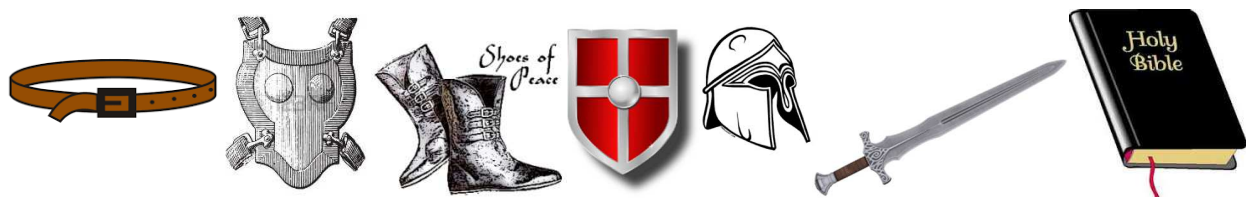


Spiritual Strategic Warfare



*”Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place” **Ephesians 6:14***

*”And your feet shod with the preparation of the gospel of peace” **Ephesians 6:15***

*“above all, taking the shield of faith with which you will be able to quench all the fiery darts (arrows) of the wicked one” **Ephesians 6:16***

*”And take the helmet of salvation, and the sword of the Spirit, which is the word of God ...” **Ephesians 6:17.***

*“For the word of God is quick (alive), and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow (bone), and is a discerner of the thoughts and intents of the heart...” **Hebrews 4.12.***

Zidkiyah Yisrael

The Governments God Has Ordain, Self, Family, Church, and Civil

When we talk about government, we tend to think of government in a civil fashion or the political applications of the word. When we mention or talk about government from a Biblical and Spiritual point of view, it is way beyond politics. God is the source of government on earth. The Kingdom of God is the government of God, on earth as in heaven. According to **Colossians 1:16-17** we are told that *“by him were all things created that are in heaven, and that are in earth, visible, and*

invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.” If all things, visible and invisible are made by him, he governs and sustain all that exist, especially the Earth that we live on. Not only does he govern the planet we live on but he governs the entire universe! All the planets, stars, etc., operate under his dominion and are subject to his laws, and controlled by his power and will.

If on this earth we have day and night, summer and winter, seed time and harvest, with the changes of the seasons in its regularity, then we witness the order, the beauty, and harmony that is the effects of the wisdom of the Most High God.

There are two things on Earth that apply to God and man regarding governing. The first applies to the works of God alone, his government and control of those works. The second is man who is supposed to establish a moral government where he is an agent or steward on Earth.

The **Most High God** has setup four distinct forms of Government for humanity. The Bible gives us examples of all four. The first to exist is “self-government” **Genesis 2:15, 3:23**. The second is “family government.” **Genesis 2:21-24, 4:1-2, Ephesians 5:21-6:4**. The third is “church government” **1Timothy 3:1-13, Titus 1:5-9**., and the last is what is commonly known as “civil government” **Romans 13:1-7, 1Peter 2:13-18**. (More will be explained in proper context regarding these two scriptures). They all have a separate and special function but are all as one.

Did you know that before World War I, our school system had textbooks dealing with national government titled “Civil”. There was a textbook used back in 1903 titled “Elements of Civil Government.” The author of

the book said the family is a form of government that is established for the sake of the children themselves, and is the first government each of us should obey. According to this book there are five areas of civil government. They are **township** or sometimes referred to as **civil district**, the **village** or **city**, **county**, **state**, and **the United States**. Textbook authors during that time were aware there were **self**, **family**, **church**, and **civil government**. At one time the state was seen as one government within many. Each of these had its own authority.

Each of these government had a responsibility under God and for anyone to deny the role and function of these governments would also deny the source of where they came from such as God Almighty! If as individuals we neglect our personal duties to govern then we should not be surprised when the State assume those roles of other governments which claim jurisdiction to be the one and only government to function. When the State is looked as the only government institution then it becomes a destructive force to our liberty and way of life.

Noah Webster defined government as personal self-control while our modern explanation limit government to institutions composed of either civil or statist. Here is what Webster Said: **“The moral principle and precepts contained in the scriptures ought to form the basis of all our civil constitutions and laws. All the miseries and evils which men suffer from vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible.”**

In modern dictionaries civil government is mentioned first. Self nor family governments are listed. Let’s compare by example. In the Websters American Dictionary of The English Language 1828 defined government as **“Direction, regulation. These precepts will serve for**

the government of our conduct. Control; restraint. Men are apt to neglect the government of their temper and passions.”

The Webster’s New World Dictionary 1972 define government this way
“The exercise of authority over a state, district, organization, institution, etc.”

Notice the difference in the original dictionary of 1828 where Webster mention family government as being absolute primary source of government before dealing with state or country. He also says regarding family government **“The exercise of authority by parent or householder. Children are often ruined by a neglect of government in parents.”** The Bible inform and instruct us that it is the duty of parents to govern their own house; *“And fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.”* **Ephesians 6:4**. Unfortunately in our modern day, parents have neglected their responsibilities commanded by God to raise their children in a God-fearing home. As for this cause, we have witnessed the State taking on the role and life of the family that has become a major threat to the security, and well-being of the family.

Since the mid 1900’s, according to history we have become indoctrinated with modern day teachings in school about government that neglect to inform us of **self, family, church** and **local government** duties. If this continue, many generations to come will find themselves to be totally dependent on the State for their existence. According to R.J. Rushdoony “Law and Liberty” he explained **“Today, most Americans have lost faith in Christ as Saviour, and they expect civil government to be their savior. They have no desire for the responsibilities of self-government, and so they say to politicians, ‘Do thou rule over us.’ Instead of Jesus Christ as their good**

shepherd, they elect politicians to be their shepherds on a program of socialistic security for all.”

As we have learned so far, government in the United States was originally a Biblical heritage from Biblical precepts and principles that demonstrate individual self-government which extend to form other government institutions. It is very important to understand what is “government” and its various role and responsibility. Today in America many people, particularly the younger generation have no real concept of government nor are they aware of the four governments God has given us. We have “lord it over” to the State. More will be explained on this later.

God gave us a responsibility to be his moral steward, to be in charge of this world under his rule. We have allowed the State to usurped its authority. As a nation “we the people” made a choice to take it upon ourselves to reign and rule without the sovereignty of the **Most High God!** This article is not a debate over which form of man-made governments is perfect. There is no perfect form of government on this earth. All systems of governments have its limitations. The focus is on God, and what government he has given to us to establish under his laws and commandments, and our obedience to govern according to his will.

The main focus of any government should be based on **Jesus Christ**. Our institutions and civil government function in a manner based on what is inside the heart of the individual. If the people are full of rebellion, against the **Most High God**, then we can expect nothing more than **wickedness** to govern. Have you not heard what John Adams, the 2nd president of the United States said in reference to the constitution of the United States, as to whom specifically it is for? **“Our Constitution was made only for a religious and moral people. It is wholly inadequate for the government of any other.”** He was addressing the Military Oct. 11, 1798; when he made such a statement.

Good leaders are a reflection of the people as to their character. If the people or individual lack morality then its rulers will be likewise. Some have reverse this as the opposite being true but this is false. No matter how gifted or talented a leader may be, having great management skills is important but is not a substitute for good character. Corrupt people create corrupt laws that eventually weaken or destroy a nation.

All governments whether **Family**, **church**, and **civil** reflect the **self-government** of the people, whether good or bad. Regarding civil government, the saying goes that people deserve the government they get based on who they elect in office. In other words the nation gets what it voted for. (at least that's the way it was before voter fraud took place in this country). Government in a civil fashion cannot make people better. It's the old saying that you cannot legislate morality! The best political intentions are no match for the will of the people. A nation who acknowledge the sovereignty of God is what will determine its future. When self-government is abandoned for self-serving opportunist, we should expect a decline on every front of a nation.

When depravity becomes a way of life in any culture, it is like an ugly cancer spreading within that nation when infested with immorality. This is especially true when there is no accountability for **corruption** or **evil**. We are all accountable to the **Most High God**. When God grants authority, he also brings us into accountability which is not only to him, but also to those appointed to represent his government.

Historically in the Bible, if anyone transgressed the laws of the land, they were considered as a bad member of society, and were punished accordingly. Sometimes made a slave to pay off a debt owed or replace what was stolen, sometimes banished, and sometimes put to death. Civil government has been ordain by God for these things, that such persons are injurious to society, that if crime was not punished, the virtuous and good people would be abused, the **wicked** would triumph, a good person of character threaten, opportunity for a happy life suppressed , and the right to property would be insecure, which would breed anarchy, confusion and desolation would ensue.

We have been given the responsibility to govern the way God has intended, after all we are a reflection of his creation made in his image. His family government for example: Husbands are to represent **Jesus Christ** to their wives and establish God's order in the home.

1Corinthians 11:3, Ephesians 5:23-33, 1Timothy 3:4-5. Church government involve overseers who are to care for, protect and develop those given to their charge. **ACTS 20:28, 1Peter 5:2-3.** Civil government is to maintain an orderly society. **Romans 13:1-7, Daniel 4:17, 1Timothy 2:2.**

Accountability exposes the sinful nature of our hearts and bring integrity to our relationships. The Bible tell us that God hates **deception**.

Leviticus 19:11, Psalm 5:6. God is the Father of **truth**, **Satan** is the father of **lies**. **John 8:44.** No wonder, then, that God hates **deception** and **deceivers**! The basis for all accountability lies in the nature of the **Most High God** as being **truth**. He loves **truth** because he is **truth**!

Deuteronomy 32:4, Psalm 25:10, 31:5, 119:142.

Historically we have witnessed two things regarding a king in the bible.

A good king will produce a good kingdom. An **evil** king will produce a bad kingdom. The character of the king will determine the quality of his kingdom. A kingdom controlled by a violent king will be characterized by violence. Some examples of this would be **King Ahab**. **He was a very wicked ruler. Promoted worship of Baal with his wife, Jezebel. Caused a three-year drought in Israel. Allowed his wife to kill**

Naboth for a vineyard. Persecuted Elijah, God's prophet. Refused to listen to God's prophets. Sacrificed his children to idols. See **1Kings 16:29-34, 18:17-19, 19:1-3, 20:22-40, 2Chronicles 18.** King Manasseh **Rebuilt the altars to Baal and other idols. Put idols' altars in the temple. Sacrificed his son. Practiced sorcery. Killed innocent people. Was taken away in shackles to Babylon for his disobedience.** See **2Kings 21:1-18, 2Chronicles 33:1-20.** A good king will bless his

people and look out for their best interest. “It is an abomination to kings to commit wickedness; for the throne is established by righteousness.” **Proverbs 16:12** KJV. “A king that sitteth in the throne of judgment scattereth away all **evil** with his eyes.” **Proverbs 20:8** KJV. David is mentioned as being a good king in scripture according to **2Samuel 8:15** “And David reigned over all Israel; and David executed judgement and justice unto all his people.” KJV. Good kings can set a wonderful example to be imitated according to **2Chronicles 11:17** “So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years; for three years they walked in the way of David and Solomon.”

It should be noted that the kings mentioned above were not perfect. They all suffer character flaws. In the end some of them did turn from their **wickedness** and **repented**. See **2Kings 21:27-29** regarding Ahab repentance. Regarding Manasseh repentance read **2Chronicles 33:10** where it talks about Manasseh humbling himself before The **Most High God** and confessed his sins during his captivity in Babylon. God allowed him to return to Jerusalem!

We just seen examples of how a kingdom reflects the personality of the king. A new king with a different heart will transform a kingdom. The kingdom of a king who is loving and kind will be filled with **love, joy** and **peace**. **Jesus** preached the good news of a new king, and kingdom. **Jesus** kingdom will transform every society.

If the heart has been made new in **Yeshua (Jesus Christ)** we can expect a people who will govern their lives according to the governing principles of the Bible.

SELF GOVERNMENT

Self-government is really about “**self-control**”. A self-governed person is someone who can control his actions and conduct their attitude without the need to be forced to do the right thing. **A self-governed individual obeys the laws of God from the heart**, while someone who lacks self-control must be forced to obey. **Self-Control is defined:** “*the virtue of one who masters his desires and appetites.*” In **Galatians 6:16** Paul says, “*But I say, walk by the Spirit and you will not carry out the desire of the flesh.*” Self-government means bringing the whole of my being into harmony with the will of God. This includes ruling my mind, emotion, and will. God says, “*He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city.*” **Proverbs 16:32.** “*Like a city that is broken into and without walls is a man who has no control over his spirit.*” **Proverbs 25:28.** James says “*For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.*” **James 3:2.** Those who will not be responsible enough to rule themselves, the Bible remind us that in **1 Timothy 1:9-10** “*realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly, and sinners, for the unholy and profane, for those who kill their fathers or mothers, murders, and immoral men, and homosexuals, and kidnappers, and, liars, and perjurers, and whatever else is contrary to sound teaching.*” NASB.

This scripture explains the reason for laws to exist mainly for those who are a law unto themselves. When people refuse to obey laws, the civil or state must force them to do so, as well as punish the outlaw. The law was put in place not for the **righteous** but more so for the **unrighteous** individual. Do not be mis-lead to think that a believer in the word of God is exempt from such a law, because the scripture says we are all sinners because of our sinful nature. Even a believer has to deal with the consequences of the law if he is disobedient. The Bible informs us that punishment is used as a way to correct us for our sake as well as society. If you ever wonder why in our culture, we have so much trouble with the

younger generation of children, perhaps it's because as parents we have neglected our duty of chastisement according to the ways of God Almighty!

“Do not hold back discipline from the child, Although you strike him with the rod, he will not die.” Proverbs 23:13.

“He who withholds his rod hates his son, But he who loves him disciplines him diligently.” Proverbs 13:24.

“Discipline your son while there is hope, And do not desire his death.” Proverbs 19:18

“The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother.” Proverbs 29:15

“Correct your son, and he will give you comfort; He will also delight your soul.” Proverbs 29:17

God our heavenly father has given us as parents important instructions to discipline our children so they will walk the correct path in life. God also correct adults as well, which is a perfect example of how we are always accountable to a higher authority other than ourselves!

“For those whom the lord loves he disciplines, and he scourges every son whom he receives.” Hebrews 12:6

“Behold, how happy is the man whom God reproves, So do not despise the discipline of the Almighty.” Job 5:17

“Blessed is the man whom You chasten, O LORD, And whom You teach out of Your law.” Psalm 94:12

” Correct me, O LORD, but with justice; Not with Your anger, or You will bring me to nothing.” Jeremiah 10:24

*“For whom the LORD loves He reproveth, Even as a father corrects the son in whom he delights. **Proverbs 3:12***

The word of God will **convict and correct** us for righteousness!

“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 2Timothy 3:16

The **Most High God** has given parents the authority to chastise their children if they are **rebellious**. He demands it! **Proverbs 13:24** *“He who spares the rod hates his son, but he who loves him is diligent to discipline him.” RSV*

Noah Webster states that government begins with the individual and the regulation of his conduct. Government, defined in his older definition, is moral and personal before it is practical and institutional. Without self-governed individuals who follow some moral code, we cannot expect good family, church, or civil governments to be developed! **Self-government** (self-control) under God is the foundation of any society! **Self-government** reinforce all institutional governments, including parents and children in the family government, pastors, elders, deacons, and members in church government, and civil servants and citizens in civil governments at all jurisdictional levels (city, county, state, and national). Webster did not define government solely in civil or political terms!

Self-government is synonymous with self-control. A **self-governed** individual is someone who can regulate his attitudes and actions without the need for external coercion. Reuben, one of Jacob’s twelve sons, is described as a man who “boils over”: *“**Reuben, you are my first born; my might and the beginning of my strength, outstanding in dignity and dominant in power. Uncontrolled as water, you shall not have control, because you went up to your father’s bed; then you defiled it, he went up to my couch**” **Genesis 49:4.*** Reuben was supreme in nearly

everything, but his lack of **self-control** took from him the status and privilege of the first born (a double portion of his father's inheritance). This is one example of a relationship between **self-government** and godly leadership! Let us take a look at Joseph. Joseph demonstrated self-control (**self-government**) even under great **temptation** and the possibility of personal gain. **Genesis 39:7-23, 49:23-24**. The **Most High God** bless Joseph beyond any of his brothers, by Pharaoh and Jacob alike. In Egypt he was made a ruler **Genesis 41:38-49**, and through his children, **Ephraim** and **Manasseh**, Joseph receives a double portion of the promised land as if he were the firstborn!

A **self-governed** person demonstrate **discipline**. This person knows what should and shouldn't be done. They know right from wrong. They do not need someone to tell them what to do. They have learned "self-discipline", meaning they do what need to be done without someone forcing them to do so. This is something parents love to experience with their children as they get older and show signs of real maturity! A person who is ungoverned turn to **crime** to satisfy their **uncontrolled desires**, he/she may **steal, vandalize, murder**, or commit **violate sexual assault**. When someone fail to govern themselves, others must govern for them to protect the larger society from their **destructive** and **rebellious** behavior. **Sidenote**: I once explained to my son when he was 5 years old in front of his teacher when he refused to cooperate and do what she asked. I explained to him that no one get to do whatever they want without having to answer to someone. I explained to him that everyone is accountable to someone. I explained to him that if he refused to listen to authority such as me being his father or the teacher, and decide to do whatever he wants, then understand that there is a place for people like you called "**JAIL**", and when you're in jail, everyone will tell you what to do and when to do it! His teacher responded "He's telling you the truth!"

Self-government is generated through the power of God's **spirit** **Galatians 5:16-26** therefore we cannot talk about **self-government** without addressing the words and works of **Yeshua (Jesus Christ)**. The reason people fail in **self-government** is because they are in **rebellion** against God almighty! The **rebellious sinner** must be regenerated. Only the renewing work of the **Holy Spirit** can affect such a change. For the **unbeliever**, the law and the threat of punishment keep him in check **1Timothy 1:9-10**. Even for the Believer in **Jesus Christ**, because we are still a sinner, the law and the consequences that come with **disobedience** (punishment) keep us in check as well.

The Bible reminds us that when it comes to **family government**, the discipline fathers give their children is a model of the way the **Most High God** discipline his children according to **Hebrews 12:1-13**. In the New Testament children are commanded to "**obey their parents in the Lord.**" **Ephesians 6:1**. This scripture show the jurisdiction of family government where parents are the real authority over their child or children and not the State!

The authority of the State does have limitations. America's present-day churches need to repent of their idolatrous views regarding the State. The true church of God produces liberty.

The church pulpits are the historical means whereby the people are instructed, from a theological foundation, in the purpose, functions, and limitations of the State. When a citizenry's view of the State is theologically-driven, the State can no longer get away with doing whatever tickles its fancy. This is because as an informed citizenry, one which recognizes transcendent law, is vigilant, and will not tolerate **abuse** or **tyranny**.

1Corinthians 7:23 commands, *“Do not become the slaves of men.”* Because of human nature, however, men tend to want to be ruled and “cared for,” rather than take on responsibility and cherish liberty. Because of human nature, tyranny from time to time will surface. However, men will endure a long degree of abuses and usurpations – only to a certain point. When the civil government continues to assault men’s rights and liberties through **unconstitutional, unjust or immoral laws, policies, or bureaucratic decrees**, **honorable men** will eventually become tired of it, and begin to take a stand. Those men who do begin to stand, however, want to be assured that their efforts are legitimate and proper.

America’s founders established three well-known “boxes” by which we can preserve liberty and resist **tyranny**. They are - **the ballot box**, **the jury box**, and **the cartridge box**. **The ballot box** provides opportunity to remove unjust rulers through the vote. **The jury box** provides citizens not only the right to judge the facts in a case, but to judge the law itself. The jury can determine whether a law is being misapplied or can find a law **unjust** or **immoral** altogether. The jury can acquit on either basis, regardless of what the judge or jury instructions say. **The cartridge box** refers to an armed citizenry. America’s Founders knew that an armed citizenry not only helps repel an invading foreign force, but also acts as a check against **tyranny** from our own government.

FAMILY GOVERNMENT

The Biblical nature of **family government** is very important because as everyone should know, the family is the nucleus of any society or nation! Family government has a biblical model just the same as any other government setup by our heavenly father. For example the family

has *Sovereignty* [Matthew 4:4, 6:9, 7:9-11, Acts 17:25, Deuteronomy 8:3, 6:6-9, Psalm 78:1-8, Acts 17:29, John 8:31-47, Romans 7:15, Acts 16:25-34, Ephesians 6:4, Colossians 3:21, 2Timothy 3:15], *Representation* [1Corinthians 11:3, Ephesians 5:22-33, Matthew 3:17, Mark 9:7, Luke 22:42, Galatians 4:6, Romans 8:12-17], *Law* [Hebrews 3:6, Luke 22:42, Ephesians 6:1], *Sanctions* [Proverbs 13:24, 22:15, 23:13, 29:15, Hebrews 12:5-6, 7-11], and *Continuity* [Matthew 28:18, Psalm 2:8, Ephesians 6:1-3, 1Samuel 2:12-17, 22-26, 4:11]

The word submission often carries a nasty connotation in our society, but it must be noted that submission does not mean “inferiority.” “**Submit**” is actually a military word. The word simply means, “**to arrange under rank.**” It means to “**come up under.**” A sergeant is not inferior to a captain. They are equal. However, to have order in the military, authority must exist in the relationship or chaos will ensue. In the same way, when God made the husband and wife relationship, he made it with order so that it would function properly. However, the husband who is the head does not have absolute limitless authority in the home. For example: If he should come to his wife or grown daughters in his house with some scoundrels in an obvious attempt to prostitute them, then his wife and daughters not only would not render their husband and father the obedience they otherwise owe him, but when they are not able to preserve their chastity in any other way, they would drive him off with a skillet (not suggesting this). If the authority therefore makes law which defy the law of God, those subject to their authority can refuse obedience because divine laws trumps human made laws!

We have a duty to resist the **tyranny** or wrong doing of any person or institution that exceeds his God-given authority that makes declarations which are in **rebellion** to the law of God. Let's look at **Jeremiah 26:10-16**. In this passage, the false priests and prophets have condemned Jeremiah to death. The princes of Judah, hear of this and come to the house of the Lord so they can hear what the priests and prophets have to say. Jeremiah is then allowed to speak in his defense, wherein he tells the prince the same things for which the false priests and prophets had condemned him to death. The prince then interposed on behalf of Jeremiah by determine that *“this man does not deserve to die.”*

There are people who play the common song, telling us that **“their hands are tied, they are just following the law”** and are powerless to do other than what they are commanded and expected to do. They often hide behind the excuse - **“it is the law of the land.”** **“We are not kings - we must simply obey whether it be good or bad. Take it up with those who made the law.”**

Let us again look at scripture to be our source of reference in regards to standing up against **unjust** ordinance or laws. Jeremiah was arrested by a low official of authority, the captain of the guard, Irijah. There are always those who are too anxious to serve the State. Irijah was one of those kinds of people. Irijah handed Jeremiah over to the princes of Judah, a low official though higher than Irijah. They were angry at Jeremiah, struck him, and threw him into the dungeon. King Zedekiah then hears that Jeremiah has been captured. He meets with Jeremiah secretly to ask, *“Is there any word from the Lord?”* Jeremiah bluntly tells the king *“There is. You shall be delivered into the hand of the king of Babylon.”* Not exactly what Zedekiah had hoped to hear. Jeremiah then appeals to the king, as the higher or chief official of authority, regarding his mistreatment at the hands of a low official of authority,

namely the princes. As a result of his plea, Zedekiah has Jeremiah removed from the dungeon to the prison court – a marked improvement in conditions. But the story does not end there. The low official of authority who is the princes hear of this and they appeal to King Zedekiah to put Jeremiah to death! The king replies “*Look, he is in your hand. For the king can do nothing against you.*” Just as the low official of authority hide behind the saying “**We’re just following the law; there’s nothing we can do; it’s the law of the land**” when **evil** or **injustice** is codified into law by an higher official, so also, too often when a low official of authority goes **rogue** and acts **unjustly**, we hear the higher official of authority make excuses for not intervening.

Here is a typical example of such a thing as this. Gavin Newsom, the mayor of San Francisco, decided to defy state law and issue state marriage licenses to homosexuals. In just one week, over six thousand sodomites obtained the licenses, including many who traveled to San Francisco from over 20 different states God defines such “relationships” as **criminal Leviticus 20:13 2**, and “lawless.” **Peter 2:6-8**. Scripture condemns such behavior. **Genesis 19:1-11, Leviticus 18:22, Judges 19:16-24, 1Kings 15:11-12, Romans 1:18-32, 1Corinthians 6:9, 1Timothy1:9-10, Jude 7**.

Gavin Newsom is the typical example of a low ranking official of authority gone rogue. For an entire week, state and federal officials stood by and did nothing, nor was there any opposition on the part of the Church out on the streets while Newsom and city officials continued to spit upon the law of God. Finally, a group of fourteen young bible believers, men and women stepped forward on February 19, 2004, one week into the immoral and unlawful “marriages.” They had enough of this impugning of God’s law going unanswered. The ten men brushed their way past a security officer, and went straight to the head of the line

of hundreds of homosexuals waiting to “marry.” They positioned themselves in the doorway to blockade it, and boldly announced “Okay folks, the show is over!” **Source:** *Matthew Trehella, A Time For War: Why Ten Young Men Stormed the Gates of Hell in San Francisco, Feb.20, 2004.* Web. < <http://www.mercyseat.net/TenMenStormed.html> >.

This of course caused no small stir. Pushing and shoving ensued, but the young men held their positions. They declared God’s law and great salvation, and sang hymns while the homosexuals wailed and police and sheriff’s deputies assembled to put the men in compliance holds and drag them away. This action was caught by news media - local, national, and international. The four young women filmed and photographed the incident. Eight of the men were dragged through the building and thrown out a side door. The other two were taken to jail and charged with trespassing. What mattered however was - a godly standard had been raised in San Francisco around which men could rally. Gavin Newsom, the unjust low official by his rank and position of power, was about to see his little parade for perversion come crashing down around him. The very next day, California Governor Arnold Schwarzenegger, the higher official of authority, who had been silent about these “marriages” the entire first week, broke his silence and declared that “these marriages must stop.” He pointed to the actions of the young bible believers of the Church the day before as his motivating reason for finally speaking out. **Source:** *Edward Epstein, San Francisco Chronicle, Governor fears unrest unless same-sex marriages are halted. Feb.23, 2004.* Web. <<http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2004/02/23/MNGJ7566RL1.DTL>>.

When **tyranny** presents itself, almost never do all the lower officials stand and resist, whether the **oppression** and **tyranny** come from the higher official of authority or from other low officials. Even when some

low-ranking official take a stand, usually the majority will go along with the **tyranny**. This is how things always go when **good** becomes **evil** and **evil** becomes “good” in a nation. Most go along to get along. That’s what sustained Hitler’s Germany and Stalin’s Russia. The people’s hope is that low ranking officials everywhere will understand their God-given right and duty to interpose - stand in the gap - when **oppression** and **tyranny** raises its ugly head. The people must then rally around those low officials who actually do stand for what is right!

The godly family is God’s basic order for us. The family is established by the **Most High God** for the welfare and happiness of mankind. The godly family is promised many blessings in scripture, such as a long life, children, prosperity, and more. According to the Bible, mankind proper life is in the community, and the God given community is the first of all the family. **Psalms 127** and **128** both proclaim the blessedness of godly family life.

Psalm 127: *3 Behold, children are a heritage from the Lord, The fruit of the womb is a reward. 4 Like arrows in the hand of a warrior, So are the children of one's youth. 5 Happy is the man who has his quiver full of them; They shall not be ashamed. NKJV*

Psalm 128: *1 Blessed is everyone who fears the Lord, Who walks in His ways. 2 When you eat the labor of your hands, You shall be happy, and it shall be well with you. 3 Your wife shall be like a fruitful vine In the very heart of your house, Your children like olive plants All around your table. NKJV*

- Marriage is a covenant
- Marriage creates a new family
- Husband - wife
- Parent - child
- A nation is a family extended over many generations
- National welfare depends on the well-being of its families

- Society's defense, work force and tax base depend on families
- Political world domination is contrary to God's plan
- A good citizen is the result of proper child discipline
- A strong family reduces crime and dependence on welfare

The family is a community, the central community and its relationship is patterned after the relationship of **Jesus Christ** to the assembly or congregation, i.e., to the Kingdom of God **Ephesians 5:1-33**. The family is to represent the Kingdom of God, to be a godly family, and faithfully serve God.

The term 'family,' as it occurs in the Bible, is always the translation of the Hebrew word **mishpachah**, which means 'clan,' although it is often used in the narrower sense of 'family.' The word **bayith**, or house is on occasion mean family and in other cases makes reference to the household family.

The head of the family or house was the patriarch or father, as is represented by the frequently occurring phrases, "**my father's house**," or "Joseph's house," etc. The father was responsible for the direction of spiritual matters for the family or household, as Joshua declared, "**but as for me and my house, we will serve the LORD**" **Joshua 24:15**.

In the Ten Commandments, four laws deal with the family, three of them directly: "**Honor thy father and mother**," "**Thou shalt not commit adultery**," "**Thou shalt not steal**," and "**Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's**" **Exodus 20:12, 14, 15, 17**. KJV. The fact that property was family oriented appears not only in all the law, but in the tenth commandment: to covet, whether property, wife, or servants of another was a sin against the neighbor's family. The family is significant to the Biblical way of life, and it is the family under the **Most High God** that has harmony.

The Biblical teaching of the family is clearly evidence being God centered, and must be understood. The Biblical doctrine is that the family is viewed in terms of a God centered function and origin. The family is the **Most High God's** purpose for mankind, and its functions to the glory of God.

What is essential to the function of the family under God, and to the role of the man as the head of the household is the call to subdue the earth and exercise dominion over it. To subdue the earth and exercise dominion over it clearly involves in the Biblical perspective private property! Man must bring to all creation God's Law-Order, applying power over creation in the name of God. This government is particularly the calling of the man as husband and father, and of the family as an institution.

This use of dominion and possession involves responsibility and authority. Man is responsible to God for his use of the earth, and must as a faithful governor, discharge his calling only in terms of his Sovereign decree. The real purpose of the family is not only to be sought in procreation but in a God centered authority and responsibility in terms of man's duty to subdue the earth and exercise dominion over it.

The **Most High God** gave Adam a mandate, commanding him and his descendants to subdue and rule the created order **Genesis 1:26-28**. The specifics of this commandment were repeated to Noah after the flood **Genesis 9:1-3, 7**, and later commanded to David **Psalms 8:5-8**. **Yeshua (Jesus Christ)** restated the original creation mandate when he shed his blood for us throughout the history of mankind existence to have the power to accomplish such task as subduing the earth to the glory of God almighty! **2 Timothy 3:16-17, Matthew 28:18-20**. If man will not curb the **lusts** of his own heart, he will use the created order to feed his **ungodly** desires for pleasure and power to the impairment of all around him **Daniel 4:28-27**.

The people of God are to rule in every area of life using the law of God as a masterplan. **The Hebrew word for “rule” according to Genesis means to assert one’s authority over the created order under God, the “trending” must be done in accordance with Gods commandments. The dominion covenant is ethical and moral. Mankind being God’s image bearer, must rule himself in self government with the motivation to serve The Most High God from the heart, Ephesians 6:5-6 before he can rule or have dominion over other aspects of God’s creation 1Timothy 3:1-7.**

The dominion covenant includes all creational venture. The created order is to be studied and cultivated to bring forth its God ordained potential, all for the glory of The **Most High God** and the advancement of his Kingdom. This includes agriculture, astronomy, engineering, architecture, navigation, medicine, biology, science, aviation, physics, industry, education, economics, politics, health, law, and every imaginable endeavor. For example, atmospheric laws had to be understood and obeyed before Wilbur and Orville Wright could gain dominion over the sky! Mechanical, mathematical, and aerodynamic laws had to be studied to invent an apparatus that could overcome the efforts of gravity. Those who wish to work with God’s creation must do so with his laws, both ethical and creational!

George Washington Carver who was an African American understood chemical and agricultural laws which allowed him to develop the potential of the created order that brought economic prosperity to the world. The results of his studies, in the use of God’s creational laws led to the development of innumerable products from the peanut. Carver based his scientific study of the created order on **Genesis 1:29**, which states *“Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you.”* George Washington Carver believed that a personal relationship with God almighty who is the creator of all things was the only foundation for the abundant life. The abundant life for Carver included more than spiritual things. **“I carried the peanuts into**

my laboratory and the Creator told me to take them apart and resolve them into their elements. With such knowledge as I had of chemistry and physics I set to work to take them apart. I separated the water, the fats, the oils, the gums, the resins, sugars, starches, pectoses, pentaosans, amino acids. There, I had the parts of the peanuts all spread out before me.” From this he made cheese, milk, flour, ink, dyes, wood stains, and soap, to list but a few of his nearly 300 derivative products!

Care for the earth does not mean to venerate or worship the earth as some kind of **pantheism** religion, as the **environmentalist movement** would have us do. Care for the earth means to act as The **Most High God** steward. Having dominion over the earth does not in itself lead to abuse. **Sin** is what leads to **abuse** and **sin** is **lawlessness!** **Rebellious, lawless** rulership against God is the issue!

The function of the woman in this aspect of God’s law and order is to be a help mate to her man in the exercise of his dominion and authority. She provides companionship in his life **Genesis 2:18**. The authority of the woman as a help mate is no less real than that of a prime minister to a king, the prime minister is not a slave because he is not a king, nor is the woman a slave because she is not a man. The description of a **virtuous** woman or a godly wife in **Proverbs 31:10-31** is not of a helpless slave but rather of a very competent wife, manager, business woman, and mother, a woman of real authority.

The family is a type of small community, and its success and orderly existence demands that certain duties and responsibilities be performed on the part of its members, especially the parents. (Will come back to this point regarding parents’ responsibility regarding their child or children).

The Government of God cannot be imposed from the top. God’s pattern for society was demonstrated when Moses led the children of Israel into the Promised Land. Up until then, God had worked through the families

of people like Noah, Abraham and Jacob. He was now beginning a new stage of history with a nation of families, so he needed a suitable government.

While living in Egypt, the Israelites were controlled by slave masters exercising authority delegated down from Pharaoh. They did not need a political system because they had no authority. Their taskmasters controlled everything (**Exodus 1: 11-13**) and the leaders of families were powerless. God could start with a clean slate in a new land, because Israel had no government hierarchy to be removed. Once they escaped from slavery, all that remained was their family connections. Families naturally linked up with other families from the same clan and tribe, because they knew and trusted them.

During the Exodus, the Israelites had no central authority, like the Pharaoh in Egypt. Moses was not a ruler, but a temporary military leader with very limited authority. Joshua took over from Moses as temporary military leader, but when he died, God did not appoint a replacement. The main battle was over, so a national leader was not needed anymore. This seems strange from our modern day perspective, but The **Most High God's** system of government does not need a national leader.

Moses himself did not understand this concept of God not appointing a national leader, but he was influenced by this idea when he was living in Egypt. He thought differently, only after he visited his father-in-law in the wilderness. Jethro saw the strain that Moses was under because he was trying to be a national leader controlling everything. Jethro was a prophet, so he told Moses to give authority back to the leadership that already existed in the community and focus on representing the people before God **Exodus 18:19**.

Jethro explained that authority should be restored to the people of the community who were already respected within their families.

Exodus 18:21-27 *21 “But select from all the people some capable, honest men who fear God and hate bribes. Appoint them as leaders over groups of one thousand, one hundred, fifty, and ten.*

22 They should always be available to solve the people’s common disputes, but have them bring the major cases to you. Let the leaders decide the smaller matters themselves. They will help you carry the load, making the task easier for you.

23 If you follow this advice, and if God commands you to do so, then you will be able to endure the pressures, and all these people will go home in peace.”

24 Moses listened to his father-in-law’s advice and followed his suggestions.

25 He chose capable men from all over Israel and appointed them as leaders over the people. He put them in charge of groups of one thousand, one hundred, fifty, and ten.

26 These men were always available to solve the people’s common disputes. They brought the major cases to Moses, but they took care of the smaller matters themselves.

27 Soon after this, Moses said good-bye to his father-in-law, who returned to his own land.” NLT

Moses did not appoint these people, because appointing a leader for every family in Israel would have stressed him even more. He did not know everyone personally, so he could not identify capable leaders who feared God. Instead, he placed authority back with families and household where God wanted it to be. This society established in the new land would be based on families and households. Authority was pushed down to the lowest level of society. Relationships between families would determine its strength and shape. Families could delegate authority up to leaders of Fifties, Hundreds and Thousands. They could decide who to trust and limit the authority they would give to them. The leaders of Fifties, Hundreds and Thousands were servants of those who gave them authority.

The Ten was broader concept than the modern nuclear family. It was a household consisting of two or three generations of the same family. **The Hebrew expression for household is “bet ab”, which literally means “fathers house”. It usually included a father and mother, their adult sons and their wives, and their children. Jacob and his twelve adult sons together with their wives and children were a Ten when they went down to Egypt. Elderly grandparents, unmarried aunts and uncles, widows and orphans could also belong to a Ten. Abraham included his nephew Lot in his household. Many households would include servants as well. Ten is not the number of people in the household, but the number of men in the group capable of contributing to their protection. A Ten was a family or household that could release ten adult men to serve their community.**

While wandering in the wilderness, a Ten was a household marching and camping together in close proximity. They would usually be linked by family ties, but they would also be united by a commitment to support and protect each other.

In the Promised Land, a Ten was a household working the plot of land that had been allocated to their family by ballot, **Joshua 14: 1-5, Numbers 26:52-56**. The leaders of tribes did not control the land. God’s law ensured that each household kept their inheritance in the land **Leviticus 25: 8-54, Numbers 27: 8-11**. The household would live in several houses clustered together on their land or in a nearby village. These adjoining houses often shared one or more walls and a common courtyard for household tasks and cooking. Each household was a cohesive economic unit, working their land together to provide food, clothing and shelter for each other. As a household grew in size, other activities might be developed to support the Ten.

The leader of a Ten was usually the most senior person in the family, but another person might be recognized as leader, if they showed greater wisdom. Leaders of Tens exercised Free Authority, because participation in a Ten was voluntary. If the members of the Ten did not like what the leader is doing, they could switch their allegiance to a different person. The leader of a Ten was responsible for negotiating with other Tens to form a Fifty or Hundred for a specific purpose. The members would only trust their leader's commitments, if they had been reliable in the past.

The Household or Ten was the basic social unit in the Promised Land. It had several important functions.

- ***Protection** – the men of a Ten joined together to protect their families.
- ***Food** – the members of the Ten shared the food they gathered.
- ***Welfare** – the members of the Ten shared their financial resources.
- ***Resolving Disputes** – Most issues would be resolved within the family.
- ***Employment** – The Ten provided employment for all its members.
- ***Education** – the Ten would assist with educating each other's children.

The resources and capabilities of a household would be too limited to deal with some challenges. Several Tens might need to come together to deal with serious threats to their community. If all of the adults from four or five Tens came together for a specific purpose, they would be a Fifty. If a dozen Tens got together, they might be a **Hundred**. **Fifties and Hundreds had four main purposes.**

- ***Welfare** – Financial support would flow from one Ten to another via family links.
- ***Justice** – Links between the Tens were important for resolving disputes between people.
- ***Defense** – several Tens could come together to deal with an external threat.

Fifties and Hundred derived authority from the Tens within them. They could only act, if the leaders of the Tens gave permission.

Several Hundreds could join together for a task needing more resources. The main purpose of a Thousand was for defense. If the leaders of several Fifties and Hundreds agreed, they could raise a Thousand men to defend their community. The leaders of the hundreds would choose one person to be their leader. The leaders of Thousands exercised Free Authority so they could only operate with the support of the participating groups. If they abused their authority, submission could be withdrawn and their authority would evaporate. Thousands were voluntary and temporary. One would come together to deal with a threatening army and when they were defeated, they would return to their homes **Joshua 22:6**.

God created the family! It is his natural design for mankind. To attack the family is to insult The **Most High God** and his moral order! The family has the God given right to have a normal husband and wife relationship established by God according to **Genesis 2:24**, **Matthew 19:4-6**, the right to have authority over their children that is mentioned in **Ephesians 6:1-2**, also as mother and father have a duty to educate their children **Deuteronomy 21:18-21**, **Proverbs 22:6**, **Ephesians 6:4**. The Bible is clear on what it considers to be a hindrance to family normalcy such as **adultery Exodus 20:14, Deuteronomy 5:18, incest Leviticus 18:6-18, prostitution Leviticus 19:29, 21:19, Deuteronomy 23:17, homosexuality Leviticus 18:22-23, Deuteronomy 23:17, polygamy 1Corinthians 7:2, 1Timothy 3:2, divorce Leviticus 21:7, Matthew 19:3-9, Mark 10:2-12, Luke 16:8**.

The duty of parents to educate their child, or children was regarded of upmost importance! All the children, both boys and girls, were under the guidance of the woman of the house until the boys gradually came to be more closely attached to the man, and then were taught by him knowledge of his father's trade or craft which the family gained its livelihood. The father and mother were the chief foundations of knowledge and authority, see **Proverbs 1:8, 4:1-4, 6:20**. If your family were financially well off to have the privilege of a nurse **2 Samuel 4:4**, and instructors, or tutors **2 Kings 10:1, 5**, wasn't uncommon. The

means of obtaining higher education existed by way of teachers **1Chronicles 25:8**, **Psalm 119:99**, and by the wise men and elders of the city who taught the law, and history, and the wisdom or understanding of things.

The family should be a child's first school. The family should provide basic Biblical teaching, and principles rather than turning all learning over to the church or school (State). There has to be daily teaching of the scriptures, constant prayer, and worship of the **Most High God**. The church and school should only supplement these activities, instead of replacing them. A parent must be overseers of their child's education.

The Godly family is a threat to an **oppressive** civil government because it does not depend on the State for survival and assistance. The Biblical family is a natural government of itself with rulers such as a husband and wife, and children being subjects that supplies what the State can only imitate.

The family is a government that can provide Godly leadership to the world. This leadership has a direct bearing on the future of a community and the nation. Now-a-days the State has become our "family" assuming responsibility because families have often abandoned their duties of all the affairs of life. The State has historically promise "security" from the cradle to the grave. With such a system as this, productivity and freedom are lost. The return to the Biblical family model brings life to a nation!

What are obstacles in place to destroy and devalue the family? There are a number of them. Examples are: The feminist movement. Homosexual relationships. State or federal policies that under-mind the traditional family concept or role. According to an article U.S. News & World Report, August 21, 1989 "A New Kind of Spouse in The House" *"It is part of a trend toward giving homosexual and unmarried couples perks once reserved for men and women with marriage licenses. A half-dozen cities have new laws recognizing some rights for the unmarried.*

Policy makers are adopting a concept of family more in line with the way people actually live says Prof. Arthur Leonard of New York Law School. The strongest such law is San Francisco, which lets those who share one another's lives in an intimate and committed relationship file a declaration making them eligible for full benefits given to married spouses."

Feminists have belittled and condemned the concept of the family according to their understanding of the Bible, claiming the Bible oppresses women either by force, intimidation or both. Here are two great examples: Feminist blogger **Amy Glass** writes, *"You will never have the time, energy, freedom or mobility to be exceptional if you have a husband and kids."* **Sheila Cronin**, a feminist and leader of the **National Organization of Women**, claims: *"Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage."*...**Source: The Politicization of Motherhood (Part One, and Two) by Mike Ford, "WorldWatch," January-April 2018**

MODERN VIEW OF THE FAMILY AND CREATION

1. God is irrelevant or does not exist
2. All family members have equal authority in family governance
3. Family members can use civil gov't to enforce rights against each other
4. Animals have the same dominion authority as people

The Biblical traditional model of the family is being redesigned to the abolition of the Biblical concept of headship. Many states have legislated against the husband as the head of household. There are special interest groups that want to make children equal authorities with their parents through a "child's bill of rights." This bill makes the State the real parent of children to nurture and educate them. If parents are labeled "unfit" which is a condition that has been defined by the State, social workers can remove children and make them wards of the State!

When the family collapse or authority is denied from the family by the State, a nation changes into social anarchy. The **Most High God** has given authority to the husband **1 Corinthians 11:1-15**. When the father renounced his responsibility or state policies deny him his authority, social **rebellion** is the result as seen in **Isaiah 3:12**. A crisis in leadership develop **Judges 4**. The result is social collapse.

Too many families have willingly sacrificed their children to State institutions such as public schools, daycare centers, and welfare agencies run by bureaucrats! Too many women have adopted the feminist philosophy that is unbiblical!

The idea of a godly family is a model resting on Biblical principles to form the closest human relationships. It is to be the highest and most perfect union that of **Yeshua (Jesus Christ)** and the true church with **Yeshua** being the head!

Outline of God's Law Concerning The Family In the Bible

Parent Responsibility are:

1. Children are a gift and heritage from God, and thus are to be asked of from God. **Genesis 25:21, 30:17, 33:5, Deuteronomy 28:4, Ruth 4:13, Psalm 127:3**
2. **Parents** are to love their children. **Titus 2:4**
3. **Parents** should pray for and bless their children. **Genesis 48:9, 15, 2Samuel 12:16, 1Chronicles 29:19, Job 1:5, Mark 5:23, John 4:46-49, Hebrews 11:20-21.**
4. **Parents** should sternly chastise and punish their children to put them on a righteous course. **Proverbs 3:12, 13:24, 19:18, 22:15, 23:13-14, 29:15, 17, Hebrews 12:7.**
5. **Fathers** to have authority over children. **Deuteronomy 30:3-5, 1Timothy3:4.**

6. **The head of the house** is to provide for the family. **Job 42:15**, **Luke 11:11**, **2Corinthians 12:14**, **1Timothy 5:8**.
7. **Parents** are responsible to save up for their children's future. **2Corinthians 12:14**.
8. **Fathers** are not to provoke children to anger. **Ephesians 6:4**, **Colossians 3:21**. (Being harsh in punishment or overly strict).
Examples: The Bible is clear that children need correction. However, some discipline can be overly harsh, with the punishment far exceeding the infraction. For example, a harsh punishment might be a month of no television viewing for forgetting to take the garbage out. Parents should be careful to carry out punishments only when they are in full control of their emotions. Punishing a child while your emotions are raging from a child's actions could lead to excessive and harmful discipline. When the punishment does not match the misbehavior in severity, children may come to feel that they are being punished because they have irritated a mean and vengeful parent, not that they are being corrected for their own good. Analyze the type of punishments you give and make sure that they convey the right message. Always discipline in love and never when you are angry. Showing disrespect to your child is another one. Obviously, name-calling and using abusive words, such as calling a child "stupid," is not respectful or helpful. Scripture encourages us to always edify when we speak. Notice **Ephesians 4:29**: *"Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers."* AKJV (American king James Version)
9. **Mothers** are to be concerned about the ways of their household. **Proverbs 31:27**.
- 10 **The sin of the fathers** are visited on their children to the third and fourth generation. **Exodus 34:7**, **Isaiah 14:20-21**, **Lamentations 5:7**

What The Bible Require From Children are:

1. **Children** are to obey and listen to their parents. **Genesis 28:7, Proverbs 1:8, 9, 6:20, 13:1, 13:22, 23:22, Romans 1:30, Ephesians 6:1, Colossians 3:20**
2. **Children** to honor their father and mother. **Exodus 20:12, Deuteronomy 5:16, Matthew 15:4, Mark 10:19, Luke 18:20, Ephesians 6:2**
3. **Everyone** shall fear (reverence) his mother and his father. **Leviticus 19:3**
4. **Children** are to hear the instruction of their father, and forsake not the law of their mother. **Proverbs 1:8, 4:1-2, 6:20, 19:27**
5. **A wise son** makes a father glad, but **a foolish son** is a grief to his mother and father. **Proverbs 10:1, 17:25, 19:13**
6. **Children** shall not rob their father or mother. **Proverbs 28:24**
7. **Children** are to take care of their parents. **Genesis 45:9-11, 47:12, 1Timothy 5:4**
8. **Children** are not to curse their parents. **Leviticus 20:9**

Rebellious Children are forbidden according to The Bible:

1. **A child** that is rebellious and who refuses to obey his parents is to be put to death. **Deuteronomy 21:18-21, Romans 1:30, 32**
2. **Cursed is the one** who treats his father or his mother with contempt. **Deuteronomy 27:16**
3. **Children** that curse their father or mother are to be put to death. **Exodus 21:17, Leviticus 20:9, Proverbs 20:20, Matthew 15:4, Mark 7:10**
4. Children who strike their father or mother are to be put to death. **Exodus 21:15**
5. **He** who mistreat his father, and drives away his mother is a son who brings shame and disgrace. **Proverbs 19:26**

6. Condemnation offered to he who mocks his father and scorns his mother. **Proverbs 30:17**

Education of Children According to Biblical Principles:

1. **Parents** should see to their children are educated and instructed in the ways and laws of God. **Genesis 18:19, Deuteronomy 4:9-10, 6:6-9, 11:18-20, 31:12, 13, Joshua 22:24-27, Psalm 78:1-7, Joel 1:3, Ephesians 6:4**
2. **Children** are to be taught to fear God. **Psalm 34:11**
3. The word of God and his works are to be taught to each generation. **Exodus 10:2, 12:25-27, 13:14, Deuteronomy 6:20-25, Joshua 4:22, Psalm 78:4-6.**
4. **Train up a child** in the way he should go, and when he is old he will not depart from it. **Proverbs 22:6**
5. **Education** should be by setting good examples. **Proverbs 20:7, 2Timothy 1:5**
6. Reproof for discipline to be given to the young to keep them from immoral temptations and lusts. **Proverbs 6:23-29, 7:4-5**

Inheritance and Birthright According to The Bible:

1. Firstborn son is to receive the father's birthright. **Genesis 15:4, 25:5, 1Chronicles 5:1, Matthew 21:37-38**
2. Illegitimate children are not to receive birthright. **Genesis 21:9-12, Judges 11:1-2, Galations 4:30**
3. Blessings to be bestowed on the heir (successor) of the family. **Genesis 27:30, 48:9.**
4. Birthright of the firstborn can be sold to another son. **Genesis 25:31-34, Hebrews 12:16**
5. A greater portion of the father's inheritance to be given to the firstborn son. **Genesis 25:5-6, Deuteronomy 21:17**

6. Primary part of inheritance to go to firstborn son rather than a favored son. **Deuteronomy 21:15-17**

7. Houses and riches are given as an inheritance from a father. **Proverbs 19:14.**

8. Land ownership can pass by inheritance. **Numbers 34:14-18, 29, Numbers 36:9**

9. A good man leaves an inheritance to his children's children. **Proverbs 13:22**

10 **Daughters** are to receive an inheritance from their father when he has no son. **Numbers 27:1-8**

11 If a man has no children his inheritance is given to his brothers. **Numbers 27:9**

12 If a man has no children or brothers then his inheritance is given to his father's brethren or his nearest family kin. **Numbers 27:10-11**

13 **Birthright** of firstborn son can be lost and given up to another son if the firstborn commits a sin against the family. **1Chronicles 5:1-2**

14 When a man dies having no children and his widow marries her husband's brother, the son she bears by him shall succeed in the name of the brother which is dead and shall have his birthright and inheritance. **Deuteronomy 25:5-6**

15 A will and testament is in force after a man is dead, for it is never in force while the one who made it lives. **Hebrews 9:17**

16 A heir, as long as he is a child, is under guardians until the time prescribed by his father that he is to inherit. **Galatians 4:1-2**

CHURCH GOVERNMENT

The word translated **Church** is *Ecclesia* a word that had a history theocratic, and that came trailing behind it, memories both to the Jews who were then listening to Him, and to the Greeks, who, at a later period, received His Gospel. To the Jew, the *Ecclesia* had been the assembly of the congregation of Israel, summoned to meet at the door of the Tabernacle of God by men blowing the trumpets. To the Greek the *Ecclesia* was the sovereign assembly of the free Greek city-state, summoned by the herald blowing his horn through the streets of the town. To the followers of **Yeshua (Jesus)** it was to be the congregation of the redeemed and therefore of the free, to continually appear in the presence of the God of Abraham, Isaac, and Jacob who was always to be in the midst of them.

The original Greek word for church in the New Testament is Ekklesia signify a number of persons called together for an assembly of any kind. This word most frequently occurs in the sense of an assembly of God's people for a Godly purpose **1Corinthians 11:8** which has general duties and responsibilities. The general meaning and function of the church in the Old Testament is conveyed in terms 'congregation' and 'assembly'.

A church may refer to an assembly of persons at a particular place, e.g., "*the church that was at Antioch*" **Acts 13:1**, or a group which meets anywhere, as in someone's house **Romans 16:5**, **1Corinthians 16:19**.

In **Ephesians 1:22** and **4:15-16** Jesus holds a specific position and that position is the head of the church. Paul says in **1:22** "*And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.*" **4:15-17**, "*Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it*

builds itself up in love.” Paul later says in **5:23**, “*Christ is the head of the church, his body, and himself its Saviour.*”

Having established the fact that **Yeshua (Jesus)** is the head of the church, there are important questions to consider. What does the government of the church consist of beyond **Jesus**? What does the Bible say about the government of the church and those offices? Why and how do we operate according to the teaching of the Scriptures in these matters?

The church is not a mere social club. The church is the kingdom of Christ **Colossians 1:13**, subject to his rule. In the Bible, the **Most High** has established an ecclesiastical government by which his people are to be ruled. Just as **Christ** has instituted civil government to ensure civil order, so he has established **ecclesiastical government** to preserve order in the church **1Corinthians 14:33**.

The Church of **Jesus Christ (Yeshua)** has governing authority because it was instituted by him. **Matthew 18:20** “*for where two or three have gathered in My name, there I am in their midst.*” **Yeshua** states that it is his Church, “*Upon this rock I will build My Church*” **Matthew 16:18**. The Church receive its authority from him to act on his behalf, “*I will give you the keys of the kingdom of heaven; and whatever you shall loose on earth shall have been loosed in heaven.*” **Matthew 16:19**.

Paul indicated in his letters that there were many churches in Asia Minor, Macedonia, and Achaia, Colossae, Ephesus, Philippi, Thessalonica, Corinth, and Galatia. The Apostle John list churches not mentioned by Paul and other New Testament writers **Revelation 2, 3**. In Jerusalem there was a very influential church **Acts 11:22, 15:1-35**. All these churches had their own ecclesiastical government with their own rulers. These rulers were not independent. The leaders and members are ultimately responsible to **Jesus Christ** who is “*the head of the church*” **Ephesians 5:23**.

Contrary to these passages, it's not uncommon to hear a pastor referring to the congregation he serves as "my church." Doubtless, most pastors who do so mean nothing more than that God has placed the care of particular congregations in their hands. Yet, we have to ask ourselves, "Is it really proper for pastors to speak this way? Does it not undermine the exclusive claim of **Christ** upon his church?"

The fact that **Yeshua (Christ)** is head of his church means that he owns it and governs it as its sovereign king. Before **Jesus** ascended into heaven, he told his disciples, **Matthew 28:18-20** "*All power is given unto me in heaven and in earth.*" Thus, he acknowledged that God the Father had appointed him, the Messiah, to be the omnipotent ruler of all creation. Everything in the universe is at his disposal. This includes the church. **Jesus** continued, "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.*" The church moves under his royal authority. It is always and at every point subject to his will. And further, he assured the church of his love and favor when he promised to be with it throughout the ages: "*And, lo, I am with you always, even unto the end of the world. Amen*" KJV

Are we to believe, then, that **Christ** has no plan, no organization to accomplish the discipling of the nations and the edifying of his people? Does he simply make it up as he goes, or does he let us do so? It would be absurd to think so. **Jesus** himself said, "*For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?*" **Luke 14:28**. KJV. **Christ** has a plan for the church and principles of organization for it to follow. His plan is called church polity. Since the church belongs to **Christ** and he controls it according to his sovereign pleasure, it is also reasonable to assume that we will serve him best when we know what his design for the church is. Church government, then, is far from irrelevant; it is a practical necessity for the everyday lives of God's people. **Yeshua (Christ)** did

not establish his church to give power to men to pursue their own agenda in opposition to his.

Jesus Christ declared emphatically that he will build his church, and insisted that the forces of hell itself cannot hinder his purpose!

Matthew 16:18 “*And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.*”

KJV. He said that his church would march aggressively forward until he himself returns in power and glory. He further made it abundantly clear that whoever or whatever gets in its way will be utterly defeated. **Psalm 2:8-9** says, “*Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.*” KJV. Reference: **Daniel 2:44**, **Matthew 21:44**, **Revelation 19:11–21**.

The Psalmist declared, “*Blessed is the nation whose God is the Lord...*”

Psalm 33:12 The implication is clear the nation whose God is the “**Ahayah**” is governed by the Law-word of God. Where the church of **Jesus Christ** is received, and its message honored, the foundations of that nation usually rest on the principles of truth. The church, as the governmental representation of God on the earth, brings the blessings of Christ’s kingdom into the culture where it is placed.

The truth is that the church is to be a demonstration of the wisdom of God to rulers and authorities in the heavenly places. More specifically, the government of the local church is a demonstration of the many facets of God’s wisdom to the government that exists in the heavenly realm. This naturally raises the question, “What is the nature of the government that God holds before the demonic realm as a multi-faceted demonstration of His wisdom?”

When speaking of government, we usually think of position: a member of parliament, the CEO of a company, the team leader, a manager, a

supervisor or any number of titles that represent a government function. Seldom do we use words that describe the influence of a person. In our understanding of the government of God it is important to separate these two ideas. In the kingdom of God, influence is of greater importance than position. It is true that we are called a “kingdom, priests to our God our heavenly Father.” But it is equally true that our function in the world is to be one of influence not power. **Jesus** said, “*Blessed are the gentle for they shall inherit the earth.*” **Matthew 5:5** Gentleness (meekness) is power that has been brought under control.

The church is salt and light - two powerful metaphors of influence. We affect the culture by infecting it with salt and radically exposing it with light. The church does not legislate morality, it challenges the putrid forces through its purity. The church’s separation is not the removal of its presence from the life of the society; it is rather the rejection of the philosophical and ideological concepts that dilute truth!

One of the purposes God had in gifting the church with apostles, prophets, evangelists, pastors, and teachers was for the development and deployment of His people. **Ephesians 4:11-12**. Paul underlines the radical teaching of **Yeshua (Jesus)** “*let the leader be the servant.*” **Luke 22:26**. In the Greek mind the servant was undignified and below the noble call to rule. Greeks were born to rule not be servants. In this passage Paul is boldly stating that apostles, prophets, evangelists, pastors and teachers are to equip the church to be servants.

The word translated “**equip**” is only used in this text in the entire New Testament. Both Thayer’s Greek English Lexicon of the New Testament and the Theological Dictionary of the New Testament draw from the verbal form of the word for its definition. The focus is primarily on internal qualities rather than external abilities. In other words, the equipping has to do more with the character or actions that is essential

for the ministry rather than the particular skills that may be needed. The word that is translated “ministry” would be better rendered, “serving.”

Ephesians 4:12 reads, “*for the equipping of the saints for the work of service.*” The saints are equipped as servants for the purpose of building up the body of **Christ** (the true church).

Government by Scriptural Church Officers Rule by Elders

The New Testament speaks of the rulers in the church by the designations of *elders*, *overseers*, and *shepherds*. While these different terms are used, they all refer to the same office: that of the elder.

Presbyterianism takes its name from the Greek word *presbuteros*, which means **elder**. **Presbyterians uphold government of the church by elders.**

The people of God have been ruled by **elders** since early times recorded in the Old Testament. When sent by God to deliver the Israelites from Egyptian bondage, Moses was told to “gather the **elders** of Israel together, and say to them, ‘The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me ...’” **Exodus 3:16.**

At the time of Moses, **elders** were both rulers and covenantal representatives of the people **Deuteronomy 21:19, Exodus 24:1, Numbers 11:16, Leviticus 4:15.** **Elders** were present in the time of the judges **1Samuel 16:4**, the period of the kings **1Samuel 16:4, 2Kings 19:2**, and the time of captivity **Ezekiel 8:1, 14:1, 20:12.** Elders provided leadership in the rebuilding of the temple after the return from captivity **Ezra 5:5, 9, 6:7, 8, 14.** Information on Jew’s history during the intertestamental period also bears witness to the rule of elders in the synagogues.

At the time of **Christ’s** advent, references are found to the “**elders**,” “rulers,” and “rulers of the synagogue” **Matthew 15:2, Mark 7:3, John**

3:1, 7:26, 48, Mark 5:22, Luke 8:41, Acts 18:8,17. Although the leadership of the Jews was quite corrupt at this time, it is important to note that the Jews had not become so **apostate** as to allow the biblical office of elder to fall into disuse.

These scriptural references are important because they establish a continuity of government within the church in both the Old and New Testaments. The Old Testament and the gospels provide crucial background information about the church government erected by the apostles. The apostles did not create something radically new; they built upon the foundation of previous Biblical revelation. When the apostles described church officers, their hearers recognized much of the governmental framework which was found in the Old Testament. Therefore, a Presbyterian rule (rule by elders) is not simply New Testament church government; it is **Biblical Church Government**.

The New Testament contains abundant information on government by **elders**. The apostles deliver significant directives on church polity. Since God has established the rule of elders in the church, it is the duty of members to submit to these officers: *“Obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give account”* **Hebrews 13:17**.

The terms in the Greek New Testament are *presbuteros* (**elder**), *episkopos* (**overseer**), and *poimeen* (**shepherd**). The words are used interchangeably in the Bible. See **Acts 20:17, 28, 1Peter 5:1-4**. Also, the term “**governments**” **1Corinthians 12:28**, has been taken as a reference to the **elders** of the church; the Greek word is *kubernesis* which Tyndale and the Geneva Bible translate as “**governors**.”

Foundational to Presbyterian government is the idea that **Christ** rules his church through officers whom he appoints to carry out his work. These officers (**pastors, elders and deacons**) have real authority because their authority comes from **Jesus Christ**; yet, they are not in any sense the

head of the church, but merely the instruments through whom The Most High God accomplishes his will. They are **Christ's (Yeshua)** servants, bearing the responsibility to minister to his people according to the precepts of Scripture.

The New Testament teaches that **Jesus** appointed officers for the church's continuing ministry. Paul wrote to the Ephesians, "*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers*" **Ephesians 4:11**. Although the offices of apostle and evangelist had a limited use in the early New Testament church, the office of **pastor-teacher** was meant to be a permanent office.

Paul made this clear when he, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" **2Timothy 2:2**. This is **Christ's** pattern for training his ministers.

The other two offices **elder** and **deacon** are supported by **1Timothy 3**. This passage sets forth two distinct offices, each with its own qualifications. Although the qualifications of the two offices are similar and even overlap in many ways, there would be no point to having two separate lists of qualifications if only one office were in view.

In church government, there are the offices of **elder**, **deacon**, and **pastor**.

ELDER

The Greek word for elder is **presbuteros** (πρεσβύτερος), from which we get our English word Presbyterian, or government by the elders. But this raises a minor problem since **1Timothy 3** refers to bishops and not elders.

The New Testament uses the two words interchangeably, as we see, for example, in **Acts 20**. When Paul arrived in Ephesus, he summoned the “**elders**” (πρεσβυτέρους) of the church to give them some final words of instruction **v. 17**, yet when he spoke to them he addressed them as “**overseers**” **v. 28**. The Greek word translated “**overseers**” in this verse is **episcopos** (ἐπίσκοπος), the same word translated “**bishop**” in **1 Timothy**. From this we conclude that the terms “**elder**” and “**bishop**” refer to the same office. The first explicit mention of elders in the New Testament is **Acts 11:30**. After this, elders appear frequently throughout the book of Acts **14:23, 15:6, 22, 16:4, 20:17, 28, 21:18**, and the rest of the New Testament. Other titles given to elders are “**rulers**” **Romans 12:8**, “**governments**” **1 Corinthians 12:28**, “**those who are over you**” **1 Thessalonians 5:12**. According to **1 Timothy 5:17** and **1 Peter 5:1**, the office of pastor includes the responsibilities of the eldership, although it also has additional responsibilities.

Deacon

The New Testament appointment of deacons is found in **Acts 6:1-6**. This passage points to the nature and duties of the office.

A problem had arisen over the needs of widows in the Christian church. It was not thought proper for the apostles to be distracted from their primary duties in order to wait tables on a daily basis. Therefore, a special class of officers was ordained for the task of ministering to the necessities of the impoverished widows.

Since the apostles did not believe it was right to leave the ministry of the word and prayer to care for them, they arranged for the appointment of seven deacons. They instructed the people to choose out from among them seven men “full of the Holy Spirit and wisdom” to assume this ministry. The apostles then appointed them to office. Although **Acts 6** does not call these men “**deacons**” (διάκονος), two forms of the same word are used to describe their work: in **verse 1** the widows were neglected in the “**ministration**” (διακονία), and in the next verse the apostles did not think it fit that they should leave the word and “serve

tables” (διακονεῖν). Clearly, the work to which these men were called is what the Bible sets forth as diaconal ministry and the qualifications given in **verse 3** are consistent with those of **1Timothy**.

In **Acts 6** the congregation elected **deacons** and then set them before the apostles **v. 6**. If this means only that the people notified the apostles of the election results, it seems a rather strange way of making the point. It would be more consistent with Scripture to say that the setting of the deacons-elect before the apostles was to give the apostles an opportunity to test their fitness for service. Did they meet the qualifications previously set forth? Once the apostles agreed that they did, they proceeded to ordain the man. Likewise, Paul makes it clear in **1Timothy 3:10** that deacons must “**first be proved,**” i.e., **tested** (δοκιμαζέσθωσαν).

As with the eldership, not just anyone is fit for the office of deacon. The deacons must be “*men of good reputation, full of the Holy Spirit and wisdom*” **Acts 6:3**. Later, Paul elaborates on the meaning of the prerequisites by providing a more detailed list of qualifications for the diaconate in **1Timothy 3:8-13**. The primary focus is on honesty and family life. While the standards for the deacon are high, it will be noticed that they are not identical to those for the elder. The deacon must hold “*the mystery of the faith in a pure conscience*” **1Timothy 3:9**, but his mastery of doctrine is not necessarily as extensive as the elder, who “*by sound doctrine*” must be able “*to exhort and to convince the gainsayers*” **Titus 1:9**. This difference points to a basic distinction between elders and deacons.

To the elder is given the task to ‘rule’, which includes the shepherding duties of oversight and teaching. Deacons are not rulers. They are a subordinate class of officers who serve under the direction of the elders.

What should the role of **deacons** be? They are ministers of mercy to destitute members of the congregation. They visit the afflicted, and disburse funds for relief of the needy **Romans 12:8**. **Deacons** assist the

elders, especially by relieving them of distractions in the temporal affairs of the church.

Doctors, or Teachers

We have two kinds of elders within the Church, commonly called ruling elders and teaching elders. The doctor is a “minister of the word, as well as the pastor,” but he might not have the pastoral charge over a particular congregation; rather, he excels more “in exposition of scripture, in teaching sound doctrine, and in convincing gainsayers, than he does in application. **1Corinthians 12:28-29, Ephesians 4:11.**

Teaching and ruling are the primary activities of an elder. Some have noted that these two functions cannot be separated. Why? Because elders teach with authority and rule through their teaching. One or the other of these duties may be emphasized in a given situation, but both are always present to one degree or another. The pastoral ministry, for example, tends to focus on teaching. That is why Paul cites “pastor-teacher” as one gift in **Ephesians 4:11**. The rule of elders, on the other hand, highlights Scriptural government.

Pastor, Priest, or Minister

The term “**priest**” used synonymously with ‘**minister**’ or ‘**pastor**’ in the Old Testament “**kohen**” in essence means one ‘**officiating**’ such as to officiate at the altar in service to God. Likewise, the office priest in the New Testament was “*ordained for men in things pertaining to God.*” **Hebrews 4:1.**

Church Polity

Church Polity

Polity, according to the *Oxford Dictionary of English*, is “A form or process of civil [or in our case, religious] government or constitution.”²⁷ The *Concise Dictionary of Christian Theology* contains the following definition of polity: “the organization or governmental structure of a local church or fellowship of churches.”²⁸ Dargan, a nineteenth-century Baptist theologian, defines polity as “the method of organization and rule under which a church, or churches, live and act.”²⁹ Brand and Norman espouse the following particularly helpful definition of polity in the introduction to their *Perspectives on Church Government*: “As the church corporately submits herself to the lordship of Christ, the process, expression, and structure of her submission can be designated church polity.”³⁰

Churches are mini-republics that find their governing principles from the church (congregation or assembly) in the wilderness **Acts 7:38**. Church government is neither a democracy nor a monarchy **Exodus 18**.

Keep in mind that the early church met in houses **Acts 2:46, 5:42, 8:3, 12:12**, also **Romans 16:5, 10, 11, 14, 15**, and that the number of believers in Antioch was very large **Acts 11:26**, it seems unlikely that all of the prophets and teachers mentioned here came from the same congregation or house-church, even though they were all members of the one church at Antioch **v.1**. Luke often referred to all the house-churches within a geographical area as a single church **Acts 2:47, 5:11, 8:1, 3, 11:22, 12:1, 5**.

“The church is a government and an important one, not only in its exercise of discipline but in its religious and moral influence on the minds of men. Even men outside the church are extensively governed in each era, even if only in a negative sense, by the stand of the church. The failure of the church to provide biblical government has deadly repercussions on a culture.” **Rushdoony, *Politics of Guilt and Pity*, 331**

Only the man who has proven himself in the area of self-government and family government is qualified to govern in the Church. *“There is a concern for spiritual qualifications. The apostles did not ask the believers to consider those elected to this office had private wealth so that they could minister out of their own pockets should the church’s funds run out. They did not ask whether they were in positions of secular power or influence. Such concerns did not enter in at all. They were simply asked to pick out men who were of good repute, and full of the Spirit and of wisdom.”* **James Montgomery Boice, God and History, 152.**

The church of **Yeshua (Jesus Christ)** has governing authority because it was instituted by him. Scripture tells us *“For where two or three have gathered in My name, there I am in their midst”* **Matthew 18:20**. Jesus states that it is his Church: *“upon this rock I will build My church.”* **Matthew 16:18**. When a dispute arises that cannot be settled by two individuals or through the counsel of others, it is the duty of the Church, ruled by **self-governed elders**, to render a decision in Christ’s name in terms of his law as it pertains to Church government **Matthew 18:15-20**.

The extent of the Church’s authority is no greater than what the Bible specifies. The duty of Church leaders is to keep the church pure from sinful behavior **1Corinthians 5:1-2, 6:1-11** and doctrinal (teaching) error **1Timothy 4:6, 11, 6:3-5** and to make offenders realize their need of repentance **Matthew 18:15**. Those who are called upon to enforce such discipline must always be aware of their responsibility to restore the guilty party if and when he/she truly repents **2Corinthians 2:5-11**. If repentance is not forthcoming then the offender must be removed from the Church **1Corinthians 5:2**. The elders of the Church have the authority to excommunicate unrepentant sinners from the Church as a doctor would cut a festering growth from a healthy body. In the end, however, restoration is the goal!

Disputes among members are to be dealt with by the leadership of the Church. Since Believers in the Church are under the authority of the elders, who represent **Christ**, and the elders are students of the word of

God **1Timothy 3:2** “*able to teach*”, it is natural for the Church to handle disputes among members. Those disputes that did not require **the use of physical punishment (the jurisdiction of the State)**, but were only a matter of judgement between two opinions, could be handled by the Church **1Corinthians 6:1-11**. If disputes among believers in the faith could be settled by Church courts, the cost of civil courts and the backlog of cases could be reduced!

The Church of **Yeshua (Jesus Christ)** is to be a voluntary welfare operation to care of the needs of its members. The Spirit of **Yeshua** moved the people of the early Church to sell some of their land holdings in order to meet the temporary needs of the new believers **Acts 2:43-47**. Notice that this was not in act performed by “civil government”. When families are not able to care for themselves, the Church, through the generosity of its members, is responsible for meeting their needs. The civil government is to be a protector, not a provider!

The Church finances its governing responsibilities through the tithe. **Jesus** makes it clear that we are to “*render to God the things that are of God*” **Matthew 22:21**. Paul advised the Corinthians that the **Most High God** requires his people to return a portion of their income so that the needs of the Church can be met. Paul counsel the Corinthians to set aside the collection for the saints “on the first day of every week” **1Corinthians 16:1-2**. These tithes and offerings were used to help provide for its members, to meet their basic needs **1Timothy 5:9-12**.

“God has seen fit to demand a tithe for the financing of the Church. In those times of history when the tithe is given properly and the Church does her work with integrity, the state will greatly shrink in size and will require only minimum in taxation. On the other hand, in those seasons of history, like our own, when the people refuse to tithe, and the Church is not faithfully proclaiming and educating in the Word of God, then the state will grow to massive size, and will exact a terrible tribute. The reformation of the state, then, awaits the reformation of the Church and

the proper use of the tithe.” James B. Jordan, “The Mosaic Head Tax and State Financing”, Biblical Economics Today, 4:3 (June-July 1981).

R. J. Rushdoony expands on this point:

“Without the tithe, the need for social financing remains, and thus the state tax takes over, as well as statist corruption and misappropriation. A limited state without the tithe is an impossibility, and political conservatives who dream of such an order are fools and dreamers, as are anarchists who dream of existing with no state at all. A strong familistic society and a tithing society can create a wide variety of institutions, schools, and agencies which can take over the basic function of church, school, health, and welfare and thereby shrink the state to its proper dimensions. Social financing is necessary: either the people of God undertake it, or the state will.” R. J. Rushdoony, “Subversion and the Tithe” Institutes of Biblical Law, 847.

Outline Duties of The Church and Its Moral Responsibility

Office and Duty of Ministers:

1. To possess the written law of God. **Deuteronomy 31:9**
2. Priests are to keep God’s law and statutes in all of his assemblies. **Ezekiel 44:24**
3. A priest is to teach the people the difference between holy and profane and to discern between unclean and clean. **Leviticus 10:10, Ezekiel 44:23, 1Timothy 3:2, 2Timothy 1:11**
4. Ministers are to teach the people all the laws and statutes of God. **Leviticus 10:11, 2Chronicles 17:8-9, Nehemiah 8:1-2, Matthew 28:20**
5. Priest are not to teach or instruct for hire or for a price. **Micah 3:10-11**
6. Pastors, as messengers of God are to feed the people with knowledge and understanding. **Jerimiah 3:15, Malachi 2:7**
7. If anyone ministers, let him do it as with the ability which God supplies. **1Peter 4:10-11**

8. Ministers should be preachers of righteousness. **2Peter 2:5**

Qualifications and Attributes of Priests:

1. The office of priesthood is not to be filled by one who has recently become new in the faith or Church. **1Timothy 3:6**
2. A minister must not be addicted to alcohol, violent or quick tempered, greedy for money, quarrelsome, or covetous. **1Timothy 3:3, Titus 1:7-8**
3. Must be of a good reputation outside the Church. **1Timothy 3:7**
4. Ministers should not use flattery. **1Thessalonians 2:5**
5. A minister must be one who rules well his own house. **1Timothy 3:4-5**

Duty and Purpose of The Church:

1. The members of the Church are to be as one body with one and the same Spirit as Christ's body. **Romans 12:5, 1Corinthians 10:17, 1Corinthians 12:11-31, Ephesians 4:4**
2. A Church body should labor with perseverance for the sake of Christ's name. **Revelation 2:3**
3. The Church is to assist only those widows that are not in the care of anyone. **1Timothy 5:16**
4. The Church is to make known the wisdom of God to civil leaders. **Ephesians 3:10**
5. The house of God is to be a house of prayer. **Matthew 21:13, Mark 11:17, Luke 19:46**
6. It is an abomination to do **evil** practices in God's house. **2Chronicles 36:14, Jeremiah 7:30**
7. Christ is the head of the Church. **Ephesians 5:23, 29-30**
8. The Church is to be the pillar and ground of the truth. **1Timothy 3:15**
9. A Church is to be for the purpose of teaching. **Mark 12:35, Acts 5:21, Acts 11:26, 1Corinthians 4:17, 14:19, 12:28**

Tithes and Offerings:

1. A tenth part of all increase is to be given as a tithe. **Genesis 14:20, 28:22, Numbers 18:21, Hebrews 7:2, 4**
2. All offerings and things devoted to God as tithes are given to the priest and their aides. **Genesis 14:18-20, Numbers 18:8-19, 21, 24, 2Chronicles 31:4-6, 12-19, Nehemiah 10:37, Hebrews 7:5**
3. We are to honor God by bringing the choice first fruits of our land into the house of God, so he may bring prosperity to us. **Exodus 23:19, Malachi 3:10-12, Proverbs 3:9-10**
4. Withholding tithes and offerings from God is considered as robbing God. **Malachi 3:8**
5. Do not try to purchase gifts of God with money and offerings. **Acts 8:18-21**
6. A tenth of all the produce of the land is to be tithed to God. **Leviticus 27:30, Deuteronomy 14:22, 2Chronicles 31:5**
7. A tenth of all cattle and farm animals are to be tithed to God. **Leviticus 27:32, 2Chronicles 31:6**
8. Tithes of food and first fruits of the land are to be eaten by all the people, the foreigners, and the poor as a feast to God. **Deuteronomy 12:6-7, 11-12, 14:23, 28-29, 26:10-11.**

CIVIL GOVERNMENT

The origin and development of civil government must begin with the study of God and his position as the Governor of all creation. The **Most High God** is the universal Governor of all individuals and nations because of his position as Creator of all things. The details of the way families function, the management of the created order, the rise and fall of nations, of the powers that be, and of man's relation to all civil powers can only be understood in terms of God as the Supreme Governor of all things!

The Bible tell us “*The Most High God is ruler over the realm of mankind, and he sets over it whomever he wishes*” **Daniel 5:21, Isaiah 9:6-7, 1Corinthians 15:25.**

According to John Calvin “That God sustains the world of created things is the theological doctrine of preservation. That he governs it is the doctrine of providence. The Bible specifically rejects the notion that God in creation placed the creation under such full control of laws and secondary causes that it operates completely without him (Deism). Rather, though God ceased from his works of creation **Genesis 2:3, Hebrews 4:10**, his power continues to go forth uninterruptedly to keep it in existence and operation (**Nehemiah 9:6, Psalms 36:6, 104, Acts 17:28, Colossians 1:17; Hebrews 1:1-2**).”

There is no such thing as “independent” government outside of God, whether an individual, family, church, or a nation. Every individual, institution, or nation is responsible to other individuals, institutions, and nations. All are responsible to God.

Nimrod was the grandson of Ham, and the founder of the first government organized outside of the family institution, ordained by God from the beginning. Nimrod made other families subordinate to himself, and established a kingdom of which he was the head. The declaration, “*Let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the earth*” **Genesis 11:4**, shows the **rebellious** spirit of his movement, and that it was intended to resist the purpose of **The Most High God** to govern them, and to distribute them over the face of the earth, to maintain themselves in a government of their own organizing. The effort to unite themselves more closely that God's rule united them, resulted in the confusion of their language and their division and dispersion. The design and purpose of this **rebellious** human government outside of God was to oppose, counteract, and displace the government of God on earth. **Sidenote:** The effort to build a unified **world government (new world order)** is nothing new as you can see in

the Scripture! A world government is **satanic**, because it does not operate under the principles of God almighty! Remember the following scripture *“That which hath been is that which shall be; and that which hath been done is that which shall be done: and **there is no new thing under the sun.**”* **Ecclesiastes 1:9** ESV

The institution of human government outside of God was an act of **rebellion** and began among those in **rebellion** against God, with the purpose of superseding the Divine rule of The **Most High God** with the rule of man. Its founder was Nimrod, the grandson of Ham, whose family was accursed. In accordance with a well-defined principle of God's over-ruling providence, the family of this founder has been the greatest sufferer by the institution which he originated. The historian Josephus, says that "Nimrod, the founder and leader, appealed to them that it was too humiliating and degrading for wise human beings capable of forming governments of their own, to submit to the government of another." According to the historian **Flavius Josephus** who was a Jew living during the 1st century 66 A.D. Josephus B. 1 ch. iiii says, **"When they flourished with a numerous youth, God admonished them to send out numerous colonies, but imagining that the prosperity they enjoyed was not derived from the favor of God, did not obey him. Now it was Nimrod who excited them to such affront and contempt of God. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his own power."**

This is quoted to show the government existed before Nimrod, else he could not CHANGE it! Undoubtedly the government instituted by God, the family government existed. Nimrod changed this by subjugating a number of families and tribes into one government under himself. The quotation taken from Josephus shows that the **rebellion** of human government and dependence upon that government was the means adopted to wean them away from fidelity to God and his government, and it was instituted for the purpose of supplanting God's government. It is clear that a **rebellious** human government had its origin in the

rejection of the authority of God, and that it was intended to supersede the Divine government, and itself constituted the organized **rebellion** of man against God. This beginning of human government God called **BABEL, confusion, strife**. It introduced into the world the organized development and embodiment of the spirit of **rebellion, strife** and **confusion** among men. The **Most High** called it **BABEL**. It soon grew into the blood-thirsty kingdom as "**Babylon**", and subjugated the surrounding families, tribes and kingdoms to its dominion, and became the first universal empire of the earth, and maintained its influence until the days of Daniel.

The Roman empire is another **rebellious** kingdom that dominated the world, "the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear." That empire, proud of its conquests, asserted its right to rule in all things, human and divine. As in those times all gods were viewed as national gods, and as Rome had conquered all nations, it was demonstrated by this to the Romans that their gods were superior to all others. And although Rome allowed conquered nations to maintain the worship of their national gods, these, as well as the conquered people, were yet considered only as servants of the Roman States.

Every religion, therefore, was held subordinate to the religion of Rome, and though all forms of religion might come to Rome and take their places in its Pantheon, they must come as the servants of the State. The Roman religion itself was but the servant of the State; and of all the gods of Rome there were none so great as the genius of Rome itself. The chief distinction of the Roman gods was that they belonged to the Roman State. Instead of the State deriving any honor from the Roman gods, the gods derived their principle dignity from the fact that they were the gods of Rome. This being so with Rome's own gods, it was counted by Rome an act of exceeding condescension to recognize legally any foreign god, or the right of any Roman subject to worship any other gods

than those of Rome. Neander quotes Cicero as laying down a fundamental maxim of legislation as follows:

"No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."—Neander's Church History, vol. 1, pp. 86, 87. Torrey's translation, Boston, 1852.

Thus it is seen that in the Roman view, the State took precedence of everything. The State was the highest idea of good. As expressed by Neander:

"The idea of the State was the highest idea of ethics; and within that was included all actual realization of the highest good; hence the development of all other goods pertaining to humanity, was made dependent on this."—Id. p. 86.

Man with all that he had was subordinated to thy State; he must have no higher aim; he must seek no higher good. Thus every Roman citizen was a subject, and every Roman subject was a slave. Says Mommsen:

"The more distinguished a Roman became, the less was he a free man. The omnipotence of the law, the despotism of the rule, drove him into a narrow circle of thought and action, and his credit and influence depended on the sad austerity of his life. The whole duty of man, with the humblest and greatest of the Romans, was to keep his house in order, and be the obedient servant of the State."

It will be seen at once that for any man to profess the principles and the name of Christ, was virtually to set him-self against the Roman empire; for him to recognize God as revealed in **Jesus Christ** as the highest good, was but treason against the Roman State. It would not be looked upon by Rome as anything else than high treason, because the Roman State representing to the Roman the highest idea of good, for any man to assert that there was a higher good, and thus make Rome itself subordinate, would not be

looked upon in any other light by Roman pride than that such an assertion was a direct blow at the dignity of Rome, and subversive of the Roman State. Consequently the Christians were not only called "atheists," because they denied the gods, but the accusation against them before the tribunals was for the crime of "high treason," because they denied the right of the State to interfere with men's relations to God. The accusation was that they were "irreverent to the Caesars, and enemies of the Caesars and of the Roman people."

To the Christian, the word of God asserted with absolute authority: "***Fear God, and keep his commandments; for this is the whole duty of man.***" **Ecclesiastes 12:13**. To him, obedience to this word through faith in **Christ**, was eternal life. This to him was the conduct which showed his allegiance to God as the highest good, a good as much higher than that of the Roman State as the government of God is greater than was the government of Rome, as God is greater than man, as heaven is higher than earth, as eternity is more than time, and as eternal interests are of more value than temporal.

The Romans considered themselves not only the greatest of all nations and the one to whom belonged power over all, but they prided themselves upon being the most religious of all nations. Cicero commended the Romans as the most religious of all nations, because they carried their religion into all the details of life.

"The Roman ceremonial worship was very elaborate and minute, applying to every part of daily life. It consisted in sacrifices, prayers, festivals, and the investigations, by auguries and haruspices, of the will of the gods and the course of future events. The Romans accounted themselves an exceedingly religious people, because their religion was so intimately connected with the affairs of home and State. . . . Thus religion everywhere met the public life of the Roman by its festivals, and

laid an equal yoke on his private life by its requisition of sacrifices, prayers, and auguries. All pursuits must be conducted according to a system carefully laid down by the College of Pontiffs. . . If a man went out to walk, there was a form to be recited; if he mounted his chariot, another.”–Ten Great Religions, chap.8

There are two swords mentioned in the Bible. **One sword belongs to the State (the iron sword), while the other sword belongs to the Church (the sword of the spirit, which is the word of God).** There is a proper place for both swords, but there is the promise that the sword of the kingdom of **Christ**, the word of God, shall cause the sword of iron to be laid to rest: *“He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.”* **Isaiah 2:4** NKJV, see **Hosea 2:18**, **Micah 4:3**.

The extension of Christ’s Kingdom does not advance through violence! Instead, *“the sword of the Spirit, which is the word of God”* **Ephesians 6:17**, is the Bible believer offensive weapon for advancing the Kingdom of the **Most High God**. Since the nature of our warfare is spiritual according to **2Corinthians 10:3**, the weaponry must be of the same kind, **spiritual**. The world tends to mock at that which is **“spiritual”** weapons, but the powers of darkness remain fearful when they are used! *“Put on the whole armor of God, that you may be able to stand against the schemes of the devil.”* **Ephesians 6:11**, See, **2Corinthians 6:7**.

The Bible believer is assured of victory when he uses, not the iron sword of the state, but the powerful weapons of the Spirit in particular, the word of God. It is the heart that must be changed if the enemy is to lay down his iron sword. Only the sword of the Spirit, which is the word of God, can do such a thing.

The state functions as the bearer of the iron sword as “*an avenger who brings wrath upon the one who practice evil.*” **Romans 13:4** Its area of authority is in the punishment of outward actions that are designated as crimes according to the word of God. The **Most High God** has delegated to the state the task of restraining evil deeds. The state’s sword is not granted the right to enforce matters of conscience. If one’s outward behavior is within the bounds of the law he has nothing to fear from the civil magistrate.

The Bible makes a distinction between **sins** and **crimes**! **Not all crimes are a sin, and not all sins are crimes.** There are **sins** of the heart that may not express themselves in outward actions to be criminal. **Strife, jealousy, envy, anger, resentment, and lust** are sins which cannot be punished by civil authorities because human authorities have no way of judging the heart. There are however, times when **sins** manifest themselves outwardly and become crimes. “*You have heard that the ancients were told, you shall not commit murder (a crime) and whoever commits murder shall be liable to the court*” **Matthew 5:2**. The inward expression of the heart, **hate**, and **murder** are **sins** but only one (**murder**) is a crime! While citizens can only be punished by the state for crimes, citizens are always liable before The **Most High God** for **sins**! **Hate** and **murder** fall into the category of **sins** before God.

Crimes are not always **sins**, however. The civil magistrate (the State) may declare certain actions to be criminal: “*They (the authorities) commanded them [James and John] not to speak or teach at all in the name of Jesus*” **Acts 4:18**, see **Exodus 1:15-22, 2:1-10, Joshua 2, Daniel 1,3 and 6**. Obeying “*God rather than men*” **Acts 5:29** may be “criminal” in the eyes of the state, but such criminality is not sinful in the eyes of God: “*Whether it is right in the sight of God to give heed to you rather than to God, you be the judge, for we cannot stop speaking what we have seen and heard.*” **Acts 4:19-20**

In the eyes of the State during the first century, acknowledging **Yeshua (Jesus Christ)** as LORD was often a crime punishable by death. Those

who died, however looked for a more secure home, a dwelling with The **Most High God**! Sidenote: I encourage anyone to read **John Foxe** and His **Book of Martyrs**, John Foxe's famous book detailing the lives, sufferings and triumphant deaths of the early Christian such as Peter, Paul, Jude, Bartholomew, Thomas, Luke, Simon, John, Barnabas, Stephen, James, Philip, Matthew, Andrew, Mark, and the Protestant Martyrs such as, The Ninth Persecution Under Aurelian, A.D. 274, The Tenth Persecution, Under Diocletian, A.D. 303, The First Persecution, Under Nero, A.D. 67, etc..

The Bible clearly teach that **Jesus (Yeshua)** is Lord and that his lordship extends over all the facets of any society and its institutions, including the family, economics, science, education, and civil government. There is no realm of society where the lordship of **Yeshua (Jesus)** can be ignored. When a political system rule, they rule in accordance with a law system. There is no such thing as a neutral law system. It must be recognized that in any culture, the source of law is the god of that society. If man is the source of a society's laws, then man is the god of that society. If society ignores the governing principles that God has set forth in his word, then that society is competing with the Lord of all creation. The scripture is clear, God does not compete with his creation! ***"That they may know that Thou alone, whose name is the LORD, art the Most High over all the earth."*** **Psalm 83:18 KJV**. God shares his glory with no man, society, or political system. ***"I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images."*** **Isaiah 42:8, 48:11**.

When we look at civil government, our understanding would be incomplete if we did not consider the teaching of **Yeshua (Jesus)**. Many believe **Jesus** did not get involved with civil government. Some have come to a misunderstanding that **Jesus** never taught on the individual's responsibility to civil authorities when in fact he spoke a great deal on the subject! The reason for such a misunderstanding is because of the questions that have puzzled a lot of people such as; why did **Jesus** not advocate the overthrow of the Roman government? Why

did **Jesus** not establish a system of civil government for the new Church to implement in the cultures where the gospel was to be preached? There are a number of reasons that can dispel such a myth where **Jesus** did intervene regarding matters of civil government.

First, the primary purpose of **Yeshua** mission was to “*seek and to save that which was lost*” **Luke 19:10**. There can be no godly civil government if those in authority do not have a new heart. Only the gospel can change an individual so that he will first be a self-governing individual able to govern others. This was one of the main focus of **Jesus** ministry.

Second, the gospel writers, through the inspiration of the Holy Spirit, also emphasized the gospel message and the command to obey all that **Jesus** (**Yeshua**) taught. See **Matthew 28:18-20**. The nations were to adopt the teaching of **Yeshua** (**Jesus Christ**) who is God.

Third, the New Testament writers proclaimed that **Jesus** was the King in opposition to all other kings who attempt to replace his authority with their own authority. “*And on his robe and on his thigh he has a name written, King of Kings, and Lord of Lords*” **Revelation 19:16**. This statement was directed to earthly kings and kingdoms.

How does one legitimately resist an illegitimate government? Samuel Rutherford 1600-1661, author of *Lex Rex* in 1664, established some guidelines for a Bible believer resistance. Rutherford was a Scottish Presbyterian who was one of the commissioners at the Westminster Assembly in London 1643-1647. *Lex Rex* was an attack on the foundation of seventeenth century political government “the divine right of kings” which taught that the king or state ruled in the place of God, therefore the king’s word was law. Rutherford’s work specified that the Law of God was king and that all civil rulers must obey its demands. Kings as well as subjects are under the law and not above it. When any government contracted God’s Law, that government was considered to be immoral.

Rutherford suggested that there are three appropriate levels of resistance. “First, one must defend himself by protest (in contemporary society this would most often be by legal action); Second, he must flee if at all possible; and third, he may use force, if necessary, to defend himself. One should not employ force if he may save himself by flight; nor should one employ flight if he can save himself and defend himself by protest and the employment of constitutional means of redress.”

Rutherford depicted this pattern of resistance from the life of David fleeing from King Saul that is recorded in the Old Testament.

An example of petitioning **tyrannical** governments is found in **1Kings 12:1-15**. The people of Israel appeal to the new king, Rehoboam, to lighten the hard service of the former king, Solomon **v.4**. After three days of consultation with his advisers, Rehoboam ignored the advice given to him by others: “*But he forsook the counsel of the elders which they had given him, and had consulted with the young men who grew up with him and served him*” **v.8**. After hearing the king’s response, the people, led by Jeroboam, fled the **tyranny** of Rehoboam and established a new kingdom in the north of Israel: “*And it came about when all Israel heard of Jeroboam had returned, that they sent and called him to the assembly and made him king over all Israel. None but the tribe of Judah followed the house of David [Rehoboam].*” **1Kings 12:20**

Jesus established the concept of fleeing from imminent trouble when he warned his disciples about the coming destruction of Jerusalem:

“*Therefore when you see the Abomination of desolation [“Jerusalem surrounded by Roman armies.” **Luke 21:20**] which was spoken of through Daniel the prophet, “standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.” **Matthew 24:15-18**.*

When there is tyranny committed by any government, the individual can either petition the oppressor or flee. When any governmental power demands that a Bible believer commit a **sin**, it is the duty of the believer of the Bible to disobey the State’s demand. The individual does not have

to wait for the lesser magistrate to intervene. **Sidenote:** The war of independence is a good example of how lesser magistrates (the American colonies) first petitioned the King for redress of grievances. The original reason for the flight to the colonies was due to oppressive British rule. When there was no response by the King to remedy the situation, the oppressed British subjects fled to the American colonies. But the long arm of English rule remained. When the long standing oppression became unbearable, the colonies severed their ties with King George III by written declaration. The Declaration of Independence claimed that King George III violated social compacts (charters for settlement of North America granted by British monarchs) with the thirteen colonies. The Declaration listed “ a long train of abuses and usurpations” in order to bolster the colonies complaint against the King. The colonies, now listed as independent states, freed themselves from the tyranny of the King. The United States of America a new legitimate government separated themselves from an illegitimate government, English rule.

Yeshua (Jesus) experience with illegitimate government is historical in the Bible! According to scripture **Jesus** testified that he had “spoken openly to the world.” **John 18:20**. **Jesus** asked where the witnesses were to accuse him: “*If I have spoken wrongly, bear witness of the wrong*”. **John 18:23**. See **Numbers 35:30**, **Deuteronomy 17:6**. Since there was no testimony against him (against the law), it became necessary to invent false testimony (charges, or “trumped up charges”) **Mark 14:55-56**. Therefore, **Jesus** acknowledged the legitimacy of the legal system set forth in Scripture. It is evidence that **corruption** had penetrated the legal system of the Jews that a fair trial was impossible. There were other illegalities as well. **Jesus** was tried and condemned during the night (**a secret trial**). A bribe was offered in order to effect an arrest. **Matthew 26:14-16**. See **Exodus 18:21**.

As the accounts of **Jesus** arrest are read, it must be kept in mind that there was only a potential threat to the disciples. While **Jesus** was taken away by authorities with “*swords and clubs*” authorities who were Jews

made up of “*chief priests and elders of the people*”, **Matthew 26:47**, it was not correct to initiate a counter attack with an act of force. **Jesus** had assured his disciples that he was in control of the encounter. “*Do you think that I cannot appeal to my Father, and he will at once put at my disposal more than twelve legions [72,000] angels?*” **v53**. Peter cut off the ear of the high priest’s servant before his own life was threaten **John 18:10**. **Jesus** even rebukes Peter for using the sword unlawfully: “*All those who take up the sword shall perish by the sword.*” **Matthew 26:52**. See **Romans 13:4**. In a matter such as the arrest of **Jesus**, the courts must decide whether a man is innocent or guilty based upon the evidence. It is evident that **Yeshua** respects the institutions of civil authorities while he may not respect those who are administering.

Let’s take a look at Pontius Pilate role in handling **Jesus** arrest. Pontius Pilate was the Roman procurator (governor) of Judaea living in Jerusalem during the trial of **Jesus**. **Jesus** never denied that Pilate had the authority to rule. Pilate had a legitimate power to wage war against enemy nations, put down revolutionary elements within the country, and execute those judged guilty of capital crimes. Nowhere did **Jesus** denounce the legitimate use of these powers. But Pilate nullified his own authority to execute **Yeshua (Jesus)** when he testified that he found no fault with **Jesus**: “*Behold, I am bringing him out to you, that you may know that I find no guilt in him.*” **John 19:4**. Pilate pronounced **Jesus** innocent. To permit **Jesus** to be executed was an illegitimate use of civil authority. Pilate should have released **Jesus**. He didn’t have the courage to do what was right, and release **The Messiah**. **Jesus** informed Pilate the following to remind him where Pilate’s power came from: “*You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin*” **John 19:11**. ESV

Yeshua (Jesus) reminded Pilate that his power was delegated power. He did not have unlimited governing authority. His position of rule and authority was a sacred trust given by God; therefore, he was ultimately responsible to God for all his actions. **Jesus** assured Pilate that he was

liable for his deeds. *“He who delivered me up to you has the greater sin”* **John 19:11**. Pilate was guilty but not as guilty as the officials of the Jews who turned **Jesus** over to Pilate. Pilate was guilty for not executing justice on behalf of **Jesus**. Instead he wiped his hands of it. He washed his hands to indicate that he believed **Jesus** was innocent of any capital crime, if he was killed it wasn't on him. He washed his hands as a symbolic gesture indicating his refusal to take the blame for executing an innocent man. He allowed a mob to have him crucified as a Roman punishment against treason against the Empire. *“When Pilate saw that he was getting nowhere, but that a riot was starting instead, he took some water, washed his hands in front of the crowd, and said, 'I am innocent of this man's blood. See to it yourselves!’”* **Matthew 27:24** CSB (Christian Standard Bible)

The people knew that there was no damaging evidence against **Yeshua (Jesus)**, therefore they came to condemn the righteous and justify the **wicked**! Scripture is very clear: *“Deliver those who are being taken away to death, and those who are staggering to slaughter, O hold them back. If you say see, we did not know this, does he not consider it who weighs the hearts? And does he not know it who keeps your soul? And will he not render to man according to his work?”* **Proverbs 24:11-12**

Jesus commanded to give to Caesar the things that belong to Caesar and give to God the things that belong to God **Mark 12:17**. The government is here to restrain evil, and the Church is here to preach the word of God! The State is not the master of the Church, and the Church is not the servant or master of the state. That doesn't mean that there should be no influence of “religion” [God] in our government because as we already know the Constitution of the United States was found on Biblical principles. It also does not mean that the Church does not have no responsibilities to the government. It is exactly what **Yeshua (Jesus)** was saying when he said to give Caesar what was his and God what was his.

Let's take a deeper look at what **Jesus** said regarding "*render unto Caesar*". According to **Jesus** you must pay for your government. **Romans 13:6-7** says "*For this cause pay ye tribute also: for they are Gods ministers, render therefore to all their dues: tribute to whom tribute is due; custom to whom custom.*" This would be income tax or sales tax. **Jesus** paid taxes, if you don't believe me take a look at the following scripture. In **Matthew 17**, when it was time for **Jesus** to pay his taxes, he told Peter to go cast a hook in the sea. He told him to take the first fish that he caught and look in its mouth. He instructed Peter that he would find a coin in its mouth. Peter was to take the coin and pay their taxes. He said "*I'm doing this, not because I'm a citizen of this world, but I'm doing this lest I should offend.*" Regarding citizenship for the Bible believer, Apostle Paul remind us in **Philippians 3:20** "*For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ.*" NKJV

First, when **Jesus** said "*Render unto Caesar*", he affirmed that the civil government has the right to exist. He acknowledges that Caesar, an evil despotic ruler, has a government that must be obeyed because all governments are instituted by God. See **Daniel 4:17**, **Romans 13:1**, **John 18:11**. This does not mean however that **Jesus** was approving of all the practices of Caesar! Likewise, citizens are not obligated to remain silent when a policy or edict of the government is ungodly! A Bible believer must always speak up and preach to our government and must remind government "whatever is morally wrong is not politically right!" A Bible believer should be the first to demand that rulers everywhere acknowledge the Lordship of **Yeshua (Jesus)**. As Bible believers, we should be the first to change the governmental system and ways if they are not in line with the teachings of Scripture. All human authority is limited by God. There is a restraint upon human government. See **Galations 1:16**, **1Thessolonians 2:4**, **Colossians 3:23**, and **Acts 5:29**.

Second, because the civil government makes available certain benefits (e.g., roads, protection, etc.) the citizens are obligated to pay for those services. This is not to say that all the benefits that the State makes

available are legitimate functions of the civil government. Many of them may not be (e.g., education, health care, welfare, etc.). However, if citizens desire these benefits, they must be willing to pay for them. It must be remembered that a gift, in the form of a sacrifice, was not being advocated by **Jesus**. The Greek word that is used means to “**give back**”. Also, rulers are “due” certain things because they represent the authority of God. **Romans 13:1**.

Third, “Caesar,” representing civil government, can only require what is due him; therefore, Bible believers are obligated not to render to Caesar certain things forbidden in God’s word. If civil authorities were to demand **murder Exodus 1:15-22**, the **worship of idols Daniel 3**, or the **prohibition** of the preaching of the gospel **Acts 4:18**, it is the duty of the citizens to disobey the laws of men in obedience to the law of God. **Acts 5:29**. We read of Peter, “*They called the apostles in and had them beaten. Then they ordered them not to speak in the name of **Jesus** and let them go.*” But notice what Peter and John did after their release, after suffering a beating! Scripture tell us they went straight out and disobeyed the State and the courts of their day! “*And day after day, in the temple and courts and from house to house, they never stopped teaching and proclaiming the good news that **Jesus is the Christ.**” **Act 40-42**. God has ordained the State as a delegated authority; it is not a law unto itself. **The State is to be an agent of justice, to restrain evil by punishing the wrongdoer, and to protect the good in society. When it does the reverse, it has no proper authority!** It is then a usurped authority and as such it become **lawless** and is **tyranny!***

Fourth, Caesar is duty bound to render “*to God the things that are God’s*” **Mark 12:17**. He is not free from his obligations which all creatures have because he is a king. Rulers are in no way a law unto themselves being able to rule independent of God’s rule. God’s image is on Caesar; therefore, Caesar is obligated to acknowledge the absolute rule of God over his life. If any ruler persists in refusing to bow his knee before his Creator he will eventually be judged and destroyed. See **Daniel 4**.

Fifth, heavy taxation is the result of two things:

1. The Israelites chose to be taxed heavily because they had forsaken God and looked to the State for salvation: *“The people refused to listen to the voice of Samuel, and they said No, but there shall be a king over us, that we also may be like all the nations, that our king may judge us and go out before us and fight our battles.”* **1Samuel 8:19-21**. The people’s choice of a king was a rejection of God as their true King: *“And the LORD said to Samuel, Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them.”* **1Samuel 8:7**. The people paid the price for their rejection of God as the true King. They replaced their true King with their acceptance of an earthly king to perform acts of salvation which only God can perform. Israel would be heavily taxed and turned into a slave state where their children would be servants of the king **1Samuel 8:10-18**.
2. Failure to pay the tithe also brings judgment. God will exact his tax on his people through oppression: *“Will a man rob God? Yet you are robbing Me! But you say, how have we robbed you? In tithes and offerings (contributions). You are a curse, for you are robbing me, the whole nation of you”* **Malachi 3:8-9**.

Sixth, God has instituted the tithe as a means of financing all kingdom work. The affairs of family, school, health, the poor and the elderly are the responsibility of the people of God, which is the Church, not the State!

The relationship of church and state in the Bible is important to understand the historical foundation of this concept in the Constitution. It is unfortunate many do not know history that would give them the ammunition to answer the attacks by those who say religion should be kept out of politics. History is clear, the majority of the Founding Fathers of the United States had embraced the Bible as the unofficial

universal religion of the land, even if they themselves were not Bible believers. Benjamin Franklin's appeal for prayer at the Constitutional Convention of 1787, in George Washington's Inaugural speech, and in Abraham Lincoln's proclamation for "a day of national humiliation, fasting and prayer."

While the Bible influence was prevalent throughout the United States history, the question still remains: "what is the proper relationship between **Church and State**?" The answer to this question should come from The Word of God which is the Bible!

There is major confusion regarding the relationship between the Church and the State. The first amendment separated Federal powers from what the individual states were permitted concerning religion. The first amendment was not designed to separate religion [God] from civil government. "The source of confusion comes from our tendency to employ the words 'Church' and 'religion' as synonymous. To maintain that there must be a separation between Church and State does not necessarily mean that there must be a separation between religion and State."

As institutions Church and State are separate but not so separate that either one can deny the law of God as it applies to each of them. Let's take a look at some popular myths concerning "**Church and State**." This article will dispel some of these myth that has been taught over the years that now have come to be regarded as fact. If one claim or accept the myth that **Church and State** is absolutely separate is no different than separating God from Civil government. Such a myth lead to the judgement of God that will bring national destruction. In a "Sermon on National Sins" James H. Thornwell addressed the idea of separating Christianity from the State. The sermon was preached over a hundred years ago, it is still applicable today: "*When we insist upon the religious character of the State, we are not to be understood as recommending or favoring a Church Establishment. To have a religion is one thing, to have a Church Establishment is another; and perhaps the most effectual*

way of extinguishing the religious life of a State is to confine the expression of it to the forms and peculiarities of a single sect [denomination]. The Church and State, as visible institutions, are entirely distinct, and neither can usurp the province of the other without injury to both. But religion, as a life, as an inward principle, though specially developed and fostered by the Church, extends its domain beyond the sphere of technical worship, touches all the relations of man, and constitutes the inspiration of every duty. The service of the Commonwealth becomes an act of piety to God. The State realizes its religious character through the religious character of its subjects, and a State is and ought to be Christian, because all its subjects are and ought to be determined by the principles of the Gospel. As every legislator is bound to be a Christian man, he has no right to vote for any laws which are inconsistent with the teachings of Scriptures. He must carry his Christian conscience into the halls of legislation.” James Henley Thornwell

The first myth which most people believe is that a system of law and its principles somehow can be religiously or morally neutral. It must be remembered, however, that neutrality is impossible. Some authority, whether it be God or man, is used as the reference point for all enacted laws. If a political system rejects one authority, it adopts another one. If a biblical moral system is not being legislated, then an immoral system is being legislated. Any moral system that does not put **Jesus (Yeshua)** at its center, denies Christ. “*No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other*” **Matthew 6:24**, and “*He who is not with me is against me, and he who does not gather with me scatters.*” **Matthew 12:30**. Our standard of right is that eternal law which God proclaimed from Sinai, and which **Jesus** expounded on the Mount. We recognize our responsibility to **Yeshua (Jesus Christ)**, he is the head over all things.

The second myth is that the First Amendment calls for a “separation of Church and State.” When an individual is questioned as to whether a Bible believer should involve themselves in the political realm, a protest is

made by an appeal to the “separation of Church and State” found in the First Amendment to the Constitution. Many Bible believers usually do not have an answer when they are confronted with this standard argument. Most people do not realize that the First Amendment says nothing about “Church and State” or a separation between the two. It simply states that “**Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.**” The Constitution of the United States of America has the First Amendment as a safe-guard so that the State can have no jurisdiction over the Church. Its purpose was to protect the Church, not to eradicate it.

The third myth concerns the silence of the Constitution regarding Christianity. It is assumed that the United States was never Christian in its basic ideals and values because the Constitution does not specifically mention Christianity. The myth is shattered when one realizes that it was never the purpose of the Constitution to give religious content to the nation. Rather, the Constitution was an instrument whereby already existing religious values of the nation could be protected and perpetuated. The Constitution is not devoid of Christian references, however. It is interesting to note that the Constitution acknowledges Sunday as a day of rest: “if any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law...” (Article I, Section 7). Moreover, there is a direct reference to the Lord **Jesus Christ** in the Constitution: “**DONE in convention by the unanimous consent of the States present, the seventeenth of September, in the year of our Lord one thousand seven hundred and eighty seven and of the independence of the United States of America the twelfth. In witness whereof we have hereunto subscribed our Names.**”

The fourth myth is a belief that the states were to be religiously neutral and that the federal government had an obligation to ensure that the states remained religiously neutral. By studying the State Constitutions, one begins to realize that they were not religiously “neutral” but were, in fact,

explicitly Christian. After the adoption of the First amendment, several states even had established Churches and acknowledged God in the State Constitution. Here are all examples of 50 States below:

Alabama 1901, Preamble. We the people of the State of Alabama **invoking the favor and guidance of Almighty God**, do ordain and establish...

Alaska 1956, Preamble. We, the people of Alaska, **grateful to God** and to those who founded our nation and pioneered this great land, in order to...

Arizona 1911, Preamble. We, the people of the State of Arizona, **grateful to Almighty God** for liberties, do ordain this Constitution...

Arkansas 1874, Preamble. We the people of the State of Arkansas, **grateful to Almighty God** for the privilege of choosing our own form of government...

California 1879, Preamble. We, the people of the state of California, **grateful to Almighty God** for our freedom, in order to secure and perpetuate its...

Colorado 1876, Preamble. We, the people of Colorado, with profound **reverence for the Supreme ruler of Universe**, in order to form a more...

Connecticut 1876, Preamble. We, the People of Connecticut, acknowledging **with gratitude the good Providence of God** in permitting them to enjoy...

Delaware 1897, Preamble. Through Divine Goodness all men have, by nature, **the rights of worshipping and serving their Creator** according to the dictates...

Florida 1885, Preamble. We, the people of the State of Florida, **grateful to Almighty God** for our constitutional liberty...establish this constitution...

Georgia 1777, Preamble. We, the people of Georgia, **relying upon protection and guidance of Almighty God**, do ordain and establish this Constitution...

Hawaii 1959, Preamble. We, the people of Hawaii, **Grateful for Devine Guidance**...establish this Constitution...

Idaho 1889, Preamble. We, the people of the State of Idaho, **grateful to Almighty God** for our freedom, to secure its blessings and promote our...

Illinois 1870, Preamble. We, the people of the State of Illinois, **grateful to Almighty God** for the civil, political and religious liberty which he hath so long permitted us to enjoy and looking to him for a blessing on our endeavors

Indiana 1851, Preamble. We, the People of the State of Indiana, **grateful to Almighty God** for the free exercise of the right to chose our form of govern...

Iowa 1857, Preamble. We, the People of the State of Iowa, **grateful to the Supreme Being** for the blessings hitherto enjoyed, and feeling our dependence on Him for a continuation of these blessings...establish this Constitution...

Kansas 1859, Preamble. We, the people of Kansas, **grateful to Almighty God** for our civil and religious privileges...establish this Constitution...

Kentucky 1891, Preamble. We, the people of the Commonwealth of Kentucky, **grateful to Almighty God** for the civil, political and religious liberties...

Louisiana 1921, Preamble. We, the people of the State of Louisiana, **grateful to Almighty God** for the civil, political and religious liberties we enjoy...

Maine 1820, Preamble. We the People of Maine...acknowledging with grateful hearts **the goodness of the Sovereign Ruler of the Universe** in affording us an opportunity...and imploring His aid and direction...establish...

Maryland 1776, Preamble. We, the people of the State of Maryland, **grateful to Almighty God** for our civil and religious liberty...

Massachusetts 1780, Preamble. We, the people of Massachusetts, acknowledging with grateful hearts, **the goodness of the great Legislator of the Universe**...in the course of His Providence, an opportunity...of entering into a solemn compact with each other...and devoutly imploring His direction.

Michigan 1908, Preamble. We, the people of the State of Michigan, **grateful to Almighty God** for the blessings of freedom...establish this Constitution

Minnesota 1857, Preamble. We, the people of the State of Minnesota, **grateful to God** for our civil and religious liberty, and desiring to perpetuate its bless...

Mississippi 1890, Preamble. We the people of Mississippi in convention assembled, **grateful to Almighty God**, and invoking His blessing on our work.

Missouri 1945, Preamble. We, the people of Missouri, with profound **reverence of the Supreme Ruler of the Universe**, and grateful for His goodness...establish this Constitution.

Montana 1889, Preamble. We, the people of Montana, **grateful to Almighty God** for the blessings of liberty...establish this Constitution.

Nebraska 1875, Preamble. We the people, **grateful to Almighty God** for our freedom...establish this Constitution.

Nevada 1864, Preamble. We the people of the State of Nevada, **grateful to Almighty God** for our freedom...establish this Constitution.

New Hampshire 1792, Part 1. Art. I. Sec. V. Every individual has a **natural and unalienable right to worship God** according to the dictates of his own conscience.

New Jersey 1844, Preamble. We, the people of the State of New Jersey, **grateful to Almighty God** for civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for blessing on our endeavors.

New Mexico 1911, Preamble. We, the people of New Mexico, **grateful to Almighty God** for the blessings of Liberty...

New York 1846, Preamble. We, the people of the State of New York, **grateful to Almighty God** for our freedom, in order to secure its blessings...

North Carolina 1868, Preamble. We the people of the State of North Carolina, **grateful to Almighty God**, the Sovereign Ruler of Nations, for...our civil, political, and religious liberties, and acknowledging our dependence upon Him for the continuance of those...

North Dakota 1889, Preamble. We, the people of North Dakota, **grateful to Almighty God** for the blessings of civil and religious liberty, do ordain...

Ohio 1852, Preamble. We the people of the state of Ohio, **grateful to Almighty God** for our freedom, to secure its blessings and to promote our common...

Oklahoma 1907, Preamble. Invoking **the guidance of Almighty God**, in order to secure and perpetuate the blessings of liberty...establish this...

Oregon 1857, Bill of Rights, Article I. Section 2. All men shall be secure in **the Natural right, to worship Almighty God** according to the dictates of their consciences...

Pennsylvania 1776, Preamble. We, the people of Pennsylvania, **grateful to Almighty God** for the blessings of civil and religious liberty, and humbly invoking His guidance...

Rhode Island 1842, Preamble. We the People of the State of Rhode Island ...**grateful to Almighty God** for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing...

South Carolina, 1778, Preamble. We, the people of the State of South Carolina...**grateful to God** for our liberties, do ordain and establish this...

South Dakota 1889, Preamble. We, the people of South Dakota, **grateful to Almighty God** for our civil and religious liberties...establish this...

Tennessee 1796, Art. XI.III. That all men have a **natural and indefeasible right to worship Almighty God** according to the dictates of their conscience...

Texas 1845, Preamble. We the People of the Republic of Texas, acknowledging, with gratitude, **the grace and beneficence of God**...

Utah 1896, Preamble. **Grateful to Almighty God** for life and liberty, we...establish this Constitution...

Vermont 1777, Preamble. Whereas all government ought to...enable the individuals who compose it to enjoy their natural rights, and other blessings which **the Author of existence has bestowed on man**...

Virginia 1776, Bill of Rights, XVI...**Religion, or the Duty which we owe our Creator**...can be directed only by Reason...and that it is the

mutual duty of all to practice Christian Forbearance, Love and Charity towards each other.

Washington 1889, Preamble. We the People of the State of Washington, **grateful to the Supreme Ruler of the Universe** for our liberties, do ordain...

West Virginia 1872, Preamble. **Since through Divine Providence** we enjoy the blessings of civil, political and religious liberty, we, the people of West Virginia...**reaffirm our faith in and constant reliance upon God...**

Wisconsin 1848, Preamble. We, the people of Wisconsin, **grateful to Almighty God** for our freedom, domestic tranquility...

Wyoming 1890, Preamble. We, the people of the State of Wyoming, grateful to God for our civil, political, and religious liberties...establish this...

The origin of the phrase “separation of Church and State” is found in a letter from Thomas Jefferson to a group of Baptist clergymen January 1, 1802. Jefferson was assuring the Danbury Baptist Association that the First Amendment guaranteed that there would be no establishment of any one denomination over another. The Baptists feared that the Congregationalists would be the preferred denomination. The Supreme Court has taken Jefferson’s “separation” clause (divorced from Jefferson’s own explanation of the phrase) and used it to create a new, and completely superficial, interpretation of the First Amendment.

Since Jefferson is the best interpreter of Jefferson, his own words concerning the issue of the national government’s authority over individual States and Churches should be considered. In Jefferson’s second inaugural address of March 4, 1805, he made the following comment: *“In matters of religion. I have considered that its free exercise is placed by the Constitution independent of the powers of the General Government. I have therefore undertaken, on no occasion, to prescribe*

the religious exercise suited to it; but have left them, as the Constitution found them, under the direction and discipline of State and Church authorities acknowledged by the several religious societies.” **Thomas Jefferson, *The complete Jefferson ed. Saul K. Padover (New York, NY: Tudor Publishing Company, 1943, 412.***

Jefferson feared the Supreme Court. He believed that the Court by its exercise of the power of judicial review was in the process of usurping the authority of the national and state governments. In 1820 he wrote: *“To consider the judges as the ultimate arbiters of all constitutional questions is a very dangerous doctrine indeed, and one which would place us under the despotism of an oligarch [rule by a few]. ...The Constitution has erected no such single tribunal, knowing that to whatever hands confided, with the corruptions of time and party, its members would become despots.”* **From a letter to William Charles Jarvis, 1820**

Jefferson did not deny the validity of judicial review of congressional actions as they related to the rights of individuals. Rather, he was against the unjustified anticipation of authority over the executive and legislative branches of the federal government. The judiciary was equally bound by the Constitution; the court ought not to rule independent of it. But a most fundamental question remains: What is the proper relationship between religion and civil government as it is described in the First Amendment?

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...” What two prohibitions are listed? To whom are the prohibitions addressed?

The first Amendment prohibits two things:

First, it prohibits any law from being made that would establish one religious denomination over any other religious denomination. That this is the intent of the amendment is made clear by other proposed amendments: “Congress shall make no law establishing one Religious Sect or Society in preference to others, or prohibiting the free exercise thereof, nor shall the rights of conscience be infringed.” Another text was

as follows: “Congress shall make no law establishing any particular denomination of religion in preference to another, or prohibiting the free exercise thereof, nor shall the rights of conscience be infringed.” The reason that these amendments were not adopted is because they did not offer enough protection for the individual states. The framers of the First Amendment wanted to be assured that the Federal government would not involve itself in any religious practice.

Second, no law is to be made which would prohibit anyone from fully exercising his or her religious beliefs.

The prohibition is addressed to Congress since Congress is the only national law-making body of civil government. Congress, therefore, is prohibited from either establishing a national religion or denying any state, institution, or individual the freedom of determining its religious affairs.

When you have a Supreme Court to interpret the Constitution and Bill of Rights the way it sees fit, then beware of the words of Jefferson: *“To consider the judges as the ultimate arbiters of all constitutional questions is a very dangerous doctrine indeed, ...The Constitution has erected no such single tribunal, knowing that to whatever hands confided, with the corruptions of time and party, its members would become despots.”*

The last point to make regarding this is the infamous case *Engel v. Vitale* in 1962, Justice Hugh Black stated that *“The constitution prohibition against laws respecting an establishment of religion must at least mean that in this country it is not part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government.”* Justice Black’s declaration made it clear “that the public domain is out of bounds for God.” Justice Black ignored over 200 years of American history. This trend toward complete secularization was extended when the Supreme Court struck down Bible reading as part of the daily devotional life of the public schools. **Sidenote:** Did you know that higher education once required the study and knowledge of the Word of God? For example;

Columbia University 1754, founded in New York City. Admission requirements for Columbia College, which John Jay, the first Chief Justice of the U.S. Supreme Court, passed at the age of fourteen, included translating from Greek the first ten chapters of the Gospel of John and attending worship on Sundays: “No candidate shall be admitted into the College...unless he shall be able to render into English...the Gospels from the Greek...It is also expected that all students attend public worship on Sunday” The curriculum of Harvard, for example, emphasized the study of biblical languages, logic, divinity (theology), and skills in communication (public speaking and rhetoric). At Princeton, even those who did not enter the gospel ministry were expected to know their Bible from cover to cover.

Government was created to be subservient to us. It doesn't grant us rights or bestow blessings. Nor should it provide necessities of daily life. People's desire for such a benevolent entity is natural, and I would say it is insightful as they recognize a void in their lives; but making government the entity to which they attribute such virtue is just plain wrong and a most dangerously misplaced trust.

Commitment to reliance on faith and family is being replaced by allegiance, reverence, and submission to the State as Americans become more and more dependent on government for their very existence.

Americans are allowing government to become the supreme authority over their faith, their conscience, their very lives. Man was born to live in liberty, without restraint or regulation outside of God. We thrive when we work for what we achieve rather than having it given to us. The foundations which made this nation strong are being destroyed as families lose economic independence, send their children to failing government schools, and pay taxes for programs that destroy personal autonomy and wreck havoc worldwide. And as people suffer, they mistakenly look to government to solve their problems. **Evil** is a subtle

process. While a society would reject and resist the worshiping of a human being and his administration if it were thrust upon them all at once, they succumb to it and do not question it if it is gradually introduced. People are now willingly compromising the principles this country was founded upon in exchange for **security (safety) and being saved from whatever crisis they fear. That gradual abridgment of freedoms can devolve into an extreme darkness of **tyranny** over a society, before people realize what has happened.**

No government should be the source to protect and maintain a person throughout his/her life, but that's what is happening in the United States. Government has become a **false god**, an **idol**, and along with it the liberty and economy of the people, who in their weakness and fear mistakenly venerated it. **Government can't solve all our problems! It never could, it never will!**

It wasn't long ago that the people of God practiced civil disobedience by blockading the doors of America's abortion clinics in the early 1990's in an attempt to protect the preborn from a brutal death, they were accused of anarchy and chaos, and admonished to respect the rule of law. The truth is the U.S. Supreme Court instigated anarchy and chaos when they declared preborn babies open game to those who would kill-for-profit in their 1973 Roe v. Wade decision. Those blockading the doors were actually trying to restore order.

The U.S. Supreme Court was the anarchist, not the pro-lifers. When God fearing people are accused of insubordination or anarchy because they interpose against bad law, the counterfeit man-made "rule of law" will be heralded by the Statists. They will sing and herald the mantra – "we must obey the rule of law!" But if the rule of law itself is unjust and immoral, then what virtue is there in supporting it? To do so is to stand

the true rule of law on its head. Men should not respect “the rule of law” just because “it’s the rule of law,” rather we respect it because as Blackstone said - **it does not “contradict” the law of God**. This is why Western Civilization respected the rule of law for nearly 200 years, precisely because it was based upon the law of God. **This is what a Republican Government means!** **“The rule of Law”** applies to us all regardless of Status, rank, class, etc. Today we no longer have a real republic. It does not respect nor apply the laws of God anymore! The **corruption** is all around us! The United States was never a **DEMOCRACY** (mob rule by the majority)! It was a Constitution **REPUBLIC** (rule of law by the constitution)!!

For one to practice unlimited obedience to any authority whether Family, Church, or Civil is nothing more than an invention of the **devil!**

The true Church historically has act as a check to **tyranny**. The whole of society should be thankful for the preservation of liberty that the real church has provoked. The church is supposed to be the best of citizens. God’s people have a duty to set the best example in a Nation! We obey the State and are productive in commerce. We disobey the State only when they make **unjust** or **immoral law**.

The duty to resist **unjust law** is the product of Christian thought. Our loyalty is to **Christ** first - not man, not the State. So, when the civil government makes **unjust** or **immoral laws** or **policies**, we obey **Christ**, not the State.

Outline of Government & Civil Officers In The Bible

Requirements of Civil Leaders

1. Leaders chosen must be wise and just. **Deuteronomy 1:13, 2 Samuel 23:3, Psalm 2:10, Proverbs 21:10, 29:14, Ezekiel 45:9**

2. Civil Leaders are to be diligent in governing. **Romans 12:8.**
3. Civil Leaders are to be men/women of truth, hating covetousness. **Exodus 18:21.**
4. Civil leaders, Judges and Officers are to fear God. **Exodus 18:21, Deuteronomy 17:19, 2 Samuel 23:3, 2 Chronicles 19:7, 9, Psalm 2:10-11.**
5. Rulers are not to be a terror to good behavior, but rather to the wicked and **evil** doers. **Proverbs 20:26, Romans 13:3-4.**
6. Civil rulers are not to use their office and position to bring gain to themselves. **Deuteronomy 17:16-17.**
7. Civil rulers are to record, preserve, study and proclaim the law of God at all times. **Exodus 18:20, Deuteronomy 17:18-20, 31:9, 24-26, Joshua 8:32, 34-35, 2 Kings 22:8-20, 23:1-3.**
8. If a ruler unintentionally or out of ignorance violates the law and the violation comes to his knowledge, he shall make restitution for it. **Leviticus 4:22-23.**
9. Government officers are to execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; they are to do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in the land. **Jeremiah 22:3.**
10. Government officers that engage in conspiracy, treachery and murder are to be put to death. **Judges 9:1-57.**
11. A good civil leader or judge is from God, and keeps a people from rebelling against the ways of God. **Judges 2:18-19, 3:9-12.**
12. God will punish civil authorities who punish unjustly and contrary to the law. **Acts 23:1-3.**
13. It is an abomination for a civil ruler to commit wickedness, for his office is established on righteousness. **Proverbs 16:12.**

Frame of Government

1. A distribution of power and levels of authority are to be established, rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. **Exodus 18:21, 25, Deuteronomy 1:13-15.**
2. Judges, magistrates and officers are to be appointed in all towns, and cities. **Deuteronomy 16:18, 2 Chronicles 19:5, Ezra 7:25.**
3. The less wicked a government is, the more the righteous will prosper. **Proverbs 28:12, 28.**
4. When the righteous are in authority, the people rejoice, but when the wicked bear rule, the people mourn. **Proverbs 29:2.**
5. Government officials are to be chosen by the people. **Deuteronomy 1:13, 16:18.**

Judges & Magistrates

1. Judges were originally established by God. **Judges 2:16, 18, 2 Samuel 7:11.**
2. Judges shall justify the righteous and condemn the wicked. **Deuteronomy 25:1-3.**
3. Judges shall righteously judge the causes and transgressions between persons with just judgement. **Leviticus 19:15, Deuteronomy 1:16, 16:18, 1 Samuel 2:25, 2 Samuel 7:11, 2 Chronicles 19:5, Proverbs 31:9.**
4. Judges are not to be partial or respect of persons in judgement, but shall equally judge the small [poor] as well as the great [rich]. **Exodus 23:3, 6, Deuteronomy 1:17, Leviticus 19:15, 2 Chronicles 19:7, Proverbs 18:5, 24:23, James 2:9.**

5. Judges are not to take a gift or bribe. **2 Chronicles 19:7, Deuteronomy 16:19, Proverbs 17:23, 29:4, Amos 5:12.**
6. Judges judge not for man but for God. **Deuteronomy 1:17, 2 Chronicles 19:6.**
7. The judge that justifies the wicked and condemns the just is an abomination to God. **Proverbs 17:15**
8. Wisdom and knowledge is needed and should be prayed for in order to judge between good and bad. **1 Kings 3:9, 2 Chronicles 1:10, James 1:5.**
9. Judges are to judge matters according to the laws, statutes, commandments, and judgements of God. **Exodus 18:16, 2 Chronicles 19:10.**

Obligations to Officers and Government

1. Submit to them that have civil authority. **Hebrews 13:17, 1 Peter 2:13-14.**
2. We should respect and give obedience to rulers and authorities who preside as God's ministers. **Deuteronomy 17:12-13, Josh 1:16-17, Romans 13:1-7, Titus 3:1, Hebrews 13:17, 1 Peter 2:13-14, 17, 2 Peter 2:10.**
3. We should pray for civil leaders. **Ezra 6:10, 1 Timothy 2:1-2.**
4. We should disregard laws prohibiting the gospel. **Acts 4:18-21, 27-29.**
5. We are not to submit to human edicts when in conflict with divine laws. **Daniel 3:10-18, 6:7-23, Acts 4:13-21, 5:16-32.**
6. Disobedience to government is justified when government requires an **ungodly** or **unlawful** act. **Exodus 1:15-20, Joshua 2:1-18.**

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