: <http://www.scribd.com/doc/2421538/Jesus-Tax-Protestor#scribd>

Link 2: [http://my.mmosite.com/5317812/blog/item/jesus\\_of\\_nazareth\\_illegal\\_tax\\_protestor\\_dec\\_2006\\_pdf.html](http://my.mmosite.com/5317812/blog/item/jesus_of_nazareth_illegal_tax_protestor_dec_2006_pdf.html)

#### 8 **5.4.2 Citing government STATUTES or franchise provisions cause a waiver of COMMON LAW rights and 9 protections<sup>34</sup>**

10 All Congressionally created rights and statutes cause a forfeiture of the protections of the common law. Here is one  
11 authority on the subject:

12 *It is provided by the Federal Constitution<sup>35</sup> that: “The citizens of each State shall be entitled to all privileges  
13 and immunities of citizens in the several States.”*

14 *This clause [Article 4, Section 2, Clause 1 of the United States Constitution] (hereafter **called for the sake of  
15 convenience the Comity Cause<sup>36</sup>**), it was said by Alexander Hamilton, may be esteemed the basis of the  
16 Union.<sup>37</sup> Its object and effect are outlined in Paul v. Virginia<sup>38</sup> in the following words:*

17 *It was undoubtedly the object of the clause in question to place the citizens of each State upon the same footing  
18 with citizens of other States, so far as the advantages resulting from citizenship in those States are concerned. **It  
19 relieves them from the disabilities of alienage in other States;** it inhibits discriminating legislation against  
20 them by other States; It gives them the right of free ingress into other States and egress from them. It insures to  
21 them in other States the same freedom possessed by the citizens of those States in the acquisition and enjoyment  
22 of property and in the pursuit of happiness; and it secures to them in other States the equal protection of the  
23 laws. **It has been justly said that no provision in the Constitution has tended so strongly to constitute the  
24 citizens of the United States one people as this. Indeed, without some provision of the kind removing from  
25 the citizens of each State the disabilities of alienage in the other States, the Republic would have constituted  
26 little more than a league of States; it would not have constituted the Union which now exists.***

27 *The words “privileges” and “immunities,” like the greater part of the legal phraseology of this country, have  
28 been carried over from the law of Great Britain, and recur constantly either as such or in equivalent  
29 expressions from the time of Magna Charta. For all practical purposes they are synonymous in meaning, and  
30 originally signified a peculiar right or private law conceded to particular persons or places **whereby a certain  
31 individual or class of individuals was exempted from the rigor of the common law.** Privilege or immunity is  
32 conferred upon any person when he is invested with a legal claim to the exercise of special or peculiar rights,  
33 authorizing him to enjoy some particular advantage or exemption.<sup>39</sup>*

34 *The Comity Clause, as is indicated by the quotation from Paul v. Virginia, **was primarily intended to remove  
35 the disabilities of alienage from the citizens of every State while passing through or doing business in any of  
36 the several States. But even without this removal of disability, the citizens of the several States would have  
37 been entitled to an enjoyment of the privileges and immunities accorded to alien friends; and these were by  
38 no means inconsiderable at the English law.** In the early period of English history practically the only class of  
39 aliens of any importance were the foreign merchants and traders. To them the law of the land afforded no  
40 protection; for the privilege of trading and for the safety of life and limb they were entirely dependent on the  
41 royal favor, the control of commerce being a royal prerogative, hampered by no law or custom as far as*

<sup>34</sup> Adapted from *Government Instituted Slavery Using Franchises*, Form #05.030, Section 13.2; <http://sedm.org/Forms/FormIndex.htm>.

<sup>35</sup> Art. 4, sec. 2, cl. I.

<sup>36</sup> Willoughby, *Constitutional Law*, vol. I, p. 213.

<sup>37</sup> The Federalist, No. LXXX.

<sup>38</sup> 8 Wall. 168, 19 L.Ed. 357.

<sup>39</sup> See Magill v. Browne, Fed.Cas. No. 8952, 16 Fed.Cas. 408; 6 Words and Phrases, 5583, 5584; A J. Lien, “Privileges and Immunities of Citizens of the United States,” in *Columbia University Studies in History, Economics, and Public Law*, vol. 54, p. 31.

1 concerned foreign merchants. These could not come into or leave the country, or go from one place to another,  
2 or settle in any town for purposes of trading, or buy and sell, except upon the payment of heavy tolls to the king.  
3 This state of affairs was changed by Magna Charta, chapter forty-one. . .

4 [The Privileges and Immunities of State Citizenship, Roger Howell, PhD, 1918, pp. 9-10;  
5 SOURCE: [http://fanguardian.org/Publications/ThePrivAndImmOfStateCit/The\\_privileges\\_and\\_immunities\\_of\\_state\\_c.pdf](http://fanguardian.org/Publications/ThePrivAndImmOfStateCit/The_privileges_and_immunities_of_state_c.pdf)]

6 NOTE the following VERY important facts which arise from the above:

- 7 1. They refer to franchise "privileges and immunities" as "private law", meaning obligatory ONLY upon those who  
8 contract with the government individually BY CONSENT.
- 9 2. **They indicate that those who avail themselves of franchise "privileges" FORFEIT the protections of the**  
10 **common law.** In other words, their "employment agreement", codified in the franchise, REPLACES the equality and  
11 equal protection they started with under the common law and the Constitution and REPLACES equal protection with  
12 PRIVILEGE and inferiority in relation to the government grantor of the statutory franchise.
- 13 3. Citizens, meaning those domiciled WITHIN one state, are STATUTORY "aliens" in relation to every other state of the  
14 Union.
- 15 4. "Alienage" is a product of DOMICILE and not NATIONALITY, because every citizen of every state shares United  
16 States\*\*\* NATIONALITY.
- 17 5. The ALIENAGE is a STATUTORY relationship tied to domicile and NOT a CONSTITUTIONAL alienage tied to  
18 nationality.
- 19 6. The Comity clause **removes** the **DISABILITIES OF ALIENAGE** but NOT STATUTORY ALIENAGE itself.
- 20 7. There IS no "comity clause" that limits the FEDERAL government in relation to federal territories. Hence, state  
21 citizens are ALSO "foreign", and "transient foreigners" in relation to these areas and may LAWFULLY be  
22 discriminated against by the NATIONAL government. In fact they ARE in the Internal Revenue Code, because:  
23 7.1. They are not statutory "aliens" under any act of Congress.  
24 7.2. They are "nonresident aliens" under 26 U.S.C. §7701(b)(1)(B) if they lawfully occupy an elected or appointed  
25 public office. Otherwise, they are:  
26 7.2.1. STATUTORY "non-resident non-persons" instead of STATUTORY "U.S. citizens" per 26 U.S.C. §3121(e).  
27 7.2.2. Exclusively private.  
28 7.2.3. Not subject and foreign under the Internal Revenue Code, but also not an "exempt individual" under 26  
29 U.S.C. §7701(b)(5).  
30 7.3. If they are public officers in the national government ONLY, they pay a FLAT 30% rate per 26 U.S.C. §871(a)  
31 instead of a reduced GRADUATED rate found in 26 U.S.C. §1.  
32 <https://www.law.cornell.edu/uscode/text/26/871>
- 33 8. All "individuals" in the I.R.C. are statutory "aliens". 26 C.F.R. §1.1441-1(c)(3), which therefore implies state or foreign  
34 domiciled parties ONLY.
- 35 9. The "individual" identified at the top of the 1040 form as "U.S. individual" is a STATUTORY ALIEN, meaning  
36 anyone born or naturalized in a foreign country who is not a STATUTORY "national of the United States\*" per 8  
37 U.S.C. §1101(a)(22).

38 The above conclusions are COMPLETELY CONSISTENT with the following resources, which identify state domiciled  
39 parties as STATUTORY "non-resident NON-persons" in relation to the national government:

- 40 1. Why You are a "national", "state national", and Constitutional but not Statutory Citizen, Form #05.006  
41 <http://sedm.org/Forms/FormIndex.htm>
- 42 2. Citizenship Status v. Tax Status, Form #10.011  
43 <http://sedm.org/Forms/FormIndex.htm>
- 44 3. Citizenship Diagrams, Form #10.010  
45 <http://sedm.org/Forms/FormIndex.htm>

#### 46 **5.4.3 Citing government STATUTES or franchise provisions causes a surrender of ALL CONSTITUTIONAL** 47 **RIGHTS!**<sup>40</sup>

48 Not only does citing any government statutes surrender the protections of the COMMON LAW, it ALSO surrenders the  
49 protections of the Constitution itself!

<sup>40</sup> Adapted from Government Instituted Slavery Using Franchises, Form #05.030, Section 27.4; <http://sedm.org/Forms/FormIndex.htm>.

1 The Brandeis Rules deal with when constitutional challenges may lawfully be made to an enforcement action directed  
2 against a party who LAWFULLY CONSENTED to a franchise. These 7 rules were first identified in Ashwander v.  
3 Tennessee, in which the U.S. Supreme Court held the following:

4 *The Court developed, for its own governance in the cases confessedly within its jurisdiction, a series of rules*  
5 *under which it has avoided passing upon a large part of all the constitutional questions pressed upon it for*  
6 *decision. They are:*

7 1. *The Court will not pass upon the constitutionality of legislation in a friendly, non-adversary, proceeding,*  
8 *declining because to decide such questions "is legitimate only in the last resort, and as a necessity in the*  
9 *determination of real, earnest and vital controversy between individuals. It never was the thought that, by*  
10 *means of a friendly suit, a party beaten in the legislature could transfer to the courts an inquiry as to the*  
11 *constitutionality of the legislative act."* [Chicago & Grand Trunk Ry. v. Wellman, 143 U.S. 339, 345.](#) Compare  
12 [Lord v. Veazie, 8 How. 251;](#) [Atherton Mills v. Johnston, 259 U.S. 13, 15.](#)

13 2. *The Court will not "anticipate a question of constitutional law in advance of the necessity of deciding it."*  
14 *347\*347* [Liverpool, N.Y. & P.S.S. Co. v. Emigration Commissioners, 113 U.S. 33, 39,](#)<sup>41</sup> [Abrams v. Van](#)  
15 [Schaick, 293 U.S. 188;](#) [Wilshire Oil Co. v. United States, 295 U.S. 100.](#) "It is not the habit of the Court to  
16 *decide questions of a constitutional nature unless absolutely necessary to a decision of the case."* [Burton v.](#)  
17 [United States, 196 U.S. 283, 295.](#)

18 3. *The Court will not "formulate a rule of constitutional law broader than is required by the precise facts to*  
19 *which it is to be applied."* [Liverpool, N.Y. & P.S.S. Co. v. Emigration Commissioners, supra.](#) Compare  
20 [Hammond v. Schappi Bus Line, 275 U.S. 164, 169-172.](#)

21 4. *The Court will not pass upon a constitutional question although properly presented by the record, if there is*  
22 *also present some other ground upon which the case may be disposed of. This rule has found most varied*  
23 *application. Thus, if a case can be decided on either of two grounds, one involving a constitutional question, the*  
24 *other a question of statutory construction or general law, the Court will decide only the latter.* [Siler v.](#)  
25 [Louisville & Nashville R. Co., 213 U.S. 175, 191;](#) [Light v. United States, 220 U.S. 523, 538.](#) Appeals from the  
26 *highest court of a state challenging its decision of a question under the Federal Constitution are frequently*  
27 *dismissed because the judgment can be sustained on an independent state ground.* [Berea College v. Kentucky,](#)  
28 [211 U.S. 45, 53.](#)

29 5. *The Court will not pass upon the validity of a statute upon complaint of one who fails to show that he is*  
30 *injured by its operation.*<sup>42</sup> [Tyler v. The Judges, 179 U. 348\\*348 S. 405;](#) [Hendrick v. Maryland, 235 U.S. 610,](#)  
31 [621.](#) Among the many applications of this rule, none is more striking than the denial of the right of challenge to  
32 *one who lacks a personal or property right. Thus, the challenge by a public official interested only in the*  
33 *performance of his official duty will not be entertained.* [Columbus & Greenville Ry. v. Miller, 283 U.S. 96, 99-](#)  
34 [100.](#) In [Fairchild v. Hughes, 258 U.S. 126,](#) the Court affirmed the dismissal of a suit brought by a citizen who  
35 *sought to have the Nineteenth Amendment declared unconstitutional. In* [Massachusetts v. Mellon, 262 U.S. 447,](#)  
36 *the challenge of the federal Maternity Act was not entertained although made by the Commonwealth on behalf*  
37 *of all its citizens.*

38 6. *The Court will not pass upon the constitutionality of a statute at the instance of one who has availed himself*  
39 *of its benefits.*<sup>43</sup> [Great Falls Mfg. Co. v. Attorney General, 124 U.S. 581;](#) [Wall v. Parrot Silver & Copper Co.,](#)  
40 [244 U.S. 407, 411-412;](#) [St. Louis Malleable Casting Co. v. Prendergast Construction Co., 260 U.S. 469.](#)

41 7. *"When the validity of an act of the Congress is drawn in question, and even if a serious doubt of*  
42 *constitutionality is raised, it is a cardinal principle that this Court will first ascertain whether a construction of*  
43 *the statute is fairly possible by which the question may be avoided."* [Crowell v. Benson, 285 U.S. 22, 62.](#)<sup>43</sup>

44 [*Ashwander v. Tennessee Valley Authority Et Al, 297 U.S. 288, 346-348 (1936)*]

45 Of the above rules, the ones that really matter for those who want to challenge the constitutionality of a franchise  
46 enforcement proceeding in federal court are:

- 47 1. **Rule 5:** You can't challenge the constitutionality of an enforcement action if you have not been demonstrably and  
48 personally injured by it.

<sup>41</sup> E.g., [Ex parte Randolph, 20 Fed.Cas. No. 11,558,](#) pp. 242, 254; [Charles River Bridge v. Warren Bridge, 11 Pet. 420, 553;](#) [Trade-Mark Cases, 100 U.S. 82, 96;](#) [Arizona v. California, 283 U.S. 423, 462-464.](#)

<sup>42</sup> E.g., [Hatch v. Reardon, 204 U.S. 152, 160-161;](#) [Corporation Commission v. Lowe, 281 U.S. 431, 438;](#) [Heald v. District of Columbia, 259 U.S. 114, 123;](#) [Sprout v. South Bend, 277 U.S. 163, 167;](#) [Concordia Fire Insurance Co. v. Illinois, 292 U.S. 535, 547.](#)

<sup>43</sup> Compare [Electric Co. v. Dow, 166 U.S. 489;](#) [Pierce v. Somerset Ry., 171 U.S. 641, 648;](#) [Leonard v. Vicksburg, S. & P.R. Co., 198 U.S. 416, 422.](#)

- 1 2. **Rule 6:** You can't challenge an enforcement action of a franchise you LAWFULLY consented to. Examples of such  
2 consent include the following:  
3 2.1. You signed up for the franchise without any attachment or qualification to the application.  
4 2.2. You did not attempt to terminate franchise participation.  
5 2.3. You were participating illegally but have no evidence to prove that this in the administrative record with the  
6 agency.  
7 2.4. You availed yourself of "benefits" of the franchise available ONLY to those who are lawfully participating. For  
8 instance, the Internal Revenue Code, Subtitles A through C only pertain to statutory "taxpayers", and you used  
9 forms and administrative remedies available ONLY to statutory "Taxpayers". The IRS Mission statement  
10 (Internal Revenue Manual (I.R.M.), Section 1.1.1.1) says they can only help "taxpayers" and they provide no  
11 forms or administrative assistance for those who are not "taxpayers", such as those described in 26 U.S.C. §7426  
12 or described by the courts in *Economy Plumbing & Heating v. United States*, 470 F.2d. 585 (1972); and *South*  
13 *Carolina v. Regan*, 465 U.S. 367 (1984). Those who are "nontaxpayers" are not permitted to use "taxpayer"  
14 forms or at least must modify or qualify the forms to make them suitable for use by "nontaxpayers". AND the  
15 only remedies they have are in court under the COMMON LAW and not statutory law. To us, it appears that the  
16 title "taxpayer" is a title of nobility and that there is a severe equal protection issue by refusing to provide  
17 administrative remedies to those who are not statutory franchisees called "taxpayers" per 26 U.S.C. §7701(a)(14).  
18 2.5. You VOLUNTARILY used a de facto license number that is property of the government called a "Taxpayer  
19 Identification Number" or "Social Security Number" in your interactions. All such STATUTORY numbers may  
20 only be used by public officers on official business and not EXCLUSIVELY PRIVATE parties. All private  
21 parties must identify such uses as ILLEGAL using the following form:

*Why It is Illegal for Me to Request or Use a "Taxpayer Identification Number"*, Form #04.205  
<http://sedm.org/Forms/FormIndex.htm>

22 Lastly, if you violate the Brandeis Rules and attempt to bring your case before a federal court without respecting them,  
23 count on the fact that the court will unlawfully try to financially sanction you in violation of Federal Rule of Civil  
24 Procedure 11. Technically, they can ONLY sanction ATTORNEYS and not private parties. Nevertheless, please do us a  
25 favor and respect the rules anyway, as a non-attorney. That will keep the courts focused on meaningful litigation instead of  
26 vexatious litigation by idiot freedom fighters.

#### 27 **5.4.4 Practical application in court: Challenging Jurisdiction to enforce government statutes**

28 Some rhetorical questions to ask any judge who seeks to enforce statutes applicable ONLY on federal territory not  
29 protected by the Constitution are the following:

- 30 1. How can I alienate an inalienable right?  
31 2. Isn't it a financial conflict of interest to make a profitable business or "trade or business" out of alienating PRIVATE  
32 rights that government's ONLY reason for existence is that of PROTECTING?  
33 3. Isn't the best way to protect a PRIVATE right to just LEAVE IT ALONE, which in fact is the very definition of  
34 "justice" itself?

35 PAULSEN, ETHICS (Thilly's translation), chap. 9.

36 "Justice, as a moral habit, is that tendency of the will and mode of conduct which refrains from disturbing  
37 the lives and interests of others, and, as far as possible, hinders such interference on the part of others. This  
38 virtue springs from the individual's respect for his fellows as ends in themselves and as his co equals. The  
39 different spheres of interests may be roughly classified as follows: body and life; the family, or the extended  
40 individual life; property, or the totality of the instruments of action; honor, or the ideal existence; and finally  
41 freedom, or the possibility of fashioning one's life as an end in itself. The law defends these different spheres,  
42 thus giving rise to a corresponding number of spheres of rights, each being protected by a prohibition. . . . To  
43 violate the rights, to interfere with the interests of others, is injustice. All injustice is ultimately directed against  
44 the life of the neighbor; it is an open avowal that the latter is not an end in itself, having the same value as the  
45 individual's own life. The general formula of the duty of justice may therefore be stated as follows: Do no wrong  
46 yourself, and permit no wrong to be done, so far as lies in your power; or, expressed positively: Respect and  
47 protect the right."

48 [Readings on the History and System of the Common Law, Second Edition, Roscoe Pound, 1925, p. 2]

49



1                   *"The makers of our Constitution undertook to secure conditions favorable to the pursuit of happiness. They*  
2 *recognized the significance of man's spiritual nature, of his feelings and of his intellect. They knew that only a*  
3 *part of the pain, pleasure and satisfactions of life are to be found in material things. They sought to protect*  
4 *Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the*  
5 *Government, the right to be let alone - the most comprehensive of rights and the right most valued by*  
6 *civilized men."*

7 [*Olmstead v. United States, 277 U.S. 438, 478 (1928) (Brandeis, J., dissenting); see also Washington v.*  
8 *Harper, 494 U.S. 210 (1990)]*

- 9 4. Aren't you called a "justice"?
- 10 5. Whose "right to be left alone" are you here to protect, Mr. Judge, MINE or YOURS? It can't be both because the two
- 11 compete with each other.
- 12 6. If I can't lawfully consent to give up a PRIVATE Constitutional right, doesn't that mean that government franchises
- 13 cannot lawfully be offered within the geographical boundaries of a Constitutional State?
- 14 7. Isn't the U.S. Supreme Court prohibition that the national government can't lawfully offer franchises within a state a
- 15 recognition that it attempts to alienate inalienable rights? See License Tax Cases, 72 U.S. 462, 18 L.Ed. 497, 5 Wall.
- 16 462, 2 A.F.T.R. 2224 (1866).
- 17 8. Isn't it an "invasion" within the meaning of Article 4, Section 4 to offer taxable franchises of the national government
- 18 within the borders of a state? If not WHY not?
- 19 9. If franchises of the NATIONAL rather than FEDERAL government can't lawfully be offered within the boundaries of
- 20 a Constitutional state, then isn't any attempt to offer or enforce them there an act of CRIMINAL IDENTITY THEFT
- 21 that creates a criminal financial conflict of interest?

Government Identity Theft, Form #05.046

<http://sedm.org/Forms/FormIndex.htm>

22 You will definitely have the judge squirming with the above questions. He may even have to leave the room to avoid

23 LYING or indicting himself for his own behavior on the court record! He may even try to abuse the court recorder to

24 censor his own answer to these questions from the court record because they are so damning. These sort of questions

25 FORCE the judge into a state of "cognitive dissonance" by exposing the LIE and Orwellian doublethink he/she engages in

26 daily in enforcing federal franchises illegally. That "cognitive dissonance" is addressed in what the U.S. Supreme Court

27 calls "The Unconstitutional Conditions Doctrine". You can find out more about that subject in the following resources:

- 28 1. Government Instituted Slavery Using Franchises, Form #05.030, Section 27.2
- 29 <http://sedm.org/Forms/FormIndex.htm>
- 30 2. Unconstitutional Conditions Doctrine Legal Research, Family Guardian Fellowship
- 31 <http://famguardian.org/Disks/TaxDVD/Franchises/UnconstiCondit/>

## 32 **5.5 Man's law**

33 The media is usually in a drunken frenzy over legislation by CONgress because modern man believes that the nation's

34 salvation depends on what happens in Washington. Humanistic law originates with man who believes that man is the

35 measure of all things. Humanists believe laws can save society; that morality is the fruit of legislation; that man-made law

36 can shape and "change" men; that law can produce the "Great Society." And, most politically active Christians believe the

37 same—right law can change America.

38 When president-elect Barak Obama promised "change" the crowds cheered with a frenzy. Hope for change had arrived in

39 history. Why, because humanists believe that new laws can usher in a brave new world, a new age, a new hope for

40 mankind; that the state can reform men; that the state can control man's behavior by passing more statutes to regulate what

41 men eat, think, do, and say. In essence, legislation not only produces the desired morality of humanists but salvation

42 through the medium of law. Modern man believes, "If we just pass more laws, we can make America perfect!!" Humanistic

43 law seeks the salvation of mankind and the remaking of society. For humanists, salvation is an act of the STATE. Paradise

44 is created by government. President Barak Obama reflects this view when he stated circa July 16, 2010, "*My fate . . . my*

45 *salvation is not going to come about without collective salvation*"; that is, saving of society through legal reform.



## 5.6 God's law

The Biblical law model rejects the false hope that legalism leads to the salvation of society. The Ten Commandments originates with the "LORD thy God who brought thee out of Egypt" wherein God's character is the measure of all things (Ps. 119:137). Because American law germinated from Biblical faith, early American law did not try to save men or create the "great society" or "a brave new world" or "eliminate poverty" or usher in "world peace." To the Biblical mind, any trust in Washington is idolatry. Put not your "trust in princes," warns the Scripture (Ps. 118:9). Biblical law existed to protect law-keepers and to punish law-breakers. While the enforcement of Biblical law can restrain sinners, it cannot change and transform them. Salvation is not connected to law but to true religion. The gospel of Christ is not about how God's law can save society, but how Christ redeems sinners through His work on the cross. Law is good and proper in its place, but law cannot remake society. The basic purpose of law is to restrain, not regenerate.

## 5.7 The Most Important Question: Contingency?<sup>44</sup>

*"In the beginning, God . . . "*  
*[Genesis 1:1, Bible]*

*And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?*  
*[Deuteronomy 4:8, Bible]*

*"How blessed are those nations who . . . walk in the law of the LORD."*  
*[Psalm 119:1, Bible]*

*"Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples."*  
*[Isaiah 51:4, Bible]*

### **What is the contingency around which a man organizes his life?**

Is it his feelings or sexual drives or hobby interests or personal pleasure or a religion or philosophy or the State or God's Word?

From a Christian perspective, the question is whether a man is self-centered or God-centered? Does He follow his feelings or the Christian faith? Is he building his house on sand or the solid rock? On the Bible or psychology? On humanism or Christ? Is he autonomous or is he under God's law-order?

### **What is the contingency around which a society orders itself?**

Nothing is more illicit and deadly to a society than the presumption that a nation is at liberty to choose what kind of law will govern its affairs.

In God's law-order, the total life of man is regulated. There is no primary distinction between the inner life and the outer life, between private religion and public religion, between private law and public law. God's law is not only good for the individual, but for all men and all of society. And, the keeping of God's law leads to freedom as there is no liberty without responsibility.

The indictment of pagan society and its immoral acts cited by Paul in his prosecution of mankind in Romans one states, "They worshiped the creature rather than the Creator."

In contrast to paganism which worship the works of their hands, the Lord Jesus taught, "You shall worship the Lord your God and him only shall you serve." (Matthew 4:10). The great mandate of Scripture is that a good man orders his life around God's law.

<sup>44</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/the-most-important-question-2/>.

1 In Christian thought Jesus Christ is the King of kings, the Prince of the rulers of the nations. The state, therefore, is to be  
2 God’s servant with a daily prayer, “Thy will Be Done.” But, a nation cannot be God’s servant if it ignores, circumvents,  
3 and sidesteps God’s law.

4 One purpose of the state is to exercise justice, but if civil rulers do not seek God’s definition of justice, they will enact  
5 legislation that reflects man’s interpretation of justice to the detriment of society.

6 When the Pilgrims came to America they embarked on a mission for “the glory of God and the advancement of the  
7 Christian faith.”

8 The Puritan mind had it correct— to set up a government to be God’s servant—government that sought to apply and  
9 enforce God’s law among men. After all, establishing God’s law as the Source of law among Puritans was their plan to  
10 “advance the Christian faith” and to take dominion of America.

11 **God’s law, therefore, is the law for the Christian man and the Christian nation.**

12 To replace the LORD God as the Source of law with law in “WE THE PEOPLE” became the undoing of American life.  
13 The results are self-evident: removal of the Bible from the classroom, the prohibition of prayer in schools, sexual  
14 promiscuity among youth, abortion, the sanction of Sodomy, lesbianism, and transvestism, theft of the people’s wealth  
15 through taxation, pay offs in Congress, a Zionist shadow government, twenty plus trillion dollars of debt, a fiat currency,  
16 the largest prison system in the world, and the list could goes on and on and on.

17 The remedy is radical repentance on the part of Christian pastors for their dereliction of duty to advance God’s law-order  
18 as the means of dominion and their failure to encourage Christian protest against pluralism and multiculturalism advocated  
19 in State legislatures (Matthew 28:18-20).

## 20 **5.8 Law and the Character of God<sup>45</sup>**

21 What is law?

22 **The Ten Commandments are about the character of God.**

23 The law is the revelation of God and His righteousness.

24 If you want to understand God, study His law. The man who studies *nomos* is the best student of theology; and, the  
25 application of theology is the practice of law.

26 The British call people who “practice of law” lawyers or solicitors.

27 But, they are not really lawyers, but statutors. They do not study God’s law nor do they practice God’s law. Rather, they  
28 study man’s statutes, codes, and regulations, and are, therefore idolaters when they permit statutes to usurp the primacy of  
29 God’s law. For, there is only one Lawgiver and one Source of law, the LORD God (James 4:12).

30 *There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your*  
31 *neighbor?*  
32 *[James 4:12, Bible]*

33 To call attorneys “lawyers” is to diminish God’s law and to commit apostasy from the faith because in so doing society  
34 permits its dissolution by adopting an alien law order.

35 For judges to take an oath to uphold the Constitution and the nation’s statutes and not uphold God’s law is apostasy from  
36 Christianity and the undoing of God’s law-order.

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<sup>45</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/what-is-the-law-the-character-of-god/>.

1 In fact, the “legal” nature of the BAR Association is a revolution against God’s law-order.

2 *The definition of the term LEGAL.*

3 “the undoing of God’s Law.”

4 [Dictionary of Arts and Sciences, Encyclopedia Britannica; a dictionary of arts, sciences and general literature/  
5 The R. S. Peale 9th 1893]

6 The Ten Commandments are a true and accurate reflection of the character of God. Every command reflects some righteous  
7 attribute of the Lawgiver.

8 *Righteous art thou, O LORD, and upright are thy judgments.*  
9 *[Psalm 119:137]*

10 *Thou art near, O LORD; and all thy commandments are truth.*  
11 *[Psalm 119:151]*

12 **The law was given as an accurate, but partial revelation of the character of God** in history in the midst of a fallen  
13 world. His character is the center of truth of that which God wanted men to know about Himself (Deuteronomy 10:1-5;  
14 Exodus 40:20, 21; Numbers 1:53).

15 Given historically to Israel, this objective law also reveals man’s moral flaws and failings (Gal. 3:10ff). Law has no life  
16 producing qualities (Romans 7), but it does define right and wrong in a fallen world. And, it is the standard or criteria on  
17 which all of man’s criminal codes should be constructed.

18 When properly applied, the law purges out the criminal element in a community. Law can not regenerate a nation, but it can  
19 expel evil men from society. Law cannot create good men, but it does produce fear in men which leads to a just society.

20 The law, however, was **never** given as a mediator between God and man as Judaism wrongly proposed. There is one  
21 Mediator between God and man, the man Christ Jesus (1 Timothy 2:5).

22 While the Torah is the objective revelation of the character of God, the Lord Jesus Christ is **the Living Torah** and the  
23 *subjective* revelation of the character of God. To study the Torah is to study Christ, and to study Christ is to study the  
24 “perfection” of law (Romans 10:4). The greatest lawyer who ever lived was the Son of God because He is the Source of  
25 Mosaic Law.

26 The law, therefore, is the expression of what God requires of all men and all nations as well as what He intends to  
27 accomplish in history.

28 Since the law is the basis of judgment of all men, nations would do well to encourage the study of God and to advance His  
29 law-order in its educational system. The promotion of which is “health to the bones,” and the lack of which is the path  
30 toward pluralism, division, and the death of a nation (Deuteronomy 17:19; Proverbs 3:1-8; 13:14).

## 31 **5.9 The Name of the Law**<sup>46</sup>

32 **The Ten Commandments are about God’s character.**

33 The Law is the revelation of the character of God, and the Godly society studies law. To study the Law is to study God, and  
34 to study God is to study law.

35 The Law was called “The Testimony” (Exodus 40:20).

36 *And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon*  
37 *the ark*  
38 *[Exodus 40:20, Bible]*

<sup>46</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/3-the-name-of-the-law/>.

1 The Law was placed in the ark and the ark was called “The Ark of Testimony” (Exodus 40:5).

2 *And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the*  
3 *door to the tabernacle.*  
4 *[Exodus 40:5, Bible]*

5 The Ark was placed in the tabernacle and the tabernacle was called, “The Tabernacle of Testimony” (Numbers 1:53).

6 *But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the*  
7 *congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.*  
8 *[Numbers 1:53, Bible]*

9 The nature of the Law: Because God is righteous and the law reflects His righteousness, (Psalm 119:142), His Law defines  
10 righteousness. Since God’s law flows from His character, His Law defines good and evil (Psalm 119:144; 152). Because  
11 they are permanently true, they are the fixed standard of what is right and wrong (Psalm 119:142, 151, 160)!

12 *“Thy righteousness is an everlasting righteousness, and thy law is the truth.”*  
13 *[Psalm 119:142, Bible]*

14 *“Thou art near, O LORD; and all thy commandments are truth.”*  
15 *[Psalm 119:151, Bible]*

16 *“Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.”*  
17 *[Psalm 119:160, Bible]*

18 The Law is holy. Because the law reflects God’s holy character, his law is the standard for right and wrong (I Peter 1:15ff).

19 **The Ten Commandments are about absolutes.**

20 The commands are absolute because they are a direct reflection of His righteousness.

21 Since the LORD God is eternal, and His Commandments reflect His character, His Commandments are permanent. **If they**  
22 **are permanent, they are the final, absolute standard of righteousness for men and nations.**

23 *Thy righteousness is an everlasting righteousness, and thy law is the truth.*  
24 *[Psalm 119:142, Bible]*

25 *The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.*  
26 *[Psalm 119:144, Bible]*

27 The whole idea that man is evolving, that society is changing, and that we have to change with it is nothing but propaganda  
28 by a minority seeking to assert their will over the majority. Every law reflects someone’s values, but peace and goodwill to  
29 men can only come by Jesus Christ.

## 30 **5.10 The Source of Law and Revolution**<sup>47</sup>

31 *“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of*  
32 *Egypt, out of the house of bondage. Thou shall have no gods (laws) before me (mine).”*  
33 *[Exodus 20:1-2]*

34 The Source of the Ten Commandments and the entire legal system of the Bible builds its nest in the character of God.

35 The LORD God is the only Source of Law in the world for “there is only one Lawgiver” (Judges 4:12).

36 To call legislatures lawgivers is a revolutionary act in revolt against the Christian law-order for society. That parliaments  
37 and legislatures are a source of law is a mistake at best and heresy at worst.

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<sup>47</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/4-the-source-of-law-and-revolution/>.

1 *Law in every society is very religious.* Religion is about man's ultimate values, all ultimate values are reflected in man's  
2 legislative acts. Since religion is about man's ultimate values, ultimate concerns are reflected in law. Thus, all law is  
3 religious in nature because it reflects someone's ultimate values.

4 Even atheist are religious, because they have ultimate values. To say that atheists are not religious is to redefine religion  
5 and to hand pagans, humanists, atheists, and liberals ultimate power in a state committed to separation of powers  
6 (Amendment I).

7 Atheists are as religious as theists because they have ultimate values.

8 Politics then is a matter of who's religious values are going to prevail policy making.

9 The issue, therefore, is not whether politicians are religious, but whose religious values are going to prevail in society—the  
10 values of liberals or the values of conservatives?

11 *The great calamity of the American mind is the failure to see all its man-made laws as religious in nature.*

12 This deficiency has given birth to the fallacy that American law is not religious, but secular; that legislators and  
13 Congressmen are religious neutral while in fact they are maniacal in their promotion of religious concerns.

14 All law contains morality in that every law reflects somebody's moral values.

15 Our text above informs us that the Source of law for Israel was the LORD God. Since gods are the source of law, all law is  
16 religious in nature. To discover the god of a society, one need look no further than a nation's source of law (R.J.  
17 Rushdoony).

18 If the source of law is a parliament, then parliament becomes a mini-god. Every focus and all news revolves around what  
19 this man-made god is doing or not doing.

20 If the source of law is in man's reason as with the French, then reason is the god of that society.

21 If the source of law is in "WE THE PEOPLE," then THE PEOPLE are the god of that society.

22 If the source of law is the state, or legislature, or senate, or ruler, then that source is the god of those people.

23 If women are in control of a legislative body, then laws reflect feminine values: nurture, tolerance, acceptance.

24 It was humorous when feminine Swedish parliament proposed to pass a law making it illegal for a man to pee standing up.  
25 More serious, though, is the feminist policy of permitting thousands of young, virile Muslim males to immigrate to  
26 Sweden—a policy that is behind the rape crisis, but a policy that is breaking Sweden financially.

27 It was seriously laughable when news organizations filmed German women standing at their borders giving free hugs and  
28 kisses to Muslim refugees pouring into their country—an Angela Merkle feminist compassionate ideal now ripping the  
29 nation apart.

30 When Angela Merkle and her feminist parliament to embrace maximum immigration and a nation without borders, the  
31 country turned into a war-zone.

32 Without a doubt, modern man has placed its source of law in fallen democratic man.

33 A society that sees a rapid change in its laws is undergoing a religious revolution whereby one religious group seeks to  
34 overthrow the values of another religious group.

1 In America, secular, atheistic liberalism has created a revolution against the Christian law-order legally through purchasing  
2 votes from Congressmen. Modern law is apostate and radically revolutionary even redefining marriage, sanctioning the  
3 murder of innocent children, encouraging gender-choice, and pushing internationalism and nations without borders.

4 The prohibition against idolatry was designed to protect Israel's Source of law. Since gods are the source of law, to permit  
5 religious pluralism is to declare war against God's law-order.

6 Tolerance, therefore, is the doctrine preached until a new religious system conquers the old civil order.

7 Once in power, legal reformers become nihilistic and viciously non-tolerant. There is no tolerance for Christian law-order.  
8 Radical revolutionaries sue Christian businesses for not pandering to homosexuals, demand feminists have access to  
9 Christian pulpits, and punish soldiers for having a handwritten Bible verse on their own personal bulletin board. In Seattle,  
10 one school even permitted a Satanist Club to form after school.

11 In Seattle one Christian assistant football coach was fired for taking a knee on the gridiron for prayer, but QB Colin  
12 Kaepernick was celebrated for taking a knee during the national anthem to protest what he perceives as racial bias against  
13 blacks (August 2016).

14 Both men exercised their religious faith. The faith of the Christian was punished, while the faith of the QB was rewarded  
15 with praise.

16 Thus, nihilists create a non-tolerant legal system that punishes dissenters in order to totally disestablish the former dominant  
17 religious legal system.

18 Thus, America's irrational, radical commitment to religious pluralism, legal diversity, and multiculturalism is an act of  
19 suicide.

20 The remedy is for Christians to radically recommit themselves to the Christian law-order.

21 What a wonderful thing it would be if the enemies of the cross could say to the president of the United States, "There is a  
22 Christian people scattered abroad and dispersed among the people in all *the states of America* ; and their laws are diverse  
23 from all people; neither keep they the laws of *Congress*: therefore it is not for the king's profit to suffer them" (Esther 3:8).

24 Then, and only then, can Christians take back the culture.

## 25 **5.11 Law v. Grace<sup>48</sup>**

26 *"O how love I thy law! it is my meditation all the day."*  
27 *[Psalm 119:97, Bible]*

28 In order to restore God's law-order among men, Christians must vigorously embrace God's law and hold it up as rule for all  
29 men and all of man's institutions.

30 It is quite common in Christian circles to pit law against grace by saying things like, "We are not under law. We are under  
31 grace;" or, "We are not saved by law. We are saved by grace;" or "Our family practices love, not law," or "We are not in  
32 the dispensation of law, but in the dispensation of grace."

33 It is a modern heresy to hold a view that the law has no meaning or practical force in society today.

34 Such a position is quite antinomian and the one possessing it makes himself an enemy of the gospel.

35 Any attempt to cling to the Scripture without clinging to law denies it. And, any attempt to understand Western Civilization  
36 and its progress apart from Christian law perverts history.

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<sup>48</sup> Source: <http://nikeinsights.famguardian.org/forums/topic/5-law-v-grace/>.



1 If there is a cloud in the pulpit regarding law, there will be a fog in the pew regarding law.

2 If the preacher is knotted up in his understanding of law and grace, then the parishioners will be tied up over the subject.

3 A society that rejects the law of the Lord God commits suicide.

4 When the vultures of division, strife, and controversy hover over a nation, it is because one law order is dying and being  
5 replaced by another.

6 Pitting law against grace is a false dichotomy. There is no law without grace, and no grace without law. Such a view is like  
7 saying, "I believe in heads, but not tails," or "I believe in mornings but not evenings." In all of these, you can't have one  
8 without the other.

9 **The opposite of law is not grace, but lawlessness** (2 Peter 2:8; 2 Chronicles 15:3).

10 **The opposite of grace is not law, but total permissiveness** (Jude 4).

11 The aim of gospel proclamation is that "That the righteousness of the law might be fulfilled in us" (Romans 8:4).

12 The law came in part because of God's grace. The prologue of the law begins, "I am the LORD thy God, which have  
13 brought thee out of the land of Egypt, out of the house of bondage:" that is, because God is the LORD, the law is a product  
14 of God's sovereignty; but, because "he brought them out of Egypt . . . bondage," the law is a product of God's love and  
15 grace. Because He loved Israel, He gave them His law. Thus, the source of Ten Commandments is the grace and  
16 sovereignty of God.

17 Jesus fully obeyed the law and corrected the thinking of his contemporaries saying, "Do not think I have come to destroy  
18 the law, but to fulfill it" (Matthew 5:17).

19 The tension in Jesus' day was not between law and grace, but between rabbinical traditions and God's law (Matthew 15).

20 If there is a tension between law and grace, it is because the Jews saw the law as a mediator between God and man and the  
21 source of justification. The real conflict is not between law and grace, but between Judaism and Christianity wherein the  
22 former proposed that keeping rabbinical amendments was necessary to gain a right standing with God.

23 Paul firmly rejected law as a mediator between God and man, but in so doing He did not erect a wall between law and grace  
24 as the modern mind does. For the apostle would go on to say, "Owe no man any thing, but to love one another: for he that  
25 loveth another hath fulfilled the law" (Romans 13:8).

26 Likewise the tension in the Book of James was not between law and grace, but between justification by faith and  
27 justification by works (James 2).

28 John, the apostle of love, did not pit law against grace. He saw obedience to law as the best application of love.

29 *"By this we know that we love the children of God, when we love God, and keep his commandments."*  
30 *[1 John 5:2, Bible]*

31 Nothing is more derelict than to hold a view that grace is opposed to law and that law has no place in the Christian life.

32 Orthodox Christianity teaches that Christ obeyed the law, and then died vicariously to pay for the sins of lawbreakers; that  
33 is, men are saved by the doing and dying of Christ.

34 **If the law is not important, then the death of Christ has no meaning.**

1 Nothing releases death on society more than the failure of Christians to advance the law of the LORD God as the rule for all  
2 men and all of man's institutions. The opposite is also true, nothing preserves a society more than when Christians hold  
3 men accountable to the Ten Commandments . . . and preach a gospel that saves souls.

4 It is not possible to fulfill the dominion mandate (Matthew 28:18-20) without holding men accountable to God's law and to  
5 instruct people about the gospel of grace.

6 Society is made better when evil is identified and punished according to law, and when souls are saved by gospel  
7 proclamation. But, society is confused when Christians pit law against grace, or when Christians are cold and indifferent  
8 toward their own law.

## 9 **5.12 Can We Legislate Morality?**

10 When confronted with Christian law, the liberal politician presents his counterclaim, "You can't legislate morality." Hoping  
11 to kill the reform, the politician then accuses the sponsor of the bill of trying to force his morality on Americans.

12 "You can't legislate morality" is a dangerous half-truth, even a lie because ALL legislation represents somebody's morality.  
13 All legislation is concerned with somebody's morality. Laws against stealing and murder and slander represent morality in  
14 the Ten Commandments: thou shall not steal or thou shall not murder or thou shall not bear false witness.

15 Law is the science of good and evil. All law is concerned about morality. The issue is not whether law represents morality  
16 but "Who's morality is going to rule in society—the morality of the womanizer or the law of the family man; the law of the  
17 lesbian or the law of the straight woman; the law the energetic business man or the law of the welfare recipient; the law of  
18 American worker or the law of the Big Bankers?

19 There are different kinds of morality: there is the law of the Moslem and there is the law of the Christian; there is the law of  
20 the Hindu, Buddhist, Humanist, atheist, and humanist. Which will rule society? Since all law has a religious foundation, the  
21 question is "Whose religion is going to rule society?" Currently, Muslims have been successful in forcing Sharia food laws  
22 on restaurants in Minnesota. Catholic Mexico has been affective in influencing the administration to liberalize laws against  
23 illegal aliens. President Obama has succeeded in enacting his socialistic, heath care values on Americans. Laws reflect  
24 morality, and during this season in history, the religious values of liberal socialists prevail.

25 Law and order in America is deteriorating because Christians are antinomian in their faith and because the religion of  
26 humanism pervades society. Biblical foundations are denied by the courts in preference for the tyrannical franchise codes  
27 of reigning humanist legislators. Christian law is viewed as oppressive, even criminal, because Christian law forbids  
28 adultery, murder, fornication, false advertising, homosexuality, abortion, and fraud—something humanists promote in the  
29 name of "freedom" or "change."

30 "You can't legislate morality" is a misnomer at best and a complete lie at the most. Keep in mind that every time that  
31 legislators are in session, some representative is seeking to force his or her religious values on the rest of by legislating his  
32 or her morality. When Christian law rules freedom and truth and justice prevail; when humanistic law or Sharia law rules,  
33 moral perversion and tyranny and death prevail.

## 34 **5.13 Where Did America Go Wrong?**

35 A ten year war, trillions of dollars of debt, 20% unemployment, baby killing, promotion of sodomy as a legitimate sexual  
36 preference, more people in jail than all the countries of the world combined, millions of illegal aliens stealing across the  
37 border, outlawing the singing of Christmas carols while protecting Islamic prayers in public schools . . . what a mess,  
38 America! What a mess!!

39 Where did you go wrong, America?

40 The **essence** of your problem is not race, nor economics, **but religion**. Your down fall began with breaking the First  
41 Commandment, "Thou shall have no gods before me?"

- 1 1. **You failed to protect your source of law**, the Scriptures, by the Lord thy God, . . . and adopted alien, humanistic,  
2 liberal laws of the secular humanists.
- 3 2. You failed to recognize your greatness was due to fruits of Christian Gospel.
- 4 3. You accepted the doctrine of evolution.
- 5 4. You plunged into eastern mysticism through the field of psychology.
- 6 5. You failed to recognize atheism, and humanism, and liberalism as religions and a defective source of law.
- 7 6. Your men neglected the study of God.
- 8 7. Your women fell for the divisive lies of feminism.
- 9 8. Your children worship "Mother Earth."
- 10 9. You feed on T.V. sitcoms.
- 11 10. Your teenage daughters are pregnant.
- 12 11. You are infatuated with the humbuggery of political idealists.
- 13 12. You allowed arrogant liberals to force their atheistic beliefs down your throat so that babies are now murdered, sodomy  
14 is promoted in schools, pornography is considered art, condoms are passed out in schools for use after school, and  
15 Islam (a murdering, vile religion) is protected by the government.
- 16 13. You failed to resist the atheistic, religious beliefs of George Bernard Shaw, Henry Kissinger, Larry Flint, and George  
17 Soros.
- 18 14. You fell in love with the honey-mouthed progressive artistry of Bill and Hillary Clinton and the suave speeches of the  
19 radical socialist Barak Obama.
- 20 15. You failed to expose Republicans for selling the country out to Big Bankers out of love for money.
- 21 16. Your lacked the moral energy to restrain Big Government.
- 22 17. You accept political propaganda, police oppression, and oppressive taxation.
- 23 18. You believed the ignorant, ill-tempered feminist, Rosy O'Donnell, when she said, "*Radical Christianity is just as*  
24 *threatening as radical Islam.* [Applause]".

25 Since when did Christianity and its radical doctrines of love and holiness become more of a threat than Islam? Where can  
26 you find a more wholesome, healthy, beneficial, fair set of laws for mankind than the Ten Commandments?

27 "Return unto me" [Is. 44:22]. **Return to your source of law**, the Ten Commandments and the whole of Scripture—to the  
28 simple requirement of His law--love of justice, mercy, and faithfulness (Micah 6:8)? No God ever required so little. " . . .  
29 then shall thy light rise" [Is. 58:10].

30 ***One, absolute, unchanging God which means there is one, absolute, unchanging law.*** In the Bible there is **one** source of  
31 law—the God of Israel. The First Commandment, if it means anything, is that ***all other competing law sources must be***  
32 ***rejected!***

## 33 **5.14 Conclusions**

34 In summary, God's law says "thou shall not" and limits its purpose among men, but humanistic law says, "Thou shall . . ."   
35 and holds out unlimited hope for "change" – change that will produce "World Peace." Didn't Barak Obama reflect this  
36 view when he said, "*We are looking for more than just a change of party in the White House. We're looking to*  
37 *fundamentally change the status quo in Washington*" by changing American laws (January 6, 2008). America is in a great  
38 contest between to legal world views: God's law which retrains, and Man's law which alleges to save and regenerate  
39 society; between the Christian principle of the rule **of** limited law which leads to **freedom**, and the humanistic principle of  
40 rule **by** unlimited law which leads to **tyranny**; between the limited ability of law to shape society, and the alleged unlimited  
41 ability of humanistic law to transform society. Too much is expected of law by modern man. We need to return to a Biblical  
42 law model which seeks to restrain sinners but lacks any pretense that it can save men and usher in the great society. God's  
43 model means limited law by limited government; while, the humanistic model demands unlimited laws enforced by  
44 unlimited government.

45 *"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"*  
46 *[Psalm 94:20, Bible]*

## 6. Nature of God's Laws

### 6.1 Why all man-made law is religious in nature<sup>49</sup>

A fascinating book on the subject of Biblical Law entitled *The Institutes of Biblical Law* by Rousas John Rushdoony irrefutably establishes that all law is religious, and that it represents a covenant between man and God which is characterized as divine revelation. When we consider that government is founded exclusively on law, government itself then becomes a religion to implement or execute or enforce divine revelation. When government abuses the authority delegated by God through God's law, then it also becomes a false religious cult. This exposition will set the stage for other documents on our website, which establish that our present day government is nothing but a cult surrounding the false religion it created with its own unjust law because this law has become a vain substitute and an affront to God's Law found in the Bible. Here are some very insightful quotes from pp. 4-5 of that wonderful book:

**Law is in every culture religious in origin. Because law governs man and society, because it establishes and declares the meaning of justice and righteousness, law is inescapably religious, in that it establishes in practical fashion the ultimate concerns of a culture. Accordingly, a fundamental and necessary premise in any and every study of law must be, first, a recognition of this religious nature of law.**

**Second, it must be recognized that in any culture the source of law is the god of that society. If law has its source in man's reason, then reason is the god of that society. If the source is an oligarchy, or in a court, senate, or ruler, then that source is the god of that system.** Thus, in Greek culture law was essentially a religiously humanistic concept,

*In contrast to every law derived from revelation, nomos for the Greeks originated in the mind (nous). So the genuine nomos is no mere obligatory law, but something in which an entity valid in itself is discovered and appropriated...It is "the order which exists (from time immemorial), is valid and is put into operation."<sup>50</sup>*

*Because for the Greeks mind was one being with the ultimate order of things, man's mind was thus able to discover ultimate law (nomos) out of its own resources, by penetrating through the maze of accident and matter to the fundamental ideas of being. As a result, Greek culture became both humanistic, because man's mind was one with ultimacy, and also neoplatonic, ascetic, and hostile to the world of matter, because mind, to be truly itself, had to separate itself from non-mind.*

**Modern humanism, the religion of the state, locates law in the state and thus makes the state, or the people as they find expression in the state, the god of the system.** As Mao Tse-Tung has said, "Our God is none other than the masses of the Chinese people."<sup>51</sup> In Western culture, law has steadily moved away from God to the people (or the state) as its source, although the historic power and vitality of the West has been in Biblical faith and law.

**Third, in any society, any change of law is an explicit or implicit change of religion. Nothing more clearly reveals, in fact, the religious change in a society than a legal revolution. When the legal foundations shift from Biblical law to humanism, it means that the society now draws its vitality and power from humanism, not from Christian theism.**

Fourth, no disestablishment of religion as such is possible in any society. A church can be disestablished, and a particular religion can be supplanted by another, but the change is simply to another religion. Since the foundations of law are inescapably religious, no society exists without a religious foundation or without a law-system which codifies the morality of its religion.

**Fifth, there can be no tolerance in a law-system for another religion. Toleration is a device used to introduce a new law-system as a prelude to a new intolerance. Legal positivism, a humanistic faith, has been savage in its hostility to the Biblical law-system and has claimed to be an "open" system. But Cohen, by no means a Christian, has aptly described the logical positivists as "nihilists" and their faith as "nihilistic absolutism."<sup>52</sup> Every law-system must maintain its existence by hostility to every other law-system and to alien religious foundations or else it commits suicide.**

<sup>49</sup> Adapted from *Great IRS Hoax*, Form #11.302, Section 4.4.9 with permission.

<sup>50</sup> Hermann Kleinknecht and W. Gutbrod, *Law* (London: Adam and Charles Black, 1962), p. 21

<sup>51</sup> Mao Tse-Tung, *The foolish Old Man Who Removed Mountains* (Peking: Foreign Languages Press, 1966), p. 3.

<sup>52</sup> Morris Raphael Cohen, *Reason and Law* (New York: Collier Books, 1961), p. 84 f.

1 In analyzing now the nature of Biblical law, it is important to note first that, for the Bible, law is revelation. The  
2 Hebrew word for law is torah which means instruction, authoritative direction.<sup>53</sup> The Biblical concept of law is  
3 broader than the legal codes of the Mosaic formulation. It applies to the divine word and instruction in its  
4 totality:

5 ...the earlier prophets also use torah for the divine word proclaimed through them (Is.  
6 viii. 16, cf. also v. 20; Isa. xxx. 9 f.; perhaps also Isa. i. 10). Besides this, certain  
7 passages in the earlier prophets use the word torah also for the commandment of Yahweh  
8 which was written down: thus Hos. viii. 12. Moreover there are clearly examples not only  
9 of ritual matters, but also of ethics.

10 Hence it follows that at any rate in this period torah had the meaning of a divine  
11 instruction, whether it had been written down long ago as a law and was preserved and  
12 pronounced by a priest, or whether the priest was delivering it at that time (Lam. ii. 9;  
13 Ezek. vii. 26; Mal. ii. 4 ff.), or the prophet is commissioned by God to pronounce it for a  
14 definite situation (so perhaps Isa. xxx. 9).

15 Thus what is objectively essential in torah is not the form but the divine authority.<sup>54</sup>

16 The law is the revelation of God and His righteousness. There is no ground in Scripture for despising the law.  
17 Neither can the law be relegated to the Old Testament and grace to the New:

18 The time-honored distinction between the OT as a book of law and the NT as a book of  
19 divine grace is without grounds or justification. Divine grace and mercy are the  
20 presupposition of law in the OT; and the grace and love of God displayed in the NT  
21 events issue in the legal obligations of the New Covenant. Furthermore, the OT contains  
22 evidence of a long history of legal developments which must be assessed before the place  
23 of law is adequately understood. Paul's polemics against the law in Galatians and  
24 Romans are directed against an understanding of law which is by no means  
25 characteristic of the OT as a whole.<sup>55</sup>

26 There is no contradiction between law and grace. The question in James's Epistle is faith and works, not faith  
27 and law.<sup>56</sup> Judaism had made law the mediator between God and man, and between God and the world. It was  
28 this view of law, not the law itself, which Jesus attacked. As Himself the Mediator, Jesus rejected the law as  
29 mediator in order to re-establish the law in its God-appointed role as law, the way of holiness. He established  
30 the law by dispensing forgiveness as the law-giver in full support of the law as the convicting word which makes  
31 men sinners.<sup>57</sup> The law was rejected only as mediator and as the source of justification.<sup>58</sup> Jesus fully  
32 recognized the law, and obeyed the law. It was only the absurd interpretations of the law He rejected.  
33 Moreover,

34 We are not entitled to gather from the teaching of Jesus in the Gospels that He made any  
35 formal distinction between the Law of Moses and the Law of God. His mission being not  
36 to destroy but to fulfil the Law and the Prophets (Mt. 5:17), so far from saying anything  
37 in disparagement of the Law of Moses or from encouraging His disciples to assume an  
38 attitude of independence with regard to it, He expressly recognized the authority of the  
39 Law of Moses as such, and of the Pharisees as its official interpreters. (Mt. 23:1-3).<sup>59</sup>

40 With the completion of Christ's work, the role of the Pharisees as interpreters ended, but not the authority of the  
41 Law. In the New Testament era, only apostolically received revelation was ground for any alteration in the law.  
42 The authority of the law remained unchanged.

43 St. Peter, e.g. required a special revelation before he would enter the house of the  
44 uncircumcised Cornelius and admit the first Gentile convert into the Church by baptism

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<sup>53</sup> Ernest F. Kevan, *The Moral Law* (Jenkintown, Penna.: Sovereign Grace Publishers, 1963) p. 5 f. S.R. Driver, "Law (In Old Testament)," in James Hastings, ed., *A Dictionary of the Bible*, vol. III (New York: Charles Scribner's Sons, 1919), p. 64.

<sup>54</sup> Kleinknecht and Gutbrod, *Law*, p. 44

<sup>55</sup> W.J. Harrelson, "Law in the OT," in *The Interpreter's Dictionary of the Bible*, (New York: Abingdon Press, 1962), III, 77.

<sup>56</sup> Kleinknecht and Gutbrod, *Law*, p. 125.

<sup>57</sup> *Ibid.*, pp. 74, 81-91.

<sup>58</sup> *Ibid.*, p. 95.

<sup>59</sup> Hugh H. Currie, "Law of God," in James Hastings, ed., *A Dictionary of Christ and the Gospels* (New York: Charles Scribner's Sons, 1919), I, 685.

(Acts 10:1-48) --a step which did not fail to arouse opposition on the part of those who "were of the circumcision" (cf. 11:1-18).<sup>60</sup>

The second characteristic of Biblical law is that it is a treaty or covenant. Kline has shown that the form of the giving of the law, the language of the text, the historical prologue, the requirement of imprecations and benedictions, and much more, all point to the fact that the law is a treaty established by God with His people. Indeed, "the revelation committed to the two tables was rather a suzerainty treaty or covenant than a legal code."<sup>61</sup> The full covenant summary, the Ten Commandments, was inscribed on each of the two tables of stone, one table or copy of the treaty for each party in the treaty, God and Israel.<sup>62</sup>

The two stone tables are not, therefore, to be likened to a stele containing one of the half-dozen or so known legal codes earlier than or roughly contemporary with Moses as though God had engraved on these tables a corpus of law. The revelation they contain is nothing less than an epitome of the covenant granted by Yahweh, the sovereign Lord of heaven and earth, to his elect and redeemed servant, Israel.

Not law, but covenant. That must be affirmed when we are seeking a category comprehensive enough to do justice to this revelation in its totality. At the same time, the prominence of the stipulations, reflect in the fact that "the ten words" are the element used as pars pro toto, signifies the centrality of law in this type of covenant. There is probably no clearer direction afforded the biblical theologian for defining with biblical emphasis the type of covenant God adopted to formalize his relationship to his people than that given in the covenant he gave Israel to perform, even "the ten commandments." Such a covenant is a declaration of God's lordship, consecrating a people to himself in a sovereignly dictated order of life.<sup>63</sup>

This latter phrase needs re-emphasis: the covenant is "a sovereignly dictated order of life." God as the sovereign Lord and Creator gives His law to man as an act of sovereign grace. It is an act of election, of electing grace (Deut. 7:7 f.; 8:17; 9:4-6, etc.).

The God to whom the earth belongs will have Israel for His own property, Ex. xix. 5. It is only on the ground of the gracious election and guidance of God that the divine commands to the people are given, and therefore the Decalogue, Ex. xx. 2, places at its forefront the fact of election.<sup>64</sup>

In the law, the total life of man is ordered: "there is no primary distinction between the inner and the outer life; the holy calling of the people must be realized in both."<sup>65</sup>

The third characteristic of the Biblical law or covenant is that it constitutes a plan for dominion under God. God called Adam to exercise dominion in terms of God's revelation, God's law (Gen. 1:26 ff.; 2:15-17). This same calling, after the fall, was required of the godly line, and in Noah it was formally renewed (Gen. 9:1-17). It was again renewed with Abraham, with Jacob, with Israel in the person of Moses, with Joshua, David, Solomon (whose Proverbs echo the law), with Hezekiah and Josiah, and finally with Jesus Christ. The sacrament of the Lord's Supper is the renewal of the covenant: "this is my blood of the new testament" (or covenant), so that the sacrament itself re-establishes the law, this time with a new elect group (Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25). The people of the law are now the people of Christ, the believers redeemed by His atoning blood and called by His sovereign election. Kline, in analyzing Hebrews 9:16, 17, in relation to the covenant administration, observes:

...the picture suggested would be that of Christ's children (cf. 2:13) inheriting his universal dominion as their eternal portion (note 9:15b; cf. also 1:14; 2:5 ff.; 6:17; 11:7 ff.). And such is the wonder of the messianic Mediator-Testator that the royal inheritance of his sons, which becomes of force only through his death, is nevertheless one of coregency with the living Testator! For (to follow the typographical direction provided by Heb. 9:16,17 according to the present interpretation) Jesus is both dying Moses and succeeding Joshua. Not merely after a figure but in truth a royal Mediator redivivus, he

<sup>60</sup> Olaf Moe, "Law," in James Hastings, ed., *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1919), I, 685.

<sup>61</sup> Meredith G. Line, *Treaty of the Great King, The Covenant Structure of Deuteronomy: Studies and Commentary* (Grand Rapids: William B. Eerdmans, 1963), p. 16. See also J.A. Thompson: *The Ancient Near Eastern Treaties and the Old Testament* (London: The Tyndale Press, 1964).

<sup>62</sup> Kline, *op. cit.*, p. 19.

<sup>63</sup> *Ibid.*, p. 17.

<sup>64</sup> Gustave Friedrich Oehler, *Theology of the Old Testament* (Grand Rapids: Zondervan, 1883), p. 177.

<sup>65</sup> *Ibid.*, p. 182.



1                                   secures the divine dynasty by succeeding himself in resurrection power and ascension  
2                                   glory.<sup>66</sup>

3                                   The purpose of God in requiring Adam to exercise dominion over the earth remains His continuing covenant  
4                                   word: man, created in God's image and commanded to subdue the earth and exercise dominion over it in God's  
5                                   name, is recalled to this task and privilege by his redemption and regeneration.

6                                   The law is therefore the law for Christian man and Christian society. Nothing is more deadly or more derelict  
7                                   than the notion that the Christian is at liberty with respect to the kind of law he can have. Calvin whose  
8                                   classical humanism gained ascendancy at this point, said of the laws of states, of civil governments:

9                                   I will briefly remark, however, by the way, what laws it (the state) may piously use before  
10                                   God, and be rightly governed by among men. And even this I would have preferred  
11                                   passing over in silence, if I did not know that it is a point on which many persons run into  
12                                   dangerous errors. For some deny that a state is well constituted, which neglects the  
13                                   polity of Moses, and is governed by the common laws of nations. The dangerous and  
14                                   seditious nature of this opinion I leave to the examination of others; it will be sufficient  
15                                   for me to have evinced it to be false and foolish.<sup>67</sup>

16                                   Such ideas, common in Calvinist and Lutheran circles, and in virtually all churches, are still heretical  
17                                   nonsense.<sup>68</sup> Calvin favored "the common law of nations." But the common law of nations in his day was  
18                                   Biblical law, although extensively denatured by Roman law. And this "common law of nations" was  
19                                   increasingly evidencing a new religion, humanism. Calvin wanted the establishment of the Christian religion;  
20                                   he could not have it, nor could it last long in Geneva, without Biblical law.

21                                   Two Reformed scholars, in writing of the state, declare, "It is to be God's servant, for our welfare. It must  
22                                   exercise justice, and it has the power of the sword."<sup>69</sup> Yet these men follow Calvin in rejecting Biblical law for  
23                                   "the common law of nations." But can the state be God's servant and by-pass God's law? And if the state "must  
24                                   exercise justice," how is justice defined, by the nations, or by God? There are as many ideas of justice as there  
25                                   are religions.

26                                   The question then is, what law is for the state? Shall it be positive law, after calling for "justice" in the state,  
27                                   declare, "A static legislation valid for all times is an impossibility." Indeed!<sup>70</sup> Then what about the  
28                                   commandment, Biblical legislation, if you please, "Thou shalt not kill," and "Thou shalt not steal"? **Are they not**  
29                                   **intended to valid for all time and in every civil order? By abandoning Biblical law, these Protestant**  
30                                   **theologians end up in moral and legal relativism.**

31                                   Roman Catholic scholars offer natural law. The origins of this concept are in Roman law and religion. For the  
32                                   Bible, there is no law in nature, because nature is fallen and cannot be normative. Moreover the source of law  
33                                   is not nature but God. There is no law in nature but a law over nature, God's law.<sup>71</sup>

34                                   **Neither positive law [man's law] nor natural law can reflect more than the sin and apostasy of man: revealed**  
35                                   **law [e.g. ONLY THE BIBLE] is the need and privilege of Christian society. It is the only means whereby**  
36                                   **man can fulfill his creation mandate of exercising dominion under God. Apart from revealed law [the**  
37                                   **BIBLE!], man cannot claim to be under God but only in rebellion against God.**

38                                   [*The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog  
39                                   Card Number 72-79485, pp. 4-5, Emphasis added]

40 To summarize the findings of this section:

- 41 1. The purpose of law is to describe and codify the morality of a culture. Since only religion can define morality, then all  
42 law is religious in origin.

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<sup>66</sup> Kline, *Treaty of the Great King*, p. 41.

<sup>67</sup> John Calvin, *Institutes of the Christian Religion*, bk. IV, chap. XX, para. Xiv. In the John Allen translation (Philadelphia: Presbyterian Board of Christina Education, 1936), II, 787 f.

<sup>68</sup> See H. de Jongste and J.M. van Krimpen, *The Bible and the Life of the Christian*, for similar opinions (Philadelphia: Presbyterian and Reformed Publishing Co., 1968), p. 66 ff.

<sup>69</sup> *Ibid.*, p. 73.

<sup>70</sup> *Ibid.*, p. 75.

<sup>71</sup> The very term "nature" is mythical. See R.J. Rushdoony, "The Myth of Nature," in *The Mythology of Science* (Nutley, N.J.: The Craig Press, 1967), pp. 96-98.

- 1 2. In any culture, the source of law becomes the god of that society. If law is based on Biblical law, then the God of that  
2 society is the true God. If it becomes the judges or the rulers, who are at war with God, then these rulers become the  
3 god of that society.
- 4 3. In any society, any change of law is an explicit or implicit change of religion.
- 5 4. The disestablishment of religion in any society is an impossibility, because all civilizations are based on law and law is  
6 religious in nature.
- 7 5. There can be no tolerance in a law system for another religion. All religious systems eventually seek to destroy their  
8 competition for the sake of self-preservation. Consequently, governments tend eventually to try to control or eliminate  
9 religions in order to preserve and expand their power.
- 10 6. The laws of our society must derive from Biblical law. Any other result leads to "humanism", apostasy, and mutiny  
11 against God, who is our only King and our Lawgiver.
- 12 7. Humanism is the worship of the "state", which is simply a collection of people under a democratic form of  
13 government. By "worship", we mean obedience to the dictates and mandates of the collective majority. The United  
14 States is NOT a democracy, it is a Republic based on individual rights and sovereignty, NOT collective sovereignty.
- 15 8. The consequence of humanism is moral relativism and disobedience to God's laws, which is sin and apostasy and leads  
16 to separation from God.

## 17 **6.2 The Validity of Biblical Law**<sup>72</sup>

18 A central characteristic of the churches and of modern preaching and Biblical teaching is antinomianism, an anti-law  
19 position. The antinomian believes that faith frees the Christian from the law, so that he is not outside the law but is rather  
20 dead to the law. There is no warrant whatsoever in Scripture for antinomianism. The expression, "dead to the law," is  
21 indeed in Scripture (Gal. 2:9; Rom. 7:4), but it has reference to the believer in relationship to the atoning work of Christ as  
22 the believer's representative and substitute; the believer is dead to the law as an indictment, a legal sentence of death against  
23 him, Christ having died for him, but the believer is alive to the law as the righteousness of God. The purpose of Christ's  
24 atoning work was to restore man to a position of covenant-keeping instead of covenant breaking, to enable man to keep the  
25 law by freeing man "from the law of sin and death" (Rom. 8:2), "that the righteousness of the law might be fulfilled in us"  
26 (Rom. 8:4). Man is restored to a position of law keeping. The law thus has a position of centrality in man's indictment (as a  
27 sentence of death against man the sinner), in man's redemption (in that Christ died, Who although the perfect law-keeper as  
28 the new Adam, died as man's substitute), and in man's sanctification (in that man grows in grace as he grows in law-  
29 keeping, for the law is the way of sanctification).

30 Man as covenant-breaker is in "enmity against God" (Rom. 8:7) and is subject to "the law of sin and death" (Rom. 8:2),  
31 whereas the believer is under "the law of the Spirit of life in Christ" (Rom. 8:2). The law is one law, the law of God. To the  
32 man on death row in a prison, the law is death; to the godly man, the same law which places another on death row is life, in  
33 that it protects him and his property from criminals. Without law, society would collapse into anarchy and fall into the  
34 hands of hoodlums. The faithful and full execution of the law is death to the murderer but life to the godly. Similarly, the  
35 law in its judgment upon God's enemies is death; the law in its sustaining care and blessings is for the law-abiding a  
36 principle of life.

37 God, in creating man, ordered him to subdue the earth and to exercise dominion over the earth (Gen. 1: 28). Man, in  
38 attempting to establish separate dominion and autonomous jurisdiction over the earth (Gen. 3:5), fell into sin and death.  
39 God, in order to re-establish the Kingdom of God, called Abraham, and then Israel, to be His people, to subdue the earth,  
40 and to exercise dominion under God. The law, as given through Moses, established the laws of godly society, of true  
41 development for man under God, and the prophets repeatedly recalled Israel to this purpose.

42 The purpose of Christ's coming was in terms of this same creation mandate. Christ as the new Adam (I Cor. 15:45) kept the  
43 law perfectly. As the sin-bearer of the elect, Christ died to make atonement for their sins, to restore them to their position of  
44 righteousness under God. The redeemed are recalled to the original purpose of man, to exercise dominion under God, to be  
45 covenant-keepers, and to fulfil "the righteousness of the law" (Rom. 8:4). The law remains central to God's purpose. Man  
46 has been re-established into God's original purpose and calling. Man's justification is by the grace of God in Jesus Christ;  
47 man's sanctification is by means of the law of God.

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<sup>72</sup> *The Institutes of Biblical Law*, Rousas John Rushdoony, 1973, The Craig Press, Library of Congress Catalog Card Number 72-79485, pp. 2-5.

1 As the new chosen people of God, the Christians are commanded to do that which Adam in Eden, and Israel in Canaan,  
2 failed to do. One and the same covenant, under differing administrations, still prevails. Man is summoned to create the  
3 society God requires. The determination of man and of history is from God, but the reference of God's law is to this world.  
4 "To be spiritually minded is life and peace" (Rom. 8:6), and to be spiritually minded does not mean to be other-worldly but  
5 to apply the mandates of the written word under the guidance of the Spirit to this world.

6 Lawless Christianity is a contradiction in terms: it is anti-Christian. The purpose of grace is not to set aside the law but to  
7 fulfil the law and to enable man to keep the law. If the law was so serious in the sight of God that it would require the death  
8 of Jesus Christ, the only-begotten Son of God, to make atonement for man's sin, it seems strange for God then to proceed to  
9 abandon the law! The goal of the law is not lawlessness, nor the purpose of grace a lawless contempt of the giver of grace.

10 The increasing breakdown of law and order must first of all be attributed to the churches and their persistent  
11 antinomianism. If the churches are lax with respect to the law, will not the people follow suit? And civil law cannot be  
12 separated from Biblical law, for the Biblical doctrine of law includes all law, civil, ecclesiastical, societal, familial, and all  
13 other forms of law. The social order which despises God's law places itself on death row: it is marked for judgment.

### 14 **6.3 Theology and Law**

- 15 • *Nomism* considers the Holy Spirit insufficient and advances the need for a strict adherence to law. This approach  
16 includes Judaism, Arminianism, Pelagianism, and Rationalism.
- 17 • *Antinomianism* considers the Law unnecessary for man's conduct and relies mystically on the Spirit. This approach  
18 includes Mystics and some Dispensationalists.
- 19 • *Reformationism* conclude the Law and the Spirit work together to convert the ungodly and to sanctify the believer.

### 20 **6.4 Three uses of the Law**

- 21 1. *Usus politicus or civilis*: The Law serves a purpose of restraining sin and promoting righteousness.
- 22 2. *Usus pedagogicus*: The Law serves to bring sinful man under conviction of sin making him conscious of his inability  
23 to meet the demands of the law.
- 24 3. *Usus didacticus (3rd use of the Law: tertius usus legis)*: The Law is the believer's a **rule of conduct** in order to make  
25 men holy.

### 26 **6.5 Three Types of Laws in the Torah**

- 27 • *Moral Laws*: Laws that directly reflect the character of God (Most of the 10 Commandments).
- 28 • *Civil Laws*: Laws that governed polity in Israel (Laws on capital punishment)
- 29 • *Cultic Laws*: Laws that were designed to make Israel distinct from her neighbors till Christ was born (Dietary laws).

### 30 **6.6 The Law Defined**

- 31 1. The Law is summarized in the 10 Commandments (Exodus 20:1-17).
- 32
- 33 2. There are 613 commands in the Torah. They can be reduced to 10 and even to three virtues.

34 *Micah 6:8:*

35 *"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do **justly**, and to*  
36 *love **mercy**, and to **walk humbly** with thy God?"*

37 During a day when men were cutting off fingers and testicles to gods, Micah's revelation was dynamic. No god ever  
38 required so little from man as YHWH!

- 39
- 40 3. The Law is summarized by three main virtues in the NT (Matthew 23:23):

1                   *“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have*  
2 *omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to*  
3 *leave the other undone.”*  
4 *[Matthew 23:23, Bible]*

5           The three main virtues that are the product of the law therefore are:

- 6           • Faithfulness to God
- 7           • Justice toward men
- 8           • Mercy toward man

9  
10   4.   The Law is summarized in two virtues as revealed by Jesus (Mt. 22:34-40):

11                   *Master, which is the great commandment in the law?*

12                   *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy*  
13 *mind. This is the first and great commandment.*

14                   *And the second is like unto it, Thou shalt love thy neighbour as thyself.*  
15 *[Matthew 22:34-36, Bible]*

16           The two virtues produced by the law, according to Jesus, therefore are:

- 17           • Love for God
- 18           • Love for one’s neighbor

19   Every command in the book of Exodus through Deuteronomy can be classified as seeking to teach faithfulness to God,  
20   justice in the courts, or mercy towards the unfortunate.  
21

## 6.7 The Ten Commandments And The Character Of God:

#	The Command	God's Character	Man's Character	Response
1	No gods before me	Preeminence	Unfaithful	Devotion
2	No idols	Jealous	False	Accurate
3	No misuse of name	Respect	Careless	Reverence
4	Remember the Sabbath	Holy	Unholy	Holiness
5	Honor father & mother	Sovereign	Disrespectful	Respectful
6	No murder	Creator	Angry	Love
7	No adultery	Faithful	Unfaithful	Loyalty
8	No stealing	Integrity	Dishonest	Honesty
9	No false testimony	Truth	Liar	Trustworthy
10	No coveting	Content	Covetous	Contentment

## 6.8 The Law And The New Testament Believer

1. God's character as expressed objectively in the Law gives us the basis for saying there are absolutes. If there was no God, then there would be no ultimate right or wrong (Ps. 119:142).
2. The objective law defines and exposes sin in a fallen world. Without the Law sin is undefined, and depravity becomes "normal" behavior. The Law also exposes the sin in man and the truth of man's bondage in sin and his ultimate responsibility to God (Gal. 3:19, 22; Rom. 7:9-14; 2:5,6).
3. The righteousness of God (expressed in the law) is what God demands and will accomplish in His work in history (Psalm 96:1, 11-13, 97:1, 2; Is 9:6,7).
4. The Law has no life-giving properties. It defines what is right, but doesn't empower mankind to keep it (Romans 7).
5. The Christian is not under "the Law" as a means to attaining life (Rom. 6:13). However, believers can look to the law as an expression of the character of God to see what God wants to accomplish in him. (Galatians 3:21; 22; 5:13-14, 22, 23).
6. Christ is the Living Torah. He is the ultimate model of right and wrong. The believer is to model Christ, and in modeling Christ, he will ultimately fulfill the law (Romans 8:2-4).
7. The believer is not free from the responsibility to keep the Ten Commandments because they reflect the character of God. The believer is responsible to reflect the character of God however it is expressed.

## 6.9 Law in the Book of Galatians

This section summarizes the approach to law outlined by the Apostle Paul in the Book of Galatians. It does so by listing the verses and then summarizing their purpose below:

Gal. 1:9 A curse is pronounced on those who pervert the gospel.

Gal. 2:15 Justification is by faith (sola fide), not by law keeping.

Gal. 3:3 Sanctification is by faith and Spirit.

### Facts on Law:

Gal. 3:5 Law keeping is not the reason for miracles.

Gal. 3:6 Those under law are under a curse.

Gal. 3:7 Law keeping will never lead to justification.

Gal. 3:8 The Law does not spring from faith.

Gal. 3:13 Christians are redeemed from the curse of the Law.

Gal. 3:17 The old covenant does not set aside the Abrahamic promise that Christ would bring blessing to all.

Gal. 3:18 Law and grace are mutually exclusive.

## 6.10 The Purpose of Law (Gal. 3:19)?

Five Purposes of Law as a Paidagogo (s) (paidagogo,n)

1. To show what behaviors are sinful (Gal. 3:19).
2. To show the misery of judgment for sin (Gal. 3:10).
3. To show the vanity of self-righteousness (Gal. 3:21).
4. To show all men are sinners (Gal. 3:22).
5. To show us Christ, the Living Torah & Redeemer (Gal. 3:24)

## 7. Blessings and Curses in God's Law

The following subsections will deal with the nature of blessings, rewards, and curses in the Bible. They will address:

1. Why God's word is not "law" as legally defined if it does NOT include both blessings and rewards.
2. Why personal accountability is the main method of preventing evil behavior.
3. How blessings and rewards establish and ensure personal accountability.
4. The use of rewards to discourage disobedience and blessings to encourage sanctification and obedience.

Within secular law, any system of religious law must involve both blessings and curses:

***"Religion.** Man's relation to Divinity, to reverence, **worship, obedience, and submission to mandates and precepts of supernatural or superior beings.** In its broadest sense includes all forms of belief in the existence of superior beings **exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments.** Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things. Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663."*  
 [Black's Law Dictionary, Sixth Edition, p. 1292]

No treatment of biblical law would be complete without a treatment of the main thing that makes it law to begin with: blessings and curses.

### 7.1 The origin of most evil is the lack of accountability

Blessings and curses are the ONLY way that God has to ensure accountability for bad, immoral, or injurious behavior. They are the main tool for punishing and preventing bad or evil behavior. Many scientific studies have been done on the origin of evil behavior and most point to the lack of responsibility or accountability. The most famous studies on the subject include the following:

1. [The Psychology of Evil: The Lucifer Effect in Action](#) (OFFSITE LINK) – Philip Zimbardo. What causes people to become evil.  
[http://www.youtube.com/watch?v=1uCaAGx\\_dPY](http://www.youtube.com/watch?v=1uCaAGx_dPY)
2. [Lucifer Effect](#) (OFFSITE LINK) – how good people are transformed to do and think and believe evil  
<https://www.youtube.com/watch?v=OsFEV35tWsg>
3. [Stanford Prison Experiment](#) (OFFSITE LINK) – why power corrupts and motivates government corruption  
<http://prisonexp.org/>
4. [Milgram Experiment](#) (OFFSITE LINK) – study that analyzes environmental factors that cause people to become evil. This study is important for those who want to direct their reforms of government to PREVENT evil.  
[http://en.wikipedia.org/wiki/Milgram\\_experiment](http://en.wikipedia.org/wiki/Milgram_experiment)

Those who wish to expand evil will therefore:

1. Convince Christians that any or all of the Bible is not law for them or has been repealed. For instance, convince them that the laws of the Old Testament don't apply to modern Christianity. We talked about this earlier in section 2 earlier.
2. Misquote Gal. 3:10 in order to convince Christians that:
  - 2.1. ALL law is inapplicable to them.
  - 2.2. That any attempt to enforce God's law brings a curse.
  - 2.3. That "blessings" found in the Bible are not "law" or "works of the law". This is logically impossible, because the entire Bible is a law book.
 We talk about this later in section 7.4.
3. To portray Jesus as a Savior and liability insurance salesman for the wrath of hell but not a sovereign Lord, source of law, and King. See:



*Jesus is my Only King, Lawgiver, and Civil Ruler*, SEDM

<http://sedm.org/jesus-king-of-all-kings-thats-my-king/>

- 1 4. Attempt to remove religion from society, which is the source of morality for society. An example is the IRS targeting
- 2 of religious groups by removing their exemption.
- 3 5. Remove the teaching of religion or morality from the public schools.
- 4 6. Attempt to legislatively remove accountability or responsibility for bad behavior from the legal system. This is done
- 5 primarily by implementing “social insurance” using franchising as a means to remove personal responsibility for bad
- 6 behavior or its effects. See:

*Socialism: The New American Civil Religion*, Form #05.016

<http://sedm.org/Forms/FormIndex.htm>

- 7 7. Undermine or persecute the law enforcement profession, who hold criminals accountable for their crimes.
- 8 8. Make a man, ruler, or government into the source of law in society rather than the true and living God. This makes
- 9 laws subjective and a tool to destroy people’s freedom and autonomy by implementing collectivist ideologies such as
- 10 communism, socialism, or fascism. See section 6.1 earlier.
- 11 9. Use oral traditions or judicial precedents or the abuse of “words of art” to subvert God’s law in order to benefit specific
- 12 men personally. See:

*Legal Deception, Propaganda, and Fraud*, Form #05.014

<http://sedm.org/Forms/FormIndex.htm>

13 All of the above could be classified ultimately as “anarchy” under GOD’S LAW. Jesus called the above tactics

14 “lawlessness”. The attempt to do all the above is further explained in the following:

*The Unlimited Liability Universe*, Family Guardian Fellowship

<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

15 The only way to eliminate evil is therefore to restore accountability to all human behavior. That is why the last book in the

16 Holy Bible, Revelation, institutes a White Throne Judgment: To ensure that everyone will ultimately be held accountable

17 for ALL of their behavior even if no government would do it.

18 The elimination of evil also has pronounced positive economic effects, as the following TED speaker reveals:

*The hidden reason for poverty the world needs to address now*, Gary Haugen, TED

[http://www.ted.com/talks/gary\\_haugen\\_the\\_hidden\\_reason\\_for\\_poverty\\_the\\_world\\_needs\\_to\\_address\\_now](http://www.ted.com/talks/gary_haugen_the_hidden_reason_for_poverty_the_world_needs_to_address_now)

19 The story of Adam and Eve described in the Bible was REALLY a story about disobeying God and His laws and

20 commandments and refusing to take responsibility for that disobedience. God told Adam and Eve in Gen. 2:17 not to eat

21 the fruit of the tree of knowledge of good and evil. The serpent promised Eve TWO things to entice her to eat the fruit,

22 both of which were intended to make her believe that she would not be responsible for her actions:

- 23 1. The serpent said to Eve that if she ate the fruit, she would NOT die as God had promised. In other words, she would not
- 24 be responsible for the consequence of her disobedience to God’s command. Gen. 3:4.
- 25 2. The serpent also promised Eve that if she ate the fruit, she would become LIKE God. The essence of what it means to
- 26 be a god is that you are omnipotent and accountable or responsible to NO ONE. Gen. 3:4.

27 Hence, both things promised by the serpent were designed to make Eve believe that she would be responsible for none of

28 her actions and accountable to NO ONE for any of them. After Eve ate the fruit and God then approached both of them and

29 asked them what they had done, the response of both Adam and Eve was to blame it on someone else, meaning refuse to

30 take responsibility to God for their disobedience.

- 31 1. Adam blamed his decision on Eve. Gen. 3:12.
- 32 2. Eve blamed her decision on the serpent, saying that the serpent had deceived her. Gen. 3:13.

33 Hence, when faced with the consequences of their disobedience towards God’s laws, both of them attempted to evade

34 responsibility, which simply proves that was their motivation from the beginning for eating the fruit. Ironically, that

35 IRRESPONSIBILITY is the legal equivalent of SOVEREIGNTY. A “sovereign”, after all, is unaccountable to others for

36 their actions and cannot be controlled by others. However, there is ONE major difference between sinful

1 IRRESPONSIBILITY and biblical SOVEREIGNTY, which is that BIBLICAL sovereignty includes accountability to God  
2 and His laws. Atheistic sovereignty glorifies man instead of God and leads to anarchism and the dangerous accumulation  
3 or consolidation of power that is a threat to liberty rather than a protector of it.

4 **Sovereignty.** *The supreme, absolute, and uncontrollable power by which any independent state is governed;*  
5 **supreme political authority:** *paramount control of the constitution and frame of government and its*  
6 *administration; **self sufficient source of political power, from which all specific political powers are derived;***  
7 *the international independence of a state, combined with the right and power of regulating its internal affairs*  
8 **without foreign dictation;** *also a political society, or state, which is sovereign and independent.*

9 *Chisholm v. Georgia, 2 Dall. 455, 1 L.Ed. 440; Union Bank v. Hill, 3 Cold., Tenn 325; Moore v. Shaw, 17 Cal.*  
10 *218, 79 Am.Dec. 123; State v. Dixon, 66 Mont. 76, 213 P. 227.*  
11 *[Black's Law Dictionary 4th Edition (1951), p. 1568]*

12 Government is like the serpent in the story, which is symbolic of Satan himself. It has made a business, or more  
13 particularly a very profitable franchise, out of insulating people from the responsibility for all their choices and actions and  
14 thereby centralizing all power and sovereignty to itself. It has done this through “social insurance” programs, all of which  
15 are implemented as franchises that completely destroy your sovereignty and constitutional rights. This corruption is  
16 described in:

*The Unlimited Liability Universe*, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

17 The vast majority of the rest of the Bible after Gen. 3 documents ALL the consequences of Adam and Eve’s disobedience  
18 to God’s commandments and laws, as well as that of their descendants. The lesson you should learn from this story is that  
19 life got REALLY complicated for Adam and Eve and their descendants because they wanted to be disobedient,  
20 irresponsible, and rebellious toward God and His laws. This proves that the main purpose God’s laws is to simplify your  
21 life and avoid all the problems and complications that people invite into their lives by failure to recognize God’s commands  
22 as law or a failure to obey them to the best of their ability. Such rebellion and disobedience manifests itself in several  
23 forms:

- 24 1. Refusing to acknowledge the authority of the ENTIRE bible of whatever religion you believe in as LAW. This means  
25 that if you are a Christian, you must acknowledge both the Old and New Testaments as law.
- 26 2. Questioning the credibility of any portion of the bible of your respective religion in order to justify violating any part of  
27 God’s law.
- 28 3. Claiming that God’s grace is a license to sin without consequence, and in willful disobedience of God’s law.

## 29 **7.2 Curses in the New Covenant**<sup>73</sup>

30 This address deals with the question of whether or not curses are attached to the New Covenant, meaning the New  
31 Testament.

32 **One of the strengths of Dispensationalism** is that it draws a distinction between the dispensation of law and the  
33 dispensation of grace. This principle is the *sine qua non* of the system.

34 Dispensationalism has prevented the church from becoming an institution “under law” as iterated by Moses in  
35 Deuteronomy 28.

36 But, dispensationalists generally go too far repudiating any place for law in the Christian dispensation; and, therefore, tend  
37 to be antinomian in their approach to Christian conduct. The average dispensationalist’s hostility to law invites Reformed  
38 theologians to bombard legal antagonists with affirmations of law.

39 **One of the blessings of Reformed Theology** is that it properly defines a place for God’s law in the Christian life,  
40 particularly in the pursuit of sanctification . . . but, Reformed Theologians go too far in drawing parallels between the Old  
41 Covenant and the New Covenant, even declaring the New Covenant contains curses. What?

<sup>73</sup> Adapted from: *Blessings, and Curses*, Brook Stockton, Nike Insights; <http://nikeinsights.famguardian.org/forums/topic/blessings-and-curses/>.

1 The website “Theologia” uses this language in their article “**Does the New Covenant have its own distinctive sanctions**  
2 **as well as blessings? We affirm:**

3 *“Those who apostatize from the New Covenant are subject to worst penalties than those who violated the*  
4 *Mosaic Covenant . . .”*

5 *“The teacher Meredith Kline used to teach that the New Covenant had both blessings and curses. In doing so he*  
6 *said nothing out of the ordinary because he was in agreement with many every other Reformed teachers.”*

7 *“ . . . there is no problem affirming curses of the New Covenant.”*

8 *“Summoning examples from the Reformed mainstream to substantiate an obvious Scriptural point seems almost*  
9 *blasphemous.”*

10 *“The Bible teaches that there are covenant curses in the New Covenant . . .”*

11 And, to complicate matters even more the article goes on to insinuate that anyone who does not accept that attachment of  
12 “blessings and curses” to the New Covenant are antinomian.

13 **Such a premise that places Christians under a New Covenant of blessings and curses is hereby challenged.**

14 This brief does not deny the place of God’s law and its importance to sanctification (Romans 13:8; 1 John 2:3; 5:1-3; 2  
15 John 1:6), but it does reject the notion that the believer is under a system of law with blessings and cursing attached.

16 *1. The concept of “blessings and curses” in Deuteronomy 28 are associated with the nation of Israel via their*  
17 *social compact with the LORD God.*

18 There is no evidence these blessings and curses were directly proportional to one’s personal obedience or the lack thereof.

19 **There is no evidence the blessings and curses are applicable to any other nation.**

20 However, this being said, God’s law is applicable not only to Christians, but to all men and all of man’s institutions. His  
21 law defines what is acceptable and unacceptable. Because His law is written in human hearts, His law forms a basis for  
22 blessing and judgment upon all peoples. The curse upon individuals can be traced back to the Poisonous Tree while the  
23 corporate curses in Deuteronomy are part of the social compact of the nation.

24 **The covenant language of “blessings and curses” is absent from New Testament record.**

25 The word “curse” (kataris) is found 16 times in the NT and the majority of the time it refers to strong profanity and not  
26 consequences for breaking a law.

27 However, there are three places that refer to a curse that might be construed to imply “covenant curses.” The first is in  
28 Galatians 3:10, but the cursed is one who relies upon the works of the law. In no way can this be applied to Christians. The  
29 second is in Hebrews 6:8 which describes a field as cursed because it bears thorns and thistles. Though a metaphor for  
30 unbelief, it is difficult to see how this text could be employed against believers seeing the author is “persuaded better things  
31 of you (believers).” The third reference is to cursed children in 2 Peter 2:14. Here apostate teachers are called “irrational  
32 animals” who indulge in the lust of defiling passion despising governments and loving gain from wrong doing. None of this  
33 fits the description of God’s people.

34 **The whole idea of the Christian being under “blessings and curses” associated with Torah makes one “subject again**  
35 **to a yoke of bondage;” that is, it nullifies grace.**

36 Moreover, Paul’s magnum opus states that believers are not “under *any system of* law but under grace.” The Christian is  
37 delivered from law as a means to justification and is exhorted to vigorously resist legalizers (Galatians 5:1-4; Romans  
38 6:14).

39 Don’t hear what is not being said. We are not saying the Ten Commandments are not applicable to the Christian life or  
40 there are not laws that must be obeyed under grace or as part of a social compact.

41 **The gospel proclaims that Christ died for our sins, redeemed us “from the curse of the law,” so the blessings of**  
42 **Abraham might rest on the believer. (Romans 15:3; Galatians 3:14-14).**

1 If Christ died for all your sins, how many do you still have to pay for? If Christ took upon himself the “curse,” how many  
2 “curses” are there left for you to fear?

3 **We were all under the curse.**

4 *“For as many as are of the works of the law are under the curse. It is written. Cursed is everyone that*  
5 *continues not in all things written in the book of the law to do them.”*  
6 *[Galatians 3:10]*

7 Who among us has not broken a divine command in their entire life? If you have, then you’re cursed. Moreover, we can’t  
8 be justified by law-keeping. Just as good behavior doesn’t cancel out criminal acts, good deeds won’t cancel out bad deeds.

9 John McArthur explains it this way:

10 *“But oh, grace upon grace upon grace. As God poured out the curse on Jesus Christ and He was made a curse*  
11 *for us. And the curse was so crushing, and the curse was so devastating, that Jesus cried, “My God, my God*  
12 *why hast thou forsaken me?” You know that’s the only time in the entire New Testament record that Jesus ever*  
13 *called God anything but Father. But the relationship was shattered, and cursed. He took the full impact of*  
14 *God’s wrath. He bore the curse.*

15 He announces the good news that there “is no condemnation for those who are in Christ Jesus” and that believers have been  
16 “sanctified through the offering of the body of Jesus Christ once for all” (Romans 8:1; Hebrews 10:10).

17 But, many in the Reformation Camp seem to insinuate that believers are delivered from the curses of the law through the  
18 cross then placed right back under a system of blessings and curses in the New Covenant.

19 **Paul lists six blessings available to believers through the gospel in Ephesians chapter one, but he does not even hint**  
20 **that believers ought to fear some kind of curse for failure to perform all his Christian duties.**

21 Quite the opposite, so powerful are the doctrines of grace that Paul burst into praise in chapter 3.

22 **One of the ideas in the Reformed mind that are behind curses connected with the New Covenant is the fact that Paul**  
23 **announced severe judgment upon those who dishonored the Eucharist in 1 Corinthians 11.**

24 This seems to be a failure to properly distinguish between criminal punishment and family discipline. In grace, God  
25 disciplines all his children, but he punishes none of them. Discipline has to do with child training and the believer is  
26 exhorted to receive them as evidence of the Father’s love. While discipline may feel like punishment, the two are not the  
27 same (Hebrews 12)!

28 **The student of theology must distinguish between gifts and rewards, and between blessings and rewards.**

29 While the believer is truly regenerated having the law of God in his heart, his capacity as a new creation is never the basis  
30 of obtaining the blessings of the Mosaic Covenant. The basis of receiving all blessings is *sola fide*.

31 Moreover, there is a difference between salvic blessings and rewards connected with Christian service. Paul exhorts  
32 believers to pursue a life of service in lieu of Biblical rewards, but “rewards” are not the same as the gift of salvation, and  
33 the lack of rewards is not touted as a curse (1 Corinthians 3; 2 Corinthians 5:17).

34 **Christ is the true Israel, and because of His obedience, He inherited the blessings.**

35 He did what we could not do. He obeyed the law to obtain its blessings; furthermore, He obeyed on our behalf in order that  
36 we (believers) might obtain the blessings. Those in Christ are in Israel and inherit the first fruits of the kingdom of God in  
37 advance of its consummation.

38 Likewise, He took the curses belonging to disobedience upon himself at Calvary.

39 He endured the “curse” we deserved by becoming our Sin Bearer; that is, believers are saved by the doing and dying of  
40 Christ.

41 Now if Christ died for your sins, how many sins do you still have to pay for?

1 If He kept the law perfectly on our behalf, how many laws do we have to obey to obtain a righteous standing with God?  
2 Hopefully, you answered “None!”

3 *“When the New Testament speaks of the atonement of Jesus, it does so in terms of substitution; it calls attention*  
4 *to a death that in some way was vicarious. The New Testament speaks of the satisfaction of the justice and*  
5 *wrath of God.”*  
6 *[R.C. Sproul]*

7 While it is not wrong to ask, “What would Jesus do?”, the better question to ask is, “What has Jesus done?” For one “act of  
8 righteousness leads to justification and life for all men (believers)” (Romans 5:18).

9 While obedience to the law of the Lord is necessary for sanctification, it is not a requisite for justification—this is Newman  
10 Theology (Romans 4:5; Ephesians 2:8,9).

11 In fact, any obedience rendered to law is more esthetic than judicially pragmatic; that is, obedience not only provides  
12 evidence the man is regenerated in Christ, it beautifies the man and refreshes his associations.

13 **Finally, since Christ is the “end of the law,” the *terminus ad quem* of law, then His death is the end of curses for the**  
14 **believer in relation to the law of God.**

15 So effective is the cross, our Lord removes the curse all the way back to Adam (Romans 10:4; 5:12ff).

16 Likewise, the believer is said to be “died to the law through the body of Christ,” in relation to its demands for justification  
17 (Romans 7:4). The law is not dead, but the believer is dead to the law due to his identification with Christ . . . and if so, the  
18 curses of lawbreaking have no claim upon him.

19 But, to be fair, Reformed Theologians are fighting a battle on two fronts, one from a permissive society which is filled with  
20 moral anarchists who seek to sin without consequences, and the other from dispensationalists who break out in hives when  
21 Reformed theologians insist Christians must obey God’s law.

22 Such a dilemma forces these Christian men to take a strong stand on the relevance of God’s law! But, to imply that  
23 believers are under a system of “blessings of curses” is going too far.

24 **If Reformers still insist that there are curses belonging to the New Covenant, then let the curses fall on the**  
25 **unbeliever, not believers:**

26 *“Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of*  
27 *God remains on him”.*  
28 *[John 3:36]*

29 *“Whoever (believers) has the Son has life (blessings); whoever (unbelievers) does not have the Son of God does*  
30 *not have life (a curse)”.*  
31 *[1 John 5:12]*

### 32 **7.3 Rushdoony on Blessings and Curses**

33 Rousas John Rushdoony says the following on blessings and curses:

34 *“The curses and the blessings of the law stress man’s unlimited liability to both curses and blessings as a result*  
35 *of disobedience or obedience to the law. In Deuteronomy 28:2 and 15, we are told that the curses and blessings*  
36 *come upon us and “overtake” us. Man cannot step outside of the world of God’s consequence. At every*  
37 *moment and at every point man is overtaken, surrounded, and totally possessed by the unlimited liability of*  
38 *God’s universe.”*

39 [. . .]

40 *“Apart from Jesus Christ, men are judicially dead, i.e., under a death sentence, before God, no matter how*  
41 *moral their works. With regeneration, the beginning of true life, man does not move out from under God’s*  
42 *unlimited liability. Rather, with regeneration, man moves from the world of unlimited liability under the*  
43 *curse, to the world of unlimited liability under God’s blessings. The world and man were cursed when Adam*  
44 *and Eve sinned, but, in Jesus Christ, man is blessed, and the world progressively reclaimed and redeemed for*

Him. In either case, the world is under God's law. Blessings and curses are thus inseparable from God's law and are simply different relationships to it.

Men inescapably live in a world of unlimited liability, but with a difference. **The covenant-breaker, at war with God and unregenerate, has an unlimited liability for the curse. Hell is the final statement of that unlimited liability.** The objections to hell, and the attempts to reduce it to a place of probation or correction, are based on a rejection of unlimited liability. But **the unregenerate has, according to Scripture, an unlimited liability to judgment and the curse.** On the other hand, the regenerate man, who walks in obedience to Jesus Christ, his covenant head, **has a limited liability to judgment and the curse.** The unlimited liability of God's wrath was assumed for the elect by Jesus Christ upon the cross. **The regenerate man is judged for his transgressions of the law of God, but his liability here is a limited one, whereas his liability for blessings in this life and in heaven are unlimited.** The unregenerate can experience a limited measure of blessing in this life, and none in the world to come; they have at best a limited liability for blessing.

**Man thus cannot escape an unlimited liability universe. The important question is this: in which area is he exposed to unlimited liability, to an unlimited liability to the curse because of his separation from God, or to an unlimited liability to blessing because of his faith in, union with, and obedience to Jesus Christ?**  
[The Biblical Institutes of Law, Rousas Rushdoony, 1973, pp. 664-669]

To summarize Rushdoony's analysis:

1. Men cannot escape the negative consequences or judgment of God for violating God's law by becoming a Christian.
2. "Curse" as a consequence of sin can be temporary (limited) or permanent (eternal or unlimited).
3. The negative consequences of sin are TEMPORARY for Christians but ETERNAL for non-Christians.

More on this subject can be found at:

The Unlimited Liability Universe, Family Guardian Fellowship  
<http://famguardian.org/Subjects/Spirituality/Articles/UnlimitedLiabilityUniverse.htm>

## **7.4 Blessings as a "work of the law" are not only NOT "cursed", but are encouraged by God**

This section will address whether it is logically possible for the pursuit of blessings to become a "work of the law" that is NOT condemned or cursed. In Gal. 3:10, Paul condemns "works of the law":

### **The Law Brings a Curse**

**For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."** But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them."

**Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.**  
[Gal. 3:10-14, Bible, NKJV]

The "curses" Paul is talking about above derive from Deut. 27:11-26 and Deut. 28:14-68. The curses in Deut. 27 are individual curses for specific behavior and those in Deut. 28 are curses upon the corporate nation in their social compact with God and not upon single individuals. This passage can be confusing, because the ENTIRE Bible, including all the passages that promise only blessings and not curses, is described as the laws of God:

**And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.**  
[Gen 26:4-5, Bible, NKJV]



1 "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for  
2 instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."  
3 [2 Tim. 3:16-17, Bible, NKJV]

4 Within the laws of God, there are both blessings and curses. They are two sides of the same coin, which is LAW. As we  
5 pointed out in section 0, the curses in Deut. 27 are made inapplicable to the believer and do not affect those in Deut. 28,  
6 because Deut. 28 deals with CORPORATE curses applicable to nations and societies rather than individuals. Hence, what  
7 Paul calls "works of the law" in Gal. 3:10 that are NOT related to curses are still possible. An example of a "work of the  
8 law" that is not related to curses are the pursuit of ONLY blessings using actions that do not involve any activity God  
9 specifically FORBIDS and punishes or curses. In secular terms, this might be called a franchise or "benefit" or a  
10 capitalistic act in pursuit of a reward.

11 We are therefore forced to conclude that Paul in Gal. 3:10 is referring ONLY to the curses found in Deut. 27 and not the  
12 entire Bible or even the blessings found elsewhere in the Bible when he condemns "works of the law". To apply his  
13 condemnation of "works of the law" in pursuit of BLESSINGS would be to:

- 14 1. Take Gal. 3:10 out of context. In secular legal terminology, this is called "equivocation".

15 [equivocation](#)

16 *EQUIVOCATION, n. Ambiguity of speech; the use of words or expressions that are susceptible of a double  
17 signification. Hypocrites are often guilty of equivocation, and by this means lose the confidence of their fellow  
18 men. Equivocation is incompatible with the Christian character and profession.*

19 [SOURCE: <http://1828.mshaffer.com/d/search/word/equivocation>]

21 Equivocation ("to call by the same name") is an informal logical fallacy. It is the misleading use of a term with  
22 more than one meaning or sense (by glossing over which meaning is intended at a particular time). It generally  
23 occurs with polysemic words (words with multiple meanings).

24 Albeit in common parlance it is used in a variety of contexts, when discussed as a fallacy, equivocation only  
25 occurs when the arguer makes a word or phrase employed in two (or more) different senses in an argument  
26 appear to have the same meaning throughout.

27 It is therefore distinct from (semantic) ambiguity, which means that the context doesn't make the meaning of the  
28 word or phrase clear, and amphiboly (or syntactical ambiguity), which refers to ambiguous sentence structure  
29 due to punctuation or syntax.

30 [Wikipedia topic: Equivocation, Downloaded 9/15/2015; SOURCE:  
31 <https://en.wikipedia.org/wiki/Equivocation>]

- 32 2. Deceive readers about the significance of blessings in the Bible.  
33 3. Further the cause of anarchy, which is any attempt to undermine, repeal, or render invalid or ineffectual any part of  
34 Gods law, including those relating to blessings. Satan was an anarchist.<sup>74</sup>  
35 4. Marginalize the Bible as irrelevant to the Christian insofar as the laws of blessing are concerned.  
36 5. Eliminate an important source of motivation for reading, learning, and obeying God's laws of blessing.

37 "Works of the law" in pursuit of BLESSING would be classified as an act of sanctification. Sanctification means to bring  
38 oneself and the world more in conformance with God's wishes:

[Bible Study Tools: Sanctification](http://www.biblestudytools.com/dictionary/sanctification/)  
<http://www.biblestudytools.com/dictionary/sanctification/>

39 The above article breaks sanctification into POSITIVE and NEGATIVE sanctification.

<sup>74</sup> See: *Problems with Atheistic Anarchism*, Form #08.020; <http://sedm.org/Forms/FormIndex.htm>.

1 **Sanctification has a negative and positive orientation. Negatively, sanctification is the cleansing or purifying**  
2 **from sin (Isa 66:17 ; 1 Cor 6:11 ; Eph 5:26 ; Titus 3:5-6 ; Heb 9:13)**. The laver in God's sanctuary provided  
3 a place for those offering sacrifice to God to ritually cleanse themselves. Christ cleanses the sinner once for all.  
4 The believer testifies to this through a lifestyle of self-denial (Matt 16:24). Biblical self-denial is not asceticism  
5 withholding pleasure or causing pain as an inherent means of spiritual growth. It is placing the interests of God  
6 before the interests of self. Believers do not deny or ridicule legitimate human desires. These desires, however,  
7 need to be continually prioritized according to God's purposes (Matt 6:33).

8 **Positively, sanctification is the growth in righteous attitudes and behavior.** Good deeds (Eph 2:10), godliness  
9 (1 Peter 1:15), Christ-likeness (1 Peter 2:21), and fulfilling the demands of the Law (Rom 8:4) are all ways of  
10 referring to the product of sanctification. The believer "presses on" by laying hold by faith on the promises of  
11 God (Php 3:12), striving according to his indwelling resources (Col 1:29).  
12 [Sanctification, Bible Study Tools;  
13 SOURCE: <http://www.biblestudytools.com/dictionary/sanctification/>]

14 Negative sanctification means REMOVING things that have curses or penalties associated with them. In the secular world,  
15 these would be the criminal laws. It means abstaining from things that God specifically forbids and even punishes with  
16 penalties and or incarceration of some kind. Here is an example of a forbidden thing the elimination of which would be  
17 described as "negative sanctification":

18 "You shall have no other gods before Me.

19 "You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in  
20 the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I,  
21 the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and  
22 fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My  
23 commandments.

24 "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes  
25 His name in vain.

26 [ . . . ]

27 "You shall not murder.

28 "You shall not commit adultery.

29 "You shall not steal.

30 "You shall not bear false witness against your neighbor.

31 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor  
32 his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."  
33 [Exodus 20, Bible, NKJV]

34 Positive sanctification means making voluntary choices and corresponding actions that will invite blessings into one's life  
35 essentially, but do not involve stopping or avoiding things that God specifically forbids or which would be "crimes" in a  
36 secular sense. Examples:

37 "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day  
38 is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your  
39 male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six  
40 days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day.  
41 Therefore the Lord blessed the Sabbath day and hallowed it.

42 "Honor your father and your mother, that your days may be long upon the land which the Lord your God is  
43 giving you.  
44 [Exodus 20, Bible, NKJV]

45 A secular example of "positive sanctification" would be franchises, which one consents to and acts upon for the sole  
46 purpose of obtaining commercial or material benefit. In theological terms, such a "benefit" would be called "blessings" or  
47 "rewards". Below is a discussion of such "rewards" which are a "work of the law" in a general sense but not a "work of the  
48 law" involving curses or in the sense of Gal. 3:10:

1 **The student of theology must distinguish between gifts and rewards, and between blessings and rewards.**

2 While the believer is truly regenerated having the law of God in his heart, his capacity as a new creation is  
3 never the basis of obtaining the blessings of the Mosaic Covenant. **The basis of receiving all blessings is sola**  
4 **fide.**

5 “Moreover, there is a difference between salvic blessings and rewards connected with Christian service. Paul  
6 exhorts believers to pursue a life of service in lieu of Biblical rewards, but “rewards” are not the same as the  
7 gift of salvation, and the lack of rewards is not touted as a curse (1 Corinthians 3; 2 Corinthians 5:17).”

8 [Blessings and Curses, Brook Stockton, Nike Insights;

9 SOURCE: <http://nikeinsights.famguardian.org/forums/topic/blessings-and-curses/>

10 The discussion above uses the phrase “sola fide”. “sola fide” is defined as ” **justification by faith alone**”

11 Wikipedia: “sola fide”, Downloaded 11/19/2016

12 [https://en.wikipedia.org/wiki/Sola\\_fide](https://en.wikipedia.org/wiki/Sola_fide)

13 However, a simple search of the word “blessing” in scripture reveals that blessings are connected to many things that have  
14 nothing to do with faith or salvation and which are ACTIONS rather than a mere BELIEF. Therefore, this can’t be true:

15 **Blessed** is the nation whose God is the Lord, The people He has chosen as His own inheritance.

16 [Psalm 33:12, Bible, NKJV]

17 **Blessed** is he who considers the poor;

18 [Psalm 41:1, Bible, NKJV]

19 **Blessed** is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in  
20 the seat of the scornful;

21 [Psalm 1:1, Bible, NKJV]

22 That first item above from Psalm 33:12 is a CORPORATE blessing upon a “nation”. Faith is a PERSONAL characteristic  
23 incapable of assignment to a corporation or body of people or nation as a whole. Corporations or collectives cannot be  
24 “saved” per se and hence, the blessing is not “salvic” as is called in the quote above from Brook Stockton. Therefore, not all  
25 blessings are salvic, as he alleges.

26 We can’t find a scripture that implies a CURSE when obedience to the law is attempted for POSITIVE  
27 SANCTIFICATION. If there was such a verse, there could be NO REWARDS for obedience and all attempt to pursue  
28 reward would amount to a curse! That would be an irrational conclusion. Therefore, there IS a case when “works of the  
29 law” FOR POSITIVE SANCTIFICATION and NOT JUSTIFICATION would NOT be the subject of the curse in Gal. 3:10.  
30 This is what is called “reward” above by Mr. Stockton but it’s the same thing as “blessing” elsewhere in the Bible.

31 Below is a case where “works of the law” in pursuit of a “reward” or what we call a “blessing” FOR THE PURPOSES OF  
32 POSITIVE SANCTIFICATION AND NOT JUSTIFICATION would NOT bring curses. Obedience to these would  
33 therefore have to be classified in a general sense as “works of the law” because the ENTIRE BIBLE is law, but could not be  
34 classified as “works of the law” as Paul calls them in Gal. 3:20 because they do not relate to the curses found in Deut. 27 or  
35 to JUSTIFICATION:

36 **“Blessed are you** when they [the *corrupted de facto government*] revile and persecute you, and say all kinds of  
37 evil against you falsely for My [God’s] sake.”

38 [Matt. 5:11, Bible, NKJV]

39 **“Blessed are those** who hunger and thirst for righteousness, For they shall be filled.”

40 [Matt. 5:6, Bible, NKJV]

41 **“Blessed are those** who keep justice, And he who does righteousness at all times!”

42 [Psalm 106:3, Bible, NKJV]

43 **“Blessed are those** who are persecuted [by a *CORRUPTED DE FACTO GOVERNMENT*] for righteousness’  
44 sake, For theirs is the kingdom of heaven.”

45 [Matt. 5:10, Bible, NKJV]



1 faith without WORKS of obedience, and especially works that produce BLESSINGS and POSITIVE SANCTIFICATION,  
2 is “dead faith”:

3 **Faith Without Works Is Dead**

4 *What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? <sup>15</sup> If*  
5 *a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be*  
6 *warmed and filled,” but you do not give them the things which are needed for the body, what does it profit?*  
7 *Thus also faith by itself, if it does not have works, is dead.*

8 *But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will*  
9 *show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and*  
10 *tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our*  
11 *father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together*  
12 *with his works, and by works faith was made perfect? <sup>23</sup> And the Scripture was fulfilled which says, “Abraham*  
13 *believed God, and it was accounted to him for righteousness.” And he was called the friend of God. You see*  
14 *then that a man is justified by works, and not by faith only.*

15 *Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out*  
16 *another way?*

17 *For as the body without the spirit is dead, so faith without works is dead also.”*  
18 *[James 2:14-26, Bible, NKJV]*

19 We like to say that dead faith with not acts of obedience is not only DEAD, but that once you get to Heaven, you are going  
20 to get the stinky broom closet downstairs and next to the bathroom in Jesus’ “House of Many Mansions” in John 14:2.

21 **7.6 Motive for righteous “works of the law” in pursuit of blessing is important**

22 We must emphasize at this point that the motive we have for “works of the law” in pursuit of blessings under “THE LAW  
23 OF BLESSINGS” is important. Pride is one of the greatest sins in the Bible. It was Satan’s greatest sin.<sup>75</sup> The Apostle  
24 Paul said that we should not boast about our “works of the law” in pursuit of JUSTIFICATION/SALVATION rather than  
25 SANCTIFICATION. By this he can only mean that we should not boast about the fact that we are saved.

26 *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works,*  
27 ***lest anyone should boast.** “*  
28 *[Eph. 2:8-9, Bible, NKJV]*

29 Recall that 1 Cor. 13 says that love keeps no record of wrongs. It should also, by definition, keep no record of RIGHTS or  
30 righteous acts either because doing so would be a matter of pride. Love does not boast. “Works of the law” in pursuit of  
31 blessings should be done as a product of the love of the Father and love of our Neighbor. Therefore, blessings can’t be  
32 done from the motive of pride:

33 *“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave*  
34 *rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the*  
35 *truth; bears all things, believes all things, hopes all things, endures all things.*  
36 *[1 Cor. 13:4-7, Bible, NKJV]*

37 If in fact we cannot accomplish “works of the law” in pursuit of blessings for prideful or even selfish reasons, the question  
38 arises why God would tempt us and even BRIBE us with SO MANY blessings in the Bible as a motivation for doing good?  
39 This is a seeming logical paradox. These blessings are not “collective” blessings directed to the group of people in Heaven,  
40 but INDIVIDUAL blessings directed at us PERSONALLY for the most part. Therefore they can only be described as  
41 BRIBES that in effect make it difficult to do things for UNSELFISH reasons. Keeping them SECRET as indicated in Matt.  
42 6:1-4 makes the bribe look even more suspicious, selfish, and even illicit. Criminals hide their illegal activities and bribes  
43 are illegal under the criminal laws:

44 *“Take heed that you do not do your charitable deeds [in pursuit of blessings] before men, to be seen by them.*  
45 *Otherwise you have no reward from your Father in heaven. **Therefore, when you do a charitable deed, do not***

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<sup>75</sup> See: *Government Instituted Slavery Using Franchises*, Form #05.030, Section 2.16 entitled “Satan’s greatest sin was abusing privileges and franchises to make himself equal to or above God; ; <http://sedm.org/Forms/FormIndex.htm>.

1 sound a trumpet before you as the hypocrites [lawyers and politicians] do in the synagogues and in the  
2 streets [and in jury trials, SCUM!], that they may have glory from men. Assuredly, I say to you, they have  
3 their reward. But when you do a charitable deed, do not let your left hand know what your right hand is  
4 doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward  
5 you openly.  
6 [Matt. 6:1-4, Bible, NKJV]

7 “Charitable deeds” as described above and “works of the law” in pursuit of blessings are synonymous. Note that the above  
8 scripture does not say the rewards will be delayed until Heaven and therefore could conceivably be received while on earth.  
9 The purpose for “works of the law” in pursuit of blessings and as a means of POSITIVE SANCTIFICATION should NOT  
10 therefore include any of the following motivations:

- 11 1. As a means to boast.
- 12 2. As a means to make one person better than another.
- 13 3. As a means to make anyone inferior.
- 14 4. As a means to destroy or modify equal protection of the CRIMINAL laws or “negative sanctification” prohibitions that  
15 carry penalties or curses.

16 In other words, “works of the law” in pursuit of blessings, strictly speaking, are “FRANCHISES” as legally defined but  
17 shouldn’t be treated or identified as such. Recall that the purpose of all franchises is to create inequality and unequal  
18 treatment under the law. This can lead to division and strife because of pride issues.

19 For the most part, biblical blessings relate to DEFERRED benefits or privileges collected in Heaven rather than Earth. In  
20 effect, they are part of the “retirement plan” for believers when they die.

21 We discuss the pursuit of blessings as a “work of the law” and a Heavenly “franchise” (pursuit of benefits only using  
22 actions that are not specifically cursed or subject to penalty by God) in the following:

Delegation of Authority Order from God to Christians, Form #13.007, Section 3.4  
<http://sedm.org/Forms/FormIndex.htm>

23 Another closely related issue is Jesus’ treatment of the WRONG reasons for doing the RIGHT thing found in Matt. 7:

24 *I Never Knew You*

25 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of  
26 My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast  
27 out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never  
28 knew you; depart from Me, you who practice lawlessness!’  
29 [Matt 7:21-23, Bible, NKJV]

30 The above passage clearly deals with JUSTIFICATION and SALVATION rather than SANCTIFICATION, because it  
31 deals with the ability to ENTER Heaven, rather than the amount blessings IN HEAVEN after we enter it. It does, however,  
32 re-emphasize the IMPORTANCE of obedience to God’s laws by implying that only those who DO God’s will can enter  
33 Heaven. In effect, it establishes a works based theology as a criteria for SALVATION. Those who do not DO God’s will  
34 he calls “lawless”, which implies that religious anarchists or those who repeal, invalidate, or refuse to obey God’s law are  
35 “lawless”, including dispensationalists who try to treat the Old Testament as effectively repealed.

36 Being saved by the cross from CURSES concerns our salvation and therefore our ability to enter INTO Heaven. Beyond  
37 the point of entry into Heaven, there is a whole other dimension of Christianity concerned with BLESSINGS and  
38 REWARDS for good behavior while on Earth and which will be received and enjoyed in Heaven. The following sermon  
39 talks about these BLESSINGS:

Naughty and Nice, Mike Quinn, Newbreak Church  
<https://www.youtube.com/watch?v=FpmitCJ53E>

40 The amount of these BLESSINGS and REWARDS is determined by the Bema Judgment found in 1 Thess. 2:19-20 and  
41 Rev. 22:12. Christians will be judged at this Bema Judgment, just like the White Throne Judgment in Rev. 20. The White



1 Throne Judgment in Rev. 20 determines and executes CURSES while the Bema Judgment in 1 Thess. 2:19-20 determines  
2 and executes BLESSINGS.

### 3 **7.7 Why Pastors don't like DISCUSSING or giving sermons on "works of the law" in pursuit** 4 **of blessings and as a means of POSITIVE SANCTIFICATION**

5 Pastors don't like to identify the pursuit "blessings" as a "work of the law" in a general sense, even though it is. If rewards  
6 are the only reason that people obey, then Christians look selfish and self-absorbed. That's why pastors don't like talking  
7 about POSITIVE SANCTIFICATION and the selfish blessings it brings. Nevertheless, it's there and it can't be ignored.  
8 What's the remedy for this potential downside of "works of the law" in pursuit of blessings under the LAW OF  
9 BLESSINGS?:

- 10 1. Faith and humility and patience in waiting for the reward and not "boasting about it" is the remedy for the selfishness  
11 component of the other dimension.
- 12 2. Giving God the glory and the thanks (while on Earth) for empowering you to make the achievement using the gifts that  
13 He gave you.
- 14 3. Taking the credit yourself once you get to Heaven, because the reward or blessing is INDIVIDUAL, rather than  
15 COLLECTIVE.

16 It's natural for pastors to avoid contentious or confusing subjects because they invite conflict or embarrassment. Conflict  
17 can interfere with expansion of churches and "paying customers". However, refusing to discuss or give sermons on "works  
18 of the law" in pursuit of blessings under the LAW OF BLESSINGS does Christianity a disservice because it discourages  
19 accountability and contributes to religious anarchism. To not even DISCUSS or acknowledge this aspect of Christianity as  
20 teachers of God's laws makes us just as hypocritical and Pharisaical as judges who refuse to acknowledge the limitations  
21 placed upon their authority by the word "includes" used in a definition. The Pharisees did that and we shouldn't imitate  
22 their behavior:

*Who Were The Pharisees and Saducees?*, Form #05.047  
<http://sedm.org/Forms/FormIndex.htm>

23 Positive sanctification is not a free gift from God, it's a personal choice and an action that we must all take responsibility  
24 for and must be highly motivated to pursue or else God is in effect encouraging violation of His own laws through apathy.  
25 Without blessings and curses, positive sanctification is impossible and anarchy will spread.

26 Positive sanctification is not "sola fide" and in fact does not even affect our salvation. It creates a better world through  
27 deliberate choice encouraged by a disciplinary system of blessings and rewards instituted by God's laws. These laws  
28 continue in full force and effect even AFTER we claim faith in Jesus Christ.

29 Lastly, please don't respond to the content of this section by addressing any aspect of JUSTIFICATION or SALVATION  
30 or the GRACE that produces it. That's already settled. The main issue is POSITIVE SANCTIFICATION and "works of the  
31 law" of blessing in pursuing it.

### 32 **7.8 How Pastors destroy or undermine the usefulness of blessings and curses and the status of** 33 **the Bible as a law book**

34 Pastors frequently undermine the usefulness of the Bible as a law book by undermining the authority or enforceability of  
35 either blessings or curses or both. There are lots of ways this is done:

- 36 1. Use grace to eliminate all curses.
- 37 2. Portray the book of Revelation as confusing and unknowable, and thereby cause Christians to be unaware of the White  
38 Throne Judgment Rev. 20 and the ultimate accountability of all for their behavior.
- 39 3. Treat all blessings as a product of salvation rather than sanctification.
- 40 4. Refuse to distinguish between negative sanctification and positive sanctification. This leads people to believe that  
41 eliminating sin in their life is the only thing they must do and good works are not necessary to get the same blessing or  
42 reward as everyone else.

5. Treat the Bible essentially as an employment contract between God and the Believer in which “blessings” are your employment compensation.
6. Promote the false idea that God never disciplines His people for their disobedience or idolatry and only wants to bless them. Recall that the Babylonian captivity of the Israelites for 70 years was commanded by God. See:
 

*God Sold Israel Into Captivity*, Pastor Sheldon Emry  
<http://sheldonevrylibrary.famguardian.org/Books/Godsoldisrael.pdf>
7. Ignore promises such as:
  - 7.1. “in this world you will have trouble (John 16:33).
  - 7.2. “consider it pure joy ... whenever you face trials of many kinds” (Jas 1:2).
  - 7.3. “do not be surprised at the painful trial you are suffering” (1 Pet 4:12).

## 7.9 The Prosperity Gospel: All blessings and no curses or discipline

At the other end of the spectrum opposite dispensationalists are people who use grace as a means to destroy curses and who simultaneously overemphasize blessings, favor, health, and material rewards. Pastors who engage in this type of distortion of the gospel are teaching what is called the “Prosperity Gospel”. The Prosperity Gospel attempts to legitimize the pursuit of greed, personal prosperity, material wealth, and health as the main goal of Christianity. It treats the Bible essentially as an employment contract between God and believers in which there are only blessings and no curses or discipline. Going to church in effect becomes little more than accepting another part-time job to increase one’s income. Below is how one pastor describes it:

*The waves of our indulgent, selfish, materialistic society have washed ashore on Christian theology in many forms, including the prosperity gospel. Although the Bible teaches that God is sovereign and man is His servant, the prosperity gospel implies the opposite. Teaching that claims we can demand things of God is spiritual justification for self-indulgence. It perverts prayer and takes the Lord’s name in vain. It is unbiblical, ungodly, and is not directed by the Holy Spirit<sup>76</sup>*

Another name for the Prosperity Gospel is Prosperity Theology. Wikipedia says the following about Prosperity Theology:

*Prosperity theology* (sometimes referred to as the **prosperity gospel**, the **health and wealth gospel**, or the **gospel of success**)<sup>[A]</sup> is a religious *belief* among some Christians, who hold that financial blessing and physical well-being are always the will of **God** for them, and that **faith**, positive speech, and donations to religious causes will increase one’s material wealth. It is based on interpretations of the **Bible** that are traditional to **Judaism** (with respect to the **Hebrew Bible**),<sup>77</sup> though less so in Christianity. Prosperity theology views the Bible as a contract between God and humans: if humans have faith in God, he will deliver security and prosperity.

*The doctrine emphasizes the importance of personal **empowerment**, proposing that it is God’s will for his people to be happy. The **atonement** (reconciliation with God) is interpreted to include the alleviation of sickness and poverty, which are viewed as **curse**s to be broken by faith. This is believed to be achieved through donations of money, visualization, and positive confession.*

*It was during the **Healing Revivals** of the 1950s that prosperity theology first came to prominence in the United States, although commentators have linked the origins of its theology to the **New Thought** movement which began in the 19th century. The prosperity teaching later figured prominently in the **Word of Faith** movement and 1980s **televangelism**. In the 1990s and 2000s, it was adopted by influential leaders in the **Charismatic Movement** and promoted by Christian **missionaries** throughout the world. Prominent leaders in the development of prosperity theology include **E. W. Kenyon**, **Oral Roberts**, **A. A. Allen**, **Robert Tilton**, **T. L. Osborn**, **Joel Osteen**, **Creflo Dollar**, **Kenneth Copeland**, **Reverend Ike** and **Kenneth Hagin**.*

*Prosperity theology has been criticized by leaders in various Christian denominations, including within the **Pentecostal** and Charismatic movements, who maintain that it is irresponsible, promotes **idolatry**, and is contrary to scripture.*  
 [Wikipedia: Prosperity Theology, Downloaded 11/22/2016;  
 SOURCE: [https://en.wikipedia.org/wiki/Prosperity\\_theology](https://en.wikipedia.org/wiki/Prosperity_theology)]

The prosperity gospel is constructed upon a faulty theology. Consequently, many of its doctrines, including the teachings concerning wealth, are erroneous. While it is beyond the scope of this study to examine in detail all of the specific doctrines

<sup>76</sup> MacArthur, J. F., Jr. (1995). *Alone with God* (p. 43). Wheaton, IL: Victor Books.

<sup>77</sup> Cohen, Benyamin (2009). *My Jesus Year: A Rabbi’s Son Wanders the Bible Belt in Search of His Own Faith*. Harper One. ISBN 978-0-061-24518-3., p. 67.

1 of prosperity theology, there are four crucial areas of error relating to their teachings on wealth that may be isolated and  
2 examined. These areas are the Abrahamic covenant, the Atonement, giving, and faith.

### 3 **7.9.1 Prosperity Theology and the Abrahamic Covenant**

4 The theological basis of the prosperity gospel is the Abrahamic covenant.<sup>78</sup> While this is good in that prosperity theologians  
5 recognize that much of Scripture is the record of the fulfillment of the Abrahamic covenant, it is bad in that they do not  
6 maintain an orthodox view of this covenant. Prosperity theologians hold an incorrect view of the inception of the  
7 Abrahamic covenant; what is more germane to the present study, however, they hold to an erroneous view concerning the  
8 application of the covenant.<sup>79</sup>

9 Researcher Edward Pousson best stated the prosperity view on the application of the Abrahamic covenant when he wrote,  
10 “Christians are Abraham’s spiritual children and heirs to the blessings of faith.... This Abrahamic inheritance is unpacked  
11 primarily in terms of material entitlements.”<sup>80</sup> In other words, according to the prosperity gospel, the primary purpose of the  
12 Abrahamic covenant was for God to bless Abraham materially. Since believers are now “Abraham’s spiritual children,”  
13 they consequently have inherited these financial blessings of the covenant.

14 Prosperity teacher Kenneth Copeland wrote, “Since God’s Covenant has been established and prosperity is a provision of  
15 this covenant, you need to realize that prosperity belongs to you now!”<sup>81</sup> Referring to the prosperity theology of Kenneth  
16 Hagin, author Harvey Cox wrote, “Through the crucifixion of Christ, Christians have inherited all the promises made to  
17 Abraham, and these include both spiritual and material well-being.”<sup>82</sup> To support this claim, prosperity teachers such as  
18 Copeland and Hagin appeal to Gal. 3:14, which says “that the blessings of Abraham might come upon the Gentiles in Christ  
19 Jesus. . . .”<sup>83</sup> While it is not an understatement to say that the problems with this argument are legion, two glaring problems  
20 need to be addressed. First, in their appeal to Gal. 3:14, prosperity teachers ignore the second half of the verse, which reads,  
21 “That we might receive the promise of the Spirit through faith.”<sup>84</sup> In this verse Paul clearly was reminding the Galatians of  
22 the spiritual blessing of salvation, not the material blessing of wealth.

23 Second, prosperity teachers claim that the conduit through which believers receive Abraham’s blessings is faith. This  
24 completely ignores the orthodox understanding that the Abrahamic covenant was an unconditional covenant.<sup>85</sup> That is, the  
25 blessings of the Abrahamic covenant were not contingent upon one man’s obedience. Therefore, even if the Abrahamic  
26 covenant did apply to Christians, all believers would already be experiencing the material blessings regardless of prosperity  
27 theology.

### 28 **7.9.2 Prosperity Theology and the Atonement**

29 A second cracked pillar upon which prosperity theology stands is that of a faulty view of the Atonement. Theologian Ken  
30 Sarles wrote that “the prosperity gospel claims that both physical healing and financial prosperity have been provided for in

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<sup>78</sup> This important covenant is mentioned numerous times in the writings of the prosperity teachers, i.e., Gloria Copeland, *God’s Will Is Prosperity* (Fort Worth, TX: Kenneth Copeland Publications, 1973), 4-6; Kenneth Copeland, *The Laws of Prosperity* (Fort Worth, TX: Kenneth Copeland Publications, 1974), 51; idem, *Our Covenant with God* (Fort Worth, TX: Kenneth Copeland Publications, 1987), 10; Edward Pousson, *Spreading the Flame* (Grand Rapids, MI: Zondervan, 1992), 158; and Kenneth Copeland, *The Troublemaker* (Fort Worth, TX: Kenneth Copeland Publications, n.d.), 6.

<sup>79</sup> Prosperity teacher Kenneth Copeland articulated his movement’s view of the inception of the Abrahamic covenant best when he wrote that “after Adam’s fall in the Garden, God needed an avenue back into the earth;... since man was the key figure in the Fall, man had to be the key figure in the redemption, so God approached a man named Abram. He reenacted with Abram what Satan had done with Adam. . . . God offered Abram a proposition and Abram bought it.” Kenneth Copeland, *Our Covenant with God*, 10.

<sup>80</sup> Pousson, 158.

<sup>81</sup> Kenneth Copeland, *The Laws of Prosperity*, 51.

<sup>82</sup> Cox, 271.

<sup>83</sup> [Gal. 3:14a](#) (NKJV).

<sup>84</sup> [Gal. 3:14b](#) (NKJV).

<sup>85</sup> That the Abrahamic covenant is an unconditional covenant can be demonstrated by four facts. First, the covenant ceremony in [Genesis 15](#) was unilateral. In fact, Abraham was asleep. Second, no conditions are stated in the covenant. Third, in the restatement of the covenant in [Gen. 17:7,13](#), and 19, the covenant is called “everlasting.” Finally, the covenant was confirmed despite Abraham’s continued disobedience and lack of faith.

1 the Atonement.”<sup>86</sup> This seems to be an accurate observation in light of teacher Kenneth Copeland’s comment that “the  
2 basic principle of the Christian life is to know that God put our sin, sickness, disease, sorrow, grief, and poverty on Jesus at  
3 Calvary.”<sup>87</sup> This misunderstanding of the Atonement stems from two errors that proponents of the prosperity gospel make.

4 First, many who hold to prosperity theology have a fundamental misconception of the life of Christ. For example, teacher  
5 John Avanzini proclaimed that “Jesus had a nice house, a big house,”<sup>88</sup> “Jesus was handling big money,”<sup>89</sup> and He even  
6 “wore designer clothes.”<sup>90</sup> It is easy to see how such a warped view of the life of Christ could lead to an equally warped  
7 misconception of the death of Christ.

8 A second error of prosperity theology, which also leads to a faulty view of the Atonement, is the misinterpretation of 2 Cor.  
9 8:9. Without exception, this is the verse to which prosperity teachers appeal in order to support their view of the  
10 Atonement. The verse reads, “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes  
11 He became poor, that you through His poverty might become rich.”<sup>91</sup> This problem with this interpretation is, of course,  
12 that in this verse Paul was in no way teaching that Christ died on the cross for the purpose of increasing anyone’s net worth  
13 materially. In fact, Paul was actually teaching the exact opposite principle.

14 Contextually, it is clear that Paul was teaching the Corinthians that since Christ accomplished so much for them through the  
15 Atonement, then how much more ought they empty themselves of their riches in service of the Savior. This is why just five  
16 short verses later Paul would urge the Corinthians to give their wealth away to their needy brothers, writing “that now at  
17 this time your abundance may supply their lack.”<sup>92</sup> Commentator Philip E. Hughes wrote of 2 Cor. 8:9, “The logic implicit  
18 in the statement of this great truth is too obvious for anyone to miss it.”<sup>93</sup> Apparently, however, the champions of the  
19 prosperity gospel have indeed missed it.

### 20 **7.9.3 Prosperity Theology and Giving**

21 One of the most striking characteristics of the prosperity theologians is their seeming fixation with the act of giving.  
22 Students of the prosperity gospel are urged to give generously and are confronted with such pious statements as, “True  
23 prosperity is the ability to use God’s power to meet the needs of mankind in any realm of life,”<sup>94</sup> and, “We have been  
24 called to finance the gospel to the world.”<sup>95</sup> While at face value these statements do indeed appear to be praiseworthy, a  
25 closer examination of the theology behind them reveals that the prosperity gospel’s emphasis on giving is built on anything  
26 but philanthropic motives. The driving force behind this emphasis on giving is what teacher Robert Tilton referred to as the  
27 “Law of Compensation.”<sup>96</sup> According to this law, which is supposedly based on Mark 10:30,<sup>97</sup> Christians need to give  
28 generously to others because when they do, God gives back more in return. This, in turn, leads to a cycle of ever-increasing  
29 prosperity.

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<sup>86</sup> Ken L. Sarles, “A Theological Evaluation of the Prosperity Gospel,” *Bibliotheca Sacra* 143 (Oct.-Dec. 1986): 339.

<sup>87</sup> Kenneth Copeland, *The Troublemaker*, 6.

<sup>88</sup> John Avanzini, “Believer’s Voice of Victory,” program on TBN, 20 January 1991. Quoted in Hank Hanegraaff, *Christianity in Crisis* (Eugene, OR: Harvest House, 1993), 381.

<sup>89</sup> Idem, “Praise the Lord,” program on TBN, 15 September 1988. Quoted in Hanegraaff, 381.

<sup>90</sup> Avanzini, “Believer’s Voice of Victory”.

<sup>91</sup> [2 Cor. 8:9](#) (NKJV).

<sup>92</sup> [2 Cor. 8:14](#) (NKJV).

<sup>93</sup> Philip E. Hughes, *The Second Epistle to the Corinthians*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans Publishers, 1962), 300.

<sup>94</sup> Kenneth Copeland, *The Laws of Prosperity*, 26.

<sup>95</sup> Gloria Copeland, *God’s Will Is Prosperity*, 45.

<sup>96</sup> Theologian Ken Sarles rightly noted that “the Law of Compensation [is] the bedrock of the prosperity movement.” Sarles, 349.

<sup>97</sup> In [Mark 10:29-30](#), Jesus stated, “Assuredly, I say to you, there is no one who has left house or brothers or sister or father or mother or wife or children or lands, for My sake and the gospel’s who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life” (NKJV). Other verses that the “Law of Compensation” is based upon include [Eccl. 11:1, 2](#), [Cor. 9:6](#), and [Gal. 6:7](#).

1 As Gloria Copeland put it, “Give \$10 and receive \$1,000; give \$1,000 and receive \$100,000;... in short, Mark 10:30 is a  
2 very good deal.”<sup>98</sup> It is evident, then, that the prosperity gospel’s doctrine of giving is built upon faulty motives. Whereas  
3 Jesus taught His disciples to “give, hoping for nothing in return,”<sup>99</sup> prosperity theologians teach their disciples to give  
4 because they will get a great return. One cannot help but agree with author Edward Pousson’s observation that the  
5 stewardship of “the prosperity message is in captivity to the American dream.”<sup>100</sup>

#### 6 **7.9.4 Prosperity Theology and Faith**

7 A final area of prosperity theology that merits investigation is that of the doctrine of faith. Whereas orthodox Christianity  
8 understands faith to be “trust in the person of Jesus Christ, the truth of His teaching, and the redemptive work He  
9 accomplished at Calvary,”<sup>101</sup> prosperity teachers espouse quite a different doctrine. In his book, *The Laws of Prosperity*,  
10 Kenneth Copeland wrote that “faith is a spiritual force, a spiritual energy, a spiritual power. It is this force of faith which  
11 makes the laws of the spirit world function. . . . There are certain laws governing prosperity revealed in God’s Word. Faith  
12 causes them to function.”<sup>102</sup> This is obviously a faulty, if not heretical, understanding of faith. Later in the same book  
13 Copeland wrote that “if you make up your mind . . . that you are willing to live in divine prosperity and abundance, . . .  
14 divine prosperity will come to pass in your life. You have exercised your faith.”<sup>103</sup> According to prosperity theology, faith  
15 is not a theocentric act of the will, or simply trust in God; rather it is an anthropocentric spiritual force, directed at God.  
16 Indeed, any theology that views faith solely as a means to material gain rather than the acceptance of heavenly justification  
17 must be judged as faulty and inadequate.

#### 18 **7.9.5 The Biblical Interpretation of the Prosperity Gospel**

19 As has already been demonstrated in this paper, the hermeneutics of the prosperity movement leaves much to be desired.  
20 Author Ken Sarles wrote of the prosperity teachers that their “method of interpreting the biblical text is highly subjective  
21 and arbitrary. Bible verses are quoted in abundance without attention to grammatical indicators, semantic nuances, or  
22 literary and historical context. The result is a set of ideas and principles based on distortion of textual meaning.”<sup>104</sup> Indeed,  
23 a survey of the volumes of literature produced by the prosperity teachers yields numerous examples of such  
24 misinterpretations. As was the case in the theological study of this movement, an analysis of all such examples of  
25 misinterpreted texts would fall beyond the scope of this study. However, it is possible to choose one verse as an example  
26 and to examine both the prosperity gospel and orthodox interpretations of the text.

27 A suitable verse for this study is 3 John 2.<sup>105</sup> In this verse, the Apostle John wrote, “Beloved, I pray that you may prosper in  
28 all things and be in health, just as your soul prospers.”<sup>106</sup> This verse is interpreted by prosperity teachers to mean that God  
29 wants all believers to “prosper in all things.” Furthermore, their interpretation of this verse makes clear their claim that  
30 material prosperity is inseparably linked to spiritual growth. Oral Roberts, regarded by many to be the father of the  
31 prosperity gospel movement, claimed at the beginning of his ministry, during a time of search for direction, that God  
32 miraculously led him to 3 John 2, which he understood as a revelation of the prosperity gospel.<sup>107</sup>

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<sup>98</sup> Gloria Copeland, 54.

<sup>99</sup> [Luke 10:35](#) (NKJV).

<sup>100</sup> Pousson, 159.

<sup>101</sup> J. D. Douglas, and Merrill C. Tenny, eds., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan Publishing, 1987), s.v. “faith.”

<sup>102</sup> Kenneth Copeland, *The Laws of Prosperity*, 19.

<sup>103</sup> *Ibid.*, 41.

<sup>104</sup> Sarles, 337.

<sup>105</sup> Sarles says that this is an “often quoted verse” in the prosperity movement. Sarles, 338. Hanegraaff wrote that [3 John 2](#) was a “classic example” of prosperity misinterpretation. Hanegraaff, 223. Gordon Fee called [3 John 2](#) “the basic Scripture text of the cult of prosperity.” Gordon Fee, “The ‘Gospel’ of Prosperity,” *Reformation Today* 82 (Nov.-Dec. 1984): 40. Bruce Barron wrote that [3 John 2](#) was “the ‘Old Faithful’ of prosperity proof texts.” Bruce Barron, *The Health and Wealth Gospel* (Downers Grove, IL: Inter Varsity Press, 1987), 91.

<sup>106</sup> [3 John 2](#) (NKJV).

<sup>107</sup> For a full account of Roberts’ miraculous revelation concerning [3 John 2](#), see Barron, 62.



1 Another faith teacher who has built his ministry around this faulty interpretation of 3 John 2 is Kenneth Copeland. Author  
2 Kenneth Kantzer noted that “Copeland misinterprets this [verse] as a universal promise,”<sup>108</sup> and writer Bruce Barron  
3 remarked that “the Copelands use these words so often that they appear to be the key verse of their ministry.”<sup>109</sup> A careful  
4 study of 3 John 2, however, reveals that this verse is not a carte blanche approval of prosperity gospel teachings.

5 Those who use 3 John 2 to support the prosperity gospel are committing two crucial errors, the first contextual and the  
6 second grammatical. First, con-textually, one is wise to note that John’s purpose in writing 3 John 2 was not to teach  
7 doctrine; it was simply to open his letter with a greeting. This is not to say that doctrine cannot be derived from a  
8 nondoctrinal passage, for all Scripture is profitable for doctrine, but it is to say that one must be sensitive to the original  
9 author’s intent. Therefore, the claim that 3 John 2 teaches the doctrine of prosperity ought to be regarded as suspect at best.  
10 Second, one is wise to note the meaning of the word “prosperity” as it occurs in this verse. The term translated “prosperity”  
11 is a form of the Greek word *eujodovw*. This word, which is used only four times in Scripture, does not mean to prosper in  
12 the sense of “gaining material possessions,” but rather means “to grant a prosperous expedition and expeditious journey,”  
13 or “to lead by a direct and easy way.”<sup>110</sup> The wording of modern translations such as the New International Version even  
14 reflect this nuance of the word.<sup>111</sup> Therefore it is evident that teachers who understand 3 John 2 to teach prosperity  
15 theology are misinterpreting the text.

### 16 **7.9.6 Conclusion**

17 Through this study of the theology and the biblical interpretation of the prosperity gospel, one may discern five clear  
18 reasons why this movement’s teachings concerning wealth are incorrect:

- 19 1. The prosperity gospel is built upon a faulty understanding of the Abrahamic covenant.
- 20 2. The prosperity gospel is built upon a faulty understanding of the Atonement.
- 21 3. The prosperity gospel is based upon a faulty understanding of the biblical teachings on giving.
- 22 4. The prosperity gospel is based upon a faulty understanding of the biblical teachings on faith.
- 23 5. The prosperity gospel, in general, has been constructed upon faulty biblical interpretation.

24 Aside from these five specific theological and biblical arguments against the prosperity gospel, and without even  
25 considering the practical implications of this movement,<sup>112</sup> there is perhaps one general, summary reason why the  
26 prosperity gospel is a wayward gospel: its faulty view of the relationship between God and man. Simply put, if the  
27 prosperity gospel is correct, grace becomes obsolete, God becomes irrelevant, and man is the measure of all things.  
28 Whether it is the Abrahamic covenant, the Atonement, giving, faith, or the biblical interpretation of any given verse, the  
29 prosperity teacher seeks to turn the relationship between God and man into a financial quid pro quo transaction. As scholar  
30 James R. Goff noted, God is “reduced to a kind of ‘cosmic bellhop’ attending to the needs and desires of his creation.”<sup>113</sup>  
31 This is a wholly inadequate and unbiblical view of the relationship between God and man and the stewardship of wealth.

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<sup>108</sup> Kenneth S. Kantzer, “The Cut-Rate Grace of a Health and Wealth Gospel,” *Christianity Today*, vol. 29, June 1985, 14.

<sup>109</sup> Barron, 91.

<sup>110</sup> Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson, 1981), s.v., “eio86w.”

<sup>111</sup> “Dear Friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well” (3 John 2, NIV).

<sup>112</sup> There are numerous practical implications that arise from the prosperity gospel view on wealth. While it would take a lengthy treatise to explore and explain them all, three are important enough to be considered here. First, the prosperity gospel incorrectly implies that poverty is a sin. Teacher Robert Tilton even said that “being poor is a sin.” Robert Tilton, “Success in Life,” program on TBN, 27 December 1990, quoted in Hanegraaff, 186. Likewise, Kenneth Copeland wrote that “poverty is under the curse of the Law.” Copeland, *Laws of Success*, 51. Second, the prosperity gospel “appeals to the poor and the sick to put more faith in the ultimate fulfillment of their desires than in the Word of God.” Sarles, 343. Third, when the prosperity gospel does cause positive changes in a believer’s life, the prosperity teacher gets most of the credit, and when the believer does not experience prosperity, the blame is usually left upon that individual. For example, Robert Tilton offered several reasons why some believers did not experience blessings: “Individuals lacked faith, refused to follow his directions, and criticized Tilton’s ministry.” Pilgrim, 7.

<sup>113</sup> James R. Goff, Jr., “The Faith That Claims,” *Christianity Today*, vol. 34, February 1990, 21.



## 8. Bible Laws on Righteous Judgment<sup>114</sup>

### 8.1 Why God's Law requires us to judge righteously and not avoid judging using only God's Law as the standard

The previous section emphasized that Christians have a duty to reprove and rebut and hate evil in society, wherever it may be found. We can't rebuke that which we can't judge, so we better judge. All Christians have a duty not only to judge, but to judge righteously. This is a subject often misunderstood within Christianity which we would like to elaborate on further. Below are some biblical authorities on the subject of the requirement to judge and discern good and evil:

"Judge not according to appearance, but judge righteous judgment."  
[Jesus in John 7:24, Jesus speaking in the Bible]

"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will, but the will of the Father who sent Me."  
[Jesus in [John 5:30](#), Bible, NKJV]

"Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him."  
[Luke 17:3, Bible, NKJV. QUESTION: How can you rebuke as Jesus commands here if you can't first judge or discern bad behavior?]

"And have no fellowship with the unfruitful works of darkness, but rather expose [judge/discern and rebuke] them."  
[Eph. 5:11, Bible]

"The violence of the wicked will destroy them because they refuse to do justice [by judging and rebuking wickedness]."  
[Prov. 21:7, Bible, NKJV]

Why would Jesus command us to judge righteously if we weren't supposed to judge, as some Christians falsely accuse the Apostle Paul of saying by quoting Romans 14:13 out of context.

The U.S. Supreme Court echoed the requirement to judge, confront, and rebuke evil by stating that one of the purposes of the Constitution was to "allow rebellion to remain as our Heritage":

"The First Amendment was designed to allow rebellion to remain as our Heritage. The Constitution was designed to keep the government off the backs of the people. The Bill of Rights was added to keep the precincts of belief and expression, of the press, of political and social activities free from surveillance. The Bill of Rights was designed to keep agents of government and official eavesdroppers away from Assemblies of People. The aim was to allow men to be free and independent to assert their rights against government. There can be no influence more paralyzing of that objective than Army [government] surveillance. When an intelligence officer looks over every nonconformist's shoulder in the library, or walks invisibly by his side in a picket line, or infiltrates his club [or forces him to submit an income tax return and then scrutinizes it for personal information or illegal activity], the America once extolled as the voice of liberty heard around the world no longer is [408 U.S. 1, 29] cast in the image which Jefferson and Madison designed, but more in the Russian [Communist!] image, depicted in Appendix III to this opinion."  
[Laird v. Tatum, 408 U.S. 1; 92 S.Ct. 2318 (1972) ]

The U.S. Supreme Court also implied that the greatest enemy of our freedom in America is a people who are not educated or equipped to judge or rebuke or confront evil in their government:

"Where would we really find the principal danger to civil liberty in a republic? Not in the governors as governors, not in the governed as governed, but in the governed unequipped to function as governors. The chief enemies of republican freedom are mental sloth, conformity, bigotry, superstition, credulity, monopoly in the market of ideas, and utter, benighted ignorance. Relying as it does on the consent of the governed, representativity receives enough information to grasp public issues and make sensible decisions. As lights which may have been enough for the past do not meet the needs of the present, so present lights will not suffice for the more extensive and complex problems of the future. Heretofore public enlightenment may have been only a manifest desideratum; today it constitutes an imperative necessity. The First Amendment, says Justice Black, 'reflects the faith that a good society is not static but

<sup>114</sup> Adapted from: *Bible Laws on Righteous Judgment*, Dr. Stephen Jones, [http://www.gods-kingdom.org/Righteous\\_Judgment.htm](http://www.gods-kingdom.org/Righteous_Judgment.htm).

1 advancing, and that the fullest possible interchange of ideas and beliefs is essential to attainment of this  
2 goal.' (From Feldman v. United States, 322 U.S. 487, 501, 64 S.Ct. 1082, 1088, 88 L.Ed. 1408 (dissenting

3 opinion).)' Cahn, *supra*, p. 102."

4 [Adderley v. State of Fla., 385 U.S. 39, 87 S.Ct. 242 (U.S.Fla. 1966), Footnote 1]

5 "...the greatest menace to freedom is an inert [passive, ignorant, and uneducated] people [who refuse, as  
6 jurists and voters and active citizens, to expose and punish evil in our government]"

7 [Whitney v. California, 274 U.S. 357 (1927)]

8 Even the Apostle Paul, who some people falsely say told us not to judge, rebuked those who taught falsehoods, and his  
9 words below pretty much sum up exactly the state that the legal profession and courts are in today and what they are doing  
10 to pervert our country. Here are Paul's strong words of rebuke, from Titus 1:10-16:

11 **"For there are many unruly and vain talkers and deceivers,**

12 especially they of the circumcision:

13 **Whose mouths must be stopped, who subvert whole houses**  
14 **[and families], teaching [and saying] things which they ought**  
15 **not, for filthy lucre's [money's] sake.**

16 *One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies*  
17 *[the tax protesters].*

18 *This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;*

19 *Not giving heed to Jewish fables, and commandments of men, that turn from the truth.*

20 *Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even*  
21 *their mind and conscience is defiled.*

22 *They profess that they know God [and at least PRETEND that they love their brother and the people they*  
23 *serve]; but in [EVIL] works they deny [Him], being abominable, and disobedient,*

24 **and unto every good work reprobate.**"

25 [Titus 1:10-16, Bible, NKJV]

26 Does it sound like the Apostle Paul above was NOT judging above, and if he was, then why shouldn't we also? He was  
27 rebuking EVIL, which is exactly what God commands us to do throughout the Bible. This same apostle Paul also said:

28 *"But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or*  
29 *covetous, or an idolater, or a reviler, or a drunkard, or a swindler--not even to eat with such a one.*

30 *For what have I to do with judging outsiders? Do you not judge those who are within the church?*

31 **But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.**"

32 [1 Cor. 5:11-13, Bible, NASB]

33 As a matter of fact, the only purpose of our criminal justice system is to rebuke and punish evil, and our police get their  
34 delegated authority from us, the sovereign people, so we must have that authority to begin with. Paul's approach derives  
35 from the following scriptures:

36 *"For the commandment is a lamp, and the law [God's law] the light; Reproofs of instruction are a way of*  
37 *life.."*

38 [Prov. 6:23, Bible, NKJV]

39 *"Rebuke one who has understanding and he will discern knowledge."*

40 [Prov. 19:25, Bible, NKJV]

41 *"You shall love your neighbor as yourself."*

42 [Romans 13:9, Bible, NKJV]

1 *“As many as I love, I rebuke and chasten. Therefore be zealous and repent.”*  
2 *[Rev. 3:18, Bible, NKJV]*

3 If our faith be not evidenced by such righteous works of reproof and rebuke, then of what political good or relevance can  
4 we as Christians be in a lost world with such DEAD faith (see [James 2:17-20](#))? How can we as Christians be sanctified as  
5 the salt and light of the world and the blessing to the world that God intended with *no such works?* How can we have the  
6 “fruit”, which is God’s blessing of peace and prosperity, without the “root”, which is courage and faith and morality  
7 evidenced by our *works* and *obedience* to God’s laws found in the Bible? Remember the parable that Jesus used about how  
8 we as Christians are trees and *must* bear fruit or be cast into the fire?:

9 *“Abide in Me, and I in you. As the branch [you] cannot bear fruit of itself, unless it abides in the vine, neither*  
10 *can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him,*  
11 *bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a*  
12 *branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide*  
13 *in Me, and My words abide you, you will ask what you desire, and it shall be done for you. By this My*  
14 *Father is glorified, that you bear much fruit; so you will be My disciples. As the Father*  
15 *loved Me, I also have loved you; abide in My love. If you keep [DO, not just hypocritically talk about] My*  
16 *commandments, you will abide in My love, just as I have kept my Father’s commandments and abide in His*  
17 *love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full.”*  
18 *[John 15:4-11, Bible, NKJV]*

19 **We can’t be one of God’s followers if we don’t bear the fruit of righteousness and mercy and truth by rebuking evil**  
20 **behavior, folks!** Doing these things is the essence of justice.

21 *“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have*  
22 *neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without*  
23 *leaving the others undone.”*  
24 *[Jesus in Matt. 23:23, Bible, NKJV]*

25 The purpose of the courts is to rebuke and punish evil, and if we are the sovereigns and *masters* over our *servant*  
26 government, then we are just as entitled as the *servant* courts to rebuke evil. How can the servant be greater than the  
27 master?<sup>115</sup> The only reason for any Christian to think otherwise is ignorance of what God’s word says and ignorance of the  
28 basis for our Constitutional government. *Ignorance* and sin are our biggest enemy, folks, and the only way to eliminate  
29 these two evils are rebuke and education of those who perpetrate them to inform them of their error and encourage them to  
30 remedy it. Based on the scriptures above, those who would accuse the author of spreading a message of *hate*:

- 31 1. Must also be advocating the elimination of the police and the courts, whose only function is to hate evil. This would  
32 only encourage lawlessness and anarchy.  
33 2. Are committing blasphemy against a sovereign God by telling Him that He is wrong. In the process of doing this, they  
34 risk suffering His wrath on judgment day.

35 If you would like to know more about why you must rebuke and reprove and judge in order to do justice as the Lord  
36 commands, read the articles below::

- 37 1. *A Call for Discernment*, John MacArthur  
38 <http://famguardian.org/Subjects/Spirituality/Corruption/Discernment/Discernment.htm>  
39 2. *By This Standard: The Authority of God’s Law Today*, Greg Bahnsen, Institute for Christian Economics, 1985.  
40 <http://www.famguardian.org/Subjects/Spirituality/ChurchvState/ByThisStandard.pdf>

## 41 **8.2 False Witness**

42 *“Thou shalt not bear false witness against thy neighbor.”*  
43 *[Exodus 20:16]*

44 The ninth commandment (above) is a summarized statement, a brief heading under which we find a number of laws  
45 governing court procedure. More specifically, this commandment regulates such things as slander, perjury, lying, double

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<sup>115</sup> In John 15:20, Jesus said: “Remember the word that I said to you: ‘A servant is not greater than his master’.”

1 witnesses needed to convict anyone of any sin, and the principles of justice and mercy in general. Knowing these laws are  
2 critical in order to discern correctly and render righteous judgment, both in the divine court and in our personal lives.

### 3 **8.3 Slander**

4 *“Whoever secretly slanders his neighbor, him I will destroy; no one who has a haughty look and an arrogant*  
5 *heart will I endure.”*  
6 *[Psalm 101:5, NASB]*

7 In general, slander is falsely accusing another with the intent of destroying his reputation. It is usually done when the  
8 slanderer has no real proof of his victim’s guilt. (If he did have proof, he would not be afraid to follow the biblical  
9 procedure, in which case, it would not be slander at all.) Thus, he tells others his opinions of that person in hopes that others  
10 will come to share his opinion. By definition, slander is always wrong because (1) it is accusation that is implemented  
11 improperly, and (2) it is devoid of love and is not intended to restore the victim in any way to full fellowship.

12 Dr. Dungoody, pastor, had a problem. A Bible teacher in his congregation was getting too popular, a little too popular, due  
13 to his knowledge, eloquence, and personality. The problem was that if he were ever to disagree with the pastor, a large  
14 share of the congregation might agree with him, and there could then be a danger of splitting the church.

15 Fearing a church split over an issue in the future that might arise, Pastor Dungoody viewed this Bible teacher with some  
16 suspicion and jealousy, watching him for signs that might indicate trouble.

17 It was not long before this Bible teacher committed an offense. The pastor immediately seized the opportunity to protest  
18 against the teacher. He got up into the pulpit the following week and “exposed the sin in the camp,” complete with  
19 Scripture and denunciation, and all the tears and “love” that he could muster.

20 The Bible teacher was shocked by the fact that he had been given no private hearing, but was accused in public first. The  
21 lack of love left him hurt and embittered, and so he left the church never to return again. The pastor was then delighted to  
22 give a follow-up sermon entitled, “Wolves in Sheep’s Clothing Never Repent.”

23 This is the story of many people outside the Church today, people who felt the full “wrath of God” pronounced upon them  
24 by an unloving church whose philosophy was to “cut the cancer from their midst,” with no real desire to restore the sinner  
25 or come to any understanding with the offender or sinner.

26 This is but one example of slander that occurs far too frequently today in churches that preach love but know not how to put  
27 it into practice. Such preachers (and others) disguise their slander with Scripture and hide their true inner motives—in this  
28 case, fear—by masking it with concern for the church.

29 The purpose of God is that all sinners should be brought back into full fellowship with God and men. As God sees it, the  
30 real purpose of the law is to teach righteousness. Isaiah 26:9 says,

31 *“ . . . For when the earth experiences Thy judgments, the inhabitants of the world learn righteousness.”*  
32 *[Isaiah 26:9, Bible]*

33 Thus, the divine law is to be implemented in a positive way to bring about the *restoration* of the sinner. This can be done  
34 only when the law is applied by one motivated by the spirit of love and meekness. Gal. 6:1 says,

35 *“Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of*  
36 *gentleness; each one looking to yourself, lest you too be tempted.”*  
37 *[Gal. 6:1, Bible]*

38 The slanderer is malicious in that he aims to provoke his victim into outright rebellion. Our Pastor Dungoody was bright  
39 enough to realize that if he approached the problem scripturally and restored him, the Bible teacher would remain in the  
40 church, be a better person for the correction, and would continue to gain in popularity. Thus, the pastor’s problem would  
41 still be there. But if he could provoke the teacher into reacting to the false accusation, the law would then have grounds by  
42 which to judge him. And so the obvious solution was to attack him from the pulpit by slander, knowing that his victim  
43 would then react to this lack of love by fighting back in like manner.

1 Slander cannot bring God’s lawful judgment upon the victim of slander. But when the victim’s reaction to the slander is  
2 unlawful, he too falls into condemnation to some extent, and the slanderer rejoices in his heart for a job well done, while  
3 crying outwardly for the benefit of the public.

4 Most of the people, though hurt, remain unaware of the underlying motives and political games that are being played in  
5 their midst, using them as pawns.

## 6 **8.4 Stumblingblocks**

7 *“You shall not curse a deaf man, nor place a stumblingblock before the blind, but you shall revere your God; I*  
8 *am the LORD.”*  
9 *[Lev. 19:14]*

10 Most people view this law as largely irrelevant to Christians today, because few would abuse the handicapped like this. But  
11 “*the law is spiritual*” (Rom. 7:14), and the spirit of this law is violated more often than we realize.

12 Many Christian denominations are in grave error, teaching false doctrines, practicing the traditions of men, and leading  
13 millions astray. So he stands in the pulpit and denounces them heartily, calling them “prophets of Baal” and proving every  
14 point from the Scriptures. He even manages to prove that his motive in denouncing these “prophets of Baal” is out of love  
15 for their deceived congregations.

16 The “offending church” hears about the denunciation and reacts immediately with a tirade of its own. Each believes the  
17 other to be blind to “the truth.” Neither church can hear the other amid the din of war.

18 Every church believes the “other denomination” is teaching falsehood. It will ever be so. But the manner in which these  
19 doctrinal differences are handled will reveal the true heart of the people, particularly the leadership. Each considers the  
20 other to be both deaf and blind. Yet they freely denounce and curse the deaf. It is sad enough that many people are blind to  
21 the truth, but then we so easily put a stumblingblock in front of them by our lack of love. Every time we beat people over  
22 the head with our “truth,” we ensure that they will NEVER believe the truth, because we have put a stumblingblock in front  
23 of them.

24 A new clock radio can make a wonderful gift, but if it is hurled at someone, it may be perceived as a lethal weapon!

25 The word *stumblingblock* also means “an offense,” and it is thus translated many times in Scripture. It is so easy to offend  
26 people by beating them over the head with our truth. This is not only the wrong way to do it, it is outright sin. It violates the  
27 spirit of Leviticus 19:14, quoted earlier. We should instead be speaking the truth in love (Eph. 4:15). This is the only way  
28 we can hope to heal the blind and the deaf.

29 How often have we heard people complain that their friends or their church will not listen to them when they try to teach  
30 them some truth. There are many possible causes for their not listening, of course, but we have found that when truth is  
31 given in genuine unconditional love, most people will listen (no longer deaf), and many will see it and believe.

32 The Hebrew word for stumblingblock is *mikshole*, an obstacle or enticement. In the New Testament, the Greek word used is  
33 usually *skandalon*, a snare or trap. There are at least two ways we lay traps for others. The first is by offending someone to  
34 the place where that person will not believe anything we say, including the truth. In Matthew 18:6, 7 Jesus said,

35 *“But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy*  
36 *millstone be hung around his neck, and that he be drowned in the depth of the sea.”* <sup>7</sup> *Woe to the world because*  
37 *of its stumblingblocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the*  
38 *stumblingblock comes!*  
39 *[Matthew 18:6, 7, Bible]*

40 Jesus considered it a very serious matter when men put a stumbling-block in front of someone else to cause them to fall, or  
41 to trap them in their sin or unbelief by our unloving attitude toward them. The Apostle Paul warned the church also about  
42 such people in Romans 16:17:

1 *<sup>17</sup> Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances [skandalon]*  
2 *contrary to the teaching which you learned, and turn away from them.*  
3 *[Romans 16:17, Bible]*

## 4 **8.5 Perjury**

5 *<sup>16</sup> If a malicious witness rises up against a man to accuse him of wrongdoing, <sup>17</sup> then both the men who have the*  
6 *dispute shall stand before the LORD, before the priests and the judges who will be in office in those days. <sup>18</sup> And*  
7 *the judges shall investigate thoroughly; and if the witness is a false witness and he has accused his brother*  
8 *falsely, <sup>19</sup> then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil*  
9 *from among you. <sup>20</sup> And the rest will hear and be afraid, and will never again do such an evil thing among you.*  
10 *<sup>21</sup> Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*  
11 *[Deut 19:16-21, Bible, NIV]*

12 The justice of the law of God says that if any man bears false witness against his neighbor, accusing him falsely, then that  
13 false witness shall receive the full penalty of the very sin he had accused his brother of committing. It is the “Do Unto  
14 Others” principle in reverse, and the judgment always fits the crime.

15 False accusation is a very serious matter. The more serious the accusation, the more serious is the penalty of the law. And  
16 yet, we are so quick to accuse others, sometimes on the most circumstantial of evidence, even though we know we cannot  
17 prove our charges lawfully.

18 For instance, Christians sometimes think it is their calling and Christian duty to “expose” as many other “false preachers”  
19 as possible to rid the church of all the “wolves in sheep’s clothing.” They go on crusades to dig up all the dirt they can, any  
20 past indiscretion, any misstatements that can be twisted into “proving” that they are not true Christians. And then they go  
21 directly into their pulpits and denounce those “wolves.” Do they have the love of God in their hearts? Hardly. One should  
22 not love a “wolf,” after all; hence, once one has “proved” the man to be a wolf, there is no further need to treat him with  
23 love. Do they ever go to the accused to verify the accusations or the evidence? Usually not.

24 This is comparable to hanging a man without a trial because we all know he is guilty anyway. But Nicodemus knew the law  
25 and even confronted the religious leaders on this issue in John 7:50 and 51,

26 *<sup>50</sup> Nicodemus said to them (he who came to Him before), being one of them, <sup>51</sup> Our Law does not judge a man,*  
27 *unless it first hears from him and knows what he is doing, does it?*  
28 *[John 7:50-51, Bible]*

29 To do otherwise is another form of perjury. It is committed daily in Christian pulpits across the land. It is masked in love,  
30 perfumed with Scripture, dressed up in sincerity, but it still smells like dung. What does the law say about perjury? The  
31 accuser shall receive the law’s penalty for being a wolf in sheep’s clothing—the very thing the accuser attempted to lay  
32 upon the other person. It is a very serious matter to accuse someone of not being a true Christian, particularly when we  
33 judge by appearance, rather than knowing the person’s heart by Holy Spirit revelation.

34 It is only by such revelation that we can truly know if a man is a Christian or not. We have personally met many heart-  
35 Christians which the church has condemned and judged by appearances. Some judge by the length of their hair, or by how  
36 well they dress, or their denominational affiliations.

37 We have also met many outward Christians who were well respected in the church, whose hearts were in total rebellion  
38 against God. With every such revelation, we have been surprised and caught off guard.

39 Suppose a well-known television evangelist (who we shall not name) commits a sexual sin. A few years later, it becomes  
40 generally known. Millions of people could point their fingers at him and condemn him, thinking they are doing God a  
41 service. Yet if that same evangelist has already repented and received God’s forgiveness, then the evangelist is innocent in  
42 the sight of God, and the people are thus guilty of perjury!

43 If a thief pays the penalty for sin and receives forgiveness for it, then he is under grace, and anyone who condemns him for  
44 the past sin is guilty of perjury. It is the same with television evangelists. God has no double standards. Sin is sin; and grace  
45 is grace.



1 It is dangerous to pronounce guilt and accuse on the basis of hearsay. Even newscasters are not always fully aware of the  
2 truth, nor do they always tell the truth. They are interested in a news story and selling newspapers or advertising time. They  
3 usually do not care if the person has paid the penalty for sin, or if he has been forgiven by God. We may expect such  
4 perjury from non-Christians, but this ought not to be done by Christians. What does the Scripture say about forgiven  
5 sinners? Romans 8:33, 34 says,

6 *<sup>33</sup> Who will bring a charge against God's elect? God is the one who justifies; <sup>34</sup> who is the one who condemns?  
7 Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes  
8 for us.*

9 Only a few people would dare to stand up and deliberately accuse another man falsely. But untold millions of people over  
10 the centuries have been quick to commit perjury unwittingly. This is the great tragedy of the church. We are so quick to  
11 accuse and have no fear that we might be accusing falsely. In so doing, we ourselves come under judgment by the divine  
12 law.

## 13 **8.6 The Law of the Double Witness**

14 Deuteronomy 19:15 tells us the basic law of the double witness,

15 *<sup>15</sup> A single witness shall not rise up against a man on account of any iniquity or any sin which he has  
16 committed; on the evidence of two or three witnesses a matter shall be confirmed.  
17 [Deut. 19:15, Bible]*

18 This law has so many applications, it is impossible to list them all here. Yet the heart of it is to protect the innocent from  
19 being accused and condemned on the word of a single witness or piece of evidence.

20 Witnesses need not be people. Moses said that if Israel sinned, “heaven and earth” would bear witness against them (Deut.  
21 30:19). Paul wrote two letters to the Corinthians in order to establish this double witness, and he came to them three times  
22 in person (2 Cor. 13:1).

23 In setting up this law, God knew that men would place too much confidence in their own opinions, their own evaluations or  
24 character judgments—and in this pride, they would often condemn the innocent or judge the sinner too harshly. If men  
25 were truly spiritual and had the gift of discerning spirits (1 Cor. 12:10), there would be no problem in judging, as we see in  
26 the case of Ananias and Sapphira (Acts 5:1-10). Yet most of the church is still soulish, judging by appearances and the  
27 physical witnesses, and so they need these guidelines of the law to prevent injustice in judgment.

28 The ideal situation, of course, is that all men would judge by divine revelation, where the hearts of men would be fully  
29 revealed. Judges would then determine guilt or innocence in the way Jesus said in John 7:24,

30 *<sup>24</sup> Do not judge according to appearance, but judge with righteous judgment.  
31 [John 7:24, Bible]*

32 A good example of how this works is found in Acts 15, where the apostles met to judge the question of circumcision for  
33 non-Jews. Peter gives testimony in verse 8 and 9 drawing upon his past experience where he had seen Cornelius and others  
34 receive the baptism of the Holy Spirit without first being circumcised:

35 *<sup>8</sup> And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us; <sup>9</sup>  
36 and He made no distinction between us and them, cleansing their hearts by faith.  
37 [Acts 15:8-9, Bible, NKJV]*

38 Peter was able to look past the appearance, because he had received divine revelation revealing the heart and mind of God  
39 in this matter.

40 We must note also that this double-witness law applies to “any iniquity” and to “any sin.” This takes it outside of the  
41 courtroom into our own churches and living rooms and places of business. We are not to believe gossip or slander without  
42 first investigating the case. If there are multiple witnesses which compel us to believe the evidence, then we should follow  
43 the procedure that Jesus set in Matthew 18:15,

1 <sup>15</sup> And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother.  
2 [Matthew 18:15, Bible]

3 It is assumed here that your brother is indeed guilty, or at least he appears to be guilty from your point of view. In other  
4 words, if you truly believe that your brother has wronged you, then “*reprove him in private.*” The emphasis is not upon the  
5 reproof, but upon the privacy of the reproof. More often than not, we do not follow Jesus’ instructions, but rather tell  
6 everyone else about it first. So often the guilty party is the last to hear of the accusations against him! Even among  
7 Christians who are supposed to have the law written on their hearts, this is too often the case.

8 The purpose of going to your brother on a one-on-one basis in private is to protect him and his reputation from others who  
9 would judge him. Also, it gives that brother a chance to answer the charges against him. It may be that our own evaluation  
10 was incorrect. There might be other evidence or mitigating circumstances that would change everything, if only we knew  
11 what they were. It is important that we know all sides of an issue before passing judgment.

12 Hopefully, whatever the offense was, it could be settled in that private atmosphere. As for the manner of our reproof, if we  
13 approach our brother in a spirit of meekness and love (Gal. 6:1), the chances are very small that it would need to go any  
14 further than that first step. But if we go with a haughty attitude, assuming that we already know everything about the  
15 situation that needs to be known, the chances are good that we will simply drive him away and perhaps harden his heart.

16 Below is a good approach describing how to approach a brother about any sin or misunderstanding:

17 *“If you would restore a brother to Christian unity and fellowship in the spirit of love, then let this be your*  
18 *guide: Give him not the word of accusation cloaked in love, as a wolf in sheep’s clothing, but rather give him*  
19 *My true love. Come with an apology in hand for causing the brother to stumble . . . Your brother shall reflect*  
20 *your attitude, and Christ shall be seen in him as well as in you.”*

21 **STEP ONE:** It is important that we not approach our brother with an accusation, but with an apology. So often we attempt  
22 to follow Matthew 18:15 by going straight to the brother to “tell him his faults” or to “straighten him out.” There is no love  
23 in that approach, and we have yet to see it work toward a true reconciliation without resentment.

24 Give him the benefit of the doubt, for at this point, his guilt is still undetermined properly and will remain undetermined  
25 until the procedure has run its full course. If we truly love our brother, we will find it hard to believe that he has sinned  
26 against us, and if he has, then surely he must have been driven to it under very trying circumstances. Our brother will see  
27 immediately our level of love by the manner in which we approach him. Do we assume guilt or assume he is innocent?

28 **STEP TWO:** If by some chance the dispute remains unresolved after talking it over with your brother, and if you find it  
29 necessary to pursue the case rather than just forgive it, then step two is in order. Matt. 18:16 says,

30 <sup>16</sup> But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses  
31 every fact may be confirmed.  
32 [Matt. 18:16, Bible]

33 This does NOT mean we are to witness to everyone else and see how many people we can convince of our point of view. It  
34 means we are to take all the evidence or witnesses we have and once again go to the brother IN PRIVATE. Once again, this  
35 must be done in a spirit of love.

36 If we do not have enough evidence to establish the charge, then the matter should be dropped immediately for lack of  
37 evidence, and we should forgive our brother in our heart. This is very important, for if we hold our brother’s sin against him  
38 (and if he is indeed guilty of it), then we are in effect appealing to the Supreme Court of God, and He will take the case and  
39 judge all sides impartially. This can be dangerous for both the accused and the accuser, and if you love your brother, you  
40 may not want him to fall into such judgment. We will deal more with this in a later section dealing with God’s Supreme  
41 Court.

42 If you feel that you have the proper evidence in hand to establish the brother’s guilt, and the accused simply disregards the  
43 evidence or refuses to repent, then you have the right to go to court in step three. Jesus tells us in Matthew 18:17,

44 <sup>17</sup> And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him  
45 be to you as a Gentile and a tax-gatherer.

1 **STEP THREE:** The church in this case is the congregation or their representatives, today known as a jury, whether civil or  
2 religious. It is their duty to determine guilt or innocence on the basis of evidence. If the appeal is made to the church, both  
3 parties become bound by the law to submit to the decision of the church on pain of being of contempt of court, bringing the  
4 death penalty (Deut. 17:11, 12).

5 By strict or literal interpretation of the law, contempt of court is a capital crime. However, in Jesus' day only the Romans  
6 could authorize executions. Thus, Jesus advocated a lesser, yet valid, interpretation of the law. It was to be put out of the  
7 church, or disfellowshipped.

8 In the Old Testament this was how God applied this same death penalty to the nation of Israel after they refused to hear the  
9 verdict of God. For example, when Jeremiah told Judah to submit to king Nebuchadnezzar of Babylon (Jer. 27:12), they  
10 refused to hear the Word of the Lord (Jer. 28:10). They decided to fight Babylon, rather than view Babylon as the judgment  
11 of God upon them for their sin. This was contempt of court. Yet, instead of destroying them as a nation, He sent them into  
12 exile into Assyria and Babylon among the heathen. This was a merciful substitute for the death penalty, brought about by  
13 intercession by the prophets and others.

14 Jesus also recognized that the priests in His day seemed to know little of the principles of mercy, love, or grace. They only  
15 knew how to use the law to accuse and destroy sinners. Thus, by their unrighteous judgments they had created a class of  
16 "publicans and sinners," people who had been excommunicated from the temple. In fact, if the Romans had not been there  
17 to restrain their zeal, most of these probably would have been executed.

18 Briefly, here is the scenario: a man is starving, and so he finally steals a loaf of bread for his children to eat. He is caught,  
19 confronted angrily with accusations, and all his friends forsake him. Hurt by his friends' rejection, he refuses to repent, not  
20 believing that God would ever judge him like this. So they drag him to the church for judgment, and they disfellowship him  
21 immediately. After all, they "love" the law. No love for the sinner, no grace, no forgiveness. Just create one more  
22 excommunicant thrown on the trash pile with other publicans and sinners.

23 Jesus befriended those same "sinners." He understood that they had been driven from the temple by unloving, prideful, and  
24 accusatory priests and Pharisees, who had put a stumblingblock in front of the blind. Then, when the "sinner" rebelled  
25 against the temple for their bad attitude, the priests felt justified in putting them out of the temple. There is a large class of  
26 such "sinners" today in America as well, and we would do well to befriend them as Jesus did, bringing them His love,  
27 rather than just more accusations.

## 28 **8.7 Equal Weights and Measures**

29 In Matthew 7:1 and 2 Jesus advised,

30 *<sup>1</sup> Do not judge lest you be judged. <sup>2</sup> For in the way you judge, you will be judged; and by your standard of*  
31 *measure, it will be measured to you. <sup>3</sup> And why do you look at the speck that is in your brother's eye, but do not*  
32 *notice the log that is in your own eye? <sup>4</sup> Or how can you say to your brother, "Let me take the speck out of your*  
33 *eye," and behold, the log is in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then*  
34 *you will see clearly to take the speck out of your brother's eye.*

35 Jesus was referring to the biblical law about equal weights and measures when He said, "by your standard of measure, it  
36 will be measured to you." The laws says in Deuteronomy 25:13-16,

37 *<sup>13</sup> You shall not have in your bag differing weights, a large and a small. <sup>14</sup> You shall not have in your house*  
38 *differing measures, a large and a small. <sup>15</sup> You shall have a full and just weight; you shall have a full and just*  
39 *measure, that your days may be prolonged in the land which the LORD your God gives you. <sup>16</sup> For everyone*  
40 *who does these things, everyone who acts unjustly is an abomination to the LORD your God.*  
41 *[Deuteronomy 25:13-16, Bible]*

42 In those days food, money, and many other things were sold by weight on a scale. If a man used deceitful weights on the  
43 scale, he could cheat the buyer. This was (and still is) unlawful in the sight of God.

1 But this law is also applicable in a spiritual way. If we were to measure our own sins using a heavy weight, our sins would  
2 appear to be “light” in comparison. What would God think if we weighed those same sins in other people, using a lighter  
3 weight that would make their sins seem “heavy” in comparison? This is unlawful in the sight of God. It is unlawful to use  
4 “differing weights” in our measurement of sin.

5 Jesus makes it clear that God will judge us according to the standard by which we measure other men’s sins. If we judge  
6 others by a harsher standard than we measure ourselves, it is a false witness. It is an attempt to impose a harsher sentence of  
7 the law upon others than we would want imposed upon ourselves for the same sin. The result is that if we appeal to God’s  
8 divine court for injustice that has been perpetrated upon us, God will judge the case according to our own standard of  
9 measure.

10 Hence, at the very least, we ought to have a just weight and measure in our “bag.” That way, God will judge us according to  
11 the true righteous standard of measure. If we are in submission to the divine law in our hearts, we have the right to appeal to  
12 its provisions of grace and mercy as well. Yes, the law contains those principles. Every sacrifice for sin was a provision for  
13 grace and mercy. As Christians, we have the right to appeal to the blood of Jesus Christ as the covering for all sin (1 John  
14 1:9; 2:2).

## 15 **8.8 The Supreme Court of God**

16 Everyone has the right to go before God’s Court, even Satan himself or those people through whom this adversarial spirit  
17 manifests. All are judged according to the law of God, for all are subject to it. They are subject to it because the Bible says  
18 God owns the earth.

19 *<sup>11</sup>The heavens are Yours [God’s], the earth also is Yours;  
20 The world and all its fullness, You have founded them.  
21 The north and the south, You have created them;  
22 Tabor and Hermon rejoice in Your name.  
23 You have a mighty arm;  
24 Strong is Your hand, and high is Your right hand.”  
25 [Psalm 89:11-13, Bible, NKJV]*

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27 *“I have made the earth,  
28 And created man on it.  
29 I—My hands—stretched out the heavens,  
30 And all their host I have commanded.”  
31 [Isaiah 45:12, Bible, NKJV]*

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33 *“Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.”  
34 [Deuteronomy 10:14, Bible, NKJV]*

35 God has every right to set the rules and laws that will be obeyed in His private property. The difference is that some people  
36 use the law to save; others to accuse and destroy.

37 There are times when justice is not possible here on earth. Sometimes false witnesses rise up against the innocent. Other  
38 times there are no witnesses to convict the lawbreaker. Still other times the judges are corrupt or are compelled to judge  
39 according to the unrighteous laws of men. Whatever the case, we all have the right to appeal to God’s Supreme Court,  
40 which stands above all human courts.

41 The divine law makes provision for all circumstances relating to judicial matters. It even makes provision for cases that  
42 cannot be proven—that is, “suspicion of guilt.” If a man knows or suspects that his brother has wronged him in any way,  
43 but yet he has no double witness to establish the truth in court, he may appeal his case to God’s Supreme Court. That is, he  
44 may call upon God to provide the double witness, for God sees all things properly.

45 Numbers 5:6-10 tells us how to deal with a repentant sinner who confesses his sin voluntarily, even though there are no  
46 witnesses against him. He is to return the stolen item, of course, but he only has to pay one-fifth its value in restitution,  
47 rather than the usual double that is specified in Exodus 22:4. One scholar has given a fuller study of this one-fifth restitution  
48 in the following book:

1 After this example in Numbers 5, we are given a second example of a case where there is not enough evidence to convict  
2 the sinner. This is found in Numbers 5:11-31. It is called “the law of jealousies” in verse 29. In brief, the specific example  
3 is given of a man who suspects his wife of having an affair but has no proof or witnesses by which to accuse her. The Bible  
4 says he may bring her to the Supreme Court of God to determine guilt or innocence. He is not compelled to do so, but the  
5 law upholds his right to do this in order to determine the truth.

6 The priest was to remove the covering from her head, signifying that her husband was permitting his wife to come under  
7 God’s direct cover, or authority. In doing this, he was relinquishing his authority to another and was agreeing to abide by  
8 the decision of the court, whichever way the verdict should be decided.

9 Then the priest was to take some of the dust from the floor of the tabernacle and mix it with a cup of water, placing the cup  
10 in her hands. She was then charged with an oath that would place her under God’s curse if she were to lie to God. All of  
11 this assumes, of course, that she continued to deny guilt, for if at any point she were to confess her sin, the procedure would  
12 be rendered unnecessary. She was then to drink of the water, saying, “Amen” in agreement with the terms of the oath. Num.  
13 5:23-28 says,

14 *23 The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness. 24*  
15 *Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings*  
16 *a curse will go into her and cause bitterness. . . . 27 When he has made her drink the water, then it shall come*  
17 *about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse*  
18 *shall go into her and cause bitterness, and her abdomen will swell and her thigh will waste away, and the*  
19 *woman will become a curse among her people. 28 But if the woman has not defiled herself and is clean, she will*  
20 *then be free and conceive children.*

21 If the woman remained unharmed by the water and continues to conceive children, she was presumed innocent of the  
22 charges. If guilty, she would become sterile in judgment for her sin. The matter was thus placed in God’s hands for  
23 judgment. This principle of law has been known as “trial by ordeal.”

24 During the Middle Ages, the Church corrupted this type of trial by tempting God. If they suspected someone was guilty of  
25 certain crimes, often condemned them to be burned at the stake or to be bound and thrown into the water. They assumed  
26 that God would save the suspected criminals if they were innocent. In other words, they presumed guilt and forced God to  
27 perform a miracle to prove the suspect’s innocence. Of course, not many miracles occurred, and no doubt many innocent  
28 people lost their lives.

29 Those people did not understand the divine law or the mind of God. In God’s system of law, people are presumed innocent  
30 unless proven guilty by God’s judgment. When a woman was suspected of committing adultery, she was to drink a cup of  
31 water mixed with a few minerals from the dust of the floor of the tabernacle. Normally, this would be quite harmless. If she  
32 were guilty, God would have to perform a miracle to make her barren.

33 America’s founders understood this principle and made it an integral part of the American system of law. People are  
34 innocent unless proven guilty. They got it directly from the Bible.

35 The biblical principle here can be used in any case whereby true justice is not possible. Every nation has its own judicial  
36 system, and some are better than others. No court in the world can establish perfect justice. There are always cases where  
37 the innocent are proven guilty, and the guilty are set free. There are also many cases where the guilty are sentenced to  
38 unjust sentences. For example, if a man is guilty of stealing \$1,000, he may be sentenced to some months or years in prison.  
39 This is not justice as God views it. True justice is that the thief pay his victim double restitution (Ex. 22:4), and if he has no  
40 money to pay this, he must be put to work to pay his victim. He is then said to be “under the law” until such time as the  
41 victim is fully paid what is owed him.

42 There are also cases where justice cannot be implemented by men’s court system because there is not enough evidence to  
43 convict the criminal. There are millions of such cases in every country. This problem has caused many nations to believe  
44 that they must convict suspected criminals even if the proper evidence does not exist. But this merely compounds the  
45 problem. If there is a lack of evidence, the victim has the right to appeal to the divine court and receive justice in the time

1 and manner that God deems to be appropriate. Yet once such an appeal has been made, the victim must leave it in God's  
2 hands for judgment. He must forgive and forget it, for if he does not do so, he removes the case from God's hands and  
3 should not expect God to implement His justice.

4 There are also many cases where false witnesses pervert justice. These either lie to free the guilty or to convict the innocent.

5 In all cases where injustice has been done, men may appeal their cases to the Supreme Court of God. The only real  
6 requirement is that men believe that God actually hears their case. If they have no faith in God, then they will not do this at  
7 all.

8 In appealing cases of injustice to the Divine Supreme Court, Christians should be aware that this should be done only with  
9 some serious thought, prayer, and knowledge of the implications of such an appeal. Each valid appeal directed against the  
10 government for its injustice raises its level of iniquity that will ultimately bring about its demise. The Bible alludes to this in  
11 Genesis 15:16, which says of Abraham's seed,

12 *<sup>16</sup> Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.*  
13 *[Genesis 15:16, Bible]*

14 God had determined to bring judgment upon the "Amorites," but God was telling Abraham that this would not occur for  
15 another four generations. There were many Amorites who suffered injustice at the hands of their leaders, for the leaders  
16 knew little about the divine law. And so when the victims of injustice cried out for justice, God heard their cries, even if it  
17 appeared that He was ignoring them for generations.

18 The lesson to be learned here is that when citizens of a nation appeal to God against injustice perpetrated by the officials of  
19 government, their petition raises the level of iniquity of that nation. If the nation does not repent and return to obedience to  
20 God's law, the nation will ultimately be destroyed. Hence, each victim of injustice must ask himself if he wishes to be part  
21 of the petition to overthrow the nation, keeping in mind that many innocent people may be killed in that generation.

22 There are also valid appeals to God that are directed at individuals, rather than against whole governments. Once again, the  
23 victims must ask themselves if they really want God to bring that person to justice. In the case of the jealous husband in  
24 Numbers 5, the husband may not want to subject his wife to the judgment of God. In fact, if he truly loves his wife, he may  
25 not want her to become sterile. He may want to give her a time of grace (like God does with us), praying for mercy and  
26 repentance, rather than for justice.

27 The victim always has the right to appeal for mercy, rather than justice. The judge does not. Thus, if the case is brought  
28 before God, He will uphold the lawful rights of all parties and will judge righteously. God knows the hidden things of every  
29 court case, for He is witness to all things. It may be that the suspicious husband neglected his wife's needs, whether  
30 physical or emotional needs. Perhaps he did not really love her, and this left a void in her life that caused her to commit  
31 adultery. Perhaps he oppressed her and treated her like a slave, and the only way she felt she could escape this was to run  
32 away with the help of another man who had compassion upon her.

33 There are many possibilities. God judges each case with a complete knowledge of all circumstances. If a jealous husband  
34 appeals to God for justice, he may find himself judged along with his wife. In fact, he may be judged more harshly than his  
35 wife for *causing* her to fall into sin.

36 Thus, before we appeal any case before God's Supreme Court, it would be wise to do an internal inventory, knowing that  
37 God judges all sides with equity and with the same standard of measure that we judge others.

### 38 **8.8.1 The Woman Caught in Adultery**

39 In the eighth chapter of John, we see a very specific example of how Jesus handled a case of a woman accused of adultery.  
40 Numbers 5 applied to this situation, because in the eyes of God's law, she was only a suspected adulteress until proven  
41 guilty. The scribes and Pharisees brought the woman to Jesus, claiming to have caught her in the very act of adultery. They  
42 were the witnesses, and they wanted Jesus to be the judge. They also informed Jesus of the law of Deuteronomy 22:22,  
43 which commanded that those caught in adultery ought to be stoned. This verse reads,



1                                   <sup>22</sup> *If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman,*  
2                                   *and the woman; thus you shall purge the evil from Israel.*  
3                                   <sup>1</sup>*[Deuteronomy 22:22, Bible]*

4 It is presumed here that the woman caught in adultery was married. Since Jesus did not dispute them on this point, we will  
5 also concur. We must ask, however, why the man was not brought before Jesus as well. This law specifies that BOTH of  
6 them were to die.

7 Jesus did not refuse to hear the case, but He did something strange at that moment. John 8:6 says,

8                                   *“ . . . But Jesus stooped down, and with His finger wrote on the ground.”*  
9                                   <sup>1</sup>*[John 8:6, Bible]*

10 Few people understand why Jesus did this. We have heard many different theories. Some say that he was simply ignoring  
11 them. Perhaps the most popular theory is that Jesus began to write down the names of all those who had committed adultery  
12 with this woman. But once we understand the law principle involved here, it becomes clear what Jesus was writing. The  
13 answer is to be found in Numbers 5:23,

14                                   *“The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness.”*  
15                                   <sup>1</sup>*[Numbers 5:23, Bible]*

16 In the law of jealousy, the priest (who acted as the judge) was to write the curses (or judgments) of the law upon a scroll.  
17 Jesus did not have a scroll with him at the time, so He began to write the judgments of the law upon the ground. The  
18 woman’s accusers did not realize at first what He was doing, because normally, these would have been written upon a  
19 scroll. Secondly, they were appealing to the law of Deut. 22:22, because they assumed that the woman was guilty even  
20 before the trial. Jesus, however, judged her by a different law—that found in Numbers 5—because He was appealing the  
21 case to the Supreme Court of God.

22 Jesus recognized that the witnesses against her were hardly credible, if for no other reason, they did not bring the man for  
23 judgment as well. Jesus knew that it would be impossible for the woman to receive a fair trial, and that the Scribes and  
24 Pharisees had ulterior motives in this. They were using this woman to entrap Jesus Himself, and they were willing to  
25 sacrifice her very life to accomplish this end.

26 In addition to this, it was unlawful at that time for anyone to be put to death without the consent of the Roman authorities.  
27 Thus, Jesus could not have sentenced her to death even if that had been the correct judgment. So He appealed to the only  
28 principle of law applicable at the time. He appealed her case to the Supreme Court and judged her according to Numbers 5,  
29 rather than according to Deuteronomy 22:22.

30 At first, the Scribes did not understand what he was doing, and so they pressed Him for a judgment. He silenced them in  
31 John 8:7, 8,

32                                   <sup>7</sup> *But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among*  
33                                   *you, let him be the first to throw a stone at her."<sup>8</sup> And again He stooped down, and wrote on the ground.*  
34                                   <sup>1</sup>*[John 8:7, 8, Bible]*

35 In other words, He told them that He was appealing to the only One who was perfect enough to judge this case. If anyone in  
36 the crowd felt that he was as perfect as God, then let him cast the first stone. After all, the law said that the witnesses were  
37 supposed to be the first to stone the one guilty of a capital crime (Deut. 17:7). Of course, they all knew that if they did so, it  
38 was NOT because Jesus had authorized it. Nor could they execute anyone without being in danger of penalty from the  
39 Roman authorities.

40 That got their attention, and soon they understood the law by which He was judging the woman—or rather, the law by  
41 which He was appealing to the Supreme Court. When Jesus had written enough for them to read, they recognized what He  
42 was doing, and they knew that He could not pass judgment upon her once He had appealed the case to God. Since their  
43 entire purpose was to entrap Him, they knew that they had failed. One by one, they went away.

1 Perhaps they knew that when a man appeals to the Supreme Court, God always judges the accusers before judging the  
2 accused. He takes the entire situation and judges all sides impartially and completely. The Scribes and Pharisees knew that  
3 they had been using this woman unjustly in their attempt to entrap Jesus. Thus, the woman also had a legal case against  
4 them. Perhaps they knew they had better drop all charges quickly, or else God would judge them first.

5 Whatever their understanding was, it was not long before all those who had brought the woman to Jesus had left the court  
6 room. Jesus and His disciples were left alone with the woman. He asked where her accusers were. There were none. This  
7 ended the court case, because there were no witnesses against her. It would have been unlawful to continue the case, as we  
8 read in Deut. 19:15,

9 *"A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed;  
10 on the evidence of two or three witnesses a matter shall be confirmed."  
11 [Deut. 19:15, Bible]*

12 If there are no witnesses, there is no case. Neither Jesus nor His disciples had witnessed her adultery, even if they believed  
13 her to be guilty. The witnesses were gone, and we are not told where her husband was. If her husband did not witness her  
14 sin, but felt that she could be guilty, he was free to go to the Supreme Court and make her drink of the water of bitterness as  
15 prescribed in the law of jealousy. But only he had the lawful right to do this, for he was the potential victim of adultery.

16 What a masterpiece of wisdom and expertise in handling the law! The Scribes and Pharisees were no match for Him,  
17 particularly because the law itself makes every provision to ensure that justice will be done—if men will but take heed and  
18 know the law. And so, once again, Jesus beat them at their own game.

## 19 **8.8.2 The Benjamite War**

20 Another good biblical example of the Supreme Court is found in Judges 19-21. In this case, a few men of the tribe of  
21 Benjamin were guilty of rape and murder. The victim's husband, a Levite, brought charges against the men, but the  
22 Benjamite tribe itself refused to give up the guilty men to be tried in court. Thus, the entire tribe of Benjamin became guilty  
23 and worthy of judgment.

24 Anyone who prevents justice from being done assumes liability for the injustice. This includes judges who pervert justice  
25 and false witnesses.

26 Unfortunately, the whole situation then went from bad to worse. The accusing tribes approached the tribe of Benjamin with  
27 pride and accusation, instead of in meekness and love. They came essentially as an army of 400,000 to execute the  
28 criminals before trial (Judges 20:2). They assumed guilt before they had even heard the case. Judges 20:12, 13 says,

29 *"Then the tribes of Israel sent men through the entire tribe of Benjamin, saying, "What is this wickedness that  
30 has taken place among you? Now then, deliver up the men, the worthless fellows in Gibeah, that we may put  
31 them to death and remove this wickedness from Israel." But the sons of Benjamin would not listen to the voice of  
32 their brothers, the sons of Israel."  
33 [Judges 20:12, 13, Bible]*

34 The actual guilt of the Benjamites is clear, for the Bible tells us specifically that this rape/murder took place, and the tribe  
35 itself refused to do justly in the case. However, we also see underlying this story the self-righteousness of the rest of the  
36 tribes. It is not enough to seek justice. One must seek justice in a prescribed manner in order to judge and not be judged as  
37 well.

38 In their self-righteous zeal, the tribes went to God for answers. They received the right answer, but *they asked the wrong*  
39 *question*, as we read in Judges 20:18,

40 *Now the sons of Israel arose, went up to Bethel, and inquired of God, and said, "Who shall go up first for us to  
41 battle against the sons of Benjamin?" Then the LORD said, "Judah shall go up first."  
42 [Judges 20:18, Bible]*

43 In asking God who was to lead the charge against Benjamin, they assumed beforehand that they were to do battle. They  
44 should have asked God first how to handle the situation. If they had done so, we believe God would have told them to go to

1 the Benjamites in love and meekness, perhaps after a time of prayer and fasting, making sure that they were not putting any  
2 stumblingblocks in front of the Benjamites.

3 If that appeal did not work, they still should not assume that they were to go to war. War is the option of last resort. First  
4 they should have appealed to the Supreme Court for justice to be done. Then they would have been ready to ask God if He  
5 wanted them to go to war to actually enforce God's judgment upon the tribe of Benjamin.

6 But Israel had already make up their minds to do battle, because the Levite had enflamed their emotions. So God said for  
7 Judah to go first into battle against Benjamin. They were obedient. Judges 20:20 says,

8 *"And the men of Israel went out to battle against Benjamin, and the men of Israel arrayed for battle against*  
9 *them at Gibeah. Then the sons of Benjamin came out of Gibeah and felled to the ground on that day 22,000*  
10 *men of Israel."*  
11 *[Judges 20:20, Bible]*

12 Judah obeyed the Word of the Lord, but Judah still lost the battle. How is this possible? Obviously, God planned to judge  
13 the accusers first. Judah must have been the prime accuser here. That tribe was always the most zealous and most religious  
14 of the tribes of Israel. It is not surprising that many years later in Jesus' day, the tribe of Judah was so zealous, but also so  
15 self-righteous (pharisaical).

16 Judah could hardly believe they had lost 22,000 soldiers in this battle. After all, they were only "being obedient to God." So  
17 Israel immediately set themselves up to do battle once again. Judges 20:22, 23 says,

18 *<sup>22</sup> But the people, the men of Israel, encouraged themselves and arrayed for battle again in the place where*  
19 *they had arrayed themselves the first day. <sup>23</sup> And the sons of Israel went up and wept before the LORD until*  
20 *evening, and inquired of the LORD, saying, "Shall we again draw near for battle against the sons of my brother*  
21 *Benjamin?" And the LORD said, "Go up against him."*  
22 *[Judges 20:22, 23, Bible]*

23 We see here that Israel now finally asked the correct question, "Shall we again draw near for battle?" Having lost the first  
24 battle, they wondered if they should be fighting them at all. But by this time the law had been set into motion, and God's  
25 verdict was that 40,000 men of Israel must die for their own sin before God would judge Benjamin for their sin. So in the  
26 next battle, another 18,000 soldiers of Israel died, as Judges 20:24, 25 says,

27 *<sup>24</sup> Then the sons of Israel came against the sons of Benjamin the second day. <sup>25</sup> And Benjamin went out against*  
28 *them from Gibeah the second day and felled to the ground again 18,000 men of the sons of Israel; all these*  
29 *drew the sword.*  
30 *[Judges 20:24, 25, Bible]*

31 This completed the judgment that God had decreed upon Israel. Only then did the Israelites begin to recognize that God was  
32 judging them for their own sin first. So they set aside the next day as a day of fasting and prayer, offering burnt offerings to  
33 God to atone for their own sins. It is a tragedy that they did not think to do this in the first place, for then they could have  
34 averted much if not all of the judgment upon themselves—and probably would have averted the civil war altogether.

35 After prayer and fasting, Israel returned to ask God once again if they should do battle. This time it was the right question  
36 and with the right motive. Judges 20:28 says,

37 *<sup>28</sup> and Phinehas the son of Eleazar, Aaron's son, stood before it to minister in those days, saying, "Shall I yet*  
38 *again go out to battle against the sons of my brother Benjamin, or shall I cease?" And the LORD said, "Go up,*  
39 *for tomorrow I will deliver them into your hand."*  
40 *[Judges 20:28, Bible]*

41 This time the tide of battle turned against the Benjamites, as God began to judge them for their sin. Keep in mind that the  
42 Israelites had prayed and fasted and had offered up sacrifices on behalf of their own sins—but they had done nothing on  
43 behalf of the sins of Benjamin. Thus, there was very little mercy available to the tribe of Benjamin. Judgment came, and  
44 there was no one to stand in the gap, no intercessor to plead their case. This too was a great tragedy—as great then as it  
45 would be today.

1 Nearly the entire tribe of Benjamin was destroyed. Over 25,000 Benjamites were killed, and only 600 men remained before  
2 the Israelites finally—at last—forgave and released Benjamin. Only AFTER that final battle did Israel intercede for their  
3 brother tribe by offering up sacrifices for them. Judges 21:2-4 says,

4 *2 So the people came to Bethel and sat there before God until evening, and lifted up their voices and wept*  
5 *bitterly. 3 And they said, "Why, O LORD, God of Israel, has this come about in Israel, so that one tribe should*  
6 *be missing today in Israel?" 4 And it came about the next day that the people arose early and built an altar*  
7 *there, and offered burnt offerings and peace offerings.*  
8 *[Judges 21:2-4, Bible]*

9 Once the tribe was nearly destroyed, the rest of Israel began to play the role of Defense Attorney, or the Advocate of  
10 Benjamin. Now they stopped being the Prosecutor, or Adversary. Only then did they search the law to use it as an  
11 instrument of mercy, rather than for judgment (Judges 21:16-24). What a terrible way to learn to restore your brother in a  
12 spirit of meekness and humility!

13 Christians, too, must learn this lesson. John 14:16 speaks of the Holy Spirit using the term “comforter.” The Greek word is  
14 *Paraclete*, which is the word for a Defense Attorney, one who gives aid and comfort to a person being charged with a crime  
15 in a court of law. If we do the works of our Father, our major role in life will be to use the law for the good of the people. If  
16 your “client” has sinned and is in danger of God’s judgment, the Christian’s role is not to put away the law, but to show the  
17 sinner how to utilize the proper lawful provisions for sin, in order that he might be justified in the divine court.

18 Yet many assume the role of the Adversary in the court room—that is, the Prosecutor. The Greek word for Adversary is  
19 *Diabolos*, or “devil.” All devils, by definition, are Prosecuting Attorneys who accuse men of sin in an attempt to destroy  
20 them. Christians ought not to be “children of the devil,” doing the works of their father (John 8:44).

21 If Israel had understood these basic principles, Biblical history would be quite different. Yet 65,000 Israelites died, not only  
22 because of sin, but because the “righteous” people did not know the basic principles of love, mercy, and judgment. Just as  
23 the ancient kingdom was lost for want of a nail for the shoe of the horse for the king for the army for the kingdom—so also  
24 the tribe of Benjamin was destroyed for want of a little love in approaching the tribe with the accusation of sin. For lack of  
25 love, mercy was lost; for lack of mercy, 65,000 lives were lost.

26 Judgment is also coming to America because of her sin that she allows in her midst. Will she have any to stand in the gap  
27 for her, that lives will be spared? Or will the church continue to call down fire from heaven upon the sinners? Are we  
28 doomed to repeat the ignorance of Israel in times past? There is no way we can underestimate the importance of learning  
29 this lesson BEFORE the dead litter our own streets. Remember, the life you spare may be your own.

## 30 **8.9 God’s Sovereignty; Man’s Authority**

31 God is sovereign, yet He has chosen to give man authority in the earth. This was first given in Genesis 1:26-28,

32 *26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of*  
33 *the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing*  
34 *that creeps on the earth...." 28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill*  
35 *the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living*  
36 *thing that moves on the earth."*  
37 *[Genesis 1:26-28, Bible]*

38 The King James version says, “let them have dominion.” This is the first delegation of authority in the earth. The Apostle  
39 Paul says of this in Romans 13:1,

40 *"Let every person be in subjection to the governing authorities. For there is no authority except from God, and*  
41 *those which exist are established by God."*  
42 *[Romans 13:1, Bible]*

43 All authority is ultimately established by God, even the worst examples of its abuse. King Nebuchadnezzar of Babylon was  
44 a great king from a political standpoint, but he was as cruel as any ungodly king. God used him as an example to show that  
45 He was sovereign even over such ungodly rulers. In Daniel 4 we have Nebuchadnezzar’s testimony how God showed him

1 His sovereignty by overthrowing him for “seven times” (Dan. 4:32). The lesson he learned is given in Daniel 4:24, 25,  
2 where Daniel told him,

3 *“this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the*  
4 *king: that you be driven away from mankind, and your dwelling place be with the beasts of the field, and you*  
5 *be given grass to eat like cattle and be drenched with the dew of heaven; and seven periods of time will pass*  
6 *over you, until you recognize that the Most High is ruler over the realm of mankind, and bestows it on*  
7 *whomever He wishes.”*  
8 *[Daniel 4:24, 25, Bible]*

9 This all came to pass, and even the ancient histories of Babylon show a “silent” period in Nebuchadnezzar’s reign during  
10 the time of his madness. But at the end of this time, the king tells us in verse 34,

11 *<sup>34</sup> But at the end of that period I, Nebuchadnezzar, raised my eyes toward heaven, and my reason returned to*  
12 *me, and I blessed the Most High and praised and honored Him who lives forever; for His dominion is an*  
13 *everlasting dominion, and His kingdom endures from generation to generation. <sup>35</sup> And all the inhabitants of the*  
14 *earth are accounted as nothing, but He does according to His will in the host of heaven and among the*  
15 *inhabitants of earth; and no one can ward off His hand or say to Him, “What hast Thou done?” <sup>36</sup> At that time*  
16 *my reason returned to me. And my majesty and splendor were restored to me for the glory of my kingdom, and*  
17 *my counselors and my nobles began seeking me out; so I was reestablished in my sovereignty, and surpassing*  
18 *greatness was added to me. <sup>37</sup> Now I Nebuchadnezzar praise, exalt, and honor the King of heaven, for all His*  
19 *works are true and His ways just, and He is able to humble those who walk in pride.*  
20 *[Daniel 4:34-37, Bible]*

21 True reason is knowing that God is sovereign in the earth. “He is able” to humble and overthrow even the greatest of kings.  
22 Consequently, if God does NOT humble these cruel rulers, it is because they have been set over us to judge the people for  
23 their sins. We see this here with the case of the Kingdom of Judah, whom God put under Nebuchadnezzar.

24 By His sovereignty, God has established authority in the earth and has distributed it to certain men and women according to  
25 His will. Not only does this include governmental authorities, but also “spiritual gifts and callings” that we exercise in life.  
26 1 Corinthians 12:28 says,

27 *“And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts*  
28 *of healings, helps [antilepsis], administrations, various kinds of tongues.”*  
29 *[1 Corinthians 12:28, Bible]*

30 Apostles, prophets and teachers are three of the governmental authorities God has established in the Church. These are, in  
31 part, to teach Christians and help them go before the Supreme Court of God in order to establish righteous government first  
32 in the Church and secondly in the world in general.

33 Others have spiritual authority in the area of healing or administrations and even “helps.” The Greek word for “helps” is  
34 *antilepsis*, which carries the meaning of understanding and perception, or discernment, which is helpful to others. It is one  
35 of the most important gifts to the Church, and is perhaps the most lacking of all. Perhaps this is because this gift is not as  
36 glamorous as some of the other gifts.

37 Any time God has called someone to do a job, it is a divine appointment and is an example where God has established  
38 authority in the earth. From the least to the greatest, none of these should be despised.

### 39 **8.10 The Saints Shall Judge the World**

40 In 1 Corinthians 6:2 and 3, Paul tells us,

41 *“Or do you not know that the saints will judge the world? And if the world is judged by you, are you not*  
42 *competent to constitute the smallest law courts? Do you not know that we shall judge angels? How much more,*  
43 *matters of this life?”*  
44 *[1 Corinthians 6:2 and 3, Bible]*

45 When God wants kingdoms to be overthrown, He raises up men and women and anoints them with the spiritual authority to  
46 depose kingdoms. This is first accomplished by prayer warriors, whom God trains in the use of spiritual authority. At the

1 appointed times, they are led to make certain decrees before the divine court. Shortly afterward, the nations fall, often by  
2 military men who have no idea that their authority has been derived from God through the decrees of the spiritual prayer  
3 warriors.

4 In Nebuchadnezzar's prophetic dream in Daniel 4, where he saw himself as a tree cut down and cast away for "seven  
5 times," it was THE WATCHERS who decreed that the tree be cut down. Daniel 4:13, 14 says,

6 *"I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;  
7 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his  
8 fruit: let the beasts get away from under it, and the fowls from his branches (KJV)"*  
9 *[Daniel 4:13, 14, Bible]*

10 The phrase underlined above reads, "*watcher, even a holy one*" in the original Hebrew. The watcher is the holy one, often  
11 translated "saint." (Compare Deut. 33:2 with Jude 14.) The verse is not speaking about two different beings. The watcher is  
12 a believer who is awake or watchful and knows the times and seasons. He hears the voice of God and knows when to speak  
13 forth such decrees in the name of God. He is seen in the vision as coming down from heaven, not because this saint is an  
14 angel, but because his spirit has been in the Divine Court and is now rendering its judgment.

15 The saints, or holy ones, shall judge the world, Paul says.

16 This watcher, we believe, was none other than Daniel himself. He decreed the temporary overthrow of Nebuchadnezzar,  
17 which set the pattern for the temporary overthrow of Babylon. It was temporary, because the stump was left intact, and  
18 later, it returned to life as Mystery Babylon, which arose in the 20<sup>th</sup> century in 1914 approximately 2,520 years after  
19 Babylon had become an empire in 607 B.C.

20 The year 1987 was 2,520 years from the fall of Babylon in 537 B.C.

21 The year 2001 was 2,520 years from the beginning of Haggai's ministry to urge the people to complete the building of the  
22 temple.

23 The year 2006 is 2,520 years from the actual completion of the second temple in Jerusalem.

24 Incidentally, the numeric value (gematria) for "seven years" in Hebrew is 2,520, according to page 157 of Bonnie Gaunt's  
25 book, Time and the Bible's Number Code. The seven years it took for Nebuchadnezzar to acknowledge God as the King of  
26 the Universe prophesied of a 2,520-year period. When he made his proclamation in Daniel 4:34-37, essentially declaring  
27 Babylon to be under God, he set the prophetic pattern for a future event. Revelation 11:15-17 speaks of this event, saying,

28 *<sup>15</sup> And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world  
29 has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever." <sup>16</sup> And the  
30 twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, <sup>17</sup> saying, "We  
31 give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power  
32 and hast begun to reign."  
33 *[Revelation 11:15-17, Bible]**

34 By inspiration, Daniel, the watcher, issued the decree from the courts of heaven, and twelve months later the first phase of  
35 fulfillment occurred. The king was put off his throne for a time. We are now in the generation of the second fulfillment of  
36 this prophetic Word, and in fact the double witness has already gone forth for the overthrow of Mystery Babylon. It has  
37 again been done by the mouths of the watchers. The Word was decreed Nov. 29, 1993 at the climax of the Jubilee Prayer  
38 Campaign. Perhaps it may take twelve YEARS this time to see Babylon's final overthrow, even as it took twelve  
39 MONTHS in Daniel's day (Dan. 4:29). We shall be watching.

40 In this way God exerts His power over the affairs of men. God does it through the agency of man. God seldom does things  
41 directly. He nearly always accomplishes His will by using men. This is simply because He gave man authority over the  
42 earth in Genesis 1:26-28. In doing so, He intended to limit Himself, instead of doing everything Himself. His purpose was  
43 to train men and women to be His children, doing the things that they saw their Father do. If God were to do all things  
44 Himself, there would be no purpose for mankind, no learning, and no need to establish authority in the earth.



1 Paul tells us that the saints will judge the world. While that is true, it is also true that Jesus Christ was appointed as the  
2 Highest Judge. The only way Jesus could be eligible as a Judge in the earth was if He would come to earth as a man, for  
3 God delegated all authority over the earth to man. We read of this in John 5:22 and 27, where Jesus Himself said,

4 *22 For not even the Father judges anyone, but He has given all judgment to the Son. . . . 26 For just as the*  
5 *Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him*  
6 *authority to execute judgment, because He is the Son of Man.*

7 Take note that Jesus was given this authority BECAUSE He is the Son of Man (Adam). As the Son of God, He had all  
8 authority in heaven, but as the Son of Man, He had all authority in earth. Jesus could rule the angels of heaven as the Son of  
9 God; but He had to become the Son of Adam in order to be the lawful ruler of the earth.

10 In fact, Adam the individual had been given the dominion mandate to rule as king over the earth. This mandate was passed  
11 down to his descendants as a birthright from generation to generation until it came to Jesus Christ.

12 There was a lawful order here that could not be bypassed. This is why the genealogy of Jesus is written in the Scriptures.  
13 His genealogy to King David established His lawful right to be the King of Judah. But His genealogy back to Adam  
14 through the birthright lineage established His lawful right to be the King over all the earth.

15 History, then, is the story of how Jesus Christ and His children will “subdue” the earth (Gen. 1:28) and become its judges.  
16 People expect God to judge the earth directly, but in fact, He has committed all judgment to man—and the foremost Judge  
17 is Jesus Christ. He is the One who sits upon the throne in God’s Supreme Court. He is the One who speaks to men who can  
18 hear His voice. He is the One who tells certain men and women what His judgment is, and they are expected to speak it into  
19 the earth in order to make it effective.

20 In this way, the double witness law is observable, for when Jesus Christ speaks from the heavens, and men echo His  
21 decrees on the earth, it is heaven and earth bearing witness to the truth. This is what establishes all things that God is doing  
22 in the earth. He has truly committed all judgment to the Son, because He is the Son of Adam. This is not only applicable to  
23 Jesus, but also to His Body.

24 As the Scriptures develop this theme of judging the earth, we see early examples of military-type conquest, such as in the  
25 days of Joshua and David, the warrior king. But by the time of Jesus Christ, the method seems to change to a more peaceful  
26 form of conquest. The people in Jesus’ day could not understand this, because they did not know the mind of God. Today  
27 we have the benefit of hindsight and have a clearer view of the progression of God’s methods.

## 28 **8.11 Discerning True Justice**

29 All judgment belongs to Jesus Christ. We are not to judge any man apart from Him.

30 *My son, if you receive my words,*  
31 *And treasure my commands within you,*  
32 *So that you incline your ear to wisdom,*  
33 *And apply your heart to understanding;*  
34 *Yes, if you cry out for discernment,*  
35 *And lift up your voice for understanding,*  
36 *If you seek her as silver,*  
37 *And search for her as for hidden treasures;*  
38 *Then you will understand the fear of the LORD,*  
39 *And find the knowledge of God.*  
40 **For the LORD gives wisdom;**  
41 **From His mouth come knowledge and understanding;**  
42 **He stores up sound wisdom for the upright;**  
43 **He is a shield to those who walk uprightly;**  
44 **He guards the paths of justice,**  
45 **And preserves the way of His saints.**  
46 **Then you will understand righteousness and justice,**  
47 **Equity and every good path.**  
48 *When wisdom enters your heart,*  
49 *And knowledge is pleasant to your soul,*

1                    *Discretion will preserve you;*  
2                    *Understanding will keep you,*  
3                    *[Prov. 2:1-11, Bible, NKJV]*

4 In fact, without hearing God speak first, we have no authority to speak at all, and our “judgments” would fall to the ground.  
5 We are to do only that which we see Jesus do, even as He did only that which He saw His Father do. John 5:19 says,

6                    *<sup>19</sup> Jesus therefore answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of*  
7                    *Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son*  
8                    *also does in like manner.”*

9 The Holy Spirit (our Advocate) is the means by which we may now judge the world, for it is Jesus Himself who judges the  
10 world through us. He is the Head; we are the body. We act in His name, and when we judge as led by the Holy Spirit, it is  
11 not really us judging at all, but it is Jesus in us that judges. He has delegated to His seed the lawful authority to judge, but  
12 we have the equal level of responsibility to judge by the Spirit alone.

13 Apart from the continual leading of the Holy Spirit into all truth, our judgments will only be carnal and harmful. Any time  
14 we judge, it must be a revelation from God, applied by supernatural wisdom that is not dependent upon human  
15 understanding or outward appearances. It must search out the thoughts and intents of the heart. It must cut and separate the  
16 bone from the marrow (Heb. 4:12).

17 It cannot be a fleshly judgment, but a spiritual one, for the Spirit within us is spiritual. When Christians judge by the flesh  
18 or by appearances, they put a curse upon the earth. They cannot help but do this. But when they judge by the Spirit, they  
19 ultimately bring mercy, grace, and life, even if it becomes necessary to use the sword.

20 It seems also that the more carnal we are, the more we love to judge others. Judgment itself is neither right nor wrong. It  
21 merely exists as a God-given responsibility placed upon us. But like any governmental office, this authority is best wielded  
22 by those who have no ambition for power, for they recognize the seriousness of the responsibility as well as their own  
23 inadequacy.

24 The carnal would love to have spiritual authority so that they could, like Elijah, call down fire on the heads of the ungodly.  
25 Jesus’ disciples had this very problem while they were yet in training. It is the same with us. If carnal men knew their own  
26 hearts, they would be horrified to see that, like the disciples, they preferred to see the “enemies of God” burned up than to  
27 see them converted by the fire of the Holy Spirit. Jesus scolded them for not knowing their own hearts.

28 Why are there so many unbelievers in the world today? Why do so many hate the Church and the God which Christians say  
29 they represent? Is it because we have done so much good? Is it because we have caused the deaf to hear and the lame to  
30 walk? Is it because of our love and compassion for them? No, they hate Jesus Christ because Christians have been unjust  
31 and have misrepresented Him. Unrighteous men posing as Christians have defined Christianity in the eyes of the world,  
32 making it difficult for the true Christians to overcome that reputation.

33 Psalm 33:5 says of God, “*He loves righteousness and justice.*” Psalm 37 is the great chapter describing the meek who are to  
34 inherit the earth,

35                    *<sup>29</sup> The righteous will inherit the land, and dwell in it forever. <sup>30</sup> The mouth of the righteous utters wisdom, and*  
36                    *his tongue speaks justice. <sup>31</sup> The law of his God is in his heart; His steps do not slip.*  
37                    *[Psalm 37:29-31, Bible]*

38 Psalm 89:14 says,

39                    *<sup>14</sup> Righteousness and justice are the foundation of Thy throne; Lovingkindness and truth go before Thee.*  
40                    *[Psalm 89:14, Bible]*

41 The Bible takes a clear position that justice is the basis of all righteous judgment. Those who do not seek justice for the  
42 weak and the poor are not doing the will of God in the earth, regardless of who perpetrates or supports the injustice. For this  
43 reason, aspiring overcomers ought to study the divine law, for this is the foundation of justice that comes from the mind of  
44 God.

## 8.12 God's True Method of Subduing the Earth

In order to understand this progression, we must begin at least as far back as the days of Moses. All Israel had the faith to leave the land of Egypt at the original Feast of Passover. But this was only the first level of faith. When they arrived at Sinai for the Feast of Pentecost, God spoke the Ten Commandments audibly to them from the mount. The people were so terrified that they refused to approach God, even when Moses urged them to do so. Exodus 20:18-21 says,

*<sup>18</sup> And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. . . . <sup>20</sup> And Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin." <sup>21</sup> So the people stood at a distance, while Moses approached the thick cloud where God was.  
[Exodus 20:18-21, Bible]*

The people "stood at a distance," because they did not have the second level of faith, characterized by Pentecost. We understand, of course, that in the plan of God, it was too soon for the giving of the Spirit at Pentecost. In fact, after Israel had spent 40 years in the wilderness, Moses told the people in Deut. 29:4 and 5,

*<sup>4</sup> Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. <sup>5</sup> And I have led you forty years in the wilderness. . . .  
[Deut. 29:4 and 5, Bible]*

So God took the credit for not giving Israel the ability to know, see, or hear. This prevented them from having a Pentecostal level of faith, because "faith comes by hearing" (Rom. 10:17). In spite of this, God calls us to approach Him and hear His voice, for we read in Psalm 95:7-11,

*<sup>7</sup> For He is our God, and we are the people of His pasture, and the sheep of His hand. Today, if you would hear His voice, <sup>8</sup> do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness; <sup>9</sup> When your fathers tested Me, they tried Me, though they had seen My work. <sup>10</sup> For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways. <sup>11</sup> Therefore I swore in My anger, "Truly they shall not enter into My rest."  
[Psalm 95:7-11, Bible]*

Here the Scriptures tell us that Israel would not "hear His voice." For this reason, they were unable to "enter into My rest." That is, that generation was disqualified from entering the Promised Land at the time of the 50<sup>th</sup> Jubilee from Adam. (See [Secrets of Time, http://www.gods-kingdom.org/Secrets/TOC.htm](http://www.gods-kingdom.org/Secrets/TOC.htm) for this study in timing.) The Jubilee is the third and highest Sabbath. It is God's rest. Their lack of faith was made manifest when the ten spies gave an evil report after spying out the land of Canaan for 40 days (Num. 13). If the people had believed Caleb and Joshua—the two spies who gave a good report—they could have entered the Promised Land at that time. But instead, they believed the evil report of the ten spies.

The timing of this event sheds much light on its meaning. We know from a study of chronology that this took place 2450 years after Adam. This was the 50<sup>th</sup> Jubilee (49 x 50 years = 2,450). We also know from Numbers 13:20 that "the time was the time of the first ripe grapes." That is, this occurred in September when the trumpet was to be blown for the Jubilee. So Israel was to observe this Jubilee by deciding to enter into God's rest—the true Promised Land that is more than just real estate. It is the redemption of our body (Rom. 8:23), for we were made from the dust of the ground. It is the transfiguration that fulfills the Feast of Tabernacles.

The Jubilee is the preparation day for the Feast of Tabernacles. If Israel had believed the good report of Caleb and Joshua, they would have entered the Promised Land (God's rest) five days later at the Feast of Tabernacles. The significance of the Feast of Tabernacles is that it is the prophesied time of the transformation, or the bodily change of those who are "alive and remain unto the coming of the Lord" (1 Thess. 4:15). The Feast of Tabernacles prophesies of the redemption of the body (Rom. 8:23).

Suppose, then, that Israel had fulfilled the Feast of Tabernacles in the time of Moses. They would have entered Canaan with a glorified body, full of faith, entering into God's rest. They would have manifested Christ to all who met them. The Word coming from their lips would have been sharper than any two-edged sword. What, then, would have become of the

1 Canaanites? They would have seen the glory of God upon Israel and would have immediately cried out to God, repenting of  
2 their wicked ways. They would have been converted. *There would have been no need to destroy them by a physical sword.*

3 In fact, if all of this had happened, the millennial Kingdom would have been set up at that time under Joshua. Men would  
4 have flocked to hear and learn the law of the Lord, as Isaiah 2 and Micah 4 prophesies. Men would have been beaten their  
5 swords into plowshares.

6 However, because of Israel's lack of faith, this did not happen. And 38 years later when Israel entered the land, they did not  
7 enter at the Feast of Tabernacles, but at the time of Passover. They crossed the Jordan River on the tenth day of the first  
8 month just before Passover (Joshua 4:19). This was because they were capable of only a Passover level of faith. They were  
9 yet incapable of fulfilling Pentecost and certainly Tabernacles as well.

10 Israel's history tells us *what would have happened*, but did not. Yet it is helpful for us to know, because it manifests the  
11 mind and true desire of God. The people of Israel were told to slaughter the Canaanites, and this was indeed the will of God  
12 at that time. But it was His will only because Israel was incapable of wielding greater weapons than physical swords. By  
13 their low level of faith, they could only destroy the Canaanites by the sword; but *this should not be taken as a mandate to*  
14 *do the same today*. We have been given greater faith and sharper weapons that can divide soul from spirit and discern the  
15 thoughts and intents of the heart (Heb. 4:12).

16 In the past 2,000 years many have enjoyed a Pentecostal level of faith, under which anointing the disciples were told in  
17 Mark 16:15,

18 *<sup>15</sup> And He said to them, "Go into all the world and preach the gospel to all creation. <sup>16</sup> He who has believed*  
19 *and has been baptized shall be saved; but he who has disbelieved shall be condemned."*  
20 *[Mark 16:15, Bible]*

21 So we see a difference between the first Joshua and the second (Jesus, or Yashua). The first told Israel to put the Canaanites  
22 to death; the second told us to kill their flesh by baptism. It is a different form of death, one that brings the sinners into life,  
23 rather than destruction. It is the death of "the flesh," rather than the death of the body.

24 The sword in the days of Moses is not the same sword given to us today. This is well illustrated by the story of Israel's  
25 worship of the golden calf at the base of the mount—the place of Pentecost. In Exodus 32:26-28 we find that the Lord told  
26 the Levites to take their swords and start killing people. Verse 28 says that 3,000 men died that day, subtracted from "the  
27 church in the wilderness" (Acts 7:38).

28 In the New Testament, the 120 disciples in the upper room on the day of Pentecost received a greater sword—the word of  
29 God in their mouth. They took this sword into the streets of Jerusalem, and as "the flesh" began to die, 3,000 men were  
30 ADDED to the Church that day. The difference is the type of sword that is used. The Passover sword brings death; the  
31 Pentecostal sword brings life.

32 It is unfortunate that during the Age of Pentecost so many Christians have not known the mind of the Lord in regard to their  
33 methods of transforming the world into the Kingdom of God. Pentecost is the transition between Passover and Tabernacles.  
34 It is the time when we should be preparing for the Feast of Tabernacles—not reverting back to Passover. The conversion of  
35 the world was supposed to be by the demonstration of the power of the Spirit, not by crusades and military conquests and  
36 forced conversions on pain of death. These methods are a poor substitute for the method Jesus used. But instead, the  
37 carnally minded Church leaders reverted to the Old Testament to find the model for their behavior. They did not know the  
38 mind of God.

39 This tendency to misunderstand the intent of God is as common today as it was in Jesus' day when He said in Matthew  
40 11:12,

41 *<sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take*  
42 *it by force.*  
43 *[Matthew 11:12, Bible]*

1 False messiahs and military leaders have always attempted to set up what they believe to be the Utopia on earth, their own  
2 version of the Kingdom of God—but they have always done so by military force. These are the violent men who take it by  
3 force. Jesus did NOT speak these words to *encourage* us to use violence and force to take the Kingdom. He was criticizing  
4 those who employed these methods. We are to do as Jesus did.

5 Military methods have converted many people to the *religion* of Christianity; but these have not converted a single person  
6 to Christ in his heart. The Church has often been an empty shell, devoid of the power of God, and the ridicule of all the  
7 ungodly who saw its moral vacuum. The Church in that condition was reduced to converting people by force, because no  
8 heathen in his right mind would convert to a morally bankrupt religion under any other motive. But God is not interested in  
9 bringing more people into religion; He wants their heart-felt love and a personal relationship with them.

10 Thus, the judges of the Old Testament were military men that delivered Israel from various captivities; but the judges that  
11 God has been raising up in the past 2,000 years are those who can demonstrate the love of God to all. When men see the  
12 power of God in their lives, they will be drawn to ask how they, too, can have the same relationship with God.

13 This is NOT to say that military means ought to be banned outright. The use of military might in the Old Testament was  
14 certainly of God, but was also the result of Israel’s failure to hear the voice of God at Mount Sinai—and later, their failure  
15 to enter the land at the Feast of Tabernacles. They were incapable at the time of taking up the most powerful weapon in  
16 God’s arsenal—the sword of the mouth. So God gave them an alternative sword, a physical sword, by which they could  
17 subdue Canaan. Though this was not in the perfect will of God, it became God’s will for an imperfect people in an  
18 imperfect time. And God worked mightily even through this.

19 The physical sword—even with the miraculous help of God—could only establish a type and shadow of the true Kingdom  
20 of God. It was a Passover-level kingdom. In the New Testament Jesus Christ established a higher level of Kingdom,  
21 preparing the way for the Kingdom’s Pentecostal level. It was better, but still far from perfect, for the pattern of Pentecost  
22 was set by King Saul, not by David.

23 Today, God is requiring more of us than was required in the past, because we are at the end of the Pentecostal Age, looking  
24 into the coming Age of Tabernacles, commonly called the Millennium. The only way the true Kingdom of God will be  
25 established in this age will be by the power of the Sword of the Mouth, wielded by those who have come into the fullness  
26 of the Spirit.

27 Even 200 years ago when America was founded, the Church had restored only the truth of Passover—justification by faith.  
28 It was not until the beginning of the 20<sup>th</sup> century that Pentecost was restored through the ministry of Charles Parham and  
29 others after him. Now in the 21<sup>st</sup> century God is restoring the revelation and power of Tabernacles. More is required of us,  
30 for the peace that God will establish is to last a thousand years. This will not happen if the peace is established upon  
31 injustice, for then would the population have to be restrained by force, rather than by love.

32 To know and practice righteous judgment as a saint that judges the world, one must have the character of Jesus Christ as  
33 manifested in the New Testament. One must love all of God’s creation and work only to establish their best interests. One  
34 must have the heart of a servant and manifest the fruits of the Spirit listed in Galatians 5:22, 23.

35 *<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-*  
36 *control; against such things there is no law.*  
37 *[Galatians 5:22, 23, Bible]*

## 38 **9. What Does the Bible Say About Hate?**

39 Those Christians intent on imposing not their view but the views of the Bible upon secular society may be met with strong  
40 resistance, and this is especially true within the legal field, where man’s law has become a license for politicians to buy  
41 favors by the legalization of various sinful behaviors. The most frequent attitude of secular society towards Christians who  
42 wish to apply God’s laws to the practical affairs of life is that they are likely to be branded as “hatemongers” or advocating  
43 a hate mentality. In some jurisdictions such as Canada, the legislature has branded it a hate crime to enforce God’s laws  
44 even within churches as it pertains to homosexual practices. What these false slanderers and accusers will not do is admit  
45 what the object of the hate is, which is sinful behaviors, and that the main function of police and government is to “hate



1 evil”, not by the objective standard of God’s Holy law, but by a subjective politically-defined standard. Liberals of today  
2 are intent on making us Christians appear to actually hate specific people, instead of just sinful and therefore illegal  
3 behaviors that violate God’s laws. This section will highlight what the Bible says about “hate” and why hating evil and  
4 sinful behavior is not only not harmful or sinful, but why God’s Holy Word calls us to do so as enforcers of His Divine  
5 Law within our own personal lives.

6 Reformed theologians are more likely to preach about hatred than dispensationalists. The dichotomy of dispensationalism  
7 causes them to avoid controversial or divisive topics or subjects which politically impact on society. A.W. Tozier, former  
8 president of Moody Bible Institute, said the following:

9 “Men perform according to their theology whether it is right or wrong.”

## 10 I. INTRODUCTION

- 11 A. Hatred is a very politically incorrect thing to talk about in churches.
- 12 B. I looked through four Bible dictionaries and found only one that mentioned “hate” or “hatred”! That  
13 dictionary was the New Bible Dictionary. Apparently, not too many preachers like to write about hatred  
14 either. Could it be that they hate hate? :-)
- 15 C. People don’t like talking about hate because they don’t want to appear prideful or dogmatic to outsiders of the  
16 Christian religion. Those who are pushy and controlling don’t make good evangelizers.
- 17 D. Hate, however, is an important aspect of our faith, because it is also an aspect of God’s behavior, as we will  
18 learn shortly.

## 19 II. WHAT IS HATE?

### 20 QUESTION: What does hate mean to you? (ask several members)

- 21 A. Now let’s see what the Bible says about this.
- 22 B. Hate:
  - 23 1. Is forbidden. Lev. 19:17, Col. 3:8
  - 24 2. Is a work of the flesh. See Gal. 5:20
  - 25 3. Leads to deceit: Prov. 10:18, Prov. 26:24-26
  - 26 4. Stirs up strife: Prov. 10:12.
  - 27 5. Embitters life: Prov. 15:17.
  - 28 6. Is a behavior of the wicked. Rom. 1:30, Ps. 25:19, Prov. 29:10, Titus 3:3
  - 29 7. Is inconsistent with the knowledge of God: 1 John 2:9, 1 John 2:11.
  - 30 8. Is inconsistent with the love of God: 1 John 4:20.
  - 31 9. Was experienced by Christ: Ps. 36:19, John 7:7, John 15:18, John 15:24-25.
  - 32 10. Is inevitable and expected against Christians: Matt. 10:22, John 15:18-19

### 33 C. When Hate is expressed as an action, it is called:

- 34 1. Wrath.
  - 35 a). Definition:  
36 **wrath**, a word denoting the active feeling of God against sin, expressing in human  
37 categories an important attribute of God: that he is holy and righteous and rejects  
38 everything that is not. This rejection is real, manifesting itself in actual situations such as  
39 the destruction of Sodom and Gomorrah (Deut. 29:23), the chastisement of Moses for his  
40 reluctance to obey (Exod. 4:14), and even the death of Uzzah for touching with profane  
41 hand the Ark of God (2 Sam. 6:7). The wrath of God is thus a divine reaction to human  
42 provocation, not an arbitrary passion or animosity. Even in this reaction God is ‘slow to  
43 anger’; the ot emphasizes that he is ‘merciful and gracious...abounding in steadfast love’  
44 (Ps. 103:8; Joel 2:13). In the nt, the angry reaction of Jesus against those who desecrated  
45 the Temple (John 2:13-17) bears the characteristics of divine wrath. Wrath is also an  
46 essential part of Paul’s theology: he often mentions that human disobedience and  
47 transgression result in the coming of the wrath of God (Rom 1:18; 2:5; 2:8; 5:9; 9:22; Eph.  
48 2:3; 5:6; Col. 3:6; 1 Thess. 1:10). The overpowering theme of the nt, however, is the love  
49 of God, not his anger. The nt can say that ‘God is love’ (1 John 4:8); the mission of Jesus  
50 was to take the wrath of God upon himself. That is the meaning of salvation in the nt:  
51 since the time when Jesus was sent into the world, only those who do not believe and do  
52 not obey have to worry about the wrath of God. See also Judgment, Day of; Mercy.<sup>116</sup>

<sup>116</sup> Achtemeier, P. J. 1985. *Harper’s Bible dictionary*. Includes index. (1st ed.) (Page 1147). Harper & Row: San Francisco



- b). Righteous wrath is only justified against unrighteousness and ungodliness: Romans 1:18.
- c). Reward for wickedness is and should be wrath: Prov. 11:23 “..the expectation of the wicked is wrath.”.
- d). Those who show wrath will invite and suffer punishment: Prov. 19:19.
- e). Wise men avoid or turn away wrath: Prov. 29:8.
- f). We should avoid wrath: Eph. 4:31, Col. 3:8, 1 Tim. 2:8.
- g). We invite God’s wrath if we allow ourselves to be deceived: Eph. 5:6.
- h). As Christians, we are to yield to and suffer the wrath of others: Paul said in Romans 12:19 that: “Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’” says the Lord....Do not be overcome by evil, but overcome evil with good.”

**QUESTION: What does this mean to you? See Rom. 12:9**

- i). Examples of wrath:
- (1). The War in Iraq
  - (2). Exodus 32:7-14: the Lord was angry with Israel for their idolatry in worshipping golden calves.
  - (3). Deuteronomy 29:28 says that God uprooted the Israelites from Moab in anger and wrath because they would not make a covenant with Him.
  - (4). 2 Chron. 24:18: Wrath came upon Judah because they worshipped wooden images and idols
  - (5). 2 Chron. 29:8: The house of Judah and Jerusalem turned their backs on God and would not worship Him, so the
  - (6). 2 Chron. 32:24-26: King Hezekiah avoided God’s wrath by humbling himself.
  - (7). Esther: Haman’s plot against the Jews generated wrath in the King, after it was exposed by Esther. That wrath caused the King to have Haman hanged by the gallows.
- j). Humility Pacifies God’s wrath: 2 Chron. 12:12 describes how King Hezekiah deflected God’s wrath by humbling himself.
2. Anger. Psalm 78:49 says “He cast on them the fierceness of His anger, Wrath, indignation, and trouble, but sending angels of destruction among them.”
3. Judgment.
- a). Judgment is the decision by God to execute His wrath as a recompense for sin.
  - b). Judgment is a reminder that there is a consequence for every one of our sins.
  - c). Heb. 9:27: “And as it is appointed for men to die once, but after this the judgment”
  - d). Paul said in Romans 14:10 and 2 Cor. 5:10 that we will all stand before the judgment seat of Christ.
  - e). Book of Revelation: Describes how that judgment will be meted out. “Here comes the judge!”

**QUESTION: Can you think of any other behaviors that are manifestations of hate?**

- D. Abomination: In the Bible, the word “abomination” is a synonym for “hate” in the context of God. We will also describe later all of the things that the Lord thinks are abominable.

**ABOMINATION.** Four Hebrew words are translated thus. **1.** *piggûl* is used of sacrificial flesh which has been left too long (Lv. 7:18, *etc.*). **2.** *šiqqûš* refers to idols (‘Milcom the abomination of the Ammonites’, 1 Ki. 11:5), and to customs derived from idolatry (Je. 16:18). **3.** The related word *šeqeš* is used in much the same way, a notable extension of meaning being its application to food prohibited for Israelites being ‘unclean’ (Lv. 11:10f.). **4.** *tô‘ebâ* is the most important word of the group. This may denote that which offends anyone’s religious susceptibilities: ‘every shepherd is an abomination to the Egyptians’ (Gn. 46:34; so with eating with foreigners, Gn. 43:32). Or it may be used of idols (in 2 Ki. 23:13 *šiqqûš* is used of Ashtoreth and Chemosh and *tô‘ebâ* of Milcom). It denotes practices derived from idolatry, as when Ahaz ‘burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out’ (2 Ki. 16:3), and all magic and divination (Dt. 18:9–14). But the word is not confined to heathen customs. Sacrifice offered to Yahweh in the wrong spirit is ‘abomination’ (Pr. 15:8; Is. 1:13). So is sexual sin (Lv. 18:22). And the word attains a strongly ethical connotation when such things as ‘lying lips’ and ‘diverse weights’ are said to be an abomination to the Lord (Pr. 12:22; 20:23, *cf.* also 6:16ff., *etc.*).

L.M.<sup>117</sup>

God says in Lev. 18:29 says “For whoever commits any of these abominations, the persons who commit them shall be cut off [separated] from among their people.”

**QUESTION: In today’s contemporary terms, what do you think this means in practical terms?**

<sup>117</sup> Wood, D. R. W. 1996. *New Bible dictionary* (3rd ed. /) (Page 4). InterVarsity Press: Leicester, England; Downers Grove, Ill.

A: The only way to “cut off” someone in our society is to put them in jail or banish them from society, right? Which one do they mean here?.

E. Webster’s New Collegiate Dictionary: man’s vain interpretation of hate.

**Hate. 1:** Feel extreme enmity toward **2:** to have a strong aversion to: find very distasteful. *syn* HATE, DETEST, ABHOR, ABOMINATE, LOATH mean to feel strong aversion or intense dislike for. HATE implies an emotional aversion often coupled with enmity or malice; DETEST suggests violent antipathy; ABHOR implies a deep often shuddering repugnance; ABOMINATE suggests strong detestation and often moral condemnation; LOATH implies utter disgust and intolerance.

F. New Bible Dictionary, Third Edition

1. In the Old Testament

- a). Hatred between brothers (Gn. 27:41; 37:4f., 8; 2 Sa. 13:22) or fellow-Israelites (Ps. 55:12f.; Pr. 14:20) is condemned (Lv. 19:17).
- b). Dt. 4:42; 19:4, 6, 11, and Jos. 20:5 distinguish between accidental and malicious manslaughter.
- c). Sexual love (2 Sa. 13:15; Dt. 22:13–16; 24:3; *cf.* Jdg. 14:16, see 3, below) may turn to hatred. [adultery can do this]
- d). Personal enmity is sometimes tempered with mercy (Ex. 23:5; Jb. 31:29), but the enemies of Israel (2 Sa. 22:41; Ps. 129:5; Ezk. 23:28) or of the godly (Ps. 34:21; Pr. 29:10) are God’s enemies too (Nu. 10:35; *cf.* Ex. 20:5; Dt. 5:9; 7:10).
- e). God hates both evil (Pr. 6:16; Am. 6:8) and evil-doers (Dt. 32:41): so therefore do the righteous (Pss. 101:3; 139:21f.; 119:104, 113).
- f). God hates:
  - (1). idolatry (Dt. 12:31; 16:22),
  - (2). injustice (Is. 61:8),
  - (3). worship that is inconsistent with conduct (Is. 1:14), and even sinful Israel herself (Ho. 9:15; *cf.* Je. 12:8).

2. In the New Testament

- a). The Father (Jn. 15:24), Jesus (Jn. 7:7; 15:18, 24f.), and all Christians (Mk. 13:13; Lk. 6:22; Jn. 15:18–20; 17:14; 1 Jn. 3:13) are hated by the world;
  - b). but believers must not hate either fellow-Christians (1 Jn. 4:20) or enemies (Mt. 5:43f.).
  - c). Hatred of evil (Heb. 1:9 = Ps. 45:7; Rev. 2:6; *cf.* Mk. 3:5), though not of persons, is attributed to Christ. (\*WRATH.)
3. Contrasted with hope
- a). ‘Hate’ as opposed to ‘love’ in Gn. 29:31, 33 (*cf.* 30, ‘loved ... more’);
  - b). Dt. 21:15–17; Mt. 6:24 = Lk. 16:13, implies the choice or preference of another rather than active hatred of what is not chosen or preferred. *Cf.* Mal. 1:2f. = Rom. 9:13 of God’s election of Israel; Lk. 14:26 (*cf.* Mt. 10:37, ‘loves.. more’);
  - c). Jn. 12:25 of the overriding claims of discipleship.

**QUESTION: What does this mean?**

**III. BEHAVIORAL MANIFESTATIONS OF PEOPLE WHO HATE:**

A. Passive

1. Avoidance. God said he would avoid us if we hate knowledge. See Prov. 1:28-29.

B. Active

1. Deceit. Prov. 26:24 says those who hate disguise it with their tongue.
2. Anger and Wrath. When God turned Sodom and Gomorrah into dust, He was hating evil. Gen. 10:18. Gen. 13:13 says the men of Sodom were exceedingly wicked and sinful.
3. Violence. Men hated Christ because He brought them the truth. They did the ultimate violence to him by nailing Him to a cross.
4. Denigration. When we hate something, we say evil things about it.

**IV. OBJECTS OF HATE:**

A. Our Life: Jesus said we should love Him enough to actually hate our family and our life. See Luke 14:26.

*“But If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple.”*

B. People. Cain hated Abel in Gen. 4 and killed him over jealousy. Esau hated Jacob in Gen. 27:41.

C. Behavior. God said there are seven things he hates, and they are all behaviors. See Prov. 6:16-19. Behavior that God hates is called “sin”. Throughout the Bible, harlotry is denigrated as the most despicable behavior which people were stoned and cursed for, and yet Jesus loved the harlots who did it.

- 1 D. Things. Idols. God says in Exodus 20:4-5 that we shall not have idols, serve them, or worship them. In  
2 Ezekial 9, God actually commanded the killing of people who were worshipping idols.  
3 E. Races: In Esther, Haman hated the Jews and tried to retaliate against them.  
4 F. Christians. Mark 13:13 “And you will be hated by all for My name’s sake.” John 16:18, Luke 21:17. John 15:19.

5 **QUESTION: Why are Christians hated?** See John 17:15. “the world has hated them because they are not  
6 of this world”

7 **QUESTION: What does it mean to not be of this world?** We don’t rely on man’s laws, or civil  
8 government, but govern ourselves and stick to our own group.

9 V. **HOW DOES HATE MAKE ITS RECIPIENTS FEEL?**

10 If we look up the word “wrath” and how it is responded to, we find the following reactions to it in the Bible:

- 11 A. Fear. Throughout the bible, the term “fear of the Lord” is used.

12 **QUESTION: What is really meant by this?**

13 I believe it “fear of the Lord” means “respect and obedience”. Prov. 8:13 says “The fear of the Lord is to hate  
14 evil.”

- 15 B. Terror. The apostle Paul says in Rom. 13:3-5 that governments are there to be a “terror” to evil works. In that  
16 context, our the bible says our government is a terrorist organization with a very specific goal of terrorizing only  
17 criminals!

18 **QUESTION: Would anyone care to comment on this aspect of the bible?**

- 19 C. Avoidance of the behavior that is hated. When we know we will be punished for bad behaviors, we avoid  
20 them, mostly out of the fear we have of the punishment and consequences of the act.

- 21 D. Anger. Prov. 15:1 “A soft answer turns away wrath, but a harsh word stirs up anger.”

- 22 E. Strife. Prov. 15:18. “A wrathful man stirs up strife.”

23 VI. **TYPES OF HATE:**

- 24 A. Righteous hate: 1 John 4:8-16 tells us that God is love. The essence of love is unselfishness. Righteous hate  
25 and/or wrath that is justified is based only on love. It is accomplished with the goal of defending and protecting  
26 and helping our neighbors, relatives, and fellow citizens rather than out of desire to help only ourselves.

27 Example: People who serve in the military hate and fight against the enemy, but they do so more for love of  
28 fellow citizens than out of personal gain.

29 Eccl. 3:8 tells us that there is a time to love and a time to hate, but it never reveals that if we are hating for  
30 righteous reasons, then we are accomplishing both at the same time!

31 Example: When a parent has a child who is being openly defiant and is likely to hurt him or herself in the  
32 process, they spank the child. In so doing, they are “hating evil” because the child is demonstrating pride,  
33 which the Bible identifies as one of the seven deadly sins/evils. At the same time, they are demonstrating  
34 love, because the result of the discipline is beneficial to the long term happiness and well-being of the child.  
35 Most people wouldn’t call it hate, but the consequence of the discipline on the child has exactly the same  
36 effect as hate and loathing: fear and respect for the parent. Over time, as the child matures, what began as  
37 fear and respect for the parent matures into love as their knowledge and education increases.

- 38 B. Unrighteous hate: Done for selfish reasons and usually out of lust, envy, or greed. Esau, Cain, and Jacob’s  
39 brothers all demonstrated unrighteous hate because they hated their brothers only for selfish personal gain.

40 VII. **THINGS WE ARE SUPPOSED TO HATE:**

41 Eccl. 3:1,8 says “To everything there is a season, a time for every purpose. ...A time to love, and a time to hate.”

42 **QUESTION: What, if anything, should we hate and when should we do it?**

- 43 A. Evil. Prov. 8:13 says “The fear of the Lord is to hate evil.” See also Psalm 97:10. Rom. 12:9 also says we  
44 should abhor what is evil.

- 45 B. Lying. Prov. 13:5 says a righteous man hates lying. See also Psalm 119:163.

- 46 C. Men of wicked intentions: Prov. 14:17

- 47 D. Bribes: Prov. 15:27

- 48 E. Surety: Prov. 11:15

- 49 F. Covetousness: Prov. 28:16

- 50 G. False ways: Ps. 119:104, Ps. 119:163

- 51 H. Perverse mouth: Prov. 8:13

- 52 I. Those who oppose God: Ps. 139:21-22.

53 VIII. **THINGS WE SHOULDN’T HATE:**

54 **QUESTION: What kinds of things should we not hate?**

- 55 A. Correction. Prov. 12:1. Prov. 15:10.

- 56 B. God: Prov. 8:36 “..those who hate me love death”

- 1 C. Knowledge: Prov. 1:22 “And fools hate knowledge”.
- 2 D. People. 1 John 3:15: “Whoever hates his brother is a murderer, and you know no murderer has eternal life
- 3 abiding in him”.
- 4 E. The righteous. Psalm 34:21
- 5 F. Our brother: Lev. 19:17

6 IX. THINGS GOD HATES

- 7 A. Wickedness. Psalm 45:7.
- 8 B. Seven Deadly Sins:
  - 9 1. Pride. See Prov. 6:17
  - 10 2. Lying tongue: Prov. 6:17.
  - 11 3. Murder of innocent. Prov. 6:17
  - 12 4. People who devise wickedness. Prov. 6:18.
  - 13 5. Seeking evil. Prov. 6:18
  - 14 6. Liars. Prov. 6:19.
  - 15 7. Contentious. Prov. 6:19.
- 16 C. Profaning the name of the Lord: Lev. 18:21.
- 17 D. Esau. Mal. 1:3
- 18 E. Ungodliness and unrighteousness: Romans 1:18 “For the wrath of God is revealed from heaven against all
- 19 *ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.*”
- 20 F. Divorce. Mal. 2:16
- 21 G. That which is highly esteemed among men: Luke 16:15 “For what is highly esteemed among men is an
- 22 *abomination in the sight of God.*”
- 23 **QUESTION: Does this mean that everything that man doesn’t esteem is not an abomination to God?**
- 24 H. Prayer of those who don’t know or read or try to understand the law: Prov. 28:9 “One who turns away his ear
- 25 *from hearing the law, Even his prayer is an abomination.*”
- 26 **QUESTION: What law do you think God is talking about here? Man’s law or God’s law or both?**
- 27 I. Sexual sin: God wiped out Sodom and Gomorrah at least in part because of their grievous sexual sin. 1 Cor. 6:18.
  - 28 1. Adultery: Exodus 20:14, Leviticus 18:20.
  - 29 2. Fornication: Mark 7:21
  - 30 3. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)
  - 31 4. Bestiality: Lev. 18:23.

32 X. THINGS GOD THINKS ARE “ABOMINABLE”, WHICH IS THE EQUIVALENT OF “HATE”:

- 33 A. Evil minded people: Prov. 3:22, 11:20
 

34 Matthew Henry’s Commentary on the Whole Bible: It concerns us to know what God hates and what he

35 loves, that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his

36 favour. Now here we are told, 1. *That nothing is more offensive to God than hypocrisy and double-dealing,*

37 *for these are signified by the word which we translate frowardness, pretending justice, but intending*

38 *wrong, walking in crooked ways, to avoid discovery.* Those are of a froward heart who act in contradiction to

39 that which is good, under a profession of that which is good, and such are, more than any sinners, an

40 *abomination to the Lord*, Isa. 65:5. 2. That nothing is more pleasing to God than sincerity and plain-dealing:

41 *Such as are upright in their way, such as aim and act with integrity, such as have their conversation in the*

42 *world in simplicity and godly sincerity, not with fleshly wisdom, these God delights in, these he even boasts of*

43 *(Hast thou considered my servant Job?) and will have us to admire. Behold an Israelite indeed!*<sup>118</sup>
- 44 B. False balance/Dishonest scales: Prov. 11:1, 10:10, 20:23
 

45 Matthew Henry’s Commentary on the Whole Bible As religion towards God is a branch of universal

46 righteousness (he is not an honest man that is not devout), so righteousness towards men is a branch of true

47 religion, for he is not a godly man that is not honest, nor can he expect that his devotion should be accepted;

48 for, 1. *Nothing is more offensive to God than deceit in commerce. A false balance is here put for all*

49 *manner of unjust and fraudulent practices in dealing with any person, which are all an abomination to the*

50 *Lord, and render those abominable to him that allow themselves in the use of such accursed arts of*

51 *thriving.* It is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom

52 God is the protector of. Men make light of such frauds, and think there is no sin in that which there is money

53 to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is

54 hit, Hos. 12:7, 8. But they are not the less an abomination to God, who will be the avenger of those that are

55 defrauded by their brethren. 2. Nothing is more pleasing to God than fair and honest dealing, nor more

<sup>118</sup> Henry, M. 1996, c1991. *Matthew Henry’s commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

necessary to make us and our devotions acceptable to him: *A just weight is his delight*. He himself goes by a just weight, and holds the scale of judgment with an even hand, and therefore is pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most exactly, and therefore is the greater abomination to God.<sup>119</sup>

**QUESTION: How does this apply in practical terms to our daily lives? Can you give some examples?**

- C. Sacrifices of the wicked: Prov 16:8
- D. The way of the wicked: Prov. 15:9
- E. Thoughts of the wicked: Prov. 15:26
- F. Carved images: Deut. 7:25, Deut. 27:15.
- G. Foreign or false gods: Deut 32:16
- H. Justification of the wicked and condemnation of the just: Prov. 17:15
- I. Donating the wages of a harlot to the house of the Lord: Deut. 23:18.
- J. Perverse people: Prov. 3:32

**QUESTION: What do you think this is?**

- K. Sexual sin: Jer. 13:27
  - 1. Adultery: Exodus 20:14, Leviticus 18:20.
  - 2. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)
  - 3. Beastiality: Lev. 18:23.

**XI. HOW ARE WE SUPPOSED TO MANIFEST HATE OF EVIL AS GOD COMMANDS?**

- A. We don’t allow evil into our house: Deut. 7:26.
- B. We put people who practice evil in jail and separate them from society: Lev. 18:29
- C. If it is a carved image, we are supposed to burn and destroy it: Deut. 7:25
- D. If people in your city are enticing others to follow false god and commit idolatry, they must be killed by the sword and their city burned to the ground: Deut. 13:12-18

**QUESTION: Does this apply to our lives today? Why not?**

**XII. CAN OR SHOULD GOVERNMENTS HATE?**

- A. The preceding section talked about how we are supposed to respond to abominations in the sight of the Lord. Since we can’t respond personally as described in many cases, then the response must come instead from the government, who are our agents and servants. Once again:
- B. The Bible says we should hate evil: Psalm 97:10, Prov. 8:13; Amos 5:15.
- C. Hating Evil works. Romans 13:3-5.

“For *rulers are not a terror to good works, but to evil*. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.<sup>120</sup> For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to *execute* wrath on him who practices evil. Therefore *you* must be subject, not only because of wrath but also for conscience’ sake.”<sup>121</sup>
- D. Definition of “terror” in the dictionary,

**ter•ror** \ter-ər\ *noun* [Middle English, from Middle French *terreur*, from Latin *terror*, from *terrēre* to frighten; akin to Greek *trein* to be afraid, flee, *tremēin* to tremble — more at TREMBLE] (14th century)  
**1** : a state of intense fear  
**2 a** : one that inspires fear : SCOURGE  
**b** : a frightening aspect (the *terrors* of invasion)  
**c** : a cause of anxiety : WORRY  
**d** : an appalling person or thing; *especially* : BRAT  
**3** : REIGN OF TERROR  
**4** : violence (as bombing) committed by groups in order to intimidate a population or government into granting their demands (insurrection and revolutionary *terror*) *synonymy* see FEAR  
**---ter•ror•less** \-ləs\ *adjective*  
...we find out that terror produces all the same feelings in its object as hating, which is fear, anxiety fright, and/or panic.

<sup>119</sup> Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

<sup>120</sup> Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:1). Hendrickson: Peabody

<sup>121</sup> *The New King James Version*. 1996, c1982 (Ro 13:3-5). Thomas Nelson: Nashville



1 E. The existence of civil government is a fulfillment of the requirement to love our neighbor by preventing him  
2 from being harmed. Civil governments are delegated authority to protect us. They have the full time job of  
3 “hating evil” delegated to them. It is delegated to them from their Master, the Sovereign People, through the  
4 United States Constitution and our State Constitutions.

5 **QUESTION: What part of government does the “hating of evil” or produces the “fear” that is characteristic**  
6 **of both “terror” and “hate” which Paul mentioned in Rom. 13:3-5?**

7 F. To answer the question of who in government does the hating of evil, we have to look at what part of  
8 government we fear or respect the most.

9 **QUESTION: Would you agree?**

10 G. The police and the courts, who are the enforcers of the law, are the *only* part of government that we really  
11 fear, right?

- 12 1. When you see a policeman on the road, don’t you slow down out of *fear* of getting a ticket?
- 13 2. When you see people getting tickets or being arrested, don’t you want to know what for so you can reduce  
14 your fear and anxiety that you might be doing the same thing?
- 15 3. When people are sentenced to jail, don’t we want to know why so we don’t repeat their mistake?
- 16 4. Aren’t law shows popular on TV in part because people want to know how to stay out of trouble so they  
17 can reduce their fear and anxiety. Would you agree?

18 H. Purpose of law

- 19 1. Paul said the purpose of law is to bring about wrath: Romans 4:15: “For if those who are of the law are  
20 heirs, faith is made void and the promise made of no effect, ***because the law brings about wrath***”
- 21 2. We said earlier that wrath occurs when hatred manifests itself as a behavior.
- 22 3. The wrath involved in enforcing the law produces fear and anxiety, as we said earlier.
- 23 4. The purpose of law and the fear it produces in us all is to *prevent harm*, not to *promote good*. The absence of  
24 harm is the *only* public good that law can produce. Romans 13:10: “*Love does no harm to a neighbor;*  
25 *therefore love is the fulfillment of the law.*”
- 26 5. Therefore law is essentially righteous hate or wrath directed against evil and ungodliness: It is undertaken  
27 for the sole purpose of public protection. That public protection is a satisfaction of the great commandment  
28 to love our neighbor.
- 29 6. God and hate: God *hates* the sin but loves the sinner. God also hates not just evil, but evil doers who hate  
30 him. See Deut. 32:41. The only time God ever hates people, is when those people hate Him. Otherwise, he  
31 loves us as his children and family members. See Mark 3:35:  
32 “*For whoever does the will of God is My brother and My sister and mother.*” [Jesus, in Mark 3:35,  
33 NKJV]
- 34 a). Not all sins are “evil”. The reason God hates evil is because he opposes anything that either separates  
35 us from Him or separates us from each other.
- 36 b). The first Four commandments in the ten commandments are laws that relate to things that separate  
37 us from Him. See Exodus 2:2-11.
- 38 c). The last six commandments deal with behaviors that separate us from each other. See Exodus  
39 20:12-17. One of the seven deadly sins is the person who “sows discord among brethren” Prov.  
40 6:19.

41 I. Police and the courts:

- 42 1. By enforcing the law, the police and the courts are “hating” and punishing evil behavior and thereby  
43 preventing or deterring future harm to all.
- 44 2. Police are just like God: The police hate crime but try to honor and reform and rehabilitate the criminal so  
45 he can be reintroduced into society as a productive member.
- 46 3. Most people are afraid of the IRS more than any other part of the government. They are the tax police,  
47 aren’t they?

48 J. In summary, the law enforcement powers of the government are the vehicle that government uses for “hating  
49 evil”.

50 **QUESTION: From where does the government get the authority to write laws? From God? From us?**

51 A: See Rom. 13:1 “Let every soul be subject to the governing authorities. For there is **no authority**  
52 except from God, and the authorities that exist are appointed by God.”

53 **QUESTION: Where do government enforcement powers come from?**

54 A: See Rom. 13:5. They come indirectly from God, and flow through us and are delegated to  
55 government.

56 XIII. EXAMPLES OF HATE IN THE BIBLE:

57 A. Cain. Gen 4:5, 4:8. Cain hated his brother Abel and killed him out of jealousy.



- B. Esau. Gen 27:41. Esau hated Jacob because Jacob bought his birthright for pennies on the dollar.
- C. Joseph's brothers. Gen 37:4, Judg. 11:7. They threw him into a pit and sold him into slavery, because they were jealous of him.
- D. Saul. 1 Sam. 18:8-9. Saul hated David and tried to kill him several times. He and all of his sons were eventually killed.
- E. Haman. Esth. 3:5-6. Haman hated the Jews. Esther rescued them.
- F. The enemies of the Jews. Esth. 9:1, 9:5, Ezek. 35:5-6.
- G. The Chaldeans. Dan 3:12

XIV. THINGS WE SHOULD LOVE:

- A. God: Prov. 8:36 “..those who hate me love death”
- B. God's law, the Bible: See Psalm 119:97, 113, 163, 165.
- C. Our neighbor: See Lev. 19:18, Matt. 5:43, Matt. 19:19, Matt. 22:39, Mark 12:31, Romans 13:9, Gal. 5:14, James 2:8
- D. Good. Amos 5:15.
- E. Correction. Prov. 12:1. Prov. 15:10.

XV. CONCLUSIONS

- A. Hate and love are opposites. Since God is the source of all love and since we are commanded to love him with all our heart, mind, and soul, then we cannot love him without hating and opposing everything that is his opposite.
- B. Hate and wrath are the instruments of God's judgment, and God is a fair judge. The focus of the Old Testament is primarily the hate and wrath and judgment of God against a rebellious and disobedient people, done for righteous reasons and in satisfaction of His law.
- C. The essence of God is love, not hate.
  - 1. 1 John 4:8: “He who does not love does not know God, for God is love.”
  - 2. 1 John 4:16: And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
- D. When Jesus came and died for our sins, he became the object of and substitute for all of God's wrath against our sin. By Jesus' act of love towards us, he pacified God's wrath. What we are left with is God's love.
- E. Those who love want and enjoy relationships. There are only two types of relationships mentioned in the Bible:
  - 1. Our vertical relationship with God.
  - 2. Our horizontal relationship with our neighbor.
- F. God has only two great and simple commandments and both of them are meant to enhance and edify and improve these two types of relationships:
  - 1. Loving God: See Exodus 20:2-11, Mark 12:29-30.
  - 2. Love our neighbor: See Exodus 20:12-17, Mark 12:31, Gal 5:14.
- G. The result of not following God's laws is:
  - 1. Separation from God.
  - 2. Separation from society and our neighbor.
- H. The ultimate result of violating man's law is separation from society. The police and the courts and the jails put criminals behind bars, which separates them from their fellow man so they cannot harm anyone further.
- I. The ultimate result of violating God's law is separation from God. At the final judgment documented in the book of Revelation, God says that He will send all those who are disobedient and do not have faith in Him to hell. Hell is the place of ultimate and final separation from God.

**QUESTION: The other day I saw a bumper sticker that said “Hate is not a family value?” If God commands us to hate evil, is this bumper sticker accurate in the case of Christians?**

If you would like to learn more about the Biblical doctrine of hatred, we recommend the following resources:

- 1. The Biblical Doctrine of Hatred, Pastor John Weaver, Item 5.3:  
<http://sedm.org/Sermons/Sermons.htm>
- 2. The Kiss of Death:  
<http://famguardian.org/Subjects/Spirituality/Articles/KissofDeath.htm>

## 10. Summary of the Biblical Approach to both Man's Law and God's Law

1. The Bible is a law book. That's what God intended it to be, otherwise He wouldn't have called it His ordinances, His statutes, His judgments, His precepts, His commandments, His Law. All these are Law terms. Here are some examples of God's Law in action, and keep in mind that "commandments" and "His Word" are synonymous with His Law:

Proverbs 28:9: "One who turns his ear from hearing the law, even his prayer is an abomination."

Prov. 28:4: "Those who forsake the law praise the wicked, but such as keep the law contend with them."

Exodus 18:20: "And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do."

Leviticus 18:4: "Ye shall do my judgments, and keep mine ordinances, to walk therein: I [am] the LORD your God."

2 Kings 17:37: "And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods."

2. The study of the Holy Bible is the study of the nature and character of God. We cannot emulate God and follow His example as His disciples unless we study His law and are in constant communication with Him through prayer and by listening to the Holy Spirit. The study of God's law is a transformational experience:

### Psalm 19:7-14:

*The law of the Lord is perfect converting the soul;  
The testimony of the Lord is sure, making wise the simple;  
The statutes of the Lord are right, rejoicing the heart.  
The commandment of the Lord is pure, enlightening the eyes.  
The fear of the Lord is clean, enduring forever;  
The judgments of the Lord are true and righteous altogether.  
More to be desired are they than gold.  
Yea, than much fine gold;  
Sweeter also than honey and the honeycomb.  
Moreover by them Your servant is warned,  
And in keeping them there is great reward.  
Who can understand his errors?  
Cleanse me from secret faults.  
Keep back Your servant from presumptuous sins;  
Let them not have dominion over me.  
Then I shall be blameless,  
And I shall be innocent of great transgression.  
Let the words of my mouth and the meditation of my heart  
Be acceptable in Your sight,  
O Lord, my strength and my Redeemer.*

### Psalm 119:9-16:

*How can a young man cleanse his way?  
By taking heed according to Your word.  
With my whole heart I have sought You;  
Oh, let me not wander from Your commandments!  
Your word I have hidden in my heart,  
That I might not sin against You.  
Blessed are You, O Lord!  
Teach me Your statutes.  
With my lips I have declared  
All the judgments of Your mouth.  
I have rejoiced in the way of Your testimonies.  
As much as in all riches.  
I will meditate on Your precepts.  
And contemplate Your ways.  
I will delight myself in Your statutes.  
I will not forget Your word.*

1 3. **The purpose of law is to prevent injustice and prevent harm, and cannot be to promote or mandate good or public**  
2 **virtue.** "Justice" in the sense of law is simply the absence of INjustice. It is INjustice that the law is written to prevent  
3 and protect us from. Law is protective, not prescriptive.

4 Law Is a Negative Concept

5 *The harmlessness of the mission performed by law and lawful defense is self-evident; the usefulness is obvious;*  
6 *and the legitimacy cannot be disputed.*

7 *As a friend of mine once remarked, this negative concept of law is so true that the statement, the purpose of the*  
8 *law is to cause justice to reign, is not a rigorously accurate statement. It ought to be stated that **the purpose of***  
9 ***the law is to prevent injustice from reigning.** In fact, it is injustice, instead of justice, that has an existence of*  
10 *its own. Justice is achieved only when injustice is absent.*

11 **But when the law, by means of its necessary agent, force, imposes upon men a regulation of labor, a method**  
12 **or a subject of education, a religious faith or creed - then the law is no longer negative; it acts positively upon**  
13 **people. It substitutes the will of the legislator for their own initiatives. When this happens, the people no**  
14 **longer need to discuss, to compare, to plan ahead; the law does all this for them. Intelligence becomes a**  
15 **useless prop for the people; they cease to be men; they lose their personality, their liberty, their property.**

16 *Try to imagine a regulation of labor imposed by force that is not a violation of liberty; a transfer of wealth*  
17 *imposed by force that is not a violation of property. If you cannot reconcile these contradictions, then you must*  
18 *conclude that the law cannot organize labor and industry without organizing injustice.*  
19 *[The Law, Frederic Bastiat. SOURCE: <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]*  
20

21 The Law and Charity

22 *You say: "There are persons who have no money," and you turn to the law, but the law is not a breast that fills*  
23 *itself with milk. Nor are the lacteal veins of the law supplied with milk from a source outside the society.*  
24 *Nothing can enter the public treasury for the benefit of one citizen or one class unless other citizens and other*  
25 *classes have been forced to send it in. **If every person draws from the treasury the amount that he has put in***  
26 ***it, it is true that the law then plunders nobody. But this procedure does nothing for the persons who have no***  
27 ***money. It does not promote equality of income. The law can be an instrument of equalization only as it takes***  
28 ***from some persons and gives to other persons. When the law does this, it is an instrument of plunder.***  
29 *[The Law, Frederic Bastiat. SOURCE: <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]*  
30

31 *"To lay with one hand the power of government on the property of the citizen, and with the other to bestow it on*  
32 *favoured individuals.. is none the less robbery because it is done under the forms of law and is called taxation.*  
33 *This is not legislation. It is a decree under legislative forms."*  
34 *[Loan Association v. Topeka, 20 Wall. 655, (1874)]*  
35

36 *"A tax, in the general understanding of the term and as used in the constitution, signifies an exaction for the*  
37 *support of the government. **The word [tax] has never thought to connote the***  
38 ***expropriation of money from one group for the benefit of another.**"*  
39 *[U.S. v. Butler, 297 U.S. 1 (1936)]*

- 40 4. Three types of law are found in the Torah: Moral, civil, and cultic.  
41 5. Because Torah is based on God's eternal character, moral laws are absolute and binding for all men for all time.  
42 6. Believers are free from the law as a system (Rom. 6:14).  
43 7. Believers are free from the civil and cultic laws of Israel (dietary laws, Sabbath laws, and festival laws).  
44 8. A believer must seek to reflect the character of God in his daily life however it is expressed. He is not free from moral  
45 obligation. He is not a legalist because he defends a moral system (His objective model is the Ten Commandments; His  
46 subjective model is Christ).  
47 9. The believer must resist integrating the systems of law and grace. They are mutually exclusive.  
48 10. The believer must be ready to defend his freedom from the cultic laws of Israel.  
49 11. The law tells a man what was right, but it does not empower him to do what was right. Grace, not only tells a man what  
50 is right, but gives him the Holy Spirit to empower him to do what is right.  
51 12. The Bible does NOT say that Christians cannot judge. This is a common misconception. Jesus, in fact, commanded us  
52 to judge righteously.

1 “Judge not according to appearance, but judge righteous judgment.”  
2 [John 7:24, Jesus speaking in the Bible]

3 Instead, the bible says that when we judge we must do so righteously. The only method of judging righteously is to do  
4 so by the divine authority of Jesus Christ and through the admonitions of the Holy Spirit.

- 5 13. In a court setting, whether ecclesiastical court or secular court, judges who either refuse to exercise jurisdiction they  
6 have or take jurisdiction they do not have amounts to TREASON against either the Constitution or mutiny against God.

7 “In another, not unrelated context, Chief Justice Marshall’s exposition in *Cohens v. Virginia*, 6 Wheat, 264  
8 (1821), could well have been the explanation of the Rule of Necessity; he wrote that a court “must take  
9 jurisdiction if it should. The judiciary cannot, as the legislature may, avoid a measure because it approaches  
10 the confines of the constitution. We cannot pass it by, because it is doubtful. With whatever doubts, with  
11 whatever difficulties, a case may be attended, we must decide it, if it be brought before us. **We have no more  
12 right to decline the exercise of jurisdiction which is given, than to usurp that which is not given. The one or  
13 the other would be treason to the constitution.** Questions may occur which we would gladly avoid; but we  
14 cannot avoid them.”  
15 [[U.S. v. Will, 449 U.S. 200 \(1980\)](#)]

- 16 14. The essence of God is love:

17 **Knowing God Through Love**

18 *Beloved, let us love one another, for **love is of God; and everyone who loves is born of God and knows God.***  
19 ***He who does not love does not know God, for God is love.** In this the love of God was manifested toward us,*  
20 *that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that*  
21 *we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved*  
22 *us, we also ought to love one another.*  
23 [[1 John 4:7-11](#), Bible, NKJV]

- 24 15. The essence of both “love” and “worship” are OBEDIENCE to God and His laws:

25 “**If you love me, keep My commandments.** And I will pray the Father, and He will give you another Helper,  
26 that He may abide with you forever—**the Spirit of truth**, whom the world cannot receive, because it neither sees  
27 Him nor knows Him; but you know Him, for He dwells with you and will be in you.”  
28 [John 14:15-17, Bible, NKJV]  
29

30 “But **he who looks into the perfect law of liberty** and continues in it, and is not a forgetful hearer **but a DOER**  
31 **of the work**, this one **will be blessed in what he does.**”  
32 [[James 1:25](#), Bible, NKJV]  
33

34 “So then, because you are lukewarm [disobedient and disrespectful, and therefore UNLOVING], and neither  
35 cold nor hot, I will vomit you out of My mouth.”  
36 [Rev. 3:16, Bible, NKJV]  
37

38 “Let us hear the conclusion of the whole matter:

39 Fear God and keep His commandments,  
40 For this is man’s all.  
41 For God will bring every work into judgment,  
42 Including every secret thing,  
43 Whether good or evil.”  
44 [[Eccl. 12:13-14](#), Bible, NKJV]

- 45 16. Jesus chose us to be “out of the world”.

46 “If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world  
47 would love its own. **Yet because you are not of the world, but I chose you out of the world, therefore the  
48 world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they  
49 persecuted Me, they will also persecute you.** If they kept My word, they will keep yours also. **But all these  
50 things they will do to you for My name’s sake, because they do not know Him who sent Me. If I had not  
51 come and spoken to them, they would have no sin, but now they have no excuse for their sin.** He who hates  
52 me hated My father also. **If I had not done among them the works which no one else did, they would have no**

1 sin; but now they have seen and also hated both Me and My Father. But this happened that the word might  
2 be fulfilled which is written in their law, "They hated Me without a cause."  
3 [John 15:18-25, Bible, NKJV]

- 4 17. Being "chosen out of the world" implies that we cannot and do not have a legal "domicile" here. The Bible says that  
5 the earth and the heavens belong to the Lord, and not to any man or government or government consisting of men.  
6 Psalm 89:11-13, Isaiah 45:12, Deuteronomy 10:14. Domicile is based on whose "territory" we live on. To deny God  
7 the benefits or fruits of His ownership of the Earth, such as the benefits of having citizens and subjects who obey His  
8 divine laws, is to interfere with the ownership of His property. Christians cannot willfully interfere with God's  
9 ownership or control of the Earth without committing mutiny against God just as Satan did. See:

Why Domicile and Becoming a "Taxpayer" Require Your Consent, Form #05.002  
<http://sedm.org/Forms/FormIndex.htm>

- 10 18. Obedience to God and His Laws is what sanctifies and separates us as Christians from secular society:

11 *"Come out from among them [the unbelievers]  
12 And be separate, says the Lord.  
13 Do not touch what is unclean,  
14 And I will receive you.  
15 I will be a Father to you,  
16 And you shall be my sons and daughters,  
17 Says the Lord Almighty."  
18 [2 Corinthians 6:17-18, Bible, NKJV]*

20 *"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of  
21 their flesh, and will give them an heart of flesh: **That they may walk in my statutes, and keep mine ordinances,  
22 and do them: and they shall be my people, and I will be their God.**"  
23 [Ezekiah 11:19-20:]*

25 ***"Do not love the world or the things in the world. If anyone loves [is a "citizen" or "taxpayer" or  
26 "domiciliary" of] the world, the love of the Father is not in Him.** For all that is in the world--the lust of the  
27 flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing  
28 away, and the lust of it; but he who does the will of God abides forever."  
29 [1 John 2:15-17, Bible, NKJV]*

31 *"Adulterers and adulteresses! Do you now know that friendship with the world is enmity with God? Whoever  
32 therefore wants to be a friend of the world makes himself an enemy of God."  
33 [James 4:4, Bible, NKJV]*

35 ***"Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble,  
36 and to keep oneself unspotted from the world [and the corrupted governments and laws of the world]."**  
37 [James 1:27, Bible, NKJV]*

39 *"And you shall be holy to Me, **for I the Lord am holy, and have separated you from the peoples, that you  
40 should be Mine.**"  
41 [Leviticus 20:26, Bible, NKJV]*

43 *"I am a stranger in the earth;  
44 Do not hide Your commandments from me."  
45 [Psalm 119:19, Bible, NKJV]*

47 *"I have become a stranger to my brothers,  
48 And an alien to my mother's children;  
49 Because zeal for Your house[obedience to Your law] has eaten me up,  
50 And the reproaches of those who reproach You have fallen on me."  
51 [Psalm 69:8-9, Bible, NKJV]*

- 52 19. A believer with no knowledge of the law or obedience to the law is like a tree without fruit and is a source of DEAD  
53 faith. We question whether dead faith can produce salvation or glorify the Lord our God.

1 “Abide in Me, and I in you. As **the branch [you] cannot bear fruit [OBEDIENCE, which is ACTION] of**  
2 **itself, unless it abides in the vine**, neither can you, unless you abide in Me. **I am the vine, you are the**  
3 **branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If**  
4 **anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw**  
5 **them into the fire, and they are burned.** If you abide in Me, and My words abide you, you will ask what you  
6 desire, and it shall be done for you. **By this My Father is glorified, that you bear much fruit;**  
7 **so you will be My disciples.** As the Father loved Me, I also have loved you; abide in My love. **If you**  
8 **keep [DO, not just hypocritically talk about] My commandments, you will abide in My love, just as I have**  
9 **kept my Father’s commandments and abide in His love.** These things I have spoken to you, that My joy may  
10 remain in you, and that your joy may be full.”  
11 [\[John 15:4-11, Bible, NKJV\]](#)

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12  
13 **Faith Without Works [Obedience to the Law] Is Dead**

14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If  
15 a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be  
16 warmed and filled,” but you do not give them the things which are needed for the body, what does it profit?  
17 Thus also faith by itself, if it does not have works, is dead.

18 But someone will say, “You have faith, and I have works.” Show me your faith without your[d] works, and I  
19 will show you my faith by my[e] works. You believe that there is one God. You do well. Even the demons  
20 believe—and tremble! But do you want to know, O foolish man, that faith without works is dead?[f] Was not  
21 Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was  
22 working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which  
23 says, “Abraham believed God, and it was accounted to him for righteousness.”[g]And he was called the friend  
24 of God. You see then that a man is justified by works, and not by faith only.

25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out  
26 another way?

27 For as the body without the spirit is dead, so faith without works is dead also.  
28 [\[James 2:14-26, Bible, NKJV\]](#)

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30 But to the wicked, God says:

31 **“What right have you to declare My statutes [write man’s vain law], or take My covenant [the Bible] in your**  
32 **mouth, seeing you hate instruction and cast My words behind you?** When you saw a thief, you consented with  
33 him, and have been a partaker with adulterers. You give your mouth to evil, and your tongue frames deceit.  
34 You sit and speak against your brother; you slander your own mother’s son. These things you have done, and I  
35 kept silent; you thought that I was altogether like you; but I will reprove you, and set them in order before your  
36 eyes. **Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver: Whoever**  
37 **offers praise glorifies Me; and to him who orders his conduct aright [and bases it on God’s laws] I will show**  
38 **the salvation of God.**”  
39 [\[Psalm 50:16-23, Bible, NKJV\]](#)

- 40 20. It is a sin to have any man or earthly government above us. To do so amounts to idolatry. Consequently, God has not  
41 delegated any authority to us as His fiduciaries and stewards here on earth to authorize governments to enact laws that  
42 conflict with God’s Law.

43 “Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, ‘Look, you are  
44 old, and your sons do not walk in your ways. **Now make us a king to judge us like all the nations [and be**  
45 **OVER them]**’.

46 “But the thing displeased Samuel when they said, **‘Give us a king to judge us.’** So Samuel prayed to the Lord.  
47 **And the Lord said to Samuel, ‘Heed the voice of the people in all that they say to you; for they have rejected**  
48 **Me, that I should not reign over them.** According to all the works which they have done since the day that I  
49 brought them up out of Egypt, even to this day—**with which they have forsaken Me and served other gods—so**  
50 **they are doing to you also [government becoming idolatry].**”  
51 [\[1 Sam. 8:4-8, Bible, NKJV\]](#)

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53 “And when you saw that Nahash king of the Ammonites came against you, you said to me, **‘No, but a king shall**  
54 **reign over us,’ when the Lord your God was your king.**



1 .....  
2

3 *And all the people said to Samuel, "Pray for your servants to the Lord your God, that we may not die; for **we***  
4 ***have added to all our sins the evil of asking a king for ourselves.**"*  
*[1 Sam. 12:12, 19, Bible, NKJV]*

5 21. The obligation and desire to learn and know and practice the law need not be a recipe for legalism, if it is done for the  
6 *right* reasons. The right reason for studying and following the law is so that we can learn how to love our neighbor as  
7 God loves him. The purpose of both law and the government is to protect your neighbor from harm. By learning and  
8 following both man's law and God's law, we are implementing and enforcing the second of only two Great  
9 Commandments, which is to love our neighbor as ourself:

10 *"Do not strive with [enforce the law against] a man without cause, **if he has done you no harm.**"*  
11 *[Prov. 3:30, Bible, NKJV]*  
12

13 *For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You*  
14 *shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up*  
15 *in this saying, namely, "You shall love your neighbor as yourself."*

16 ***Love does no harm to a neighbor; therefore love is the fulfillment of the law.***  
17 *[Romans 13:9-10, Bible, NKJV]*  
18

19 *"With all [our] blessings, what more is necessary to make us a happy and a prosperous people? Still one thing*  
20 *more, fellow citizens--**a wise and frugal Government, which shall restrain men from injuring one another***  
21 ***[prevent injustice, NOT promote justice], shall leave them otherwise free to regulate their own pursuits of***  
22 ***industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the***  
23 ***sum of good government, and this is necessary to close the circle of our felicities.**"*  
24 *[Thomas Jefferson: 1st Inaugural, 1801. ME 3:320 ]*

25 22. It is our duty as good citizens to learn and know and obey the law:

26 *"Every citizen of the United States is supposed to know the law. . ."*  
27 *[Floyd Acceptances, 7 Wall (74 U.S. 169) 666 (1869)]*  
28

29 ***"Of course, ignorance of the law does not excuse misconduct in any one, least of all in a sworn officer of the***  
30 ***law.** But this is a quasi criminal action, and in fixing the penalty to be imposed the court should properly take*  
31 *into account the motives and purposes which actuated the accused. Applying these considerations, we think the*  
32 *requirements of the situation will be satisfied by a judgment suspending the respondent from practice for a*  
33 *limited time."*  
34 *[In re McCowan , 177 Cal. 93, 170 P. 1100 (1917)]*  
35

36 ***"But it must be remembered that all are presumed to know the law, and that whoever deals with a***  
37 ***municipality\*643 is bound to know the extent of its powers.** Those who contract with it, or furnish it supplies,*  
38 *do so with reference to the law, and must see that limit is not exceeded. With proper care on their part and on*  
39 *the part of the representatives of the municipality, there is no danger of loss."*  
40 *[San Francisco Gas Co. v. Brickwedel , 62 Cal. 641 (1882)]*  
41

42 ***"It is one of the fundamental maxims of the common law that ignorance of the law excuses no one. If***  
43 ***ignorance of the law could in all cases be the foundation of a suit in equity for relief, there would be no end***  
44 ***of litigation, and the administration of justice would become in effect impracticable.** There would be but few*  
45 *cases in which one party or the other would not allege it as a ground for exemption from legal liability, and the*  
46 *extent of the legal knowledge of each individual suitor would be the material fact on which judgment would be*  
47 *founded. Instead of trying the facts of the case and applying the law to such facts, the time of the court would be*  
48 *occupied in determining whether or not the parties knew the law at the time the contract was made or the*  
49 *transaction entered into. The administration of justice in the courts is a practical system for the regulation of*  
50 *the transactions of life in the business world. It assumes, and must assume, that all persons of sound and mature*  
51 *mind know the law, otherwise there would be no security in legal rights and no certainty in judicial*  
52 *investigations.*  
53 *[Daniels v. Dean, 2 Cal.App. 421, 84 P. 332 (1905)]*

1 23. A person who obeys laws that don't apply to him or her is a person ripe for exploitation and a threat to his own liberty.  
2 You can only know what laws you must obey by reading and learning and knowing the law. The fact that we are not  
3 under the law as Christians should not be used as an excuse to avoid the study of law. Jesus' death on the cross did  
4 NOT repeal any part of the moral laws found Old Testament or relieve us from any part of the requirement to learn,  
5 know, and obey the law:

6 *"And thou shalt teach them ordinances and laws [of both [God](#) and [man](#)], and shalt shew them the way*  
7 *wherein they must walk, and the work [of obedience to God] that they must do."*  
8 [[Exodus 18:20](#), Bible, NKJV]

9 *"...it is not good for a soul to be without knowledge,"*  
10 [[Prov. 19:2](#), Bible, NKJV]

11 *"My people are destroyed for lack of knowledge."*  
12 [[Hosea 4:6](#), Bible, NKJV]

13 *"One who turns his ear from hearing the law, even his prayer is an abomination."*  
14 [[Prov. 28:9](#), Bible, NKJV]

15 24. In America, we are a society of law and not men, according to the U.S. Supreme Court.

16 ***"The government of the United States has been emphatically termed a government of laws, and not of men.***  
17 *It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested*  
18 *legal right."*  
19 [[Marbury v. Madison](#), [5 U.S. 137](#); 1 Cranch 137, 2 L.Ed. 60 (1803)]

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21 *"Those who forsake the law praise the wicked, but such as keep the law contend with them."*  
22 [[Prov. 28:4](#), Bible, NKJV]

23 Every American should understand the implications of what it means to live in a "society of law". It means that:

- 24 24.1. Anyone in government asserting any authority over our lives must be willing and able at all times to produce the  
25 statute or regulation that empowers them to ask for the information or cooperation they are seeking.  
26 24.2. We are NOT a society of "policy", and that the "policies" of government agencies not demonstrably founded on  
27 the law are irrelevant.  
28 24.3. The authority of God and His Divine Law is superior to the authority of man's law.

29 *"It is better to trust the Lord*  
30 *Than to put confidence in man.*  
31 *It is better to trust in the Lord*  
32 *Than to put confidence in princes."*  
33 [[Psalm 118:8-9](#), Bible, NKJV]

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35 *"We ought to obey God rather than men."*  
36 [[Acts 5:27-29](#), Bible, NKJV]

37 25. A believer who insists on obeying only God's laws is not a lawless person or a BAD Christian, but is following after  
38 the early Jews, who had a theocracy in which God was their only ruler and who were therefore sanctified and separate.

39 *"Then Haman said to King Ahasuerus, "There is a certain people [the Jews, who today are the equivalent of*  
40 *Christians] scattered and dispersed among the people in all the provinces of your kingdom; their laws are*  
41 *different from all other people's [because they are [God's laws!](#)], and they do not keep the [king's \[unjust\] laws](#).*  
42 *Therefore it is not fitting for the king to let them remain. If it pleases the king, let a decree be written that they*  
43 *be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring it*  
44 *into the king's treasuries."*  
45 [[Esther 3:8-9](#), Bible, NKJV]

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47 *"For the Lord is our Judge, the Lord is our Lawgiver, The Lord is our King; He will save [and protect] us."*  
48 [[Isaiah 33:22](#), Bible, NKJV]

26. We as believers have a choice of what civil law system we choose to live under. That choice is made when we select a “domicile”. See:

*Why Domicile and Income Taxes are Voluntary*, Form #05.002

<http://sedm.org/Forms/FormIndex.htm>

27. Those Christians who want to be governed only by God’s civil law, even in today’s society, are guaranteed and protected in doing so by the First Amendment to the United States Constitution. The method for nominating God’s law as your ONLY law system is described in the document below:

*Legal Notice of Change in Domicile/Citizenship Records and Divorce from the United States*, Form #10.001

<http://sedm.org/Forms/FormIndex.htm>

## 11. Resources for further study

If you enjoyed this document, the following additional related resources may prove useful to you:

### 1. Law Generally

1.1. *What is “law”?*, Form #05.048

<https://sedm.org/Forms/FormIndex.htm>

1.2. *What is “Justice”?*, Form #05.050

<https://sedm.org/Forms/FormIndex.htm>

1.3. *The Law*, Frederic Bastiat. Classic on the real purpose of law. Must reading

<https://famguardian.org/Publications/TheLaw/TheLaw.htm>

### 2. Litigation tools:

2.1. *Legal Research Sources, Family Guardian Fellowship*: Index to all law.

<http://famguardian.org/TaxFreedom/LegalRef/LegalResrchSrc.htm>

2.2. *SEDM Litigation Tools Page*: Sovereignty Education and Defense Ministry

<http://sedm.org/Litigation/LitIndex.htm>

2.3. *Delegation of Authority Order from God to Christians*, Form #13.007. Treats the Bible as a covenant, a contract, a trust indenture, and a delegation of authority order from God to Christians. Christians are trustees and fiduciaries and stewards of God under both the new testament and old testament law, and become foreign ambassadors, pilgrims, agents, and officers of the Kingdom of Heaven in a very real sense. This document can be very useful to Christians in litigation, where it can be used to explain the limits on their delegated authority in dealing with the government.

<http://sedm.org/Forms/FormIndex.htm>

### 3. God’s laws:

3.1. *The Institutes of Biblical Law*, Rousas Rushdoony: Excellent book which annotates all of the ten commandments and all of the scriptural references that support each.

[http://www.amazon.com/exec/obidos/ASIN/0875524109/qid=1065753069/sr=11-1/ref=sr\\_11\\_1/103-5425279-9775055](http://www.amazon.com/exec/obidos/ASIN/0875524109/qid=1065753069/sr=11-1/ref=sr_11_1/103-5425279-9775055)

3.2. *Bible Law Website*

<http://www.biblelaw.com/>

3.3. *Laws of the Bible, Warren and Joyce Fennel*: Index of Bible laws.

<http://famguardian.org/Subjects/LawAndGovt/ChurchVState/LawsOfTheBible.htm>

3.4. *Bible Law Index, Warren and Joyce Fennel*: Index of Bible laws by Warren and Joyce Fennel.

[http://famguardian.org/Subjects/LawAndGovt/ChurchVState/BibleLawIndex/bl\\_index.htm](http://famguardian.org/Subjects/LawAndGovt/ChurchVState/BibleLawIndex/bl_index.htm)

3.5. Logos Bible Software: The most comprehensive biblical law research software available.

<http://logos.com>

3.6. *Holy Bible, Bible Gateway*

<http://biblegateway.com>

### 4. Ecclesiastical law and courts:

4.1. *Sovereignty and Freedom Page, Section 10.6: Ecclesiastical Law and Courts*, Family Guardian Fellowship

[https://famguardian.org/Subjects/Freedom/Freedom.htm#Ecclesiastical\\_Law\\_and\\_Courts](https://famguardian.org/Subjects/Freedom/Freedom.htm#Ecclesiastical_Law_and_Courts)

4.2. *Word In Action Ministry* (WIAM): An ecclesiastical civil court for resolving church disputes without going into pagan government courts.

<http://www.wordinactionministry.org/>

2.1. *By This Standard: The Authority of God’s Law Today*, Greg Bahnsen, Institute for Christian Economics, 1985.

<http://www.famguardian.org/Subjects/Spirituality/ChurchvState/ByThisStandard.pdf>

4.3. *American Ecclesiastical Law: The Law of Religious Societies*-R.H. Tyler, 1866. Google books

<http://books.google.com/books?id=4nIDAAAQAAJ&printsec=titlepage>

4.4. *A Theological Dictionary*-Charles Buck, 1831. Google books.

<http://books.google.com/books?id=h6W5TteA9ikC&printsec=titlepage>

5. Articles:

5.1. *Biblical view of government and taxation, Family Guardian Fellowship*: Interesting article that describes what our Biblical priorities must be as Christians.

<http://famguardian.org/Subjects/Taxes/Articles/Christian/BibViewofTaxationAndGovt.htm>

5.2. *How Scoundrels Corrupted our Republican Form of Government, Family Guardian Fellowship*: Article that describes how men have corrupted our republican form of government and removed God from public life.

<http://famguardian.org/Subjects/Taxes/Evidence/HowScCorruptOurRepubGovt.htm>

5.3. *What the Bible Says About Hate, Family Guardian Fellowship*: Hate of sin is a Christian virtue. Hate of the sinner is not.

<http://famguardian.org/Subjects/Spirituality/Articles/HATEPub-040513.pdf>

6. Training Courses:

6.1. *What Pastors and Clergy Need to Know About Government and Taxation Course*, Form #12.006-Sovereignty Education and Defense Ministry (SEDM)

<http://sedm.org/Forms/FormIndex.htm>

6.2. *Bible Law Course*, Bill Strittmatter

<https://sheldonemrylibrary.famguardian.org/BibleStudyCourses/BibleLawCourse.htm>

6.3. *Kingdom Bible Study*, Ben Williams

<https://sheldonemrylibrary.famguardian.org/BibleStudyCourses/KingdomBibleStudy.htm>

6.4. *Citizenship and Sovereignty Course*, Form #12.001

<http://sedm.org/Forms/FormIndex.htm>

6.5. *Christian Citizenship Training Course, Vol. 1*, Form #12.007

<http://sedm.org/Forms/FormIndex.htm>

6.6. *Christian Citizenship Training Course, Vol. 2*, Form #12.008

<http://sedm.org/Forms/FormIndex.htm>

6.7. *Christian Citizenship Course-Slides and Handouts*, Form #12.009

<http://sedm.org/Forms/FormIndex.htm>

7. Ministries:

7.1. *Family Guardian Fellowship*: Excellent materials on how Christians can restore the authority of God within their secular, private, and public lives by lawful means.

<http://famguardian.org>

7.2. *Sovereignty Education and Defense Ministry (SEDM)*: Christian ministry that provides practical tools to facilitate divorcing the state and being governed only but God and His laws so as to avoid idolatry towards government.

<http://sedm.org>

7.3. *Chalcedon Foundation*: Dedicated to restoring the authority of God's law over secular society. Founded by Rousas John Rushdoony.

<http://www.chalcedon.edu/>

7.4. *Nike Insights*, Brook Stockton. This is our Pastor's Corner link in the site menus. Teaches about practical application of God's law to society.

<http://nikeinsights.famguardian.org/>

7.5. *Institute for Christian Economics*, Gary North: Studies into the application of God's laws to secular economics.

<http://freebooks.commentary.net/freebooks/sidefrm2.htm>

7.6. *George Gordon School of Law*: Teaches biblical law and applies it to modern day society. Now deceased.

<http://georgegordon.org/audio/radio/>

7.7. *Sheldon Emry Memorial Library*, Sheldon Emry. Now deceased.

<https://sheldonemrylibrary.famguardian.org/>

7.8. *Ben Williams Library*, Ben Williams. Former pastor under Sheldon Emry

<http://www.benwilliamslibrary.com/>

7.9. *America's Promise Ministries*, Dave Barley

<http://www.americaspromiseministries.org/>

7.10. *Christian America Ministries*. Patriotic scriptural teachings

<http://www.christianamericaministries.com/>

7.11. *Ligonier Ministries*, R.C. Sproul. Reformed theology Teachings

<https://www.ligonier.org/>

7.12. *Freedom Ministries*, Pastor John Weaver. Teachings on God's law

- 1 <https://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=John^We>  
2 [aver](https://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&keyword=John^We)  
3 7.13. *Embassy of Heaven*, Paul Revere. How to live a sanctified life as a Christian.  
4 <https://embassyofheaven.com/>  
5 8. *Sovereignty Forms and Instructions Online*, Form #10.004: Legal process for restoring the sovereignty of God in the  
6 practical affairs of life.  
7 <http://famguardian.org/TaxFreedom/FormsInstr.htm>  
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